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The Canadian Ecclesiastical Gazette

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

VOLUME IX.

TORONTO, FEBRUARY, 1 1862.

No. 3.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

HOME DEANERY.

Toronto, 30th Jan., 1862.

The conference for defining the boundaries of the several parishes and missions in this deanery, stands adjourned till Wednesday, the 12th Feb., next, 4 p.m., in the Board Room of the Church Society.

SALTERN GIVENS,
Rural Dean,
Home Deanery.

ST. JOHN'S CHURCH, MONO.

The Annual Parochial Missionary Meeting was held in this Church, on Thursday afternoon, at 3, p.m., 16th January, and, although not large, was of an unusually interesting character. The distinguished deputation have spent much time in visiting the principal congregations in the county of Simcoe with a view to revive and stir up a general feeling of interest, respecting the Missionary cause, among the churches.

The Rev. Alexander Henderson took the chair. The first speaker—the Rev. T. S. Kennedy, General Secretary of the Board of Missions of Toronto—delivered a spirited and interesting address, showing the organisation, objects, and operations of the Parochial Missionary Board, and their general claims for a liberal support on every congregation. He read some very interesting extracts from the mission stations on the north shore of lake Superior, where there are yet many tribes of pagan Indians. The Rev. Mr. Ardagh then followed, in his usually forcible and eloquent style of address. He clearly laid down as a principle, that the domestic missions of the Church in Canada might be self-supporting, and that all the efforts of the parent Church in England should be directed to the vast dependencies of the empire, and to foreign lands. He gave some very interesting statistical information respecting the internal condition of *India* as well as *Africa*, and the manifest duty of the christian public of England to do all in their power to plant the Gospel in those lands. The Rev. Dr. Read of Orillia, the Secretary of the County Branch Society, also, in a pointed and interesting speech, showed the efforts now being made to resuscitate and awaken a missionary spirit in the churches throughout the county of Simcoe. He contrasted the favourable condition of the Church in Mono with other remote settlements, and urged the meeting to do all in their power by their annual contributions to help the Mission Board to send out additional clergymen. The Rev. Mr. Fletcher of Bradford added a few remarks, after which, a special committee of collectors were nominated to canvass the congregations. A vote of thanks was spontaneously moved and seconded

to the gentlemen composing the deputation for their kind presence on the occasion.—*Com.*

COLLECTIONS UP TO JANUARY 12th, 1862.

Special Collection for Mission Fund on Advent Sunday as appointed by the Lord Bishop, per circular.

Previously announced.....	\$1272.17
St. Mary's, Newboro.....	\$5.60
St. John's, Leeds.....	5.00
St. Peter's, Newboyne.....	4.00

Per Rev. J. Davidson.....	14.60
Omence, per churchwardens.....	6.10
Franktown.....	3.33
Montague.....	2.67

Per Rev. E. Morris.....	6.00
Streetsville, per Rev. R. Arnold.....	8.00
Grantham.....	1.00
Homer.....	1.00

Per Rev. T. D. Phillips.....	2.00
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166 collections amounting to.....\$1308.87

MISSION FUND, JANUARY COLLECTION, 1862.

St. Mark's, Carleton West, per churchwardens.....	1.12
Rockwood, per Rev. C. H. Drinkwater...	1.04
St. Phillip's, Weston, per c'wardens...	9.84
St. Stephen's, Toronto, per Rev. A. J. Broughall.....	13.31
St. John's, Berkeley, per churchwardens	3.11
St. George's, Grafton.....	3.88
Trinity Church, Colborne.....	6.12

Per Rev. J. Wilson.....	10.00
St. Mary's, Lloydtown.....	3.55
Christ's Church, Bolton.....	1.82
St. James', Albion.....	2.30
Sandhill.....	0.95

Per Rev. H. B. Osler.....	8.12
St. George's, Kingston, per Rev. A. Stewart.....	22.50

12 collections, amounting to.....\$69.04

JULY COLLECTION.	
St. James', Toronto, per churchwardens for July collection.....	12.00
Grantham, for July collection.....	1.00
Homer.....	1.60

Per Rev. T. D. Phillip's.....	2.60
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GORE AND WELLINGTON DISTRICT.

