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Canadian Ecclesiastical Gazette;

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

VOLUME VII.

TORONTO, SEPTEMBER 1, 1860.

No. 17.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

MISSION FUND.

We respectfully beg to remind the Clergy of this Diocese that the by-law altering the periods at which the quarterly collections in aid of the leading objects of the Church Society are to be made—will not go into operation till next year.

The collection in aid of the Mission Fund has hitherto, and ought this year to have been made in the month of July. Owing probably to a misconception on the part of the Clergy that the alteration in the constitution was to go into immediate effect,—we regret to find that this has not been done, as will appear from the returns published in this day's Gazette.

As it is upon this fund the Mission Board must mainly rely to meet its engagements, and as it is at present in arrear, we trust the Clergy will see the necessity of remedying the omission with as little delay as possible. Unless this collection be taken up immediately, it will interfere with that in aid of the Widows and Orphan's Fund, which is appointed to be taken up in October.

THE REV. T. SMITH KENNEDY.

In our last number we omitted to state that the excellent and energetic Secretary of the Diocesan Church Society, had been induced by his medical advisers to visit Europe in the hope that a total cessation from the cares of office, combined with the benefits of a sea voyage and medical treatment at home, might relieve the painful malady under which he has been suffering for some time.

During the period that Mr. Kennedy has filled the arduous situation of Secretary, now 8 years,—he has laboured with unremitting zeal and devotion in advancing the interests of the Church, so much so, indeed, as to impair a constitution of no ordinary vigour.

Our hopes and prayers are, that under the Divine Blessing he may yet be spared to the Church for many years; and that ere long his numerous friends will be permitted to welcome his return in improved health and activity.

We are happy to be able to state that by the last mail we received intelligence of his safe arrival at Liverpool, after a pleasant voyage.

We beg to inform the Clergy and Incorporated Members, that the "Report of the Incorporated Church Society of the Diocese of Toronto, for the year ending April 30th, 1860," is now ready for distribution, and to request that as many as can, will apply personally for them at the Church Society's Office, as by this means a large expenditure in postage will be saved.

DIOCESAN SYNOD.

Toronto, August 25th, 1860.

A special meeting of the Synod of the Diocese of Toronto is hereby convened for Friday, the 7th day of September proximo, to meet in the School House, adjoining St. George's Church, Toronto, at ten o'clock, A.M., for the purpose of receiving the report of a Committee to draft an address to His Royal Highness the Prince of Wales, and subsequently to attend the Lord Bishop in welcoming H. R. H. to Upper Canada.

STEPHEN LETT, LL.D.,
JAMES BOVELL, M.D.,
Secretaries.

N.B.—The Bishop requests that all who can make it convenient will attend, and that the Clergy will appear in gowns and academical hoods.

TRINITY COLLEGE, TORONTO.

Toronto, 25th August, 1860.

The attendance of the Graduates and Under-graduates of the University of Trinity College is requested on the occasion of the arrival of the Prince of Wales in Toronto, for the purpose of joining in the welcome to be given to H. R. H.

The College will be open for the reception of those who may attend, on Thursday evening, the 6th September.

CHAS. MAGRATH,
Bursar and Secretary.

THE TUNE AND CHANT BOOK.

The Musical Committee have so far proceeded with their work, as to have completely revised their collection of psalm tunes and chants. They have agreed upon a selection of forty single, and twenty-five double chants, together with twenty-two common metre tunes, twenty-one long, and ten short, and fourteen peculiar metres. They have also made considerable advancement with a complete set of the canticles, pointed for chanting. Much care and pains have been bestowed by the Committee in the selection, and it is now left in the hands of a sub-committee, consisting of the professional members of the Committee with the

Chairman, for the purpose of arranging the harmonies of the tunes and chants.

It was agreed that a final meeting should be held as soon as the matter is prepared for the further consideration of the Committee. The Committee have also addressed circulars to the whole of the clergy in Canada, and they earnestly suggest to those interested in the publication, that they should forward their replies to the Chairman without delay; 520 copies have been taken up, but it should be remembered that if 2,500 can be ordered at once, the cost will be only 25 cents each, whereas if but 1,000 are ordered the cost will be 40 cents. The book promises to be one both suited to the wants of town and country parishes, and the tunes are intended to suit the compass of the great body of singing voices, of both men and women.

Toronto, August 27th, 1860.

MY DEAR BROTHERS,—It is my intention to visit, for the purpose of holding Confirmations, your several Parishes, in accordance with the following list.

I remain, &c.,
JOHN TORONTO.

APPOINTMENTS.

OCTOBER, 1860.

Friday	19, Grimsby	11 a. m.
"	" Jordan	3 p. m.
Saturday	20, Port Dalhousie	11 a. m.
Sunday	21, St. Catharines	11 a. m.
Monday	22, Grantham	11 a. m.
"	" Niagara	3 p. m.
Tuesday	23, Stamford	11 a. m.
"	" Thorold	3 p. m.
Wednesday	24, Port Robinson	10 a. m.
"	" Mirrsville	2 p. m.
Thursday	25, Drummondville	11 a. m.
"	" Chippawa	3 p. m.
Friday	26, Fort Erie	11 a. m.
"	" Bertie	3 p. m.
Saturday	27, Marshville	10 a. m.
"	" Port Maitland	3 p. m.
Sunday	28, Lake Shore	10 a. m.
"	" Dunville	3 p. m.
Monday	29, Cayuga	11 a. m.
"	" York	3 p. m.
Tuesday	30, Caledonia Bridge	10 a. m.
"	" Jarvis	3 p. m.
Wednesday	31, Nanticoke	11 a. m.

ORDINATION.

The Lord Bishop of Toronto will hold his next General Ordination in the Cathedral, Toronto, on Sunday, the 13th of October.

Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate to the Rev. H. J. Grasette, B.D., Examining Chaplain, without delay, their intention to offer themselves, and to be present for examination in the Parochial School House attached to the Cathedral, at 9 a.m., on Wednesday, the 10th of October, with the usual testimonials and *Si Quis* attested in the ordinary manner.

COLLECTIONS UP TO AUGUST 28th, 1860.

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

Previously announced	\$394.93
Milton	\$5.00
Hornby	3.68
Per Rev. F. Tremayne, junr.	8.68
St. Paul's, Port Robinson	4.06
St. John's, Thorold	12.66
Per Rev. Dr. Fuller	16.72
St. George's, Grafton	9.35
Trinity Church, Colborne	8.65
Per Rev. J. Wilson	18.00
Trinity Church, Cornwall	20.00
Christ's Church, Moulinette	2.50
Per Rev. Dr. Patton	22.50
York	5.00
Caledonia	4.55
Cayuga	3.45
Per Rev. B. C. Hill	13.00
St. Paul's, Cavan	6.00
St. John's	3.40
St. Thomas', Millbrook	2.85
Per Rev. T. W. Allen	12.25
St. Peter's, Cobourg	34.92
Stiles' School House	1.65
Bournes, "	1.63
Rice Lake	1.80
Per Ven. Archdeacon of York	40.00
Church of Ascension, Hamilton, per Rev. J. Hebden	12.44
Orange Hall, Eight Line, Essa	1.50
Church Hill, Innisfil	1.65
St. Paul's	1.28
St. Jude's, Vespra	1.25
Per Rev. E. Morgan	5.68
Barrie	9.40
Shanty Bay	2.40
Per Rev. S. B. Ardagh	11.80
North Augusta	5.10
Lamb's Pond	2.80
Tenth Line, School House	1.00
Per Rev. F. Tremayne	8.90
Trinity Church, Tecumseth	7.76
St. John's, " "	1.44
Per Rev. Dr. Strong	9.20
Trinity Church, Hawkesbury	9.61
St. John's	2.40
Per Rev. J. G. Armstrong	12.01
Trinity Church, West Gwillimbury	2.05
Christ's, " " "	0.69
St. Paul's, " " "	0.26
Per Rev. J. Fletcher	3.00
109 Collections amounting to	\$589.11

BIRTH.

