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No. 6.

DIOCESE OF QUEBEC.

The Lord Bishop of Quebec arrived at Liverpool on Sunday, January 16th. On the 28th, His Lordship met, in London, by appointment, the Bishops of Sydney, Antigua, and Newfoundland, and afterwards presided at a Meeting of the Committee of the Society for the Propagation of the Gospel.

The Queen has been pleased to grant a Royal Charter, bestowing the privilege of conferring degrees, to Bishop's College, Lennoxville. The Rev. I. Hellmuth, Professor of Hebrew in that Institution, has lately received from the Archbishop of Canterbury, on the recommendation of the Bishop of Quebec, the degree of D. D.

DIOCESE OF MONTREAL.

CONFIRMATIONS.—On Sunday, 19th December last, the Bishop of Montreal held a Confirmation at St. Mary's Chapel, Hochelaga, when sixteen persons, seven males and nine females, were confirmed. The Bishop visited St. Johns on Saturday, the 29th January, and on Sunday administered the rite of Confirmation to forty-two candidates, at St. John's Church, twenty-seven females and fifteen males, eight of whom were soldiers of the Royal Canadian Rifles. The candidates were presented by the Rev. Mr. Bancroft, Rector of the Parish. The address of the Bishop was powerful and affecting. The congregation was one of the largest ever witnessed in the Church. The Rev. Messrs. Judd, Assist. Minister at St. Johns, and Duvernet of Henryville, took part in the services of the day. His Lordship preached both morning and evening, and collections amounting to twelve pounds were taken up in aid of the general purposes of the Diocesan Church Society.

On Monday morning His Lordship visited the substantial building, lately erected for the purpose of a High School, now under the charge of the Rev. Mr. Judd, assisted by Mr. Osgood. This school is yet in its infancy, but is fast increasing, and is at present attended by forty-six pupils, collected from the cities of Montreal and Quebec, and from the other parts of Canada as well as from St. Johns itself. There are also some pupils from the United States. His Lordship examined some of the classes and expressed himself much pleased with the plan and general principles of the Institution. On Sunday, the 20th February, His Lordship officiated at Laprairie, where six persons, four males and two females, were admitted to that holy rite. The confirmations have now been completed throughout every Parish and mission in the Diocese, and the numbers confirmed have been, males 528, females 603, total 1131, including ninety-one of the soldiers in Garrison at Montreal, and eight of the Canadian Rifles at St. Johns.

CONVENTION OF CLERGY AND LAY DELEGATES.

On Wednesday, the 19th January, the clergy and lay delegates of the several congregations in connection with the Church of England in the Diocese of Montreal, assembled in Montreal at the call of the Lord Bishop. After morning prayers and the

administration of the Holy Communion at the Cathedral, the Convention met for despatch of business at the National School House. The Bishop having taken the chair opened the meeting with prayer, and the Roll of the Convention being called, there were found to be present—

OF THE CLERGY:—Rev. J. Bethune, D. D., Rev. J. Morris, Rev. A. D. Campbell, M. A., Rev. W. T. Leach, D. C. L., Rev. W. Bond, Rev. J. Irwin, Rev. J. Ellegood, B. A., Rev. D. Robertson, Rev. E. Rogers, Rev. W. Abbott, Rev. J. Braithwaite, M. A., Rev. W. Brethour, Rev. J. Constantine, Rev. J. Cornwall, Rev. E. Duvernet, B. A., Rev. J. Flanagan, Rev. C. Forest, Rev. N. Guerout, Rev. W. Jones, Rev. W. Lindsay, Rev. A. Lockhart, Rev. C. Morice, Rev. J. Mountain, B. A., Rev. J. Pyke, Rev. J. Reid, M. A., Rev. R. Stephenson, Rev. J. Scott, M. A., Rev. J. Sutton, Rev. G. Slack, Rev. M. Townsend, M. A., Rev. Thomas Young, and the Clerical Secretary, the Rev. C. Bancroft, M. A., making 32.

LAY DELEGATES:—Hon. W. Badgley, M. P. P., Hon. Judge McCord, and Messrs H. Thomas, H. H. Whitney, M. H. Gault, A. Gough, E. Jones, J. H. Schneider, E. A. Clark, Hon. R. Jones, Messrs. W. Bowman, W. Leggett, J. Cooté, Col. Austin, Messrs. Henry Martin, W. McDonald, O. Owen, G. Rodgers, J. Armstrong, J. Drake, G. Alsopp, C. Jones, W. Williams, — Morrison, D. S. Ramsay, C. Schneider, R. S. Robins, John Standish, W. Parker, D. Estover, A. L. Baker, R. Toynton, A. Vaughan, T. Hawley, Major Campbell, Dr. Smallwood, and the Lay Secretary, Geo. Pyke, Esq., making in all 37, representing 27 parishes out of 46.

The minutes of the proceedings of the Committee appointed at the General Meeting held in January, 1852, were read by one of the Secretaries; showing as a result of their deliberations, their consideration of the Bill introduced into the Imperial Parliament upon the subject of Colonial Church Government, by the Right Hon. W. E. Gladstone, and the preparation of certain amendments thereto, which were recommended by the Committee for adoption by the Convention. The Bishop read a letter to the Convention, from the Right Hon. Sir John Pakington, then Secretary of State for the Colonies, requesting his opinion of the provisions of Mr. Gladstone's Bill. In reply, His Lordship had informed Sir John Pakington, that he would take steps to enable him to give the opinion of his Diocese upon the subject. He had accordingly submitted it to the Convocation Committee, whose report thereupon was now before them.

Thereupon it was moved by the Hon. W. BADGLEY, seconded by the Rev. M. TOWNSEND, That the report of the Committee be now received and considered clause by clause.

W. BOWMAN, Esq., moved in amendment, seconded by the Hon. ROBERT JONES, "Whereas the subject matter of the Report now submitted was not referred to the Committee at the last sitting of this Convention, but is founded upon a Bill since that time proposed to be brought forward in the Imperial Parliament, which Bill the Lay Members of the Church of England in this Diocese have not had an opportunity of considering:

"That the Report be not now received, and that the proposed Bill, the subject matter of the same, be referred to the several congregations of the Church of England in this Diocese, for

their opinions thereon, to be evidenced in writing with the signatures of the Members in each congregation approving and disapproving of the same."

Hon. Robert Jones objected that the Laity of the Diocese were not sufficiently represented to warrant the meeting taking action upon a matter of such vital importance, and wished to know how many delegates were present, and how many absent. This having been explained, the Lord Bishop stated that he knew of no better way of securing a full representation than the plan he had taken. He could not compel delegates to come, and it was never expected that all the members of a representative assembly would be in attendance, and as to the importance of the matter, the present question was simply as to whether it was desirable that the Church in the Colony should be allowed to make rules for its guidance, subject always to certain restrictions. After a lengthy and somewhat irregular discussion, the amendment was put and lost. The following persons only voting in the affirmative: Rev. W. Bond, Rev. J. Irwin, Rev. C. Bancroft, Hon. Robert Jones, W. Bowman, Esq., W. Leggett, Esq., J. Coote, Esq., and C. Jones, Esquire.