Rockwood, on account of Gore and Wellington District, per Rev. A. Palmer	33.00
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WIDOW & ORPHAN'S FUND.

Previously announced.....	929.46
St. James', Toronto, per churchwardens	80.00
Grantham.....	1.00
Homer.....	1.13
Per Rev. T. D. Phillips.....	2.13

St. James', Kingston, collected at the Lord's table the last night of 1861, per Rev. R. V. Rogers.....	5.00
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161 collections, amounting to.....\$1016.57

ANNUAL SUBSCRIPTION.

Rev. R. V. Rogers.....	5.00
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BOOK AND TRACT FUND.

C. Newman, Esq., amount subscription	2.50
Rev. G. Hallen " "	2.50
Rev. A. J. Fidler. " "	2.50

THOMAS SMITH KENNEDY,
Secretary.

GORE AND WELLINGTON BRANCH ASSOCIATION OF THE CHURCH SOCIETY.

NORTHERN DIVISION.

Guelph, Monday, February 17.....	7 p.m.
Elora, Tuesday, " 18.....	7 p.m.
Arthur Wednesday " 19.....	11 a.m.
Mount Forest " ".....	7 p.m.
Rockwood, Friday " 21.....	7 p.m.

Annual meeting at Hamilton, on Thursday, 13th March, at 7 p.m.

J. GAMBLE GEDDES,
Secretary.

NIAGARA DISTRICT BRANCH OF CHURCH SOCIETY.

The annual meeting of this District Branch Association will (D.V.) be held on Tuesday, Feb. 4th, 1862, at St. John's Church, Thorold. Committee meeting, at 12, noon. Evening meeting at 6½ p.m. The several parochial branches are requested to send in their reports on or before Jan. 28th, 1862.

CHAS. LEYCESTER INGLES,
Secretary N. D. B. C. S.
Drummondville, Dec. 23rd, 1861.

THE CLERICAL ASSOCIATION OF THE NIAGARA RURAL DEANERY.

The clergy of the Niagara Rural Deanery, are reminded that the next meeting of the Clerical Association will take place, (D.V.) at the residence of the Rev. T. T. Robarts, M.A., St. Catharines, on Wednesday, the 5th February, prox. Those of the clergy who intend to be present on the occasion, are requested to intimate their intention to the Rev. T. T. Robarts, one week previous to the day of meeting.

Litany and Holy Communion, at 9 a.m.
Evening Prayer and sermon, at 7 p.m.
Chapter, 1 Tim. iv., 11 to the end, and 5.
Subject,—Office for ordination of deacons.

CHAS. LEYCESTER INGLES,
Secretary.
Drummondville, Jan., 1862.

NEWCASTLE DISTRICT BRANCH CHURCH SOCIETY.

Meetings of the Parochial Association of this Branch will be held as follows:—

- Wed., 5th Feb.,...11, a. m.,...Grafton.
- " " " " 7, p. m.,...Colborne.
- Thurs., 6th " " 3, p. m.,...Seymour.
- Annual Meeting, Ap^l 9th,....7.30, p. m.,...Cobourg.

H. BRENT,
Secretary.

DIOCESE OF TORONTO CHURCH SOCIETY.

Parochial Meetings will be held (D.V.) in the Home District according to the following plan. Clergymen wishing for alterations are requested to communicate with the secretary.

- Feb. 3, Mon. ...Mimico..... "
- " 4, Tues. ...Vaughan11 a.m.
- " " " " Thornhill 7 p.m.
- " 5, Wed. ...Oakridges.....11 a.m.
- " " " " King 7 p.m.
- " 6, Thurs. ...Holland Landing 7 p.m.