At Orillia, on the 18th instant, the wife of the Rev. W. M. Ross, M.A.,—a daughter.

IMPORTANT MEETING.

A meeting of the members of the congregation of Christ Church, was held at the Emigration Office, Ottawa, according to requisition, on Monday evening, the 23rd inst., at half-past seven o'clock. The Chair was taken by the Rev. J. S. Lauder, B.A., Rector of Christ Church, and the Rev. E. Loucks was requested to act as secretary.

The meeting being called to order, the chairman said: Gentlemen—This meeting has assembled according to notice founded on a requisition signed by fifty of the members of this congregation, for the purpose of considering the best means of meeting the necessity which has arisen for church room. At our vestry meeting on Easter Monday last a resolution was adopted by which myself and the Churchwardens were empowered to take the necessary measures to obtain a deed for the grant of land promised this congregation some time ago by the Imperial Government, under certain restrictions, for the site of a church, on the late Ordinance property at the junction of Rideau and Sussex streets. The delays and difficulties attending the negotiation of this matter are familiar to you all. They would have been extremely difficult to surmount, and indeed were fast becoming irreparable obstacles till the member of Parliament for Carleton, W. F. Powell, Esq., kindly undertook the task of extricating our affairs from the state of confusion in which they then were. I am happy to inform you that owing to his exertions I have some time ago received the deed I now hold in my hand of a free grant, unfettered by any conditions, of a much larger piece of land than that originally promised by the Imperial Government, for the purpose of erecting a parsonage, school-house, and church thereon, and it is with the object of deliberating on the best means of meeting a portion of those requirements, you have been called together. As I feel confident you will unanimously and munificently contribute towards so desirable an object, so I am certain you will feel due gratitude to the gentleman by whose untiring devotion to your interests, so desirable a consummation has been arrived at. (Applause.)

J. B. LEWIS, Esq., in proposing the first resolution, said: Mr. Chairman and gentlemen—After the very eloquent address we have heard, I shall not occupy much of your time. Fully conversant with the whole of this case as I have been, I must say the thanks of this congregation are due to W. F. Powell, Esq., M.P., for the efficient aid he has rendered in this matter, as the Chairman has justly said it would be impossible for any other person to attempt extricating this affair from the confusion into which it had fallen. I feel, therefore, great pleasure in moving the following resolution as a testimony of our appreciation of the services rendered this congregation by Mr. W. Powell.

Moved by J. B. LEWIS, Esq., seconded by W. H. THOMPSON, Esq., and resolved unanimously—That the thanks of the members of the congregation of Christ Church, Ottawa, are justly due, and are hereby given to Mr. W. F. Powell, Esq., M.P., for his attention to their interests in procuring from the Provincial Government, the deed of that valuable piece of ground lately granted to the ministers, churchwardens, and congregation of the United Church of England and Ireland in this city, for church purposes.

W. F. POWELL addressed the meeting as follows: Mr. Chairman and gentlemen—I return you my sincere thanks for the kind manner in which you have noticed my services, and the honour you have done me. A member of the United Church of England and Ireland from conviction of the truths of those sublime doctrines of which she is

the exponent, it is a matter of mere duty on my part which has led me to render you the service which you prize so highly. I am glad to see so influential and numerous a meeting of my fellow-citizens present on this occasion, and hope the opportunity will be improved by prompt measures for commencing the erection of a permanent building capable of accommodating a proportion of the members of our church in the Lower Town. The day is not far distant when a large and, let us hope, magnificent cathedral will be erected on the site thus happily obtained; but in the meantime we must not despise the day of small things; and it gives me heartfelt satisfaction to know that I have had the honour of receiving your thanks for being instrumental in forwarding so praiseworthy an object.—(Applause.)

Moved by W. H. THOMPSON, Esq., seconded by Mr. ROUTH, and resolved,—That a suitable building of brick or stone be erected, with the least possible delay, on the part of the Church property, (lately granted by the Government,) for a general central school-house, also for holding divine service therein, and for such other church purposes as it may be required for in connection with the Church of England in this city.

Moved by W. F. POWELL, Esq., M.P., seconded by F. SCROFIELD, and resolved,—That in order to carry out the erection of said school-house, etc., with the least possible delay, two subscription lists be now opened, and the Rev. J. S. Lauder, Messrs. Lewis, Cousens, G. H. Perry, Horne, and Clemow, do canvass Upper Town, and its vicinity, and that the Rev. E. Loucks, Messrs. W. H. Thompson, John Thompson, And. Graham, George May, Isaac Proud, and W. J. Wills, do canvass Lower Town and its vicinity.

Moved by F. CLEMOW, Esq., seconded by Joseph Smith, Esq., and resolved,—That the following do compose the building committee, namely, the Reverend J. S. Lauder, Messrs. W. J. Wills, W. H. Thompson, Fripp, Cousens, Sheppard, Starmer, and that four form a quorum for business.

Moved by J. B. LEWIS, Esq., seconded by T. M. BLASDELL, Esq., and resolved,—That H. V. Noel be requested to act as Treasurer, and that F. Clemow be requested to act as Secretary, and that all money orders drawn on the Treasurer be signed by the Rev. J. S. Lauder and the Secretary.

Moved by G. H. PERRY, Esq., seconded by W. COUSENS, Esq., and resolved,—That the Building Committee be authorized to provide the necessary plans with the specifications and estimates for the construction of the work, and that so soon as they can meet the expenditure of the same from the collections to be made from the inhabitants of the city, they do cause the construction to be proceeded with by contract, or in such other manner as they may deem most advantageous, but in no case shall any personal liability be incurred by the meeting beyond what may be subscribed by each individual.

Moved by W. F. POWELL, Esq., M.P., seconded by G. H. PERRY, Esq., and resolved,—That the Rev. Mr. Lauder do now leave the chair, and that J. B. Lewis Esq., be called thereto.

Moved by W. F. POWELL, Esq., M.P., seconded by T. M. Blasdell, Esq., and resolved, that the thanks of this meeting are due and are hereby given to the Rev. Mr. Lauder, for his dignified conduct while in the chair.

The Reverend Gentleman returned thanks in a few appropriate remarks.

The meeting then adjourned till further notice. Viewed in every way, this has been a most important meeting, as it will result in supplying a want severely felt by the members of the Church of England in this city—that of sufficient church accommodation. The present Christ Church has,

in the growth of the city, and from the energy and ability of the Rector and Curate, become entirely unequal to the wants of the congregation: while its capacity is only able to seat some seven hundred persons, the congregation (members of the Church of England) numbers nearly four thousand. Under the circumstances, some step towards obtaining church accommodation was absolutely necessary, and this will lead to the erection of a large and handsome cathedral before any great length of time has elapsed. The earnestness of the people can be surmised from the fact that £125 was subscribed in a few minutes, before the meeting broke up.

DIocese OF MONTREAL.

SECOND MEETING OF THE DIOCESAN SYNOD OF MONTREAL.

Moved by the Rev. G. DE C. O'GRADY, seconded by Dr. SMALLWOOD,—That a Committee consisting of the following members:—The Archdeacon, Rev. J. Flanagan, Rev. G. Slack, L. S. Huntingdon, Esq., Capt. Shepherd, Capt. Wainwright and the mover be appointed to take into consideration the maintenance and repairs of fences and buildings on Church properties in this Diocese; and to make rules and regulations concerning what portion of the repairs of parsonage houses, &c., shall be made by the incumbent and what part by the parish, and to devise means for the enlargement or renewal where necessary of buildings on Church lands and for the protection of globe lands, and to report to the Synod at its next annual session.

It was moved by the Rev. F. D. FULFORD, Esq., seconded by Rev. J. P. WHITE,—That the report of the Finance Committee be considered in detail.

No. 1, passed.

No. 2, amended. That in all parishes not less than one-half of the above amount should be raised by members of the church within the same.

No. 3, amended. That such contributions shall be collected by the Churchwardens in every parish or mission.