The original motion was then put and carried. The Bill with the amendments of the Committee and certain other amendments was then, after consideration and some discussion adopted, clause by clause. The Bill as thus amended will be found below, the amendments, proposed in Convocation, being printed in Italics.

It was then moved by W. BOWMAN, Esq., seconded by the Rev. C. BANCROFT, that the Bill with its proposed amendments, be printed and referred to the Parishes. The mover again addressed the meeting at some length. The scope of the observations of the opponents of the measure (which want of space compels us to omit) seemed to us to consist in this, that a Bill coming from Mr. Gladstone, an avowed leader of the Tractarian party, should be looked upon with suspicion, as likely to give a despotic authority to the clergy, and remove the Colonial Church from the salutary influence of the legislative supervision; that in the first clause of the Bill the Bishop was given authority to negative any of the proceedings of the Convention, which would be giving an unworthy prelate, if ever they should be so unfortunate as to have one, too great a power. These objections had been urged at Cape Town, in New South Wales, and in New Brunswick.

On the other hand, it was urged that it did not matter from whence the Bill came so that its provisions were good; that it had been the desire of the members of the Church of England here to be allowed to hold Conventions similar to those held in the neighboring States, in which would be vested the authority over the clergy and members of the Church in matters of discipline, an authority which seems to be vested in nobody, and impossible to be exercised. Therefore it was well to accept a Bill which defined their position, and gave them the desired authority, if they could get such amendments made in it as were then proposed.

As for the power of veto given to the Bishop, it was held by the Bishops in the United States, and had given no occasion for complaint there. It was farther objected in support of Mr. Bowman's motion, that sufficient time had not been given for the mature consideration of the Bill, and that the Laity being imperfectly represented it would be well it should be referred back to the parishes.

In reply, it was said that that meeting was about as large or perhaps a larger meeting of Delegates, than could be got together again; that if the Bill were referred to the parishes, some would take no action upon it, and nearly all the rest would find it impossible to give it mature consideration, and would adopt the views of leading members of the congregations—probably of the very delegates sent to the convention. Further, that it was of importance that the matter should be decided now, as the Imperial Parliament would likely take action on it during its present session, and the Bishop was to proceed to Great Britain ere long, where he should be empowered to express the opinions of this Diocese on the subject

The Rev. Mr. Bancroft desired to make an explanation of what might appear inconsistent in his conduct as a member of the Convocation Committee who prepared and presented the report, voting against its immediate adoption. At the time the Bill came before the Committee he had recently returned from England, and had not seen or considered it at all. It seemed to him all right, and he had voted for its adoption. Further reflection had convinced him that under the circumstances they required to proceed with deliberation and caution, and he desired therefore, that further delay should be granted, for a full consideration of the subject by all the congregations in the Diocese. This was his reason for voting against its adoption then.

The Rev. Mr. NEVE, seconded by the Rev. W. ABBOTT, moved in amendment, that the final consideration of the question be now proceeded with, which was carried.

It was farther resolved, on motion of Major CAMPBELL, seconded by the Rev. Dr. LEACH, that this meeting are decidedly of opinion, that unless the amendments now proposed are faithfully adopted in the Bill, it will not be satisfactory to the Church in this Diocese.

It was finally moved by Col. AUSTIN, seconded by the Rev. Dr. BETHUNE, and *Resolved*, That the Bill with its amendments be adopted, and that his Lordship the Bishop of the Diocese be respectfully requested to forward the same to the Right Hon. the Secretary of State for the Colonies, with such observations or remarks as to his Lordship may seem appropriate. His Lordship remarked that the only observations he should send would be a succinct statement of facts; and that if any congregation should feel aggrieved and desire to send in a remonstrance against the Bill, he would see it faithfully forwarded to the proper authorities.

The meeting was then closed with prayer.

REPORT of the Convocation Committee, appointed at the General Meeting of the Clergy and Laity, on the 22nd January, 1851.

"The Colonial Church Bill" having been considered, the adoption of the general principles of the Bill was recommended with the following suggestions:—

1. With reference to the first clause; That the Imperial Statute, 25 Henry VIII., c. 19, so far as the same may affect churches in the Colonies, now included in the Schedule A, should be repealed.

2. With reference to the same clause; and in order more clearly to define what shall constitute Lay Membership; and that all persons having received Christian Baptism, and made a written declaration that they are *bona fide* members of the Church of England to the Clergymen of their Parish or District, or are communicants of the said Church, shall be considered for the purposes of the said Act.

3. With reference to the same clause: That in order to produce, as far as possible, uniformity of action in the Dioceses in the North American Colonies, it is desirable that the senior Bishop for the time being, should be appointed *Provincial* Metropolitan, and that there should be a General Convention of all the Dioceses convened under his presidency, that no Canon, Rule, or Regulations should be in force as the act of such General Convention until it shall be allowed by the Archbishop of Canterbury as Metropolitan, and that the Diocesan Conventions, meeting under each particular Bishop, should be restricted from passing any Canons contrary to the Laws and Canons of the General Conventions; also, that in framing any new Canons, or adapting those of 1603 to the present state of the Church in these Colonies, it should not be lawful for any Synod or Convention, so assembled, to make any alterations in the authorised version of the Holy Scriptures, in the Book of Common Prayer, or in the Thirty-nine Articles now in use, or do anything which shall affect any matters of doctrine, or interfere with the supremacy of the Crown, or the authority of the Archbishop of Canterbury, as Metropolitan.

4. With reference to the same clause; That the concluding words from "subject always" to the end be altogether omitted.

5. With regard to the 6th clause; The Committee do not understand on what principle the oath of supremacy is not included together with the oath of allegiance, particularly as it forms part of the service for the ordination of Bishops, Priests, and Deacons, as now in use: And they further recommend that it should be everywhere retained, where it is now by law required.

And further, the Committee recommend:—

6. That in order to avoid the great expense and delay which would necessarily attend an appeal to the Arch-bishop of Canterbury, as Metropolitan, by any one conceiving himself aggrieved by any judgment or decision of a Diocesan Convention, Bishop, or other Court, or authority in the Colonies, authority be granted to the said Metropolitan to name and constitute a Court of Appeal, within the Colony, to execute his authority in the same, in hearing and determining of such appeal; the right of direct appeal to the Metropolitan in England, being nevertheless still retained.

7. That in any Legislation for the Church in these Colonies, it is most desirable that any hindrances, to a full and free communion, between ourselves and other reformed Episcopal Churches, should be removed, as recommended in the Minutes of a conference of the Bishops of Quebec, Toronto, Newfoundland, Fredericton, and Montreal, holden at Quebec, in 1851.

F. MONTREAL.

(Montreal Gazette.)

CHURCH SOCIETY.

A meeting of the Central Board of the Church Society was held on the 2nd February, in accordance with the Constitution. There were present:—

The Lord Bishop (in the Chair); Revs. Dr. Bethune, W. B. Bond, J. Flanagan, E. J. Rogers, R. Lonsdell, J. Morris, W. Brethour; T. B. Anderson, Esq., Dr. Holmes, G. Pyke, E. E. Shelton, J. S. Roles, Esqrs. After Prayers, the minutes of the last meeting were read and confirmed.

The Treasurer's account was laid on the table. Authority was given to the Treasurer to pay the sum of £20 for rent of office to the 1st instant; one-half to be paid to the Library Fund; one-half to be paid to the National School Fund.