The Rev. H. Osler and the Rev. J. Carry will act as a deputation to the above meetings; and the Rev. G. C. Williams, Chaplain to Her Majesty's forces, with the Rev. G. Viner, to the meetings on the East side of Yonge Street, a list of which is in preparation.

H. C. COOPER,
Secretary, H. D.

Etobicoke, Nov. 26, 1861.

PAROCHIAL MEETINGS OF CHURCH SOCIETY IN THE MIDLAND DISTRICT FOR 1862.

- St. James', Kingston.....Monday, 10th February.
- St. John's, Portsmouth Tuesday, 11th "
- St. Mark's, Barrie field..Wednesday, 12th "
- St. George's, Kingston..Thursday, 13th "

A STEWART,
Secretary.

Parochial Meetings in the Home District, East of Yonge Street.

- Feb. 10th, Mon...Christ C. Scarboro'... 7 p.m.
- 11th, Tues...St. Jude's11 a.m.
- " " " " Duffin's Creek..... 7 p.m.
- 12th, Wed...Uxbridge 7 p.m.
- 13th, Thurs.Beaverton 2 p.m.
- " " " " Brock 7 p.m.
- 14th, Fri...Port Perry 7 p.m.
- 17th, Mon...Whitby 7 p.m.
- 18th, Tues...Columbus 11 a.m.
- " " " " Greenwood..... 7 p.m.
- 19th, Wed...Unionville11 a.m.
- " " " " Markham Village..... 7 p.m.

H. C. COOPER,
Secretary, H. D. B.

THE CENSUS OF 1861.

(From the Quebec Chronicle, Jan. 15.)

It is only just a year since the enumerators went round from house to house with the census schedules, yet we are enabled to lay before our readers the abstracts of the whole work. This fact is in itself the best answer to those who accused the government of wilful delay, and both the administration and the employees of the statistical bureau may point with justifiable pride to their work, and say that of all the countries which took their census at the same period last

year, among which are Great Britain and her various North American Colonies, Canada is the first thus to make ready and publish the detailed returns.

Each person in the province will peruse these important figures with interest. Our great decennial stock-taking is of importance to every one of us, for we see in what relation the province, the county, town, nationality or religious sect with which we are connected, stands towards the rest.

Our space is so much occupied to-day, that we cannot offer many comments on the tables. We will, however, mark out some of their most striking features now, reserving for a more convenient opportunity the rest.

First, as to the "origins" of our population:— Of the 2,506,755 inhabitants of Canada, 1,917,777 were born within the province. The native Canadians of British and those of French origin are nearly equal in their numbers, being 1,037,170 and 880,607 respectively. Next to these, the two most numerous classes of our population, comes the Irish, with 241,423, the English and Welsh, with 127,429; the Scotch with 111,952; the natives of the States, with 64,399, and the Germans and other Teutons, with 23,855. Among these are 11,413 coloured persons, almost all resident in Upper Canada. The rest are too few in number to have much weight in the community. It is noticeable, however, that there are only 12,717 Indians left among us, and that only 3,061 Frenchmen make Canada their home, of whom more than three-fourths are residents of Upper Canada.

Coming to the questions of religion, we perceive that 1,200,870 are Roman Catholics, and that the Church of England, with 374,887 followers, stands next. Then come the Methodists (the Wesleyans being the strongest branch) with 372,462; the Presbyterians with 346,991, of whom the members of the Free Church slightly outnumber those of the Kirk; and the Baptists with 69,310. It is not a little lamentable to find 18,750 professing no religion at all, and we hope these figures are to be referred to the indifference with which these certain individuals replied to the enumerators' queries.

Comparing our condition in 1861 with that in which we were in 1852, we note that the total population of the country has increased 36 per cent., from 1,842,265 to its present figure. The native Canadian population numbered then only 73 per cent. of the total; they are now 76 per cent., or more than three-quarters. The French Canadians were then 35 per cent. of the whole, they are now nearly 38 per cent., a proof of the common statements about the rapid natural increase of their race. The Church of Rome then counted 47 per cent. of our people within its folds. It now includes nearly 54 per cent. of them. Were it not now too long, it would be interesting to mark the increase or decrease of other nationalities and religions also.