No. 4, expunged.

No. 5, and 6, carried.

No. 7, consideration postponed.

No. 8, and 9, carried.

Moved by Dr. SMALLWOOD, seconded by MAJOR CAMPBELL and resolved,—That the report as amended be adopted.

Moved by the Rev. R. LINDSAY seconded by the Hon. JUDGE McCORD,—That the report of the Committee on the organization of parishes be considered clause by clause.

1st. object.

No. 1, and 2, carried.

No. 3, amended by the addition of the words "or as soon after as practicable" after the word Synod.

No. 4, carried with the addition of the words "the expenses of such commission to be borne by the parishes to be arranged."

2nd object.

No. 1, carried.

No. 2, amended as follows: "That the Bishop on receipt of such memorial shall refer the same to the incumbent or incumbents of the existing parish or parishes, and if he or they shall withhold his or their consent from such memorial, then he or they will be required to state his or their reasons, in writing, to the Lord Bishop, within one month, who is to decide on their validity.

No. 3 and 4, carried.

Moved by the Rev. F. ROBINSON, seconded by

W. LINDSAY, Esq., and resolved,—That the report as amended be adopted.

Moved by the Hon. JUDGE McCORD, seconded by the Ven. ARCHDEACON GILSON, and resolved,—That the reports of the Finance Committee and the Committee on the organisation of parishes, as amended, be referred to a joint Committee to report to this Synod at the next annual meeting, the means of carrying out the recommendations contained in the said reports.

The following Committee was then named: Archdeacon Gilson, Rev. Canon Bancroft, Rers. R. Lindsay, G. Slack, J. Flanagan, J. P. White; Hon. Judge McCord, Captain Wainwright, and Messrs. J. Baker, B. Chamberlin, T. R. Roberts, F. D. Fulford.

Moved by the DEAN OF MONTREAL, seconded by B. CHAMBERLIN, Esq., and resolved,—That the former delegates to the Provincial Synod be re-elected with the substitution of the name of Mr. Huntingdon in the place of Mr. Roebuck, who has sent in his resignation.

Moved by ARCH GILSON, seconded by Rev. G. DE C. O'GRADY,—That the Secretaries be ex-officio delegates to the Provincial Synod.

Moved by Mr. ROBERTS, seconded by ARCH GILSON, and resolved,—That the Executive Committee be re-appointed.

Moved by Hon. JUDGE McCORD, seconded by the Rev. J. C. DAVIDSON, and resolved,—That the Committee on the organisation of parishes be re-appointed.

It was resolved that the Treasurer be re-elected.

Notice of Motions.

The Rev. R. LINDSAY gave notice that he would move the following motion at the next meeting, viz.:

That a registrar for the Diocese be appointed to keep an account of all the properties of the different missions and parishes; that every mission or parish report to the said registrar when property is obtained or disposed of, or of endowments in money.

Moved by VEN. ARCH. GILSON, and unanimously resolved,—That the thanks of the meeting be given to the Incumbent and Churchwardens for the use of Trinity Church this day.

Moved by Rev. G. SLACK, seconded by E. E. SHELTON, Esq.—That the Lord Bishop do now leave the chair, and that the Dean do take the same.

Moved by Rev. G. SLACK, seconded by JUDGE McCORD, and resolved,—That the thanks of this meeting be tendered to the Lord Bishop for his able, impartial, dignified, and kind conduct in the chair.

The Lord Bishop then closed the session and pronounced the Benediction.

ADDRESS OF THE SYNOD OF MONTREAL TO THE PRINCE OF WALES.

MAY IT PLEASE YOUR ROYAL HIGHNESS—

We, the Bishop, Clergy and Laity of the United Church of England and Ireland, in the Diocese of Montreal in Synod assembled, beg respectfully to assure Your Royal Highness of our sincere attachment to the person, respect for the character, and devotion to the Crown and authority of Your Royal mother our beloved Sovereign. As Her Majesty's representative and heir-apparent to the Throne, we feel it a high privilege to welcome your arrival amongst us, but at the same time we wish to testify our respect for Your Royal Highness' own character and person, and to express our confidence that the anxious care of your Royal parents in preparing you for that exalted

station which you yourself hereafter, we trust at some very distant day, may expect to be called on to fill, has not been without the most satisfactory results, and in that course of preparation to have seen with your own eyes these magnificent transatlantic possessions of the Crown of England, and to have become personally acquainted in their own countries with many of their inhabitants will have been no unimportant events; and for ourselves as a church we neither occupy the same position as our brethren at home in relation to the State, nor can we be named in comparison with them for our numbers or our wealth, but we still feel that we are members of the same body, we teach the same truths; we offer up the same petitions in behalf of the Queen and all that are in authority under her, and ever pray for your Royal Highness that Almighty God will be pleased to endue you with His Holy Spirit, enrich you with His Heavenly Grace, prosper you with all happiness, and bring you to His everlasting kingdom, for Jesus Christ's sake.

The reply is as follows:—

Gentlemen,—I thank you from my heart for this address presented by your Bishop on behalf of the Synod of the Diocese of Montreal, which has been so lately constituted the metropolitan See of the province of Canada. It is most agreeable to my feelings to receive such proofs of welcome to myself and of loyalty to the Queen, from members of a Church to which it is my happiness to belong, but it would be most unjust, if I were to forget that since my arrival in this country the professions of every creed have given ample assurance that all join in one common sentiment of devotion to the Crown of England, and that all co-operate in the one great duty of enforcing obedience, not only to heavenly laws, but to those of earthly origin. I shall never cease to rejoice that I have been enabled to visit this distant portion of the Empire, and to become acquainted with a people of which I shall carry back with me most pleasing recollections. I trust that on your part the prayers of which you remind me, will henceforth be offered up in the churches of the land with even an increased earnestness.

ADDRESS OF THE SYNOD OF QUEBEC TO THE PRINCE OF WALES.

MAY IT PLEASE YOUR ROYAL HIGHNESS:—

We, the Bishop, Clergy and Laity of the United Church of England and Ireland, in the Diocese of Quebec, in Synod assembled, gladly avail ourselves of the arrival of your Royal Highness on our shores, to testify our deep and fervent loyalty towards that sceptre to which, in God's good time, we trust you are destined to succeed, and also to express our heartfelt gratification that the heir apparent to the British Monarch, has, for the first time in its history, visited that great and important Province in which our lot is cast.

We believe that in this auspicious event is implied much more than the mere graceful recognition of the request made by our Canadian Legislature for the presence and sanction of the greatest work of engineering skill the world has seen. He viewed it rather as an evidence of the ultimate union which is growing between the mother country and her Canadian offshoot, and as a pledge that that union will be developed into an enduring and indissoluble unity, and, moreover, we prize the more highly the presence of Your Royal Highness amongst us as we shall thereby be enabled to add the feeling of personal acquaintance and attachment to that abstract loyalty which we have always cherished.

In the course of your progress Your Royal Highness will be in a position to judge of the rapid advance in material prosperity which the country has made in the last few years. Amidst the busy scene, the Church of England may seem to have been remiss in her work, and to have done little to keep pace with the rapid motion of the world around. We have it is true, comparatively few marks of outward prosperity. We have no state privileges—no great cathedral—no opulent endowments—and in this part of the Province we are scattered and few in number. Yet we are endeavouring as best we may, and by God's blessing we trust with some measure of success, to reproduce in the new land all that is essential and important in the doctrine and discipline of that pure and reformed branch of Christ's Church which is in England entwined so closely with the very foundations of the Throne, and we pray you to remember that the petitions for the welfare and prosperity of your Royal Highness will continue to be offered, and with no less fervency, from our humble fane as from those splendid fabrics which the wealth and piety of our ancestors have reared at home for the worship of the Almighty.

That God may have you in His Holy keeping, that He may conduct you on your way and restore you to your native land in health and safety, is our sincere and earnest prayer. To His care we commend you. May He ever bless, preserve and keep you. May He fill you with the richest gifts of His Holy Spirit, and finally bring you to everlasting life, through Jesus Christ our Lord.