Resolved,—That the sum of £200, in addition to £70 already appropriated, be granted to the Lord Bishop for Missionary purposes.

Resolved,—That the sum of £50 be granted to the Diocesan Female School.

Resolved,—That the sum of £50 be granted to the Book and Tract Committee.

Resolved,—That a large Bible and Prayer-book be granted for the use of any Clergyman of the Church of England officiating at the General Hospital.

Resolved,—That the Secretary and Assistant Secretary be requested to take immediate measures for the collection of subscriptions for the present year, within the Parish of Montreal.

Resolved,—That the Revs. Dr. Bethune, Dr. Leach, E. J. Rogers, J. Irwin, C. Bancroft, R. Lonsdell, J. Flanagan, be appointed as a Book and Tract Committee for the ensuing year, Rev. Dr. Bethune to be Chairman. The meeting was closed with prayer.

DIOCESE OF TORONTO.

CHURCH SOCIETY.

At the meeting of this Society held on the 2nd February,

After the usual Prayers, and the Minutes of the last Meeting were read and approved by the President, the accounts audited and recommended to be paid by the Standing Committee, were ordered to be paid.

On the recommendation of the Standing Committee, Books and Tracts to the amount of £2 10s. were voted to the Rev. J. W. Beck, for distribution in his mission.

A grant of books to the amount of £2 10s. was voted to the Rev. F. Tremayne, Jun., for distribution in his mission, but his application for assistance towards building a plank church, in the Township of Peel was refused, as the Society, as a general rule, decline granting aid toward the erection of churches or parsonages, built of more perishable materials, than brick or stone.

A set of rough calf service books were voted to the Rev. E. Grasett, for St. John's Church, Bertie, on his returning an Svo. set, sent to him, it is supposed, by mistake.

The Society ordered the Secretary to inquire from the Rev. E. Dewar, whether, if the sum applied for by him towards the teacher's salary, be granted by the Society, the Church Catechism and the Bible will be permitted to be taught in the school.

The Rev. W. S. Darling then read the Report of the Committee, appointed at the last meeting, to take into consideration the return called for by the Rev. S. Lett, L. L. D., which report will be found below.

Moved by Rev. S. LETT, L. L. D., seconded by the Rev. JAMES BEAVEN, D. D.,

Resolved,—That the Report now read be received.

Moved by E. G. O'BRIEN, Esq., seconded by the Rev. J. G. D. MCKENZIE, B. A.,

Resolved,—That the Report now received be printed in sufficient numbers for circulation amongst the members of the Society, and that it be brought up for consideration on Wednesday, the 6th April.

Moved by the Hon. P. B. DEBLAQUIERE, seconded by the Rev. W. S. DARLING,

Resolved,—That the Schedules marked A, B, and C, which accompanied the Report of the Committee on Widows' and Orphans' Fund, presented to the Society this day, be referred to the Finance Committee, with a request that they will report to the Society as early as possible, the actual state of the fund invested for the account of Widows and Orphans of the Clergy, up to the close of 1852; and if any, and what interest is due upon such investments.

And also as to the state of the balance of account of sums collected for this fund, and the steps recommended to be taken in order to the immediate investment of such balance, and generally as to any recommendation for the future investment and security of collections for this object, as to them may seem desirable.

The following resolution was then moved by the Hon. G. S. BOULTON, seconded by the Rev. D. BLAKE, B. A.,

Resolved,—That a Committee of three members of the Society be appointed to ascertain the income of each Clergyman in the Diocese, from whatsoever source derived, except from his own private property, and to report the same to a meeting of this Society in the month of May next, and that the Rev. D. E. Blake, the Secretary, and the mover, be such a Committee, in order that an appeal may be made to the Church at large, for further support, and that the Committee be authorized to apply to the Bishop for any information that he can afford, to aid the Committee in their inquiry.

To which the following amendment was moved by the Hon. P. B. DEBLAQUIERE, seconded by E. G. O'BRIEN, Esq.,

Amendment,—That the Lord Bishop be requested to furnish the Society with a tabular statement of the clerical income of the Clergy of the Diocese, setting forth the sources from whence derived, for the necessary information of the Society.

The amendment being first put to the vote was lost.

The original motion was then put and likewise lost.

The Report and the Schedules above referred to, will be published in pamphlet form and forwarded to all the members of the Society, as soon as possible.

THOMAS S. KENNEDY.

REPORT.

The Committee to whom was referred a return setting forth the various amounts which have been contributed by the several Parishes in the Diocese, to the Church Society, both through the Parochial Committees, or by means of Special Collections, during the last three years, and how many of the Clergy had regularly paid the amount of their annual subscription, with a request to report thereon, and to prepare a Resolution or Resolutions the principle of which shall be, "that all who desire to benefit by the Society must conform to its Rules": and also to examine the By-law for the due administration of the Widows' and Orphans' Fund, whether under the provisions of such By-law adequate means have been provided for the

purposes therein contemplated—beg leave in this Report to call the attention of the members of this Society, and of the Church generally, to some striking and important facts of which they have become cognizant in the course of their duties.

I. There appear (from such information as your Committee possess) to be in the Diocese about 138 Parochial Clergymen, having charge of 129 Rectories, Incumbencies or Missions. In these 129 Missions there appear to be 81 Parochial Committees, but on further examination of the return it is found that 23 of these Parochial Committees are in operation within the limits of ten Missions. Thus seeming to prove conclusively that there are 61 Missions, or nearly *one-half* of the whole number within the Diocese wholly destitute of any "Parochial Committee."

II. The number of Souls belonging to our Communion is now estimated at considerably above 200,000. In 1817 the average number of attendants upon the several Services of the Church in this Diocese was somewhat upwards of 32,000. Since then about 23 new Missions have been opened, and many Churches built and endowed. Your Committee have, therefore, no fear of exaggerating when they place the present average of attendance at 40,000. Yet the whole number of Subscribers to the Church Society—as nearly as your Committee can approximate to it—does not greatly exceed, if indeed it reaches the aggregate of 4000 persons out of the 200,000 who belong to us, and the 40,000 who steadily attended our Services.

III. They would also mention the fact that there are in the Diocese upwards of 200 Churches sufficiently complete to admit of Divine Service being regularly celebrated within them. There are also more than an equal number of Stations where the Offices of the Church are performed at stated periods. Yet from these (nearly) 500 places of worship, the whole number of Collections on behalf of the Church Society made during the last year was for the Widows' and Orphans' Fund, 345; for the Bishops Students' Fund 228; for the Jubilee of the Society for the Propagation of the Gospel, 377. Among the Collections thus made are many taken up at Stations, thus proving two facts: first, that at many of the Churches no Collections have been made; and secondly, that it is possible to make Collections at Stations. Looking back beyond the last year and considering what has been done in this particular, during the three years embraced by the Return, your Committee regret to find the whole number of Missions where *all* the Collections appointed by the Society have been regularly made, is 44 out of the 129.