If we compare our progress with that of other countries, we shall have every reason to be satisfied. Great Britain increased its population only about 18 per cent., from 1840 to 1850; our rate of interest is more than three times as much, and although the States augmented their figures from 23,191,876 in 1850 to 31,429,801; it will be seen that this is an increase of but 35 1/2 per cent., and therefore inferior to ours.

MONTREAL DIOCESAN CHURCH SOCIETY.

The annual meeting of this Society was held last night in the Cathedral buildings. His Lordship the Bishop of Montreal in the chair. His

Lordship, in opening the proceedings, after prayer, said:—

We are met at this annual meeting of our Society to hear the report of last year's proceedings, and we hope to stir up our friends to support us in the work we are doing in furtherance of its great object. Its funds are devoted to the great Missionary work in this diocese, and are employed to plant clergymen where they do not now exist, and to give additional support to those who are already labouring in different parts of the country. We ought all to have a deep interest in the work. It is true that our church is not now commencing its operations, and there is, therefore, not that excitement which is naturally felt in connection with missions sent forth to some parts of the world where they have not hitherto existed. The church has been long established among us, and the energy and excitement which belongs to first efforts have been expended. We have come, therefore, to our most difficult period—to that time when it becomes necessary for us to take care and provide means lest many years of labour and the expenditure of much money should be wasted in consequence of our failure to give consistency to the church, and to impart life and energy to its work among us. We have the outline of the machinery in the organization of the ministry, in our synods, and in this very society, but what we want is to fill up the figure and give it boldness and fullness. We have a larger number of clergy than at any other period of our history; with less assistance from foreign aid for their support; but with a larger amount expended on them by the society. For this we may bless God; but we have an unbounded field still to occupy, and I have to call upon you not only to furnish the pecuniary means, but also to give me from among the laity as I have among the clergy, efficient labourers to accomplish the task before us. These are stirring times when people cannot go to sleep, and expect quietly to die in their nests. We see around us the upturning of the nations, and yet we have cause to thank and bless God that we are not likely at this time to have our peace disturbed by the breaking out of war, which as we know from what has taken place elsewhere, would not only bring desolation upon us, but would neutralize those influences by which we are endeavouring to carry on the evangelization of the people. Let us make use of the time thus given us, to work while it is called to-day. With this mercy we have had to mourn a great and afflictive dispensation—the death of His Royal Highness, the Prince Consort. In this room the committee of this society, this morning, agreed to an address of condolence to Her Majesty, and which I am sure all present would have joined, accompanied by a petition that God would continue to bless her, and give her long to reign over a loyal people, as a blessing to them.

The report of the society for the past year was then read by the Rev. Mr. Rogers. We make some extracts:—

The Treasurer's statement shows that for the general purposes of the Society, there was collected in Montreal, more than.....\$2000.00

The subscriptions, &c., received from the country, amount to..... 1249.00

Which, with the sum collected at General Annual Meetings, 1861, rents, interests, &c., make the entire amount for this year..... 3422.09

This, with balance of last year, proceeds of lands sold, &c., makes a total of..... 5403.21

Total expenditure of the year..... 4496.39

Balance on hand.....\$ 906.82

In the Widows' and Orphans' Fund,
the total amount accruing from all
sources is..... 3498.08
Amount invested during the year..... 2346.93

Balance on hand..... \$1161.96

During the year there has been a decrease in the amount raised in Montreal, of \$149.73, and there has also been a decrease in the parishes and missions in the country, of \$677.99, so that the income of the society had been from ordinary services, \$781.72 less than last year.

