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The Canadian Ecclesiastical Gazette;

OR

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

VOLUME IV.

TORONTO, SEPTEMBER, 1857.

No. 9.

OFFICIAL NOTICES.

To the Clergy of the Diocese of Toronto.

REV. & DEAR BRETHREN.—Our fellow-countrymen residing in the East are at this time exposed to great peril, let me then beg of you when you pray in the Litany, that God "would succour, help, and comfort all that are in danger, necessity, and tribulation," add the words, "especially our brethren now suffering from war or violence in the East," and to insert the same words at the proper place when you offer up the prayer for all conditions of men. I also recommend that the prayer "in the time of war and tumults" be used.

I remain,

Rev. and dear Brethren,

Yours very faithfully,

JOHN TORONTO.

The Lord Bishop of Toronto will hold his next General Ordination in the Cathedral, Toronto, on Sunday, the 18th October. Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate without delay to the Rev. H. J. Grassett, B. D., Examining Chaplain, their intention to offer themselves, and to be present for examination in the Library of the Parochial School-house at Toronto, on the Wednesday previous to the day of Ordination, at 9 o'clock, a. m. They are required to be furnished with the usual testimonials, and the *Si Quis* attested in the ordinary manner.

CHURCH SOCIETY, DIOCESE TORONTO.—The Standing Committee of the Church Society will meet (D.V.) on Wednesday, 7th October, at 3 p.m. and the general meeting of the Society will be held on the following Wednesday.

KING'S COLLEGE, WINDSOR, NOVA SCOTIA.—The Rev. T. J. M. W. Blackman, B.A., of this University, having performed all the exercises required by the appointed examiners in Civil Law, has been admitted to the Degree of D. C. L. by accumulation.

Copies of the prayer recommended by the Bishop of London, to be used in private or family worship for our suffering fellow-countrymen in the East, may be obtained at the publisher's H Rowsell, King Street.

The degree of D.D. of Hobart Free College, Geneva, N. Y., has been, by a unanimous vote, conferred on the Rev. Adam Townley, of Paris.

Ecclesiastical Intelligence.

NEW CHURCH IN ORILLIA.

Orillia, 20th August, 1857.

The pleasing ceremony of opening St James's Church, in this village, for Divine Service, took place on Sunday, the 9th of August. Before the hour of service arrived the church was crowded, and many stood around the building; a goodly number from the country congregations of the Mission came in to join in the service. Prayer were said by the Rev. T. B. Read, Incumbent, and the Lessons read by the Rev. C. C. Brough, of London. A most eloquent and impressive sermon was delivered by the Rev. Dr. Adamson, of Toronto, after which a large number of the congregation partook of the Holy Communion. The Rev. C. C. Brough preached in the afternoon, alluding in a very feeling manner to the altered state of things in this place since the period when he resided among the early settlers and shared their privations.

Appropriate anthems were sung by the choir, who performed their part of the service throughout with great credit.

The collections for the Building Fund were also very satisfactory. The church is yet unfinished, but its advanced condition is highly gratifying to those who have shared the labour of its erection, and will encourage them to go on with its completion. Its massive stone walls, spacious chancel and high-pitched roof, with wooden framework in the interior, give it a solid ecclesiastical appearance. A brilliant stained-glass window, such as is rarely seen in such churches, has been placed in the church, which, for exquisite beauty of design and artistic skill in execution, is perhaps not surpassed in the Province. It is from the establishment recently founded in Toronto by Messrs. McCausland & Bullock, and it is to be hoped that this enterprising firm will meet with the encouragement it so well deserves. For this unexpected and beautiful ornament the church is indebted to Dr. Bovell and Mr. Brown, of the Upper Canada Bank, who kindly interested themselves to obtain it by subscriptions from some of the clergy attending the late Synod, and other friends of the Rev. T. B. Read, in Toronto.

On the Tuesday following a Vestry Meeting was held in the Church, and before other business was entered into, a unanimous vote of thanks was passed to those gentlemen, for their truly kind interest in the church, which had led to its receiving so handsome a present, and to the numerous contributors to the window, and church itself, not resident in the parish, and also to the Northern Railroad Company, for sending out the window and those in charge free of expense.

The Rev. T. B. Read was requested as Chairman of the Vestry, to acquaint Dr. Bovell and Mr. Brown with the above resolution, and to request its insertion in the *Colonist* newspaper.

ST. PETER'S CHURCH, COBOURG.

On Friday last, a deputation from the congregation of this church waited upon the Venerable Archdeacon Bethune, Rector of the Parish, with an address, which, together with his affectionate and appropriate reply, we have much satisfaction in laying before our readers. The former document was very numerously signed, and presents a gratifying testimonial of the happy feeling subsisting between the parties, as well as of the great satisfaction and joy which is so universally felt at the retention of his valuable services in the community:—

ADDRESS.

To the Venerable A. N. Bethune, D.D., D.C.L., Archdeacon of York and Rector of Cobourg.

REV. AND VERY DEAR SIR,—We, the Churchwardens and members of your congregation of St. Peter's Church, upon an occasion which may be deemed a renewal of your sacred ministrations among us, desire to give expression to the feelings of reverence and affection which we entertain towards you.

With the knowledge of the many and eminent qualifications you possess for the discharge of the duties of a more elevated and laborious position in the Church, we could not but participate in the desire so generally entertained by those who are best able, from long experience of those qualifications, to express an opinion on the subject, that, in the first election of a Bishop of our reverend church, expressed by its free voice, you, Sir, might have been the individual elected to fill that important office.

But while we cannot but regret that they, upon whom the duty devolved of selecting a fitting head for their newly-formed Diocese, should have lost the opportunity of marking their approbation of your zealous labours devoted to the welfare of the Church, and which have tended so much to advance her interest throughout the Province, we are deeply impressed with the immense advantage which cannot but result to ourselves from the continuance of the effective, diligent, and eminently pious discharge of your pastoral duties amongst us.

We trust that you may be long spared for these holy purposes, and we are assured, from the knowledge we possess of the kind and affectionate regard that you have always manifested for your flock, as well as from the Christian meekness and humility which have ever marked your course, that no disappointment is being felt by yourself in being permitted, for a future season, to dwell in the bosom of a congregation who have for so many years respected, revered and loved you.

REPLY.

To the Churchwardens and members of the Congregation of St. Peter's Church, Cobourg.

MY DEAR BRETHREN,—The feelings of regard and affection, which you have so warmly expressed in this address, it shall be my endeavour to reciprocate by more than words. The esteem and confidence which you thus assure me that you feel, I shall strive to deserve by renewed efforts to promote your spiritual good and the general welfare of our beloved Church.

I am now able to look back upon the long term of thirty years spent amongst you. So lengthened a course of service must of necessity present much to depress as well as to gladden in the retrospect; but with such changing aspects in the long relationship between us, it is a ground for great thankfulness that you can address me as you have done this day: and that I can say that my own best wish and hope is, that this our relationship may long continue on unbroken and unimpaired.

In perfect sincerity I can assure you, that whatever deliberation or action for the general good of God's Church, in this land, may have arisen, and whatever changes affecting myself might follow from them, the thought and apprehension of being in consequence severed from you—from you, with whose spiritual interests I have been for a generation bound up,—was amongst the saddest and most trying to me.

But as I hold myself to be the public servant of the Church, as well as your devoted pastor, I must, when called upon by its deliberate voice to adopt a more enlarged, though it may be less congenial sphere of duty, relinquish even these endearing ties to fulfil that higher obligation.

Yet these are things hidden in God's providence; and meanwhile we must labour, mutually and faithfully, in what is plain and manifest as a duty. Earnestly do I trust that we may proceed henceforward with the peace, and be blessed with the prosperity which has hitherto marked our course; and that we may always be able, as we are now doing, to assure one another of our mutual love and confidence.