"GENTLEMEN.—It is a source of no little pleasure to me to receive from you these words of welcome, and to hear from the lips of your Bishop the assurance that your prayers are offered for my future usefulness and happiness.

Within the walls of your Cathedral I have joined in the petition offered for the Queen, and I am convinced that the Ministers of his Church, from whom this address emanates, do not fail to inculcate those principles of loyalty which are so characteristic of this Province.

I trust that it may be my lot, whatever be the future reserved for me, to realise the hopes which you have expressed, and to secure the beneficial results of this my first acquaintance with the Canadian people.

NOVA SCOTIA

CHURCH ENDOWMENT FUND

TO THE LORD BISHOP OF NOVA SCOTIA.

My Lord.—It may be fairly assumed that every earnest Churchman finds matter of deep interest in the proposal now for some time entertained, to establish an Endowment Fund for the Church of England in this Diocese. The prospective, yet certain, loss of those incomes now received by several clergymen from the Home Government, the gradual withdrawal (already commenced) of the pecuniary assistance so long received from the S. P. G., and the inability of a great many parishes to provide, without some external aid, such incomes as clergymen ministering in them can live upon decently, render it a matter of vital importance.

And when it is considered that the money now to be raised—nearly one fourth of which has already been promised—is to be a permanent and perpetual provision for our Church, how strongly ought to be realised the necessity that the scheme of management and disposal now established,

should be not only sound and equitable in principle, but also as exact and full and adequate in expression as it possibly can be made,—that none of its rules or provisions should be left in a condition to cause or promote any mistake or misuse that can be foreseen.

No apology, therefore, seems to be required, my Lord, for any honest, single-minded offer to assist in securing the utmost perfection in the arrangement and provisions which are now to be made for the effectual permanent management of this Fund.

Circumstances have led me, my Lord, to give the rules contained in the Prospectus lately put forth with your Lordship's sanction a thorough study, which, like many others, perhaps, I had not before thought necessary; and I am compelled, in consequence, to state my firm and deliberate conviction that, besides being wanting in the important elements of clearness, simplicity, and good arrangement, they are also, in some cases, defective in the expression of the sense intended, and therefore liable hereafter to lead to great mistakes, and mischievous disputes; and further, that in describing the conditions upon which the allowances of the Fund are to be paid, they make requirements which ought not to be made, and some of which could not be, according to the letter, strictly fulfilled. I beg, however, earnestly to repudiate the very thought of detracting from the credit of those who undertook the most difficult task of devising such a scheme *ab initio*, it is comparatively an easy thing, after the principles have been laid down, and the outline well drawn, though not well filled in, to correct, by changes of expression and arrangement, the deficiencies and imperfections of the first plan. And the offer to do so ought not to be thought disrespectful to the originators of such a scheme.

On such grounds, my Lord, I beg leave to offer for the consideration of your Lordship and the whole Diocese, the following series of Rules in amendment of those contained in the Prospectus, in which, however, I have followed them as closely as the chief purpose of amendment would allow.

The first numbered paragraph in the Prospectus may well remain as it is, viz:—

1. The proceeds and annual income arising from this Fund shall be appropriated solely and exclusively towards the support and maintenance of the Clergy of the Church of England within this Province, in the following manner.

Amendments begin:—

2. In the first place to make good the deficiencies of income (which shall be certified by the Secretary of D. C. S.) falling upon clergymen now holding appointments in this Province, by means of the gradual decrease of the grant of the S. P. G. to the Diocese under the arrangement lately made, so long as those clergymen shall be entitled to receive therefrom the incomes that they have hitherto been receiving. Also, to make good any failures in the incomes at present paid to certain clergymen by the Home Government while those clergymen continue to be entitled to receive those incomes. Such failures to be certified by his Lordship the Bishop.

3. Whenever a balance shall remain after providing sufficiently for the above objects, then the said balance—and gradually, as the above objects shall cease to require the aid of this Fund, by the death or retirement of the clergyman on the lists of the Government and the S. P. G. or from any other cause, the whole amount of the proceeds and annual income of this Fund—shall be appropriated to supplement the parochial incomes of the clergy in this Province, in accordance with the following rules:—

4. The clergy of the Province entitled to allowances out of this Fund, being arranged for

the purposes of this Fund into three classes, shall receive the sums here named, that is to say:—

Class 1.—To contain 21 who must have held parochial or missionary appointments in this Province more than fifteen years, £76 per annum each.

Class 2.—To contain 16 who must have held parochial or missionary appointments in this Province more than five years, £60 per annum each.

Class 3.—To contain 16 who may have held parochial or missionary appointments in this Province less than five years, £30 per annum each.

None to be entitled to receive the annual payment of the third class, nor to pass from one class to another, except when there is a vacancy in the numbers above named; and the vacancies must be filled up strictly according to seniority of appointment to parochial or missionary charge in this Province. The standing of any clergyman who after leaving this Province shall return to it again, shall be reckoned from his appointment to a parish or mission on his return, and any previous service shall not be reckoned therein.

5. Every clergyman whose parish or mission shall make up for him one hundred pounds (£100) a year, or at the least (£50) for a half year, by any or all of the following means, viz.—parochial endowment, (including the estimated yearly value of the parsonage and glebe if any,) subscription lists, pew rents, and any other source of income derived from the parish or mission, shall be entitled to an allowance from this Fund, according to the class to which he belongs. The yearly value of the parsonage and glebe shall be estimated by three assessors, of whom the churchwardens of the parish or mission and the managing committee of this Fund shall each choose one, and the third shall be named by the two first chosen.

6. Any parish or mission which by its wardens and vestry shall certify that it is not able to make up, by all means of its own, the full sum of one hundred pounds (£100) a year, accompanying such certificate with a full statement as to what it can raise and how, the number of its church members, and such other proofs as may be reasonably required, that its inability is not caused by indifference to its own spiritual welfare, and unwillingness to exert itself to the utmost, shall still be entitled to claim an allowance for its clergyman according to his class, provided that the full sum of one hundred pounds (£100) a year be made up by a grant from the D. C. S., or any other extra parochial source,—which grant must not however exceed the sum of fifty pounds (£50) per annum.

7. In no case shall two clergymen receive allowances from this Fund for serving in the same parish at the same time, nor shall the clergyman of any new parish or mission constituted after the date of these rules be entitled to receive an allowance herefrom, until such time as there shall be a vacancy in the present number of fifty-one (51) parishes or missions herein provided for, caused by some existing parish or mission providing for its clergyman an income of two hundred and fifty pounds (£250) a year independently of this Fund, or until such time as the income of this Fund shall exceed the amount needed to pay the fifty-one (51) allowances herein provided for.

8. The allowances to clergymen out of this Fund, shall be paid half-yearly, and every clergyman entitled to receive an allowance must, previous to the first half-yearly payment in each year, produce a certificate from the churchwardens, or three members of the vestry of his church, to the effect that the parochial portion of his stipend for the current year has been bona fide provided for—which certificate shall state particularly the amount derivable from each source.

9. After the first year of a clergyman's appointment to any parish or mission, there shall also be required from himself, previous to the second half-yearly payment in each year, a certificate that the whole parochial income for the year preceding the current one has been bona fide received by him.

10. Whenever each of the foregoing requirements is complied with, the treasurer of the Fund shall be authorised by the chairman to pay to such clergyman the allowance to which he is entitled, under the before written scale.

11. As this Fund is raised expressly with a view to the support of the ministry of the church where there now exists the least local ability to support it; and as it is desirable to make provision, as well as can be done, for a future increase in the number of parishes, by the subdivision of such as are or shall become too large for one clergyman to serve; therefore no clergyman shall receive a payment from this Fund by which his whole professional income would be raised above two hundred and fifty pounds (£250) a year; but if his parochial income exceeds one hundred and seventy-five pounds (£175) a year, he may still receive such part of a full allowance, according to his class, as will make his whole professional income two hundred and fifty pounds (£250) a year.