The steady progress of our church in various parts of the world affords us much encouragement, and it is gratifying to see also in certain parts of our own diocese efforts made to render the church independent of that annual aid which has so long and so liberally been extended to us by the venerable Society for the Propagation of the Gospel in Foreign Parts, by securing an Endowment Fund, which will in some measure secure to the different parishes a permanency in the ministrations of the church; and we should remember that in thus strengthening our own position, we are not only helping ourselves, but in the proportion we enable that society to withdraw its grants from us, we are contributing to send missionaries to those dark places of the earth where the bright rays of gospel truth have not yet penetrated.

Many destitute portions of our diocese yet remain to be supplied with the ministers and stewards of God's mysteries, that the glad tidings of the gospel may be more fully and constantly proclaimed. How can we, with all our privileges, be content to stand still and make no effectual efforts to make these pressing demands?

The society has been ten years in existence, and tracing its history down to this time, and comparing its present position with the report of the proceedings of the previous year presented at the annual meeting in January, 1852, we find much cause for thankfulness. The ordinary income of the society, according to the treasurer's report for the present year, exceeds that of 1851 by \$732. In 1851 we were enabled to expend \$860 for missionary purposes, and in 1861 \$2,613. In 1851, \$60 were received for books sold, and in 1861, \$556. The success which has attended the operations of the society is also seen in the present satisfactory state of the Widows' and Orphans' Fund, the accumulated capital of which fund ten years ago amounted only to \$4,500, and at the present moment it is \$20,000.

For the blessings which have attended the exertions of the society during the first ten years of its existence, our grateful thanks are due to the great Father of Lights, from whom every good and perfect gift descends; and our gratitude for these mercies of God should be shown by increased zeal for the maintenance and extension of our church, and of this society as its handmaid, in this diocese.

The Rev. Mr. O'GRADY then, in consequence of the sickness of Archdeacon Scott, moved the first resolution, as follows:—

"That the report now read be adopted, printed, and circulated by the secretary."—He said it was a blessed thing to be engaged in God's work. There were some altogether employed in it, while others, from their situations in the world, were not able to take an active part in it. But these were not excluded. They might give the means which God had granted them, in order in that way to enable those who spoke the Divine Word, to go forth to them who knew Him not. This was an inestimable privilege, which he was sure those present did not fail to appreciate. The report spoke of a falling off in the subscriptions of the society. He did not look on that as a

matter for discouragement, and would feel more disposed to remind people of what was still to be done, rather than to chide them for want of larger contributions. He knew what the diocese had done during the last year, and he thought that what they had raised for the church in other ways might very probably have prevented them from giving so much as they would otherwise have given to this society; but no true christian could fail to regard the object of this society—the missionary work—as pre-eminently the work of God in the diocese. He knew places where there were emigrants from England coming out, poor in this world's goods, and unable to contribute to the support of their churches. He who went to preach the good tidings to them must be supported by their brethren who possessed greater means, and he hoped this fact would be regarded by all as an incentive of liberality. Men were still wanting for the work, and money was wanted to send them. All should work as if man was to do every thing, and God nothing, and should pray as if man was to do nothing, and God every thing. No occasion should be let slip to do what lay in our power for the advancement of God's work. The rev. gentleman then alluded to the gradual withdrawal of the contributions hitherto given by the Society for the Propagation of the Gospel, and argued this as reason for larger contributions by the churchmen of the diocese. But contributions were not all that was required, they must be accompanied by prayer and by faith. He trusted that another year, if God preserved them, they would find, so far from a deficiency existing in the fund, that it had been raised to a better state than ever. The chief thing in the hearts of all should be the missionary work—the carrying of the Word of God to those who were hungering and thirsting for it.