All blessings, my brethren, be with you and yours; and my prayer is, as my effort shall be, that, at the last day, you may be my "joy and crown of rejoicing."

A. N. BETHUNE.

Rectory, Cobourg.

A GRATIFYING TESTIMONIAL.

(From the Hamilton Banner.)

The Rev. Dr. McMurray, at present Rector of Niagara, and formerly of Dundas, was yesterday presented by his fellow townsmen in the latter place, with a very handsome service of plate, which was imported from England for the purpose, at a cost of some \$300. The interesting ceremony took place at Riley's Hotel, where several of the leading members of the Church had assembled to do honour to their late pastor. The following is the address accompanying the testimonial, and the Rev. Dr.'s reply will be found appended also:—

ADDRESS.

To the Rev. Dr. McMurray, D.D., & D.C.L.

REVEREND SIR,—On your removal to Niagara, in January last, a few of your friends have determined to mark the occasion by presenting you with a *souvenir* in testimony of the respect they entertained for you as a townsman, and of their deep regret at the severance of a daily intercourse extending with many of them over a period of nineteen years. For that purpose, Rev. Sir, we have invited you to meet us to-day—a re-union, brief though it will necessarily be, which we will look back upon with pleasure, as affording us the opportunity of cementing yet closer our ancient friendship, and of your name and your lengthened residence amongst us by a tangible memorial of our high regard.

In presenting you, then, Rev. Sir, with the Silver Tea Service now before us—the spontaneous gift of a few of your townsmen—permit us

to hope that, in the new field to which you have been called, in the new circle by which you are surrounded, and amidst the new friendships which your amiability and worth will doubtless create; that this, our offering, may occasionally recall to your memory pleasurable associations connected with your residence in Dundas, and the many warm admirers you have still there. Nor would we, in presenting you with this tribute of our esteem and regard, forget your amiable lady and family; the former endeared to us by her generous hospitality, the latter by being "to the manor born." May an allwise Providence long spare you to each other, and may happiness and contentment attend you ever.

Dundas, 26th August, 1857.

REPLY.

MY DEAR FRIENDS AND LATE FELLOW TOWNSMEN,—I thank you most heartily for the kind expression of regard contained in the too flattering address which you have just presented to me; and, also, for the elegant and costly service of plate with which it is accompanied.

It did not, I assure you, require any testimonial to keep alive in my remembrance the kindly feelings, which, I am fully sensible, you have invariably entertained towards me; for, I can safely say, that from the day I became a resident of your beautifully situated and thriving town, now more than thirteen years ago, to the day I left it, I have received nothing at your hands but the most marked and friendly consideration, both in health and in sickness, in joy and sorrow.

The severance of the daily intercourse between us, to which you have so indulgently alluded, and which I fear you have placed too high an estimate, so far as I am concerned, has not taken place without corresponding emotions of regret on my part; for had mine own inclinations been consulted, and my reasonable expectations been realized, that intercourse would still have been maintained, and would only have terminated when "the silver cord shall be loosed"—when the "golden bond shall be broken," and when "the dust shall return to the earth as it was, and the spirit unto that God who gave it."

You may rest assured, my dear friends, that whatever changes are before me—for this is at best a world of change and separation—that wherever my lot shall be cast, to whatever new field of labour in the Lord's vineyard I may hereafter, in the good providence of God, be called, neither you nor yours shall be forgotten, nor shall the recollection of the many hours and days and years, which we have passed so harmoniously together, and which have constituted the most pleasant period of my life, be ever obliterated from my mind. Your kind remembrance of Mrs. McMurray, and our family, who share most cordially with me in the sentiments I have ventured so freely to express, is particularly grateful, and will, I can assure you, more than compensate me for any little hospitality she may have had the privilege of extending to those for whom she entertains so high a regard.

May an all-bountiful Providence, my dear friends, reward you for the many acts of kindness and attention you have bestowed upon us, "seven fold into your own bosoms." May He shower down upon you and your families His choicest and richest blessings, both spiritual and temporal, and when the days of your sojourn here are over, when your probation has been brought to a close, when all our earthly labours, and cares, and joys, and sorrows shall cease, may He receive you into the outstretched arms of His mercy, for the sake of, and through the merits of Jesus Christ, the Lamb of God, who alone taketh away the sins of the world, is, and will continue to be,

the heartfelt and unfeigned prayer of, my dear friends.

Your sincere well-wisher,
And late fellow-townsman,
W. McMURRAY, D.D., & D.C.L.,
Rector of Niagara.

Dundas, August 26th, 1857.

THE APPOINTMENT OF BISHOP CRONYN.

(Scottish Ecclesiastical Journal.)

The appointment of a Bishop by the Clergy and Laity of a Synod, and not by a Minister of the Crown, is an important fact in the history of the Anglican Establishment and its Colonial branches. To what future results, with regard to the election of Bishops in England, it may pave the way, it is impossible for us to determine. It looks indeed like the dawn of a better day, and with the very first streak of light in the horizon we begin to lift up our heads, and to shake off the depression and the fears which have lain upon us in the darkness. But whatever, through the mercy of God, may be in store for the English Church, the fact of Dr. Cronyn's election to the See of Huron has a special bearing on our own position in Scotland, and may furnish an answer of no ordinary weight to the objections of those who put forward the non-appointment of our Bishops by the Crown as an insufferable obstacle to the recognition by the State of our full communion with the Established Church of England.

The tendencies of the English mind at the present day are essentially Erastian. The power of the State, and its paramount authority, have been pushed to an extreme which has almost destroyed the discipline, and threatens even now the very existence of the Church. The best remedy to apply in this case would undoubtedly be to put the appointment of Bishops on a more satisfactory footing. Prime Ministers are not the persons to advise the Sovereign in such a case. And now that the Confirmations at Bow Church have been proved to be a mere empty formality, it becomes more and more the duty of faithful Christians to pray and to labour that the power which the Ministry of the Crown has usurped may be wrested out of its hands. We look upon this as the very first step to be taken in order to reconstruct the relations of Church and State, which cannot long remain as they are. An important blow has been struck at this stronghold of Erastianism by the nomination of Dr. Cronyn in a free Synod to the Episcopate, and the subsequent confirmation of his election on the part of the Crown. May the day soon come when this mode of procedure, either in the vacancy of a See, or in the formation of a new Diocese, may be the rule and not the exception. In the meantime let Scotch Churchmen recognize and be thankful for the acquisition of this new argument in favour of the perfect compatibility of our unfettered Episcopal elections with the recognition of us by the Crown. Both the Church of England and our own Church will thus be gainers by this important precedent. It may be worthy of remark that this advantage has been secured to the new Diocese mainly through the exertions and influence of a Scotchman, the present Bishop of Toronto. It may thus be that the Scottish Church, whose example his Lordship cannot fail to have had before his mind, has in one sense been instrumental in bringing about this happy result: and that to her faithful witness to the Truth may, in part at least, be attributed the inauguration of a new era in the Ecclesiastical History of Anglicanism, even as it was to her that North America owed her first Apostle.

MUNSEE INDIAN MISSION.

To the Editor of the Colonist.

12TH JUNE, 1857.

Sir,— I hope that the following statement may prove interesting to yourself and some of your numerous readers; and respectfully request that you will give it a place in your columns of the Colonist, as early as may be convenient.