12. If from any cause the whole income of this Fund at any future time shall not amount to the sum of the fifty-one (51) payments herein provided for, then the payment to each class of clergymen shall be reduced pro rata.

13. But if the income of the Fund shall at any time exceed the necessary amount, then, in the first place, the surplus shall be devoted to the payment of additional clergymen under the same classification, and at the same rates, and preserving as nearly as may be the same proportionate numbers in each class as are herein prescribed.

14. But if at any future time the income of this Fund shall exceed what is necessary for the fifty one (51) payments now provided for, and such additional payments as may hereafter be agreed on, and there shall be no need or opportunity of adding to the number of clergymen to be paid out of this Fund by any further subdivision of parishes, then such surplus shall be applied to increase the allowance of each clergyman pro rata.

15. And if by the future prosperity of the Province it shall come to pass that there are not enough clergymen in the Province whose incomes are under two hundred and fifty pounds (£250) a year to exhaust the whole income of the Fund, and there shall be no just occasion for adding to their number, then, but only in such case, the maximum income of clergymen entitled to receive allowances from the Fund shall be raised to such amount as upon a thorough examination of the professional incomes of the clergy of this Province shall be found desirable.

16. This Fund shall not go into operation until at least twenty thousand pounds (£20,000), has been subscribed and paid into the hands of its treasurer.

In justification, my Lord, of the conviction I have expressed respecting the rules in the Prospectus, and to prove that some amendment of them is really required, it will be necessary for me to analyze them in a few succeeding letters, which I will beg leave also to address to your Lordship, but for the present I content myself with presenting for consideration and comparison the above amended rules, and remain, most respectfully,

Your Lordship's obedient,
Humble servant, Y.

MONTHLY REPORT OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, LINCOLN'S INN FIELDS,

Tuesday, July 3rd, 1860.

A letter was read from the Lord Bishop of Calcutta, dated Lahore, February 2nd, 1860, recommending a money grant towards the Calcutta Female Normal and Central Schools.

"I have been requested by the committee of the Calcutta female normal and central schools, to apply to the committee of the Christian Knowledge Society for a grant to their institution, or rather to endorse their application by my approbation and support.

"I regard the normal and central schools as among the most valuable institutions in Calcutta. Besides training teachers for female missionary schools, and to act as day governesses in Zenanas, there is a boarding school of Bengali christian girls, and a general day school also. I have more than once visited the institution, and always been gratified with the work going on there, and the demeanour of both teachers and pupils.

"I am Patron of the schools, and th. Archdeacon and other Clergy are among the visitors. The superintendent and teachers are all members of the Church of England, and the teaching is the teaching of the Church.

"If, therefore, the Society are able to make a grant to this institution, I can confidently recommend it as deserving of such encouragement."

The Rev. J. Cave Browne, Secretary of the Calcutta Diocesan Committee, who is on a visit to England, and was present at the meeting, bore testimony to the value of this institution.

Printed reports of the schools, forwarded by the Rev. R. Burgess, were laid before the meeting.

The Secretary stated that the Standing Committee had assigned a grant of £100 from the special fund for India, towards the objects of the Calcutta female normal and central schools.

A letter was read from the Rev. A. R. Symonds, Secretary of the Society for the Propagation of the Gospel at Madras, dated May 23rd, 1860, detailing the benefits which had arisen from the Society's grant of £500 towards schools in the principal towns of the province of Tinnevely. This aid had enabled the committee to take up entirely new positions in localities before unoccupied, and had strengthened the christian cause in places in which there had been no previous footing. The grant of 1858 having been so productive, the Madras committee earnestly hoped that aid would be voted for 1860.

The Secretaries stated that the Standing Committee had deemed it right to assign the further sum of £400 towards these good objects from the Special Fund for India.

A letter from the Lord Bishop of Adelaide, dated February 17th, 1860, published in the Monthly Report, May 1, was again laid before the meeting. Attention was also called to a printed "Address of the Church of England Endowment Society of the Diocese of Adelaide."

The Standing Committee having taken this subject into consideration reported as follows:—

"That as the main feature of the scheme consists in borrowing money, the Standing Committee do not feel justified in recommending the Society to take part in the scheme."

J. C. Meymott, Esq., moved, seconded by the Rev. T. Darling,—"That the Lord Bishop of Adelaide be communicated with, to ascertain from his Lordship in what method he considers this Society could, consistently with its rules, aid his plans."

The motion was negatived.

A letter was read from the Lord Bishop of Adelaide, dated Bishop's Court, April 14, 1860, saying that he had been called upon to lay the foundation of five rural churches, each calculated to receive at least 160 worshippers. For four of these his Lordship asked a grant of £25 each.

"The fifth at Pewsey Vale is building at the sole expence of Joseph Gilbert, Esq., the proprietor of the estate on which it stands. The names of the other places are Mount Torrens, Mount Pleasant, ten miles apart; Lyndoch Valley, and Victoria Creek, six miles apart. The four latter, which will cost before completed for service from £300 to £400, are building by subscription of small yeomen, who work hard on their farms. Their commendable zeal in favour of their old fatherland Church deserves encouragement. The walls of two have already been completed, contracts are out for the other two.

"A small donation, such as I have asked for, would be timely and acceptable, for in consequence of three dry seasons, and consequently scanty crops, the farmers are generally much depressed, while the newly discovered gold diggings in New South Wales, called the Snowy River, are drawing away our labouring population largely, and already the rate of wages for farm servants has risen. The Board will be glad to know that the Church of St. Paul in the city of Adelaide, to which they granted £100, has been completed, at a cost of more than £3000, and opened for Divine Service at the beginning of 1860. It is well fitted and calculated to hold 500. The Society's grant of Church books is most useful for these rural churches. The population connected ecclesiastically with these four churches is scattered, but may be reckoned at 1000, young and old. The Collegiate School stands high, and numbers about 130 boys, of whom fifty are boarders."

The Board agreed to grant £100, being £25 towards each of the four churches.

A letter was read from the Lord Bishop of Natal, dated Natal, May 7, 1860, acknowledging the grant towards the preparation of the Book of Genesis in Zulu, and the Zulu Grammar; and sending a copy of six little books, three of which have been printed by native boys, under the superintendence of the Rev. Mr. Baugh. In obtaining materials for printing and binding, the Bishop requested the Society's aid. His Lordship has just completed a Zulu-English Dictionary.

"I hope," said his Lordship, "soon to send it to the press. Also the Books of Exodus and Samuel, with the Epistles to the Romans and Corinthians, are waiting for the printers, and I am revising the four Gospels and Acts for a correct edition."

The Board granted £105 towards the objects stated in the Bishop's letter.

Portions of a letter were read from the Bishop of Natal, dated Natal, February 7, 1860.

In this letter the Bishop expressed his desire to proceed at the head of the Zulu Mission to Zulu land. He added that he was prepared, should it be found necessary, to relinquish the See of Natal, and live in the Zulu country.

With regard to means, it appeared that the Bishop had communicated his views to the Society for the Propagation of the Gospel, and he expressed his hope that the Society for Promoting Christian Knowledge would vote £1000 for general purposes.

The Secretaries stated that the Society for the Propagation of the Gospel had lately granted £500 a year for three years to the Bishop; £1000 a year for missionary work for three years; and £1000 for buildings.

The Standing Committee gave notice that they should recommend, on Tuesday, October 2nd, 1860, that £1000 be placed at the disposal of the Bishop for general purposes in Zulu land, should his Lordship be enabled to carry his plan into effect in a satisfactory manner.

The Lord Bishop of Colombo, in a letter dated on visitation, Kandy, Ceylon, requested £10 towards the erection of a small chapel for a cluster of little villages at the extremity of a district called "Egōdēyōnē," a native clergyman, the Rev. C. Sennanayake, having the spiritual charge of the people.

The Board granted £10 towards this chapel.