IV. It is (as your Committee believe) generally known, that the Society stands pledged to transfer from the General Purposes Fund to the Fund for the support of the Widows and Orphans, (if its resources will permit,) the sum of £1 5s. 0d., per annum for each Clergyman in the Diocese, on the understanding that he shall not only make the prescribed Collection for that object, but further, that he shall himself contribute a like sum to the General Purposes of the Parent Society. Notwithstanding this circumstance, your Committee regret to find, from the Return submitted to them, that out of the 138 Parochial Clergymen within the Diocese only 71 have paid the sum specified into the hands of the Society. They would also call attention to the important fact in connection with this subject, that of the £1 5s. 0d., thus paid, *one-fourth* is all which, as a general rule, reaches the treasury of the Parent Society—the remaining three-fourths being applied to local objects by the Parochial Committee, to whom it is usually paid.

V. Your Committee would further state as another result of their examination, that out of 81 Parochial Committees at present in existence, only 44 have regularly remitted the one-fourth of their annual contributions to the Parent Society, during the three years last past.

VI. Finally, they would call attention to the striking fact, proved by the return submitted to their investigation, that out of 138 Clergymen holding parochial cure within this Diocese, only *eleven* have in *every particular* complied with the requirements of the Society.

Your Committee are sanguine that all who will duly weigh these facts will agree with them in their opinion, that they have made out a very strong case, calling urgently for the adoption of remedial measures.

In suggesting such measures, they would most carefully guard against the possibility of its being supposed that they for a moment overlook the fact that the Church Society is a purely voluntary association, and has no power of authoritatively requiring the Clergy or Laity to comply with its regulations.

Omitting the obligations to support this Society which may arise from the sanction and exhortations of the ecclesiastical authorities, and, for the present, laying aside the consideration of the spiritual wants of the country which constitute so strong a necessity for general co-operation, your Committee would remind the members of the Church at large, that this Society possesses the right, inherent in every such Institution, of restricting the benefits which it is calculated to confer, to those *alone* who comply with the conditions which it shall deem necessary to enact.

The *justice and equity* of calling this right into exercise can surely admit of no controversy. The *necessity* for doing so must be abundantly apparent to all who will only consider the facts already enumerated.

On this principle, therefore, your Committee are prepared to advise, that no application from any Mission, praying for aid in carrying out any Parochial object, shall be entertained by the Society, unless the mission so applying shall have complied with all the requirements enumerated in the Constitution and By-laws of this Corporation.

They are further prepared to recommend the adoption of the same equitable principle in case of applications for relief from the Widows' and

Orphans' Fund. They would advise that no such application be entertained by this Society, unless the deceased Clerk shall, during his lifetime have faithfully complied with *all* the requirements named by the Society.

These recommendations are of course subject to certain exceptions to be hereinafter specified.

Your Committee have some further suggestions to offer for the consideration of the Society, but they will be more fitly adverted to in the course of some remarks which they would very respectfully bring before the attention of the Board.

It appears to your Committee that in such an Institution as the Church Society, it is a great misfortune to have the Central Government in a weak and uninfluential state, and, since in Missionary, as in other objects, money is one great source of power, the very limited amount of Funds placed at the disposal of the Parent Society impairs, to a great degree, the efficiency of the Institution at large, and almost destroys its really Missionary character.

The present organization converts each District Branch, and indeed each Parochial Committee, into a separate and almost independent Society for raising money, not to be employed in Missionary objects, but to be expended on local wants. One-fourth of all annual subscriptions, which is all that is transmitted to the Parent Society, is not much more than sufficient to meet the necessary and unavoidable expenses of its machinery, and prevents the possibility of its entering with vigor and effect upon any really missionary enterprise.

Taking the income of the last two years at £1,000, it is evident that when out of the *fourth* of this sum (or £1,000) the salary of its officers and the necessary expenses of the Society are taken, and the £1 5s. for each Clergyman in the Diocese has been transferred to the Widows' and Orphans' Fund, there can be but a very trifling sum left to be devoted to strictly Missionary purposes, even when to the balance thus remaining is added the proceeds of the usual collection made on behalf of Travelling Missionaries. Indeed it may be safely stated that the united sums expended within the Diocese, through the medium of the Church Society, for the relief of those who really are in spiritual destitution, does not greatly exceed £750, the contributions of the District Branches towards the support of Travelling Missionaries, not doing more than making up for the necessary expenditure of the Parent Society.

Thus then seems really to be *ALL* that is done for *OTHERS*, even by those 68 Missions within whose limits the 81 Parochial Committees are in operation, the remainder of their contributions being altogether expended upon their *own* wants.

Small, however, as appear the sacrifices which even they make to relieve the wants of those who are in spiritual need, it is matter of deep regret to find that in 61 other Missions, nothing whatever is done (in the way of annual contributions to the Church Society) either for themselves or others.

To extend any of the benefits of the Society to such parishes, appears to your Committee manifestly unjust to those who exert themselves upon its behalf, and hence it is that they feel compelled to recommend their exclusion from any claim to such benefits, until they comply, to the extent of their ability, with its just and reasonable requirements.

Your Committee has already adverted to the fact of 23 Parochial Committees being in operation within 10 Missions,—and 5 of the 23 are embraced within the charge of a single Travelling Missionary. This shows that even in those parishes where the present Parochial Committees exist, their number might be very considerably increased, because in every rural Mission there are usually several churches or important stations entirely independent of each other, in connection with each of which a separate Parochial Committee might be formed. That these separate congregations are not, as a *general* rule, included in one Parochial Committee for the Mission at large, is, (your Committee think) capable of proof from the records of the Society.

If, in addition to the increase which is thus considered practicable, there was, in those parts of the Diocese where no action whatever has been taken on behalf of the Institution, further than making some of the appointed collections, if there a strenuous effort was made by clergy and laity to extend the ramifications of the Society, it is evident that its resources might at once be almost doubled. Your Committee confess themselves unable to see any difficulty in *making this effort* when those who are called upon to make it are not held responsible for the measure of success which may attend it; and they cannot believe that any, whether individuals or Committees who decline to do so, can deem themselves unjustly treated if, in consequence thereof, the Society excludes them from any benefits it may be able to confer.

The mere multiplication of Parochial Committees, however, although an object of the very greatest importance, does not appear to your Committee to be sufficient to meet the evil entailed by the very limited sum, which, by the present Rules of the Corporation, is confided to the Parent Society, for carrying out its general purposes.

The extension of the Parochial Committees, must necessarily increase the number of applications for aid, which your Committee firmly believe it will be impossible to meet, unless a larger proportion than one-fourth of their contributions be appropriated to the Parent Society for such purposes.

At present it is the *wealthy* parts of the Diocese that are assisted by the Church Society, while the poorer Districts are left unaided in their poverty, and this must of necessity be the case as long as three-fourths of all annual subscriptions are allowed to be expended upon local objects in the parishes where such subscriptions are raised.

This is a state of things forbidden by the rapidly increasing population of the country—by the pressing spiritual wants of our brethren in the remote settlements, and by all the principles of Christian love and liberality. When it is remembered also that there is not a Mission in the Diocese where the people do not receive from some extraneous source, such as from the Clergy Reserve Fund, or from the liberality of the Society for the Propagation of the Gospel, at least the *half*, and frequently nearer the whole sum, required to sustain their own Pastor, it must surely be felt that they who themselves receive such benefits are bound by every principle of gratitude as well as duty, to aid their brethren who are less highly favoured.