It is now more than twenty years since the glorious gospel of Jesus Christ was first made known to us by our esteemed missionary. We were then told that, as common children of a guilty and fallen parent, we and all mankind are conceived and born in sin, and subject to death temporal and eternal; that it pleased God, of his tender compassion for lost sinners, to "send his only begotten Son into the world, that whosoever believeth in Him should not perish but have everlasting life;" and that as the salvation of the soul of the poor Indian was as precious in the sight of our heavenly father, as that of every other child of Adam, it was therefore equally included in this gracious message. As soon as the good news of God's wonderful love reached us it made our hearts glad; the darkness of death, which hath so long obscured our path, was in a short time removed, by the bright beams of the "Lamp of Life;" all objects of Pagan idolatry were, as the Prophet emphatically expresses it, "cast to the moles and the bats;" even the little household idol which my dear mother had for many years cherished in her bosom as her fondest earthly treasure, was parted with to the missionary of Jesus as a thing utterly useless, and unworthy any longer a place in her affections; and I am thankful to say that, through the mercy of God, she still lives and continues a constant, and I sincerely believe, a worthy communicant in our beloved Church of the memorial of a Saviour's dying love, in the enjoyment of which, it is needless to say, she never indulges in vain regrets for the loss of the heathen relic. The long and rude building, also, which had been used by our fathers and brethren, for many years, as a temple devoted to the celebration of Pagan worship, and in which annual feasts for that purpose, frequently of ten or twelve days' duration, together with others of minor importance, were wont to be held, was quickly deserted at the joyful sound of the gospel of Christ; and the walls, which continued to stand a few years longer, and were occasionally pointed out to the casual visitor as the remains of what they had formerly enclosed, have long since been laid in ruins. In obedience to our blessed Lord's command to his Apostle Peter, "When thou art converted, strengthen thy brethren," I soon afterwards proceeded on a visit to my brethren on Grand River, for the purpose of telling them what good things Jesus had done for my soul; that instead of being a lost and fallen creature, living under the just displeasure of a righteous God, I was brought nigh to him through the blood of his dear Son, and made his child by adoption and grace, "a member of Christ, a child of God, and inheritor of the kingdom of heaven;" and should most assuredly enjoy eternal happiness, if those great privileges were not forfeited by wilful disobedience. This language, as may be supposed, sounded strange in the ears of those to whom it was spoken. Sunk in the lowest depths of idolatry and superstition, it was not without considerable effort that they could be convinced how utterly powerless their graven images were to assist them in time of need. The Good Spirit at length was pleased to open their hearts to understand the gospel; the axe did its work on their heathen deities, and their temple was destroyed. An esteemed and lamented friend, George Anthony, who held the office of a chief, possessing con-

siderable influence among the people, and who was the most confirmed and inveterate Pagan in the settlement, was the first to embrace the gracious offer, and for many years afterwards acted as interpreter to the mission at Tuscarora, under the present amiable and zealous missionary. He is now gone to enjoy that rest which remains for the people of God.

Now I am happy to say he was not only blessed with an assurance of the Divine presence and favour, and perfectly resigned, but more than resigned: he was especially the latter triumphant and rejoicing. One of the last expressions of brother G. Anthony was, "I am not sorry the Lord is taking me away. I am ready; I am prepared to go. Only one thing makes me feel pain here," (laying his hand on his breast,) "makes me feel sorry in my heart. It is—I pity my poor brothers and sisters; no one will give them a good advice. I feel sorry also to think when I am gone there will be no one to take care of my poor wife, or get any thing for her." On being told he must give them up to the blessed Saviour, and leave them in his merciful hands; that he would care for them, and provide for his poor wife and brothers and sisters, as well and better than their dying brother could, he replied, with, smile of confidence and hope, "That is true; I know it."

And, Rev. Sir, I was very glad to receive letter from young man, name Moses Cornelius, at Grand River, last March, and that he wished me to go visit them to Grand River once more. I replied quickly that it was very good indeed, for that I had given myself as a sacrifice unto God, to do his will. On my arrival in Grand River place called Caledonia, on April, 11th last, I saw my Christian friends and relations. We are happy to see each one another. Waters came down from our eyes, for our hearts did burn with love to see each one another. Then I went home with them to their houses, about five miles from Caledonia. And next morning was Easter Sunday, and all the people come to the Church, and every one come to me and shake hands with me so glad to see me once more in this life. Then I read sermon for morning service from Luke xxiv. 24.—"The Lord is risen indeed." While I exhorting my Christian friends we feel in our hearts Jesus with us, because I see my brothers and sisters all feel happy in their hearts; and I hope that you will, with the blessing of God, endeavour to persevere in the good way that is pointed out to you in the gospel of his dear Son, who redeemed you with his precious blood; and to enable you all to do so you must constantly ask for His help in fervent prayer, sincerely believing that he will support you in every difficulty, as he has graciously promised to hear the prayers of his faithful children, and to grant their requests. I also hope, my dear Christian friends, that you all will remain faithful members of that branch of Christ's church in which you all were baptised, and to which you belong until the day of your death, carefully and prayerfully receiving the word of salvation from the lips of your lawfully appointed minister, who watches for your souls' health as one that feels most affectionately for your present and eternal happiness, as a member of his flock, to whom he will have to give an account to the Great Shepherd at the Day of Judgment; and that you will not, on any pretence whatever, stray from the fold of Christ, into which you have been gathered, for the purpose of feeding in pastures to which you do not belong. I hope God the Father, the Son, the Holy Ghost, be with you all.—Amen.

I remain, Dear Sir,

Your faithful friend,

JOHN WAMPUM,

Munsee Interpreter.

COLLECTIONS UP TO 14TH SEPTEMBER.

Collections appointed to be taken up in the several Churches, Chapels, and Missionary Stations in the Diocese, towards the augmentation of the Mission Fund of the Society, in the month of July, 1857:—

Previously announced.....	£172	9	2
Collingwood.....	£0	15	0
Creemore.....	0	7	6
Per Rev. J. Langtry.....	1	2	6
St. George's Church, Clarke, per Churchwarden.....	1	10	0
Goulbourne.....	0	8	6
Huntley.....	0	9	0
Per Rev. J. Goufrey.....	0	17	6
St. George's Church, Gratton.....	1	12	4
Trinity Church, Colborne... ..	0	17	8
Per Rev. J. Wilson.....	2	10	0
Yerk.....	0	18	6
Cayuga.....	1	1	6
Caledonia.....	1	5	0
Per Rev. B. C. Hill.....	3	5	0
Trinity Church, Moore.....	2	7	6
St. Mary's Church, do.	1	1	3
Butler's Station.....	0	10	9
Sarnia.....	4	5	0
Per Rev. J. G. Salter.....	8	4	6
Moulinette (additional), per Rev. H. Patton.....	0	5	0
Christ Church, Hillier.....	1	13	11
St. Andrew's Church, Wellington.....	0	7	11
Per Rev. C. Ruttan.....	2	1	10
St. Peter's Church, Cobourg 11	2	0	
Stiles' Schoolhouse.....	0	15	7
Per Ven. A. N. Bethune.....	11	17	7
St. Peter's Church, Tyrconnel, per Rev. Henry Holland.....	3	10	0
St. John's Church, Bowmanville, per Rev. Dr. MacNab.....	3	10	0
Rico Lake, per Rev. J. W. Beck.....	1	5	0
St. Mary Magdalene, Picton, per Churchwarden.....	3	0	3
St. George's Church, Drummondville.....	4	5	
St. John's Church, Stamford 1	5	10	
Per Rev. C. L. Ingles.....	5	10	3
St. Mary's Church, Manvers, per Churchwardens.....	0	15	0
St. Mark's Church, Barricfield.....	0	15	0
McLean's Schoolhouse.....	0	11	3
Per Rev. E. C. Bower.....	1	6	3
St. John's Church, Cavan... ..	1	16	9
St. Paul's Church, do.	1	13	3
Per Rev. J. W. Allen.....	3	10	0
St. James' Church, Penetanguisheny, per Churchwarden.....	1	0	0
105 Collections, amounting to...	£227	9	10

STUDENTS' FUND, XV. YEAR.