The Lord Bishop of Wellington, in a letter dated Wellington, New Zealand, March 30, 1860, recommended the application of the Rev. H. W. St Hill, for aid towards the erection of a church at Napier, Hawke's Bay, New Zealand. It appeared that the settlers there had been struggling with the difficulties of a new position. The members of the Church at that place had done more for themselves, and had received less help from external sources, than in any part of the Diocese.

The sum of £50 was granted.

The following is an extract from the report of the Standing Committee. —

"With an excess of issue of 10,878 books and tracts in 1859 beyond the returns for the year 1858, and an increase also in the circulation of Bibles, New Testaments, and Common Prayer Books during the same period, it appears that the Association is adopting measures to diffuse more widely a taste for reading among the people of Ireland, by the encouragement of Lending Libraries, and the establishment of depots in the leading towns, for the cheap supply of the publications on its catalogue."

Grants of Books and Tracts were voted amongst others to the Rev. J. M. Speckhly, Missionary... £4.

Small Bibles, on the application of the Dean of Melbourne... £10

For schools in connexion with St. Joseph's Chapel in the "Hope" District, St. Andrew's, Jamaica, on the application of the Rev. Duncan Campbell, recommended by the Bishop of Jamaica... £5.

Books and Tracts for the use of a family at Cape Freels, Newfoundland, on application of the Rev. T. Darling... £2.

For the use of schools and distribution at Nassau, Bahamas on the application of the Rev. J. H. Fisher £5

THE MISSION OF THE ENGLISH CHURCH AT CONSTANTINOPLE.

So practical and so honest was the beginning of this mission. So justly and faithfully did its promoters express the real spirit of christianity, and the essential character of the Church of England. It was not to make encroachments on other communions, it was not to pick up stragglers from weaker, and it may be, in some respects, corrupted churches; nor, on the other hand, to attempt rashly, and without preparation, an onslaught on Mahomedan misbelief, that our Clergy went to Constantinople. We had, first and foremost, our own great sins to confess, and our own miserable neglect to try to repair. The grievous scandal in such a place of an immoral and irreligious British community of sailors and labourers had long been felt by a few thoughtful men, and it would have been utterly monstrous for an English Missionary to have undertaken to speak to a Turk of the holy name of Jesus Christ, till he had endeavoured to wipe out, in some

degree, the miserable reproach which lay upon us as a christian people. It is an often quoted text, and it speaks of a neglect far less great, and less grievous than ours—but it must have gone deep to the heart of a minister of Christ's Church, fresh arriving at Constantinople, "If any prove not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." In the first letter of the Rev. C. G. Curtis, the Clergyman first sent out, dated Constantinople, June 16, 1856, he writes "I am extremely sorry to be obliged to assure you that we are sadly behind the time; our backwardness is the subject of general rebuke and astonishment, and the character of both Church and Nation is at stake." He goes on to speak of the great neglect of religion in which the British sailors and many of our countrymen are living, and especially complains of the want of a good English school, in default of which many children are growing up without any education, others go to French schools, and become, as they are told, "good Catholics."

The missionary at once set to work vigorously; we hear, at the end of the second month of his residence, of his ministering in the Sailor's Home to an average congregation of twenty-four inmates, and strangers. "The worshippers are uniformly most decorous, they are earnest in making their responses and in singing, very thankful for the opportunity of hearing God's Word, and they ask for Bibles and Prayer Books to be studied in future voyages." At the British Hospital, adjoining the Home, an afternoon service had been established by the Embassy chaplain, there we find Mr. Curtis labouring also, and at Hasskioi and Ortakioi, a little above Pera on the Bosphorus (where a pretty little church had been recently erected by the English residents,) he seems to have commenced the celebration of Divine Service; while, before his hut for a Mission School was completed, he had been teaching a small class for some weeks at his own lodgings.

The next notice we have of the mission, though brief, is encouraging. The school in 1857 included twenty boys, "many of whom have been abandoned by their parents." "On Sunday mornings Mr. Curtis celebrates Divine Service in the School Chapel at Pera: last April he began a daily service; 'a desire for which,' he says, 'was expressed by many young men who, in common with a Greek, began to doubt the zeal, and, it would seem, the consistency of our Church in comparison with the Roman Catholic. I felt that it would be a sin to defer any longer the commencement of a practice which I had engaged to observe, and of which I have sorely felt the need.'" Mr. Curtis ministers also to a few groups of English residents in the neighbourhood of Constantinople, and has frequent intercourse with Greeks and Armenians. The Rev. C. P. Tiley, the second missionary, celebrates divine service on Sunday morning at Ortakioi, and in the evening at Pera, to a congregation of sailors. The sailor's home, the hospital, and the jail in Galata, occupy him during the week: Mrs. Tiley has a school at Ortakioi."

We have the following year further evidence of the progress of the work "to which Mr. Curtis devotes himself so diligently" "In the school at Pera," he writes, "we have now a larger number of children, both English and foreign, our *bona fide* pupils are twenty-two, of whom seven are foreign. My Wednesday evening class consists of seven boys. Notwithstanding some disappointments, I have not lost the hope of receiving Turkish children. In the school chapel the morning congregations have reached forty-eight, the afternoon thirty-five. A class of twelve Sunday scholars is taught by Mrs. Cum-

berbatch and Miss Curtis. I have found it important to keep up service on festivals for this reason among others, that English girls, who are now being educated by the Roman Catholic Sisters of Charity, would, but for our chapel be obliged to attend the Roman Catholic services. At Zetenborn I have been able to perform divine service, with few interruptions, on Sunday evenings, when more than half the little colony usually attend." The other missionary seems to have continued the same work as in the previous year.

We hung up our narrative, from the same source, to the last date at which, we believe, there has been any statement published. "1. Divine Service at Pera on Sundays and festivals. The fullest congregation was on Quinquagesima Sunday, amounting to forty-two persons. Evening service has been held every Sunday, with public catechising; a few strangers have generally attended our prayers on festival days; but I regret to say that *I can scarcely ever see one parent present at any religious service.* 2. The Sunday School. The highest number on any Sunday has been twelve—boys and girls. We have been preparing some of them for confirmation. 3. Wednesday night school. The attendance has been more regular. I have availed myself of opportunities offered by the night school for preparing some of the lads for confirmation. 4. Day school. The number has increased since my last report. Our scholars, occasional pupils included, are thirty-nine; the largest attendance on any one day was thirty-four. I have been closely confined to the schools, superintending and taking a necessarily large part in the teaching of the children, attending to them, both during school and play-hours, every week-day except Saturday, from about nine in the morning till past four in the afternoon."

We conclude our extracts with two still more encouraging notices which the last report of the Society contained. "Some of the parents seem to be reaching a dim view of their responsibilities." At the earnest recommendation of Mr. Curtis, the Society has granted to a young member of a Turkish christian family, named Williams, whose father is "a zealous missionary among his own people," a free education at St. Augustine's College, with a view to his ultimately entering on the same holy work.

We make no apology for these quotations. Even if some of our readers should be more familiar than is commonly the case with reports of the Missionary Societies, we felt that we could in no other way place before them so succinctly and so forcibly the character and condition of the mission of Constantinople, as by citing this simple narrative, and putting together the plain record of just three years of hard and patient and thoroughly honest work. It seems to us to be a story bearing the most evident marks of reality; we note in it, with great thankfulness, an entire absence of pretension, a faithful steadfastness in fastening at once upon the one definite duty which it was given to the English Church first to discharge, and, in spite of the meagreness of official statements, we discover in the modest report of the excellent missionary the sure signs that, though it is of course "a day of small things" at present, still the truthfulness, and the patience, and the devotion with which this mission has been commenced, have even already borne great fruit in disarming suspicion, where so many divided members of the One Body are jealously watching one another, and in attracting out of the festering mass of a most corrupt Mohammedanism the one or two nobler spirits, who may be, in God's gracious purpose, the beginnings of a harvest of rescued souls.