Such considerations have induced your Committee to recommend that, with certain exceptions to be hereinafter provided for, the Parochial Committees be called upon to pay into the Treasury of the Parent Society, the *one-half*, instead of the *one-fourth* of their annual subscriptions.

To the subject of the Widows' and Orphans' Fund your Committee have given their gravest consideration.

While participating in the apprehension that unless very energetically supported, it will ere long be unable to meet the demands likely to be made upon its resources, your Committee are *not* precluded to advise any material change in the general principles of its management and appropriation.

It appears to your Committee, that the prosperity of this Fund is—like all the other objects of the Society—dependent to a great degree upon the general extension and support accorded to the Society itself, and it is this consideration that has induced them to recommend that no application for relief from the Fund in question be entertained, unless the Clergyman deceased shall have complied, not only with the requirements of the Society touching this particular object, but with all such Rules and By-laws as are already in force or shall be from time to time enacted by this Corporation.

The ability of the Society to redeem its pledge, of paying to this Fund, for every parochial Clergyman in the Diocese the sum of £1 5s., annually, from its general resources, must of course depend upon those general resources being well sustained. In addition, therefore, to their previous recommendation of *one-half* of all annual subscriptions being paid to the Parent Society, instead of the present proportion of *one-fourth*, your Committee would further suggest the necessity of requiring that the amount of the Clergyman's subscription be paid to the Treasurer of the Parent Society, to be by him transferred to the credit of the Widows and Orphans' Fund, instead of into the hands of the Parochial Committee which is at present the custom wherever the said Parochial Committee exists.

For the Society to continue annually to transfer to the Widows' and Orphans' Fund, from its general resources, the sum of £1 5s. for every Clergyman in the Diocese, while the majority of such Clergymen contribute to those resources only one-fourth of that sum 6s. 3d., must eventually injure its prosperity, and cause the very extension of the Society to tend to its disruption.

Your Committee would further suggest the equity of requiring "a fine" from those who shall hereafter be received into the Diocese, on the ground of their participation in the benefit of the Fund already accumulated, and they would further recommend that a fine be likewise required in the case of second marriages.

The proceeds, then, of the general collection made on behalf of this Fund—the special donations which may be made towards its augmentation—the dividends accruing from its vested capital—the £1 5s. per annum paid from the General Purposes Fund for each Clergyman in the Diocese, and the fines above suggested, appear to be all the sources to which we can legitimately look for the purpose of sustaining this most important object.

Your Committee are deeply sensible that, regarded upon any principle of Life Assurance, the proceeds arising from the various sources just enumerated, must be pronounced inadequate to secure for the Widows and Orphans of the Clergy the sum which is at present assigned to them.

To adopt the principle of Life Assurance, would be indeed to render safe whatever amount of income might be warranted thereby; but it would at the same time so reduce that amount, as to render it insufficient to answer, in any adequate degree, the object for which the Fund was originated.

Your Committee are therefore brought to the conclusion, that it is impossible, with due regard to the object at which it aims, to reduce the Widows' and Orphans' Fund to a matter of simple Life Assurance; and they are convinced that the best practicable method of attaining the object of the Society, is to disregard the apparent hazard of the step, and to go on in FAITH, regarding the proceeds of the annual collections as income—to be expended, if the demands upon the Fund shall so require,—to be invested as permanent capital in whatever measures such demands shall leave it unconsumed.

But while your Committee are impressed with this conviction, they are equally impressed with the vital necessity of adopting every legitimate means in order to maintain the largest possible capital, for the purpose of securing as far as practicable the safety and efficiency of this most important Fund.

Since there is, unquestionably, great danger of the Widows' and Orphans' Fund being eventually unable to meet the demands hereafter to be made upon it, your Committee are disposed to think that the Clergy at large are bound to consider whether or not from their own resources, or by the assistance of their parishes, they could not contribute a larger sum to this object than £1 5s., if such payment will tend to secure to their

families so great a boon as the pension at present paid from the Widows' and Orphans' Fund.

Your Committee are aware that many of the Clergy pay from their very limited incomes to various Life Assurance Companies an average of about £15 per annum, for the purpose of securing to their families the sum of £50; a sum which, however well invested, can hardly be expected to produce a larger return than £35 per annum. If therefore, to secure an income of £35 to their families they readily pay a yearly premium of £15, your Committee are disposed to believe that they would gladly pay a larger sum than £15s., if it can be shown that by so doing they would in any considerable degree add to the ability of the Widows and Orphans' Fund to assign a pension of £50 to their Widows and their Orphans.

It will naturally be said, however, that the very fact of many of the Clergy, struggling amidst much self-denial to pay this annual premium to the Assurance Companies, renders it vain and unreasonable to expect them to do more on behalf of the Widows' and Orphans' Fund.

Your Committee are deeply sensible of this difficulty; but the question appears to them to resolve itself into a *choice* of difficulties. If the Clergy are required to pay a much larger contribution, it is to be feared that it will add materially to the many trying and harassing anxieties by which they are often surrounded, in consequence of the scantiness of their means. On the other hand, if from their own resources, or through the assistance of their parishes, a large measure of fluctuating support is not given to the Widows' and Orphans' Fund, there is but too much reason to apprehend that, after having laboured during life in the service of the Church, after death their families may be left in poverty and perhaps in destitution.

It does not appear to your Committee that their language is too strong, when they say this is a prospect which is in truth appalling. In order to avoid it, they find that many of the Clergy continue to pay to the Life Assurance Companies at the rate of £15 per annum, because such payment is absolutely necessary in order to enable those Companies to secure to their widows and children a yearly sum of £35. If, therefore, it can be demonstrated, that to enable the Widows and Orphans' Fund, with anything approaching certainty, to pay £50 annually to their families, it is equally necessary to pay a larger sum than the £1 5s., which is at present contributed to the General Purposes Fund, your Committee are disposed to think that the Clergy would gladly do so, even although they were thereby compelled to lessen the amount paid to the Assurance Companies, or to practice more self-denial, if possible, in their daily lives.

Your Committee have felt called upon largely to discuss the nature and necessity of these suggestions which they have to offer, because they feared that if they simply embodied them in a series of resolutions, they might appear to be advising a stringent and high handed course, entirely inconsistent with the character of a voluntary association which this Society is confessed to be.

They again repeat that they have never for a moment forgotten or overlooked the fact that the Church Society has no *intentions* to lay any authoritative obligations upon the Clergy. The course which they respectfully recommend can be adopted only on that principle, to which they before alluded, as inherent in every corporate body, of restricting the benefits it confers to those alone who comply with the conditions it imposes.

This point being thoroughly understood, your Committee cannot doubt that every one who will duly reflect upon the facts they have brought forward and the statement they have moved, will feel that if the Church Society is to fulfil the object for which it was originated, some vigorous and energetic step to place it upon a proper footing ought to be taken without delay.

Your Committee find from the subjoined document, marked A., that there has been collected from the 3rd to the 10th year inclusive, for the Widows and Orphans, £3,480 9s. 1½d. Of this sum there has been invested and disbursed £2,552 15s. 0d.

A reference to the abstract, (marked C.) will show that the investments of the above Fund amount to £2,808 16s. 2d.

RESOLUTIONS.