Previously announced.....	£208	4	11
Christ Church, West Gwillimbury.....	0	7	3

Trinity do. do.	0 12 0	
St. Paul's do. do.	0 6 0	
Per Rev. J. Fletcher.....	1 4 3	
St. Mary Magdalene, Napanee	0 17 6	
St. John's do.	0 6 3	
Per Rev. Dr. Lauder.....	1 3 9	
St. John's Church, Bowmanville, per Rev. Dr. MacNab.....	2 0 0	
St. James' Church, Kingston, per Rev. R. V. Rogers	0 15 0	
St. James' Church, Toronto, per Churchwarden.....	16 5 0	
Newton (additional), per Churchwarden.....	0 3 6	
Trinity Church, Morpeth, per Churchwarden.....	1 2 0	
149 Collections, amounting to...	£230 18 5	

GENERAL PURPOSE FUND, XV. YEAR.

Previously announced.....	£261 1 1
St. Mary Magdalene, Napanee	0 19 1
St. John's, do. do.	0 8 10
Per Rev. Dr. Lauder.....	1 7 2
St. James' Church, Toronto, per Churchwarden.....	22 15 0
163 Collections, amounting to...	£295 3 3

WIDOWS AND ORPHANS' FUND, XV. YEAR.

Previously announced.....	£462 19 5
St. Mary Magdalene, Napanee	2 0 3
St. John's do. do.	0 12 1
Yonge's Schoolhouse.....	0 8 9
Per Rev. Dr. Lauder.....	3 1 1
209 Collections, amounting to...	£466 0 6

MISSION FUND, XV. YEAR.

St. Mary Magdalene, Napanee	0 13 0
St. John's do. do.	0 10 0
Yonge's Schoolhouse.....	0 4 5
Per Rev. Dr. Lauder	1 7 5
Collected at Annual Meeting, Napanee	1 11 7
	£ 2 19 0

PAROCHIAL BRANCHES.

Napanee, per Rev. Dr. Lauder	2 9 5
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ANNUAL SUBSCRIPTIONS, COLLECTIONS AND DONATIONS, XVI. YEAR.

Rev. H. Holland	£ 2 10 0
Rev. Mr. Checkley.....	1 5 0
W. Medd, Esq.....	1 0 0

DIOCESE OF QUEBEC.

THE TRIENNIAL VISITATION.

The Triennial Visitation of the Lord Bishop of Quebec was appointed for Thursday, the 11th June, being the festival of St. Barnabas. At half-past ten, Divine Service commenced in the Cathedral, when there appeared well nigh all the clergy of the diocese, occupying the front seats, and a congregation as large perhaps as could reasonably be expected on a week day, considering the extremely busy character of the season.

The service was somewhat of a novelty in Quebec, being full Choral or Cathedral service. The prayers were admirably intoned by the Rev. A. W. Mountain, M.A., with great distinctness and solemnity of manner. The psalms and anthem, particularly the Nicene Creed, were all performed in a manner worthy the reputation of the Cathedral organist and choir. We think it impossible for persons of taste and piety, where powerful prejudices do not interpose—not to have been delighted and edified by this ancient and authorised mode of celebrating the public worship of the Church of England. We are very far, however, from advocating choral service for ordinary congregations. In the first place, for the all-sufficient reason, that it would be impracticable; and in the next place, that were there a competent choir, the mass of the worshippers would not, perhaps find it more edifying than our present services, partly read, partly sung—that is where the musical part is good and devotional. But surely it must be deemed both ignorant and bigotted to refuse to congregations who wish for musical services, and are capable of both celebrating them and relishing them, a privilege which is conceded by the letter of the prayer book and the custom of the English Church. We are inclined to think that the prejudices of many persons—contracted from mere hearsay—the echo of newspaper controversy, will be considerably lessened by the experience of Thursday. We know this to be the case.

The first lesson was read by the Rev. H. Roe, B.A., of St. Matthews, and the second by the Rev. J. Carry, B.D., of Point Levi. The Rev. Official Mackie and the Rev. Dr. Nicolls officiated in the Communion Service, Dr. Nicolls reading the epistle. The Rev. J. H. Thompson, Professor of Divinity in Bishop's College, Lennoxville, preached a sermon, from 1 John, iii. 3. Towards the conclusion, he pleaded for the Chapel of the College, to which the offertory was to be appropriated. The chapel is a very neat and ecclesiastical structure, and requiring yet about £100 to complete it. We are happy to say the Rev. Professor did not plead in vain, the collection, which was altogether impromptu, amounting to £9 9s. 7d.

After the sermon, the clergy were called up to the altar rails, and with the exception of four or five, answered to their names, as they were read by the Rev. Official Mackie. At this point they were formally acquainted by the Rev. Official, in excellent temper and terms, what they had previously learned, the severe illness which was the cause of His Lordship's absence, and the consequent non-delivery of his intended charge. An absence so caused, and on such an interesting and solemn occasion, when the hearts of bishop and clergy are more drawn together than perhaps at any other time, occasioned profound and tender regret; in which, we have no doubt, the community at large duly sympathised. His Lordship having somewhat improved the preceding day, was very desirous of delivering his charge, and proceeding in person through the episcopal duties of the visitation; but his medical advisers were peremptory in forbidding not only that, but any exertion whatever, physical or mental. So, unwillingly and sorrowfully, his Lordship submitted. We are happy to learn that his restoration is hopeful and progressive. His charge will be printed, and speedily in the hands of his clergy.

The Rev. Official performed the melancholy duty of announcing to the assembled clergy, the recent death of a brother, the Rev. W. Arnold, of Gaspé, who died in a blessed hope. The Rev. Dr. commended, in affecting terms, his bereaved family to the Christian sympathy of the clergy.

After the administration of the Holy Communion, in which the Rev. Dr. Mackie and Nicolls,

and the Rev. S. Wood and A. W. Mountain assisted, and of which all the clergy and a large number of the laity partook, proceeded to the Rectory, and enjoyed the abundant and elegant hospitality of which they did not now, for the first time, make proof.

The Bishop and the Clergy afterwards adjourned to All Saints' Chapel, adjoining the Rectory, and there, at His Lordship's request, conveyed through the Rev. Official, took into consideration the most convenient time for the first assembly of the Diocese in Synod, according to the recent law, and the necessary circumstantial of an incipient movement. There was much free but kindly discussion. In short, nothing could exceed the amicable temper which appeared. And the almost perfect unanimity on every important principle which was exhibited, gave the happiest augury, and the surest pledge of future calm progress and steady success in the service of Christ and His Church.

The only drawback to the happiness of the day was the painful absence of the Bishop. That, indeed, threw a shade of sadness over all; but it gave opportunity for showing what would not otherwise have appeared so strongly, the tender regard, the affectionate respect which the clergy entertain for their father-in-God, who by his long and devoted services, his eminent christian virtues, and paternal mind towards them, has merited and secured all that a bishop could desire at their hands.

We may add, that among many distinguished citizens present at the service in the Cathedral, belonging to other religious bodies, were the Rev. Dr. Cook, and Mr. Sheriff Sewell, who, by the way, attracted much attention by sitting through the whole service, the latter by something still more objectionable, and finally leaving just before the sermon and collection.—*Quebec Mercury.*

DIOCESE OF MONTREAL.

ADDRESS TO THE LORD BISHOP OF MONTREAL.