Our readers will, we hope, be glad to hear some later accounts than have yet been published of the progress of the interesting work which is going on under the care of our missionaries at Constantinople. At the beginning of the present year, a more satisfactory report is made of the attendance at the two English services; the fullest was on the first Sunday in Advent, 1869, when sixty-six persons were present; on Christmas day, there were eight communicants. The day school has now increased to fifty-two pupils, and amongst them one is a Turkish boy. But the last twelvemonth has witnessed still more remarkable progress. It was on the seventeenth Sunday after Trinity, 1858, if we are not mistaken, that the first baptism of a Mussulman in the Mission Chapel took place; the congregation consisted of fifty-one persons, and of these two were Turks, and six Armenians. Mr. Curtis addressed to the catechumen the words of the office which applied to him in Turkish. Acting upon the advice of a Turk who had already been baptised, the missionary gave him no new name; the first disciple whom he had gathered in from the vast multitude of unbelievers would bear still his original name, though it has been sanctified by the seal of the renewing Spirit of Christ.

But this has not been all. A little later, a well educated Mahometan convert, to whom we just now alluded, was, at Mr. Curtis's instance, accepted by the *Society for the Propagation of the Gospel* as one of their agents, and is now, we believe, studying at St. Augustine's, Canterbury, for mission work amongst his countrymen. Before he left Constantinople, he had helped our missionaries to a further step in the development of their work. On the last Sunday of October, 1869, a service was commenced in the School Chapel in Pera, in Turkish. Mr. Curtis said Evening Prayer in Turkish himself; the Lessons were read by this converted Mussulman: the other Turk, whose baptism we have mentioned, was present also. There were, besides, in that small but deeply-interesting congregation, seven Armenians. The following Sunday, our missionary preached his first sermon in Turkish, at this special service. Three Turks were now present, and twelve Armenians. Then it was that an English Clergyman proclaimed in Constantinople, we suppose for the first time, in their own language, to a little flock gathered in from that unhappy race, and before the members of one of the old churches in the east, what England's Church sought to do in their land, and what she would absolutely refuse to do. Our mission, the preacher said, is in the first place to our own countrymen; next, we would publish the Name and the Cross of Christ to the Osmanlis. We have been allied with them for their defence from earthly enemies; we would win them, if by God's help we may, to a peace more enduring, and bind them with holier bonds of christian love into a communion which can never be broken. And as for those around us who worship Christ apart from us now, and who hold opinions which are not ours, and have traditions with which we do not sympathize, let them understand that the English Church sends me not here to divide their communions, or to make them proselytes from among them; no, we desire to help them, if we may,—to instruct them, if they seek our instruction,—in a spirit of humility and love to show them why we differ from them, and wherein we are persuaded that we have received the truth of Christ more perfectly; and then, if our words be indeed true, and our heart's prayer be indeed for the peace of Christ's Church, and for its gathering together in one of parted brethren, we trust the Lord, whom we serve, both theirs and ours, will work in them and in us His own blessed

work. His Life will be manifested in us by a more loving and effectual witness of His truth and grace, and in them quickening again of their first faith, and a purifying in themselves of their worship and of their doctrine, of their zeal and their devotion.

Surely it is in this spirit that members of Christ's Holy Church can alone work with comfort and a good conscience in such a place as Constantinople. Not Antioch, in the first beginnings of the Gospel, with its mixed multitude of Syrians, and Greeks, and Romans, and Jews;—not Corinth, in the same Apostolic age, with its horrible licentiousness, and its contending schools, and its fanatical acceptance of the new teaching of the ministers of Christ;—not Rome itself, when Nero was its emperor, and still, amidst that awful profaneness and riot of iniquity, even of the little community of christians, some were found to "preach Christ even of envy and strife;"—not any where, then, even in that first ferment of the truth, was there, we may suppose, a scene of greater trial, or of greater difficulty, than is presented to the christian missionary in the city of the Sultan.

Whatever be the fate of the Osmanlis in Europe, one thing is certain, they have been long declining in every thing which constitutes even worldly greatness. Corruption and intrigue on the part of men in power, and a shameful profligacy of manners every where, except perhaps amongst the poorest classes, seem to have gone so far, and to have sunk so deep, as to leave no hope for the future. There are signs that some among them are themselves utterly miserable in their sad unrest, and we already hear of some thirty Turkish converts at Bebek, on the Bosphorus, who meet for christian worship, as far as persecution allows them; and elsewhere there are the stirrings of an unusual convulsion of mind. But, on the other hand, christians, we fear, of different countries and of different professions, are directing themselves not so much to the evangelization of the Turks, as to the work of proselytism amongst the Eastern Churches. The Roman Catholics, under French influence and protection, have been making immense efforts at Constantinople since the close of the war; the American Dissenters, with no small aid from England, are carrying out the same purpose with increased zeal. Every where the seeds of fresh jealousies, and more bitter feuds are sown; every where "Christ is preached," we fear, "of contention."

We have resolved deliberately to take no further notice here of these melancholy instances of most misdirected zeal. We fear the supporters of the Turkish Mission Aid Society in England, if they read these pages, would not heed our warning. We address ourselves, however, very earnestly to our brethren of the Church of England. Most anxiously do we entreat them to remember in their prayers our Church's present work at Constantinople. A real and a great result had been already attained. Many most hopeful opportunities are arising around us. Many of the Turks are very eager to learn English; both our excellent missionaries can speak Turkish; fresh English labourers, to the number of 100, are engaged on the railway at Kustendji, all of them members of the Church of England or Wesleyans. Most happily, we can add, these men and their families are carefully overlooked, and the resident officers of the Company are anxious to find for them an English Clergyman, and a school master. After many unavoidable delays, the plans for the Memorial Church are now complete, and a contract has been entered into with a local builder for the completion of the church within three years. Far better than all, an English-speaking Turk, already converted, is

studying at St. Augustine's for missionary work amongst his brethren, and one or two others are likely to follow him to the same noble College.

With these encouragements, let us take fresh heart, and give ourselves more earnestly to our work. The mission is in sore need of girls' schools; at present, nearly twenty English girls go to the schools of the French Sisters of Charity,—some even are boarders,—with what danger to their faith we can all understand. Then, a civil hospital, and a kind of institute for lectures, with a library, is much wanted to draw our own people away from their sensuality; and quite as much a Turkish school besides. For these works, and for the relief of our two hard labouring missionaries, additional help of men and money must be supplied. We do not believe it will be long delayed. Hearts are touched when work is real. Christian zeal will follow when a loving, self-denying devotion has led the way. The Turkish people are at present strongly inclined to the English; they contrast even our sterner manners very favourably with the imperiousness with which the French marked their occupation of the country. If they look upon all foreigners with suspicion, they appear to regard us as more disinterested friends than they can find elsewhere. But we have better grounds for hope than these. Our beloved mother Church is, we know and are sure, thoroughly Catholic minded, and thoroughly honest in this most deeply important mission. It is our faith, and we will try in Constantinople, too, what that faith is worth. Not by aggressions on weaker churches, not by a vaunting self-assertion, and contempt of other members of Christ's Body; not by seeking glory to ourselves in making proselytes, not by practising upon our brethren cruel arts which we should resent bitterly if tried upon ourselves; not thus will we preach Christ, or bear in the land of the infidel the blessed burden of His Cross. There is a better way, the way of humility and patience, the way of mercy and love; we seek to heal long festering wounds; we seek to unite those whom pride and self-will have divided, we would own all as brethren, if it may be, who with us, in any way, own and love the One Lord and Saviour; so only do we believe we can please Him, and do His Work, and win His blessing; so only we can win Peace for ourselves, or give, through Him, Peace to that most unhappy and most suffering race, whom perhaps He is now at last calling with His own Voice in Constantinople. Oh! it is indeed a blessed work thus to labour and thus to pray. And is there not a blessing, too, for those who in such a work even fail? W.

St. James's Day, 1860.