That in Article XVIII of the Constitution of the Church Society, in the 28th line, after the word "respectively", the following words be introduced, and do form part of said Article, "together with the full sum of one pound five shillings for each duly recognized Clergyman within the district, or, in case of life membership, the sum of £12 10s."

2. That in third Clause of the By-law to provide for the due administering and improving the Widows' and Orphans' Fund of the Diocese of Toronto.

3. At the ninth line, the words from "on" to the end of second said Clause be omitted, and the following inserted: "under the provision of the XIX Article of the Constitution of this Society, shall have established a Parochial Committee of this Society under the provision of the XVII Article of the Constitution thereof, reporting to and in communication with the Parent Society, shall have remitted the required share of the annual subscriptions made therein to the said Parent Society, shall have conformed to all the requirements of the said Constitution generally, unless upon the omission of such requirement a special written dispensation had been granted by his Lordship the President, and forwarded to the Secretary of the Society for registration within three months after the date thereof, and also shall have paid the fine or fines or the instalments of the same to which he may have been liable as hereinafter provided. Provided never-

theless, that it shall at all times be competent for the President to recommend to the Standing Committee any case which in his Lordship's opinion may require special consideration, and, should the Standing Committee report favourably thereon, that then the Society may grant such proportion of an annuity as to them may seem fit. Provided nevertheless, that nothing herein contained shall be deemed to exclude any Clergyman of this diocese, who may have been placed by the Lord Bishop on any superannuated list, from participating in the full benefits of the By-law, provided he conformed to all the requirements of this By-law up to the time at which he was placed in said list. That all the words in the said Clause be omitted and the following inserted in lieu thereof, "That all Clergymen entering the diocese, and desirous of availing themselves of the provision of the By-law be required to pay to the credit of the Widows' and Orphans' Fund the sum of £10 within 6 months after said entrance into the diocese in one payment, or, under the sanction of the Bishop, by 8 annual instalments of £1 5s., and in case such Clergyman shall decease before such instalments be paid, that then such instalments as they become due shall be deducted from the annuity payable to his widow or orphans, and that every Clergyman of the diocese remarrying and desirous of availing himself of the provisions of the By-law be required to pay to the credit of the Widows' and Orphans' Fund the sum of £10 in one payment, within three months after said remarriage.

4. That in the seventh Clause, first line, the word "Treasurer" be omitted, and the word Secretary be inserted in lieu thereof.

5. That in the eighth Clause, tenth line, and all other places in this By-law where the personal subscription of the Clergyman is alluded to, after the words "one pound five shillings per annum" there be inserted, "or shall have become a life member under the third Article of the Constitution of this Society."

6. That whereas after eleven years working of this Society, it has appeared that the proportion of one fourth of all moneys collected in the Parochial Committees now required to be remitted to the Parent Society, is not sufficient for fully carrying out the object of the Society, Be it therefore resolved, that on and after the General Annual Meeting of the Society, which shall be held in June, 1855, the proportion shall be one-half and that after said meeting the words one-fourth, in the twenty-seventh line of the eighteenth clause of the Constitution thereof be omitted, and the words one-half inserted in lieu thereof.

7. That the following be among the Standing Orders of the Society:

First Standing Order.

That after the adoption of this Report no application for a grant, loan, or other assistance, be entertained from any Rectory, Incumbency or Mission, in which there shall not have been established a "Parochial Committee" of this Society, under the provisions of the articles of the Constitution thereof, reporting to and in communication with the Parent Society, and in which all the requirements of said Constitution shall not have been complied with, unless upon the omission of such requirement a special written dispensation had been granted by his Lordship the President, and forwarded to the Secretary for registration within three months of the date thereof; and further, that accompanying such application there be a distinct and accurate description of the object towards which aid is sought, together with a detailed account of the sums of money collected in the locality or elsewhere towards the same object and how applied: Provided nevertheless, that it shall be at all times competent for the President to recommend to the Standing Committee any case which in his Lordship's opinion may require special consideration; and should the Standing Committee report favourably thereon, that the Society may in such case grant the assistance so sought, or any portion thereof.

Second Standing Order.

That after the adoption of this Report, no application be entertained from the Widow or Orphan or the Guardian of the Orphan of any deceased Clergyman of this diocese who shall not have conformed to the provisions and requirements of a certain By-law intitled, a "By-law for the due administering and improving the Widows' and Orphans' Fund of the Church Society of the Diocese of Toronto," and also, of any amendments to the said By-law, which may be enacted from time to time, according to the provisions of the Constitution of the said Society, unless upon the omission of any of the said requirements a special written dispensation had been granted by his Lordship, the President, and forwarded to the Secretary for registration within three months after the date thereof: Provided nevertheless, that it shall be at all times competent for the President to recommend to the Standing Committee, any case which, in his Lordship's opinion, may require special consideration, and should the Standing Committee report favourably thereon, that then the Society may grant such proportion of an annuity as to said Society may seem fit.

All of which is respectfully submitted.

STEPHEN LETT, *Chairman.*
P. B. DELAQUIERE,
D. E. BLAKE,
W. STEWART DARLING,
THOMAS S. KENNEDY, *Secretary, C. S.*

(*Canadian Churchman.*)

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, LINCOLN'S INN FIELDS.

January, 1853.

The LORD BISHOP of Sydney in the Chair.

The Lord Bishop of Antigua and the Lord Bishop of Cape Town were present.

The Venerable Archdeacon Sinclair, in the name of the Meeting, congratulated the Right Rev. Chairman on the improvement in his health, and adverted to his Lordship's energetic labours and self-denying efforts as Bishop of Australia, and subsequently as Bishop of Sydney.

The Bishop of Sydney said he felt most sensibly the kindness of his venerable friend (Archdeacon Sinclair) in welcoming him on his return to the bosom of a Society of which he had been, during so many years, a member. He spoke also with perfect sincerity when he said that he could not find words to express sufficiently all that he owed to this Meeting for their very cordial assent to the terms in which the Archdeacon had been pleased to speak of his services in the distant scene of labour which had been assigned to him. It was not possible for him to discharge the office of offering up that form of Prayer with which the proceedings of all the Society's Meetings were opened, without an affecting recollection of the constant employment of the same when he presided in the Meetings of his own Diocesan Committee. This use of the same sacred forms afforded assurance of the uniformity and unity prevailing between the Mother Church and her numerous and widely-separated offspring in the Colonies. At the same time, the remembrance uppermost in his mind was, that when he attended eighteen years ago a meeting similar to the present, the chair which he now occupied was filled by a prelate whose memory was affectionately cherished by all who had known him,—he meant the late Archbishop of Canterbury; the friend and father, he must be allowed to call him, from whom he had received the most judicious and prudent counsel for his conduct in the arduous office to which, by Divine permission, he had been called. He must speak of His Grace as one who ruled the Church by his wisdom, and edified it by his humility. In renewing his own personal connexion with the Society, he was forcibly reminded, that, when he last addressed them, he stood there as the Archdeacon of a Bishop with whom he had scarcely any opportunity of communication; and who, however earnestly desirous of bestowing upon the Australian Church the benefits of Episcopal care, and Episcopal ordinances, was, owing to distance, physically incapable of fulfilling that purpose. Now he appeared as the representative of six, and he trusted he might shortly have to say of seven, Bishops, his colleagues and assistants in the work of promoting Christian knowledge in the wide regions which were committed to their charge. He could not refrain from expressing with exultation his feelings on being associated with such men. He would fearlessly say, that if the Church had been searched from the centre to its outer bound, it would not have been possible to find five men of a more devoted spirit, more qualified for the solemn office they had undertaken, or more resolved to remain in it faithful unto death, than those with whom, through the mercy of God, he had been united in the charge of the Province of Australasia.