To the Right Rev. FRANCIS FULFORD, D.D., Lord Bishop of Montreal:

MY LORD,—We, the undersigned clergy of the District of Missisquoi, in the Diocese of Montreal, having learned that your Lordship and family are about to cross the Atlantic, for a visit to your native land and your friends, beg leave to embrace this opportunity of testifying to your Lordship the high sense we have entertained, and do entertain, of your Lordship's wise, judicious and paternal superintendence of this Diocese, as the chief minister and shepherd of the flock, over which the Holy Ghost has made you an overseer; and of the esteem in which we all, as individuals, hold you as our Bishop. We have all had the honour and pleasure of waiting on you at our missionary home, in our families and our churches, time after time; and always, like the great Apostles of the Gentiles, we have found you full of the blessings of the Gospel, ready to strengthen the weak hands, and confirm our faith, by "Godly counsel," and words of consolation to both minister and people; so that in parting with you, though it be but for a season, in the hope of seeing you again, our good wishes and prayers go with you, and with your amiable wife and daughter, endeared to us, and to all who know them, by their labours of love and Christian charity as a mother and daughter in Israel, that the Lord of the land and sea may give you and them a prosperous voyage, joy to meet your friends, and safe return to us and your Diocese.

James Read, D.D., Canon of Christ Church,
and Rector of Freighsburg.

Joseph Scott, M.A., Rector of Dunham.

Robert Lindsay, M.A., Minister of Bromo.

David Lindsay, M.A., Minister of Frost Village.

A. T. Whitten, Minister of Waterloo.

William Jones, Minister of Granby.

Geo. Slack, M.A., Minister of Milton.

Frederick Robinson, M.A., Minister of Abotsford.

A. Campbell Scarth, Minister of Adamsville
and West Farnham.

John C. Davison, Minister of Cowansville

Richard Whitwell, M.A.

C. A. Wetherall, B.A., Rector of Philip-
burgh.

James Jones, Minister of Bedford.

A. Montgomery, Minister of Sutton.

District of Missisquoi, }
20th July, 1857.

See House, Montreal, August 12th, 1857.

REV. AND DEAR BRETHREN.—I thank you most heartily for the earnest and affectionate address which you have just presented to me. I thank you for myself, and also on behalf of my wife and daughter, of whom you have also so kindly made mention. As I have, within the last few days, sent to each of you a circular letter, in which I have entered into many particulars respecting the general state of the Diocese, I will now only further add, that your expressions of confidence in, and sympathy with me, as your Bishop, will be an exceeding comfort and encouragement to me in my endeavours to fulfil the duties of my office. And if our lives are spared, and we are permitted, in our present connexion, to continue, in this portion of the Lord's vineyard, our work as ministers of Christ and stewards of the mysteries of God, I hope we shall not only see the Church faithful and increasing, but be ourselves knit together in still closer bonds of Christian love. You have each your own burden to bear, and I have mine. Brethren, let us not cease to pray for one another. And may God of his mercy keep us, and all belonging to us, from the evil, and grant us to meet again in peace and safety, for Jesus Christ's sake.

I remain,

Rev. and dear Brethren,

Yours very sincerely,

F. MONTREAL.

To the Rev. Canon Read, D.D., and others.

English Ecclesiastical Intelligence.

EDUCATION AND CRIME.

(The Scottish Ecclesiastical Journal.)

Most of our readers have probably paid some attention to the proceedings of the Education Conference which has recently taken place in London. Assembled under the high patronage of the Prince Consort, and gathering together much of the earnestness and talent of the day, its results appear nevertheless to be of but little practical value; and we can only regret that, as far as we can see, it has not done much which will enable us to deal more successfully with the difficulties of the Education question. The fact is, that the very elements of failure were to be found in the composition of the Conference itself. Here were met together men of every variety and shade of religious opinion—Churchmen, Dissenters, and others—amongst whom it would have been impossible to have discussed many of the

most important bearings of the subject,—nay, who would have even disagreed at starting if the very definition of the thing which they had met to consider had been proposed; here also were those who could never have been brought to view from the same point the political aspects of the question; as, for example, the extent to which legislative interference is admissible for the promotion of Education; and yet there was to be an interchange of counsel and experience which was to be marked, above all, by good feeling and forbearance. It is not, therefore, wonderful, that in their desire to avoid dangerous topics, to meet together on some neutral ground, and to sink as far as possible, all differences for the time, the members of the Conference should have found the subjects for their discussion to be somewhat limited in their character, and to consist chiefly in the consideration of the means by which children may be kept for a longer period than now under some system of educational training, and of the causes of the comparative failure of our efforts hitherto to reach the masses of those whom we are anxious to bring into our schools.

We confess that there is one statement of the report of section A, referring to the removal of children from school, which we either do not exactly understand, or with which we can in no way agree. It is as follows:—"This section is of opinion that such early removal is *not commonly* to be traced to the poverty of the parents, but . . . as a general rule, to the state of the labour-market, which imparts great value to the labour of children, and thus leads (1.) To employers of the parents requiring the labour of children; (2.) To dissolute parents living upon the wages of children's labours; (3.) To a premature and ruinous independence of life and action among the very young; all of which causes lead to the withdrawal of the children from the school." Now, without noticing the confusion between cause and effect which has found its way into this statement, we are inclined to ask, whether the state of the labour-market does not mean simply, that the parent finds it to his advantage to send his child to work rather than to school, and that he cannot afford to keep him idle when he is able to earn any thing for himself? If this be the case, we are not surprised at the Bishop of Oxford, even at the risk of contradicting the report of his own section, expressing the fact in plain terms, that it is poverty which is our greatest obstacle, and one which we can least remedy. A Somerset or Dorsetshire labourer, with seven shillings a-week, out of which he has to pay for house-rent, food, clothes, and fire for himself and his family, does find it difficult to resist the temptation of sending his boy into the fields to earn a few coppers by "bird-keeping," and still more to keep his girl at school when she can earn at the gloving machine a shilling or eighteen pence weekly as an addition to the common fund. It is this, in reality, which is meant by the "state of the labour-market," and for which it was scarcely in the power of the Conference to find a remedy; for though we may hope that the half-time schemes proposed may be more extensively adopted than as yet they have been, and that night-schools may become part of the regular working of every parish, and so may do something, we still fear it will be always found, in the Bishop's words, that "poverty is the chief, or almost only, cause of the non-attendance of children at school." Few parents are now ignorant of the value of education for their children; but their difficulty is to get instruction for them, and at the same time to support them without help from themselves. Still more unsatisfactory are the statistics which were produced at the Conference, as to the extent to which education has reached as yet the masses of our people.

For example, we are told, that in England and Wales the number of children between the ages of three and fifteen is estimated at little short of five millions, and that of these *two millions only* are at school, and *three millions* are not. Examining first the history of these *two millions*, we find that only 600,000 are above the age of nine; that 42 per cent. of them have been at school less than one year, 22 per cent. during one year, 15 per cent. two years, 9 per cent. three years, 6 per cent. four years, 1 per cent. five years; and that, therefore, in other words, the age at which children begin truly to learn any thing which is likely to have a permanent influence upon them, is exactly the age at which, as a general rule, they leave and go out into the world. Turning, now, to the history of the *three millions* who appear to receive no instruction whatever, we learn the still more unpleasant fact, that whilst of these we can account for 600,000 as being in employment of some kind or other, the remainder are neither at work nor at school, but are simply unaccounted for; that is, that of the three millions of children in England and Wales who are not under instruction in our schools, less than one-third are occupied in labour, and more than two-thirds are in the streets! It may be said that this militates against what has been previously advanced, and proves that it is not the poverty of parents, or, as the report of section A terms it, "the state of the labour-market," which keeps the children back from school, otherwise so many would not be suffered to grow up in idleness. But not to mention such ways of gaining a livelihood as theft, &c., &c., we ask in reply, whether it is not the experience of those who have had to do with the classes of whom we are now speaking, that too often poverty has in the first place led to want of heart, and want of heart to utter carelessness and indifference, so that at last nature seems almost to forget her instinct, and the parent to think he is not responsible for his child.