REPORT OF THE UPPER HOUSE OF CONVOCA-TION ON MISSIONARY BISHOPS.

"The Committee of the Upper House of Convocation of the Province of Canterbury, appointed to consider the report of the Lower House on Missionary Bishops, have met and considered the same, and resolved to report:—

1 That we highly approve of the course pursued by the Committee of the Lower House, in endeavouring to ascertain the practice of the Primitive Church, as it may be inferred from Holy Scripture and from early ecclesiastical records.

2 That we do not feel it needful to make any special remarks on paragraphs 2 to 8.

3 That in giving a modified assent to paragraphs 8 and 12, we must observe that in many cases the adjacent Church, however anxious to evangelize the native heathen, will be unable, in

its own infant condition, to supply men or funds for the work, but must throw the burden on the Mother Church; and that in these cases, till the mission has a Bishop of its own, a large share of its management must rest with the Church at home, whatever aid may be rendered to it by the Bishops of the contiguous dioceses or province.

4. That we deem it undesirable to divert from a yet unestablished and feeble Diocese the energy and attention which are absolutely needful for its own development, by leading the Bishop of such a Diocese to undertake arduous duties and indefinite responsibilities beyond its proper limits.

5. That, as in such cases it may often be most convenient that the Missionary Bishop should be sent out by the Church at home, it is expedient to ascertain whether any impediment exists to the power of the Archbishops and Bishops at home to consecrate Bishops for missionary service in heathen countries external to Her Majesty's dominions.

6. That the consecration of Missionary Bishops, the sphere of whose labour is virtually the extension of a previously established province, should be regulated in accordance with ancient rule; and that such Missionary Bishops should owe canonical obedience to the local Metropolitan, if any; the local Metropolitan owing canonical obedience to the Archbishop of Canterbury.

7. That in addition to the guarantees named in paragraph 16, every Missionary Bishop should engage to maintain the doctrine and discipline of our Reformed Apostolical Church, as contained in her articles and liturgy, and that, so far as may be, the authorised version of the Holy Scriptures should be adopted as the basis of translations of the same.

8. That, looking first to the fact that where dioceses have been or may be constituted in foreign parts, not subject to the statute law of the United Kingdom, the Bishops, though they may be held to be bound by the decrees of the mother Church which were in force at the time of their consecration, and by the Canons of 1603, so far as those canons apply to the circumstances of their dioceses, are yet in no way subject to new decrees and canons to which they have not assented; and secondly, looking to the great and continually advancing development of the Colonial Church, to the several peculiarities under which it is beginning in many districts to assume a fixed shape, to its want of endowments, and to the time which must elapse before its clergy or laity can enjoy the advantages of the Church at home as to fixity of institutions or familiarity with ecclesiastical law—there seems to us to be special need of combined councils to maintain in unity the Church as it extends. That by a regular gradation of duly constituted Synods all questions affecting unity might be duly settled; Diocesan Synods determining all matters not ordered by the Synod of the Province; Provincial Synods determining all matters not ordered by a National Synod; a National Synod ordering all matters not determined by a General Council. Unity with necessary variety might thus be secured to our spreading branch of the Holy Catholic Church.—*Col. Ch. Chronicle.*

THE DELHI MISSION.

(From the *Anglo-Indian Magazine* for April.)

"Three years ago, the Bishop of Madras, being on visitation for the aged Bishop of Calcutta, wrote thus to the *Society for the Propagation of the Gospel*, 'Delhi is among the most hopeful and

promising of our Indian mission-fields.' There were then in Delhi the Rev. M. J. Jennings, the Chaplain of the station, the zealous founder and unwearied supporter of the mission, with his warmly sympathising friends, Mr. Simon Frazer and Captain Douglass, watching the progress of the mission and in that progress permitted to reap in some degree the fruits of their united labours, anxieties, and prayers. There, too, were the Rev. H. Hubbard, one of the first Missionaries, (his colleague, the Rev. J. S. Jackson, having been just before compelled by ill health to go to England,) the two Catechists, Mr. Sandys and Mr. Louis Koch, *Ram Chunder*, and *Chimmun Lall*, the 'intelligent and well-informed converts, holding high and important positions, independent of the mission,' the one a Professor in the Government College, the other Sub-Assistant Surgeon in the Government Dispensary; with a staff of school teachers, and a school of some 120 boys—all 'making an impression which was moving the whole of that city of kings.'

A few weeks after (May 11th, 1857,) the whole mission was quenched with blood. Jennings, Frazer, Douglass, Hubbard, Sandys, Koch, *Chimmun Lall*, had fallen victims to the fanaticism of a Mahometan mob—*Ram Chunder* hardly escaping with his life; and all trace of that once promising mission swept away in the torrent of anarchy and bloodshed which poured in on the city of the Mogul.

'Was Delhi to be abandoned as a mission-field?' was the question considered in the committee room of the *Society for the Propagation of the Gospel in Foreign Parts*, by whom the mission had been originally established. The answer was at once prompt and clear.

Within a year and a-half of the appalling tidings of the Delhi massacre reaching England, another missionary stood where the former one had fallen. In February, 1859, the Rev. T. Skelton had arrived in Delhi, to organise the mission anew. Here too came *Ram Chunder*, 'his life given to him for a prey,' and the few survivors of the old converts again rallied together, among them Sara, the widow of the fallen *Chimmun Lall*. Not one, it is believed, of that little band of christians that escaped had denied their Lord in all those perilous days.

During the year which has since elapsed (as we learn from an interesting report just published,) the mission has made great progress. Prior to the arrival of Mr. Skelton, a little school, numbering only fifty-six boys, had been held together by the personal efforts of *Ram Chunder*, already mentioned, and *Theophilus Kasim Ali*, a Government clerk, who devoted the leisure hours of his morning to teaching, and is now the second master in the school. The head master is Mr. R. M. Moore, late student of Bishop's College, and he has under him a staff of eleven teachers, of whom three are Christians, three Mahometans, and five Hindoos. There are now about three hundred boys under tuition.

The little congregation, which on the first Sunday after Mr. Skelton arrived, only numbered five, has now increased to twenty-four adults (of whom ten are communicants, and nine children.) Preaching in the streets and bazaars, which was at first considered inexpedient, has been resumed and vigorously carried on since September, Mr. Skelton being assisted by three native catechists; and the crowds attracted by the preachers are far larger than before the mutiny, sometimes amounting to 250 or 300 in number. Inquirers also are numerous, some coming from a distance; and several have been baptised.

One new convert is especially mentioned in the report. He had been 'a student of the old Delhi

College, thoroughly educated in the English, and engaged as clerk in a Government office. His convictions had been of long standing, having received them from his own reading, from converse with our missionaries before the mutiny, but more especially from the persuasions and example of his christian friend and teacher, *Ram Chunder*. Soon after my arrival in Delhi, he came and expressed his wish for baptism. Though at one time nearly deterred by the tears and threats of his relatives, he was strengthened to confess his faith openly, on Sunday, March, 7th, before the English congregation in the Station Church.'

The mission will soon be strengthened by the addition of another missionary, the Rev. K. R. Winter, of Magdalen Hall, Oxford, who is at present at Bishop's College.

The retrospect of the year's proceedings is on the whole most encouraging.

May St. Stephen's Church and College, so called in memory of the martyred dead of the older mission, add yet another to the many proofs which history gives of the truth of the old saying—

'The blood of the saints is the seed of the Church.'—*Col. Ch. Chronicle.*

DIOCESE OF HURON

The Lord Bishop of Huron will hold his next general ordination in St. Paul's Cathedral, London, on Sunday, the 23rd of September.

Candidates for Holy Orders, whether Deacon or Priest, are requested to communicate to the Rev. J. Walker Marsh, M.A., Examining Chaplain, by the 10th of September, their intention to offer themselves, and to be present for examination in St. Paul's School House, at 10 a.m., on Wednesday, the 19th of September, with the usual testimonial and *Si Quis* attested in the ordinary manner.

London, August 13th, 1860.

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