His first duty now was, in addressing the Society, to render his most hearty thanks for the almost numberless acts of generosity, the offspring of a true faith, which had been exhibited towards the Church and people of his diocese. Many of these he had already, however inadequately, acknowledged in corresponding with the Society, and he would therefore not trouble the Meeting with a repetition of his particular thankfulness for these. But there were other more recent instances of the same feeling, which he must not pass over without at least attempting to express his sentiments of gratitude. At the head of those he would place the munificent donation of the Society towards the erection of St. Andrew's Cathedral in Sydney. This was a work, the progress of which he regarded with intense interest

and anxiety, under a conviction of the important influence which such a foundation would exercise upon the mind and character of their future Church. With few exceptions, he believed, the great teachers of sound doctrine in the Church of England had come forth principally from the cathedral foundations. That which had already occurred on this side of the globe, would, he hoped, occur again upon the other side. He trusted the aid afforded by the Society towards this sacred edifice would finally be repaid to them tenfold, in the contemplation of the blessed effect produced by it. He had to render them, also, his most hearty thanks for many grants of books for parochial libraries in his diocese; and above all, for such as had been allotted for use on board the vessels by which emigrants were conveyed to its shores. He could hardly overrate the importance of attending to the religious instruction of persons in those circumstances. In all the stirring changes which, at the present extraordinary era, were occurring in human society, nothing could make those changes beneficial to the classes who were most immediately concerned in them, except an earnest and faithful attention to the one great object of maintaining among them Christian belief and the influence of Christian principles. A farther instance of the Society's benevolence, for which he would offer his grateful thanks, had been in the grant of books from the fund of "Clericus," for the use of the troops in garrison in Sydney. And again, he had a most important acknowledgment to make, of the same description of provision extended (by a grant of books for the celebration of public worship) to the congregation of the English Church at Lima, in Peru. Having visited them, and officiated in their services, and having been the first Bishop of the Anglican communion who had either preached the Gospel or ministered the Holy Sacraments on that shore of the South American continent, he felt a deep interest in the future state and progress of religion in that community. His first impression was, that the Church of England was not visibly manifested there in a way which corresponded with her character and claims. The services and holy ordinances of our Church were allowed to be solemnized only in a room attached to the residence of the British Minister: thus detracting most lamentably from the impressiveness and moving effect of the unequalled forms of devotion which God had been pleased to allow us to possess. The first step towards a reformation of this disadvantage, it had struck him, should be the erection of a small church, of a proper ecclesiastical character and arrangement. He could not doubt that the funds required for such a purpose would readily be raised, if the consent of the Peruvian government to the proposed measure were obtained. And he did not see how that consent could possibly be withheld, if a proper application were addressed to the Peruvian government by our own, on the petition of this Society and others similarly engaged in doing the work of God in His Church. Upon what pretence could a Roman Catholic community offer any opposition to the erection of a church for the use of an English congregation, when they turned their attention to the freedom which in this country they enjoyed to multiply their churches as they saw fit? How, therefore, could they oppose so reasonable and moderate a proposal on our part, as that we should receive permission to erect in their city one single church? He had spoken of the Roman Catholic religion as exclusively predominant in Peru. Truly it was so. Yet, from what he had seen and heard, he felt convinced, there was a moving, there was an opening, which, however slight, and at present almost undiscernible, yet betokened that there would be a time, and that perhaps not remote, when this seemingly immovable order would be violently shaken from within. He implored the Society, and all others who were anxious to promote true Christian knowledge, not to lose sight of these indications. It would be premature to say that the fields were white already to harvest; but he was confident that the seed was sown, and in due time the harvest would be reaped. He had seen with regret that some who were aiming at the reformation of religion there, had no other view than that of

continual progress; as if their only hope of escaping from the corruptions in which they were now sunk, would be by advancing onward, step by step, until they arrived at some supposed more perfect system of religion, such as in preceding ages the world had never discovered or suspected. To these he had said distinctly, "Our course in Reformation has been precisely the reverse of this. Aware that the primitive faith was the pure faith and the truth, our effort has been to ascend back to the original source of all, and to conform our belief and practice to that model of the Church which the ages next to Christ and His Apostles exhibited. Go you then and do likewise. And in order that you may attain to such a Reformation as shall be to you a blessing and not a curse, you must attain to a correct acquaintance with the character and claims of the Church of England. You must not regard her under the too common image, as if confounded with all opposed to you who call themselves Protestants. You must learn that she maintains the Creeds which you acknowledge; the orders and succession of the Ministry; the Sacraments of Baptism and the Eucharist; and every rite and principle requisite to the constitution of the true Catholic Church of which ours is a member." As the only means in his power of leaving any such evidence of these assertions as might influence the minds of devout inquirers, he could but supply a copy, which he happened to have with him, of a Latin translation of our Liturgy and Articles. The effect, he entertained little doubt, would be, through God's blessing, to extend among the more learned portion of the community that acquaintance with the true principles of the Church of England on which he founded his hope of a Reformation there, to be conducted on such a system as shall displace Popery from the high and commanding influence which it now exercises over the people, and introduce them to the light of the true Gospel, as, through the mercy of God, it has been made to shine in its primitive lustre among ourselves. All his hopes were built upon our presenting to them this true image of the constitution of the Church: upon which foundation they may proceed under the guidance of the Spirit until they attain to a full comprehension of the truth. What he sought to withdraw them from was the error of Popery: from a system which, the more rigidly its principles are embraced and enforced, proves but the more injurious to those who hold it. But he would not, through dread of this, be driven to the opposite extreme of latitudinarian Protestantism, according to the principles of which all opinions in religion may be true, but no point of doctrine can be certain. He would not seek to enforce upon them, instead of the system which they now hold, any other which had never made a full and unreserved acknowledgment that Holy Scripture contains in itself all things necessary to salvation; nor would he consent to introduce, even if he could, the opposite system which denies that the Church has authority in controversies of faith. He would not associate himself with any who denied either the sufficiency of the Scripture or the legitimate authority of the Church; but he would go on, as he always had gone, with those of his brethren who acknowledged both. These were the two pillars on which the Church of England stood. By the support of these alone could Popery and sectarianism be efficiently resisted; and he rejoiced in declaring these sentiments before a Society which professedly supported his views: first, by setting the Holy Scriptures at the head of its list of books, as the acknowledged crown of its system of faith and doctrine; and secondly, accompanying it by the Book of Common Prayer, the Homilies, and other authorized formularies, by which the voice of the Church, as the proper witness of Holy Writ, conveyed to all believers a clear and determinate image of the truth revealed in the Gospel as necessary to human salvation.

(The letter of the Lord Bishop of Toronto to the Duke of Newcastle; the account of the meeting of the Church Society at Halifax; and other intelligence, unavoidably postponed.)

PAYMENTS MADE TO THE TREASURER OF THE CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

CENTRAL FUND.