But if such things as we have stated be the case, if it is found that education has reached comparatively few of our people, and if of these the bulk left school at an age so early as to have reaped but little benefit, it may be very fairly asked, are there any benefits at all which have accrued from the large expenditure of time, and money, and interest which, during the last twenty or thirty years, have been given to the work of education? Mr. Lonsdale states, that since 1839 a sum of more than £2,000,000 has been spent upon the erection of new school buildings; and Mr. Cowper, in his place in Parliament, enlarges upon similar themes. What is there, then, which we can show in return for our efforts, and what has been done? If such a question were asked, we should most certainly refer for our answer again to statistics; but this time to the statistics of crime. We should endeavour to show, that whether school education reaches all whom we intend it should reach, or whether it has benefited to the full extent those who have availed themselves of it; crime has decreased, not only in respect of the number of offenders, but also as regards the guilt and character of the offences themselves, and this in proportion as education has been diffused. For, whereas in past time, and that at no very distant date, riots, extensive forgeries, highway robbery, and assaults upon the person, were so common, that, as regards the last two, it is stated in a work* published in 1835, that at Kensington, within the memory of man, on Sunday evenings, a bell used to be rung at intervals to muster bands of people, for the purpose of mutual protection on their way back

* "The Original," by the late Mr. Walker, metropolitan police magistrate.

to town, now things are so far changed that the recent returns show that only one-fifth of the offences committed in England and Wales are of the graver class,—four-fifths being under the head of offences "against property without violence." Again, let London be taken as an example of the decrease of crime. In 1851, 41,736 cases of drunkenness and disorder fell under the notice of the police, in 1852, the number was 37,636. After that year the jurisdiction of the police was greatly enlarged, and it might therefore have been expected that the number of cases would also be increased, if the tendency to crime was the same as before. But what is the fact? Instead of the 37,636 cases which occurred in 1852 within the limits of the lesser jurisdiction, amongst the whole of that vast population now under the cognizance of the metropolitan police, in 1855 the number of cases was only 22,396, whilst in 1856 it sunk still lower,—to 21,805. What we have here stated is no less true of our own metropolis,* and of the country generally.† When, therefore, we compare this steady decrease in crime, both as regards its character and amount, with the equally steady increase in the number of those receiving instruction, from 1 in 17 in 1813 to 1 in 11 in 1853, and to 1 in 8 in 1851, we cannot help thinking that so marked a decrease in the criminality of the country must bear some ratio to the increase of education, and should be the best encouragement to us to persevere. Let it be remembered, in addition to this, that the real decrease can hardly be estimated by a mere comparison of numbers or of tables. It is when we reflect, that in spite of all who have left our shores to seek their fortunes in other lands, our population has, during the last fifty years, doubled itself; that the same period has seen the introduction of machinery to an extent beyond the expectations of the most sanguine, and consequently, that thousands upon thousands have been cast as beggars into the streets; that efficiency, moreover, of our police, has greatly increased, and likewise the facilities for the detection of crime;—it is when we reflect on these things, and then call to mind the statistics which are presented to us, that we truly learn the amount and the encouraging progress of improvement in our land.

One phenomenon we grant there is, which is indeed a difficulty in the way of what we have advanced—we refer to the startling revelations of crime which have recently been made, both in the commercial world and amongst the educated classes of society. We cannot here plead want of instruction; for fraud, and even murder, are no longer the crimes of the ignorant and the wretched. Scarcely a month has passed, for some time, without some new and disgraceful transaction being brought under the public notice. It was not long since a factious contemporary of ours assembled a meeting, we suppose in his own office, or we shall call it a conference, of the poor and working classes, to inaugurate a society for the conversion and spiritual superintendence of the rich. We fear there have been grounds of late for the bitterness of this pleasure. Is it that we are now reaping the results of that low standard of morality which we believe the railway mania and over speculation generally have produced? Is it that we are to seek for some of the results of these things in a religion of the day, which, while it tends to exalt feeling and sentiment, and to accept profession, tends also to cast into the shade the sterner principles of duty,

and those weighty matters of the law, justice and truth? Is it that men have begun to speculate on the uncertainty of punishment, or that loss of social position has no longer its sting of disgrace amongst us? However it may be, we cannot help regarding the recent exposures of fraud, and unchastity, and murder, amongst the middle and upper classes of society as one of the most remarkable and startling features of our time, especially when we remember that they are coincident with such educational efforts as are being made for the benefit of others. It may well be in our minds that one example of criminality, such as we have lately witnessed, taken from the educated classes, may perhaps do more to undermine the building which we are striving to raise, than many years of hard labour and of expenditure may be able to repair.

Let us add the hope,—that the State will ere long cease to ignore its own alliance with the Church, and look to her as the true regenerator of the people. Conferences such as that assembled lately in London may set forth specious schemes for effecting this great end. But so long as the State is unfaithful to the terms of the compact, which, in the British Constitution, gives the Church the sole claim to be used as the instrument of evangelizing the masses of the people, such attempts at groping to find the right way as we have just witnessed, can only remind us of the warning given by our Lord Himself as to the fate of the blind endeavouring to lead the blind.

The faith of one little child would do more in such a case to enlighten our ignorance than the whole collected wisdom and talent of the country, so long as it is determinedly resolved to do that which is right in its own eyes, and to treat the Church of God as a worn out and useless encumbrance. And we are persuaded that *Conferences* can only lead us deeper and deeper into darkness, until they adopt religion as the groundwork of their procedure, and act themselves in a spirit of faith.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Extract from Report of Foreign Translation Committee.

REV. DR. O'MEARA'S INDIAN TRANSLATIONS.

The Rev. Dr. O'Meara's Ojibwa version of the Liturgy, first printed in the year 1847, was not a complete translation of our Book of Common Prayer, but contained only such portions of it as were necessary, at that time, to aid him in his ministrations among the Indians frequenting the shores and islands of Lake Huron. An interesting account of the means by which Dr. O'Meara acquired a thorough knowledge of the language of those people, and qualified himself for the work of translating into their language, was laid before the Board at their meeting in March, and was published in the Report for that month. That account also showed how, on one occasion, when the translation of the Prayer Book was considerably advanced, the manuscript of which Dr. O'Meara was accustomed to take with him to the Indian encampments, where he held Divine Service on the Lord's day, both the work and his own life were nearly lost, by the ice suddenly giving way on a frozen river on which he happened to be travelling. Happily both were preserved; and Dr. O'Meara has since continued his missionary labours, to perfect himself in the Ojibwa language, and to correct and complete his version of the English Liturgy. The present edition, already announced in the

Report of this Committee for 1854, was printed, like that which preceded it, at Toronto, at the expense of this Society, under the immediate superintendence of Dr. O'Meara himself.

The Ojibwa language, as the Board are aware, is spoken over a larger extent of the continent of North America than any other of the numerous dialects used by its native tribes. The New Testament in this tongue, also the work of Dr. O'Meara, under the direction of the Foreign Translation Committee, has been for some time past in extensive use, both in the United States and British North America, from the banks of the Mississippi to the shores of Hudson's Bay, not only by missionaries of our own Church, but also by Christians of other denominations having missions among the heathen, and now the copies of the Ojibwa Prayer Book are in the hands of missionaries and members of our Church, wherever her ministrations have been carried, whether in the British possessions or in the neighbouring republic. It appears, moreover, that, immediately on its publication, two thousand copies of the translation of the Book of Psalms contained in it, were ordered from the printer in Toronto by the Upper Canada Bible Society. In testimony to the value of Dr. O'Meara's labours, the Bishop of Toronto writes, "The Ojibwa language is the most extensively used of all the North American Indian tongues; and Dr. O'Meara's translations are well spoken of by those who know the language, and the best proof is that they are anxiously sought after by the American India missionaries and agents among the Indians."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, August 8th, 1857.