Life Subscriptions:—Rev. Official Mackie, D. D., (second), Hon. W. Walker, (second), W. B. Valteau, Rev. Arminie Mountain, * (second), C. Hoffman, £12 10s., each,	£62 10 0
Annual Subscriptions:—H. Paul, 30s., E. Hyde, J. Jamieson, W. Davies, N. H. Bowen, H. Forsyth, J. Green, E. Meredith, A. D. Bell, James B. Forsyth, Jos. B. Forsyth, Captain Boxer, H. Gowen, T. D. Harrington, Mrs. Hunt, J. Von Ester, Mrs. Woodbury, W. Price, Dr. Sewell, J. W. Leayercraft, 25s. each, Mrs. Fry, 10s.	25 15 0
Donation of H. N. Jones,	2 10 0
Do. of a Sunday School Teacher, 50s., the children of her class, £1 0s. 7½d., to be remitted to the Society for the Propagation of the Gospel, for conversion of native Africans in the Diocese of Capetown, ...	3 10 7½
Quinquagesima Collection at the Cathedral,	36 9 0
Do. do. St. Matthew's Chapel,	6 1 0
Addition to do., per A. Rich, 2s. 6d., per Rev. R. Carden, 10s,	0 12 6
Quinquagesima Collection at All Saints' Chapel,	2 0 3
Addition to do., per J. Poole,	0 5 0
Collected by Mrs. Haineson,	3 10 0
	<hr/>
	£142 13 4½

DEPOSITORY FUND.

Special Annual Subscription of Lord Bishop of Quebec,	2 10 0
Do. do. Rev. Arminie Mountain,	1 5 0
	<hr/>
	£3 15 0

WIDOWS AND ORPHANS' FUND.

Donation of H. S. Scott,	£2 10 0
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R. SYMES,
Treasurer, Church Society.

Quebec, 22nd February, 1853.

* Towards the religious education of the poor.

Payments received—For vol. 2 Revds. F. Neve, M. Townsend, J. Cornwall, A. Whitten, (Vols. 1 and 2,) Mr. Whiteman.

For Vol. 3. Revds. F. de Lamare, F. Neve, J. Mountain, M. Townsend, J. Cornwall, R. Stephenson, J. Scott, W. Bond. Messrs. W. Grasset, Gerrard, Maitland, T. B. Anderson, (Vol. 4,) H. Smith, Wetherall, Bechervaise, Perchard, Dumaresq, Jos. Eden, John Eden, Duncan, Mrs. J. Smith, Miss A. Robertson.

BIRTH

At the Rectory, Three Rivers, on Sunday, February 13th, the wife of the Rev. S. S. Wood, of a daughter.

BISHOP'S COLLEGE LENNOXVILLE.

TWO "JUBILEE" SCHOLARSHIPS, each of £35 Cy. per annum, and an EXHIBITION of £12 10s., given by subscription of the "Alumni Emeriti" of the College, for Divinity Students, will be awarded by examination, in August next.

The Scholarships and Exhibitions will be tenable for five years, and will be open to competitors between the ages of 17 and 25, who will be required to present certificates of age, baptism and confirmation, as well as of character and deportment; they must also be communicants of the Church.

Candidates must send in their certificates to the Bishop of Quebec or Montreal respectively, on or before August 1st.

The Examination will be held at Bishop's College, in the last week of August.

The following is the list of subjects for examination:—

- Latin—Virgil's Eclogues; Cicero's select Orations.
- Greek—Homer's Iliad, B. 1, 2, 3; Xenophon's Anabasis, B. 2.
- Composition—English and Latin prose.
- Greek Testament—Gospel of St. Matthew.
- Old Testament—generally (historically and geographically.)
- Mathematics—Euclid, B. 1, 2, 3.
- Algebra up to simple Equations.
- Arithmetic—Vulgar Fractions and Decimals.

Bishop's College, October 26, 1852.

NOTICE.

THE Depository of the Church Society has been removed to the establishment of Miss FULLER, Chequered Buildings, Couillard Street, ONE DOOR NEARER TO ST. JOHN STREET. Quebec, February 25, 1853.

ST. JAMES' SCHOOL.

THREE RIVERS, CANADA EAST.

Course of Studies for the ensuing half year, ending on June 16th, 1853.

FIRST CLASS.—GREEK. The Alcestis of Euripides, succeeded by Homer's Iliad, Book xxiv., and Odyssey Book xxiv., and on intermediate days, the continuation of Demosthenes de Corona, and Polybius.

LATIN.—Virgil's Ecceid, Book xii., Tacitus 'de Moribus Germanorum.' SECOND CLASS.—GREEK. The Edipus Rex of Sophocles; Selections from Homer's Odyssey, and the Crito of Plato.

LATIN.—Horace, Odes, Books II and III., and Epistles, Book I. THIRD and FOURTH CLASSES.—The usual introductory Classical Books.

Of the following Studies, some are pursued in combined Classes, others by individual teaching: The Holy Scriptures, the Greek Testament, English Grammar and Composition, History and Geography, Ancient and Modern; Arithmetic, Algebra, Euclid's Elements, &c., &c.

S. S. WOOD, A. M.
Corp. Coll. Camb. Rector.

Three Rivers, February 18, 1853.

A CARD.

THE subscriber, about closing the subscription to the new Mohawk Church in Tyendingaga, in grateful acknowledgment, thanks the Donors in Quebec, for their prompt support to his call on their benevolence, and hopes (D. V.) in the course of the ensuing summer to present in the name and behalf of the Clergy and Laity of the Diocese of Toronto, and beyond its limits, to the Missionary of the Mohawks, and to the congregation of the new Church in Tyendingaga, the gift of the Communion Service, and its necessary furniture, as being an affectionate token of Christian fellowship, and also a durable memorial of our union in the doctrines, worship, and discipline of the United Church of England and Ireland.

GEORGE OKILL STUART.
Ex-Missionary to the Mohawks, in Tyendingaga

CHURCH OF ENGLAND
LIFE ASSURANCE COMPANY OF LONDON.

Capital—One Million Sterling.

INCORPORATED 1851.

CANADA BRANCH.

PATRONS:

The Right Reverend the Lord Bishop of Quebec.
The Honble. and Right Rev. the Lord Bishop of Toronto.
The Venerable the Archdeacon of York.

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J. M. Strachan, Esq., Vice-Chairman,
The Honble Wm. Allan,
" J. Hillyard Cameron, Q. C.
The Revd. Stephen Lett, L.L.D.,
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The Revd. Thos. S. Kennedy,
Joseph D. Ridout, Esq.,
Peter Paterson, Esq.,
Secretary—Edward Taylor Partnell.

HEAD OFFICE—24 King Street, East, Toronto.

THE success which has attended the opening of this Branch during the past year, has encouraged the Committee to appoint Sub-agents in the leading Towns in the Province.

The Canadian Committee are authorized to accept proposals on approved Lives without the necessity of consulting the London Board.

Books of Rates, Forms of Proposals, and all other information, can be had on application, either personally or by Letter, at the Head Office in Toronto; or of

C. N. MONTIZAMBERT,
Agent for Quebec,
Office at the Registry Office, Garden Street.

Quebec, 17th June, 1852.

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