At a meeting of the Society for the Propagation of the Gospel, July 17, 1857, his Grace the Archbishop of Canterbury in the chair, the following letter from the Rev. Dr. Ka., Principal of Bishop's College, Calcutta, and Secretary to the Society's Missions in Bengal, was read:—

"Bishop's College, Calcutta, June 5.

"Rev. and Dear Sir,—My last hasty note will have prepared you for my present sad tidings. The Delhi Mission has been completely swept away. Rumours to this effect were current from the beginning of the outbreak, but we kept on hoping that some of the members of the Mission might have escaped.

"It is not, indeed, absolutely certain, even now, what has occurred. Yet even the most sanguine are compelled to believe that the Rev. Mr. Jennings and his daughter, the Rev. Mr. Hubbard, Mr. Sandys, and Chimmum Lall, were all killed. Captain Douglas, too a warm supporter of the Mission, shared their fate. Of Ram Chunder and Louis Koch (the latter of whom left college only last January) nothing is said; they may therefore have escaped, though our hopes are of the faintest kind. Two native Christians succeeded in escaping to Agra. One of them says that he saw Mr. Hubbard fall; the other that he saw Mr. Sandys' dead body.

"And Mr. Jackson* has been spared,—his life given him for a prey! What a deep interest will now attach itself in his mind to every incident of his missionary life at Delhi! Could you get him to send us a short narrative of any thing that would illustrate the history of the Mission?

"Surely the place where they fell will henceforward be a hallowed spot. May it prove the

* Dr. Guthrie shows in his recent volume, "The City: its Sins and Sorrows," that instead of the 1352 cases of drunkenness on the Sundays of 1852, only 769 cases occurred on the Sundays of 1856.

† See the Returns of Criminal Offences in Scotland just published.

* The Rev. J. Stuart Jackson, the Senior Missionary, had left Delhi in the beginning of the year, and returned to Europe for the benefit of his wife's health.

seed-plot of a future large harvest of souls, to be gathered out of that ignorant, fanatical population!

"It must have been a fearful trial to encounter the wild, unrelenting bigotry of the Mussulman crowd. But our assured hope is that our dear brethren were supported by the power of Him whom the first martyr saw 'standing at the right hand of God.'

"I will not say much of those whom God has taken in this solemn way to Himself. You well know the unwearied diligence of the Secretary—I might almost say Founder of the Mission [Mr Jennings]. Mr. Hubbard's subdued energy, and Mr. Sandys' eager and zealous activity, and Chimmum Lall's honest integrity, were known to all.

"I cannot, however, withhold from you a remarkable testimony to the character of the Mission, which was sent to me by the Bishop of Calcutta only a few days before the outbreak. It is an extract from the Visitation Report of the Bishop of Madras (who, you know, went up to the Punjab at the beginning of the present year.) He says:—

"Of the latter Missions, viz., those of the Society for the Propagation of the Gospel, I have already expressed my opinion, that the one at Delhi is among the most hopeful and promising of our Indian Mission Fields. The intelligent and well-informed converts, holding, as they do, high and important positions independent of the Mission; the superior nature of the school, with its 120 boys—among the best I have visited in India; and the first rate character for attainments and devotedness of the missionaries and schoolmasters, are making an impression which is moving the whole of that city of kings."

"May we not say, 'Before they were removed they had this testimony, that they pleased God?'

"I will not add any thing at present on the general nature of the crisis we are now in. Only let us feel sure that the storm, furious and un-governable as it seems, is intended to work good for this long unhappy country through His mercy,

"Who maketh the clouds his chariots,
And flames of fire his ministers."

"I am, dear Sir,

"Yours most sincerely,

"W. KAY.

"The Rev. Ernest Hawkins, &c."

The following resolutions were then unanimously adopted:—

"1. That the Society has heard with the profoundest sorrow of the massacre of the Rev. M. J. Jennings, the secretary and chief promoter of the Delhi Mission; of the Rev. A. R. Hubbard, one of the first missionaries; and of Mr. Daniel Corrie Sandys, a zealous and active catechist, preparing for ordination in the Mission; and desires to offer to their surviving relatives and friends the expression of its hearty sympathy with them in their affliction and bereavement.

"2. That although the Delhi Mission, so blessed of God in its commencement, seems to be debilitated, for the present, by the death or dispersion of its missionaries and lay-teachers, the Society is resolved—God being its helper—to plant again the cross of Christ in that city, and to look in faith for more abundant fruits of the Gospel from the ground which has been watered by the blood of those devoted soldiers of Christ.

"3. That the special prayers and offerings of the whole Christian community, and the personal services of clergymen who may be moved to take the place of those who have fallen, be hereby invited, to enable the Society to re-establish with increased strength, and on a broader foundation, the Mission which has been for the moment quenched in blood."

In accordance with the foregoing resolutions, a Special Delhi Mission Fund has been opened at the office of the Society, and the following contributions have already been received:—

	£ s. d.
The Rev. Hyacinth Kirwan, Fellow of King's College, Cambridge, and Chaplain to the H. E. I. C.	100 0 0
The Rev. William Inge, M. A.	10 0 0

The following letter, with the accompanying Prayer, has been addressed by the Lord Bishop of London to the clergy of his diocese:—

London House, 3rd August, 1857.

REV. AND DEAR BROTHERN.—At a time when many of our homes are filled with mourning, by the tidings already received from the East, and so many of us who have not yet cause to mourn are in deep anxiety, we have all doubtless felt called upon to remember our distant fellow-countrymen in our private and in our family prayers, in this their hour of extreme peril. But it seems right also that public prayer should be offered up for them in the churches. In this matter we need not delay till circumstances may allow steps to be taken for circulating any new prayer. Let me at once recommend throughout this diocese what many of you perhaps have already done, viz., that before the Litany and the Prayer for all Conditions of Men, you make distinct mention of our fellow-countrymen in the East, as recommended to the especial prayers of the congregation. It may be well also to use at once the prayer for times of war and tumult.

I know that, in thus addressing you, I am scarcely anticipating what you have yourselves thought of, and perhaps practised. But I am anxious to make public throughout the diocese how truly we all feel and acknowledge at this time that the lives of our fellow-countrymen in the East, and the destinies of our race, and the progress of Christianity and civilization, demand our more than usually earnest prayers. Certainly our distant friends expect to be thus remembered by us, and our merciful God in such times of trial has promised, in his Son, that He is ready to listen to his people.

I remain,

Reverend and dear Brethren,
Your faithful Brother and Servant,

A. C. LONDON

A PRAYER

For our Countrymen in the East, which may be used in Private or Family Worship.

Let us pray.

O Lord of all power, who stillest the tumults of the people and the raging of the heathen, and in whose hands are the issues of life and death for all men, we beseech Thee at this time to look down with fatherly compassion upon our countrymen in the East, now exposed to great and unforeseen dangers. Thou knowest, Lord, our secret as well as our open sins: Thou knowest how far by neglect of privileges, and of the duties we owe to those over whom Thou hast given us dominion, we have provoked this judgment. Have mercy, we beseech Thee, for thy Son Jesus Christ's sake, upon us, and upon our distant friends, and visit us not according to our sins. Comfort, O Lord, with thy blessed Spirit the comforter, all who, with wounded hearts, are now mourning for the death of dear relatives, and grant to them a happy meeting in the presence of Christ with those who are now lost to them. Still the anxieties of all, teaching us to wait in faith on Thee. O Lord, we beseech Thee to watch over the helpless women and children, who are, perchance, even now exposed to the

cruel assaults of enemies at once infuriated and treacherous, and strengthen those whom Thou hast armed to defend them. Guide our rulers in these perilous days, enduing them with wisdom and with energy; and make those who have to execute their orders vigorous and brave in the discharge of duty. Dispel, O Lord, we beseech Thee, the mysterious delusions which have led to this outbreak among the heathen. Maintain, if it seem good to Thee, and restore the power and influence of our country over the less civilized tribes which Thou hast committed to our sway; and if of thy goodness this danger passes, give to each of us henceforward, both rulers and people, a deeper sense of our Christian responsibilities as raised to a high and commanding place amongst the nations. And may all changes work together for good, to the advancement of the kingdom of thy dear Son Jesus Christ our Lord.

Our Father, &c.

Lord, have mercy upon us.

Christ, have mercy upon us.

Thou, O Lord, art merciful and powerful, to defend our cause against every enemy.

Thou, O Lord, art a strong tower of defence for all that flee unto Thee, O save our countrymen commended to our prayers from all violence and treachery.

O Lord, arise, help us and deliver us for thy name's sake

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, and God the Holy Ghost, have mercy upon us, and upon our distant countrymen, and save them and us, now and for evermore. Amen.

Obituary.

BISHOP BLOMFIELD, OF LONDON.

(From the London Times, August 7.)

The death of Bishop Blomfield is an event which no chronicler of the present time can leave unnoticed; although the day may yet be far distant when the boundary line will be finally adjusted between the opposite classes of those who have indiscriminately admired the bishop on the one hand, and have criticised him unkindly on the other, there are some few scattered materials which may be gathered together for the guidance of others who really desire to judge him impartially. He belonged to that large and happily increasing order of men whose character and abilities elevate them above the level which the mere circumstances of their parentage might be supposed to have prescribed to them. Born on the 29th of May, 1796, at Bury St Edmund's, he received his earliest education from his father, who conducted a school in that town. But it was at the grammar school of his native place, where he remained from the age of eight till he reached his eighteenth year, that he gained the rudiments of that scholarship which afterwards secured for him at Cambridge the distinctions of Third Wrangler, Senior Medallist, and a Fellowship at Trinity College, having previously obtained Sir William Brown's gold medal for the Latin and the Greek ode. Although the rapid succession of those high academic honours seemed merely to designate him for the position of a sound and accurate classical scholar, which his earliest publications, indeed, fully maintained, it was to the ministry of the Church of England that he soon devoted the whole vigour of his abilities, and a wide sphere of growing usefulness was soon opened to him. Presented succes-

sively by the present Marquis of Bristol, who has been spared to survive the eminent protego of his early life, and by the second Earl Spencer, to the livings of Queenington and Dunton, he was after five years preferred by the former to the rectory of Chesterford, in the diocese over which he was afterwards destined for so long a period to preside. The See of London was at that time filled by Dr. Howley, who, having in 1817, appointed Mr. Blomfield his domestic chaplain, and subsequently given him the living of St. Botolph, Bishopgate, and the archdeaconry of Colchester, he was within a short interval elevated to the bishopric of Chester, before he had reached the age of 38.

It was in that high office, and still more when, after another brief period of four years, he succeeded his patron, Dr. Howley, in the See of London, that he displayed the full maturity of those talents, which, during the last quarter of a century, made him the most conspicuous member of the English prelacy. As a debater in Parliament, whenever the interests of religion or the welfare of the clergy called him to share in its discussions, he was vigorous and lucid. As a preacher he combined the clearest statements of doctrinal truth with the most forcible and effective deductions from them of practical conduct, all clothed in a simplicity of language which made him equally acceptable to the most cultivated and the most ill educated of his hearers, while the admirable management of a voice naturally melodious, enabled him, without the least apparent effort, to command the attention of the largest congregations. There was an utter, and probably a studied absence of all action in his public elocution, whether in the Senate or in the pulpit; the effects of it could only be attributable to the genuine sincerity of his character and to the sterling weight of the statements which he enforced. As an over-looker of the curacy of this populous diocese, he evinced the most marvellous power of despatching business, whether it referred to the minutest or the gravest questions, and he was accessible at all times to every one who submitted them to his notice. The disposal of his ample preferment was never prostituted to the objects of nepotism, nor to the bias of political opinion. And if he retained the revenues of a most richly endowed See, long after more recently appointed prelates had acquiesced in the limitation of theirs, it was only that he might with an unsparing hand promote the erection of churches, the funds of schools, and the provision for the poorer clergy. It was this large and self-denying munificence that mainly tended to stimulate the same spirit in others, and which has stamped upon this age of the English Church, amid all its unhappy divisions, a character unknown to it in any other. There are two measures, however, which bear upon them pre-eminently the impress of Bishop Blomfield's energetic mind—the systematic perseverance of his efforts to secure the building of churches, and the extension of the colonial episcopate from five to thirty-one Sees, which originated in the appeal of his well-known letter to Archbishop Howley. The improved residence of the beneficed and the improved stipends of the unbeneficed clergy, the more effective examinations of candidates for the ministry, and greater frequency of communions and confirmations were all evidences of a more vigorous ecclesiastical administration which he might be thought to have shared with his episcopal contemporaries. But it would not probably be difficult to prove that even these were attributable in no ordinary degree to the impulse of his mixt, which encouraged and stimulated others in the path of their responsible duty. True it is, indeed, that the controversial spirit diffused over the latter period of Bishop Blomfield's life, rendered more difficult the course of one who, like

him, wished to think well of all without truckling to the mistaken opinions of any. But those will be the first to make allowance for his conduct in dealing with the difficulties which such a state of opinion had created, who estimate the delicate position of a prelate who is called upon to arbitrate at a moment when party spirit runs high among the clergy.

It would, however, be doing little justice to the character of so eminent a man if we were to drop the curtain over his memory without unfolding one portion of it to delineate the consistency with which he adorned all the relations of domestic life. The best friends of his school and college career were those of his ripest years. With a memory accurate and retentive, and with an elastic cheerfulness of disposition, which the severest trials of arduous engagements and often ill-requited kindness never ruffled, the serenity of his reading and the fund of his anecdotes diffused a charm over the society of every circle which he entered. The father of a numerous family, of which six sons and five daughters are now deploring his loss, he laboured unceasingly to train them in the principles of the faith which from his heart he loved, and of which his own conduct afforded them a constant example. We have heard upon an authority which cannot be questioned, that since his retirement into private life, there were no sentiments flowing more frequently from his lips than those which expressed the conviction of his own inadequate fulfilment of his public duties; while the enjoyment of his mental faculties was preserved to him nearly to the close of his existence, and his last act of consciousness was an act of prayer.

CONSECRATION OF THE BISHOP OF PERTH, WESTERN AUSTRALIA.—The Ven. Matthew Blagden Hale, D.D., of Trinity College, Cambridge, Archdeacon of Adelaide, was consecrated on Saturday, July 25 (St. James Day), in the Chapel of Lambeth Palace, to the newly-erected Bishopric of Perth, in Western Australia. The consecrating Prelates were the Archbishop of Canterbury, the Bishop of London, and the Bishop of Ripon.

DIVORCE AND MATRIMONIAL CAUSES BILL.—The following declaration on Marriage and Divorce has received the signatures of upwards of 8000 clergymen, and names may still be sent, to be added to it, to the Reverend Dr. Wordsworth, care of Messrs Nichols and Sons, King Street, Westminster, S.W.—“We the undersigned Clergy of the United Church of England and Ireland, being mindful of the vow made by us at our ordination, that we would ‘give faithful diligence always so to minister the doctrine and Sacraments, and discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same,’ hereby express our earnest desire that facilities unauthorised by Holy Scripture, and by the law and ritual of the United Church, of which we are ministers, may not be given to the dissolution of holy matrimony. Remembering, also, that it is declared in the Word of God that marriage with a divorced woman is adulterous, we earnestly pray, that the Clergy of this realm may never be reduced to the painful necessity of either withholding the obedience which they must always desire to pay to the law of the land, or else of sinning against their own consciences, and violating the Law of God, by solemnizing such marriages as are condemned as adulterous in His Holy ord.”

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