COL. EARDY WILMOT, R.A., seconded the resolution. He thought as a layman that he and his brother laymen were not entitled to the credit, which the last speaker had given them. He thought they ought rather to take shame to themselves for letting the funds of the society decline one-fifth from the amount raised the preceding year. This deficit could proceed only from one of two causes—either there was little interest felt in the work, or there was no confidence felt in the society. He thought no one could fail to take an interest in the work, who remembered that to the church was mainly due our national character, political, social and religious—and that to this cause it was to be chiefly ascribed that in England the people had a law in themselves, instead of to themselves, as was the case in many other countries. At this season most of his audience were no doubt balancing their books. It was a good custom; and he thought that if every one would put down in one column what he had spent on his luxuries and even his pleasures, and in the other what he had given to the cause of Christ, or even to the Church of England, they would be ashamed of the difference in the amounts. He did not believe that less was given to the society because more had been given to other things. He thought the more men gave, the more they would give, and that no man could be said to have given at all till he had given something which cost him self-denial. But could any one fail to have confidence in the society? Could any say that it was not a good thing to carry the Gospel to those who were not able themselves to support a Ministry? Surely if they loved Christ and his church, it was time that they should be up and doing. He held it to be a subject of congratulation that the Society for the Propagation of the Gospel was about to withdraw its funds from this country. The province was filled with men of independent minds, quite able to act for the benefit of their fellow-christians,

and he had no doubt of the continued prosperity of the society, if it would be careful not to content itself with the form of sound words only without the spiritual sense. Christ would then be with it. The soldier was not made by his uniform, nor even by his discipline; but by those being combined with a noble, manly heart, and so it was that if the Church Society in which there were decent order and sound discipline, would go forth in the true spirit of Christ—the spirit of gentleness and love—the blessing of God would surely accompany it, and give it prosperity.

Mr. E. CARTER moved the next resolution as follows:—

"That this meeting acknowledges, with deep thankfulness to Almighty God, the continued progress, which the church is making in Canada; especially as manifested at the Provincial Synod recently held in this city; and trusts that the future united action of all her members, through the agency thus established, will be blessed in the widely spread and effectual teaching of the pure reformed Catholic Faith."

He said that the things thus stated called for thankfulness to the Divine will of him who had permitted the society to be the means of assisting to teach the flock of Christ in that Diocese.—Canada had been only about a century under British rule. She had been conquered from a Catholic power, and the liberality of the Government had permitted Catholic institutions still to continue. Almost the whole body of the people may be said to have belonged at one time to the Catholic Church. Under these circumstances it was not to be wondered at that the Church of England had had many difficulties to contend with. Nevertheless great progress had been made, in proof of which Mr. Carter quoted from the sermon of the Bishop of Quebec, preached at the meeting of the Synod last summer. His Lordship's retrospect of the progress of the Church during his lifetime. He then pointed out that the Catholic Church in Canada had possessed many advantages over the Church of England, especially the power of granting marriage licenses by the Bishop, the fees for which license for Church of England marriages went to the fund for paying the rebellion losses. He hoped now the Church of England was properly organised, and this privilege would be granted to her own Bishops. He did not make these remarks, however, because he envied the Catholic Church. No man could doubt the loyalty of our Roman Catholic fellow-citizens. During the late crisis, both by letter and from the pulpit had the Clergy exhorted the people to defend their Queen and country, and the same feelings had been elicited on a prior occasion. When a French frigate had some time ago arrived in Canada, some thought it indicated a desire on the part of Louis Napoleon to reconquer Canada; but those whose national feelings would have made them rejoice in such an event, became at once estranged from the French Emperor, when in taking the part of Italy he threw himself into the struggle against the Pope. Mr. Carter made some further remarks showing the progress that the Church had made, and concluded by declaring that our attachment to our Queen and the mother country should make us also more deeply attached to the Church of England.

Rev. ROBT. LINDSAY, after making some remarks with reference to the increase of Church of England clergymen in the Diocese, went on to remark that with this increase of numbers they had acquired organisation—first that of the Synod—then that of the Rural Deaneries, intended as deliberate and consultative bodies to report to the Synod as to the best arrangements for missions, &c. He thought now a further

organization was necessary. In New Zealand and South Africa the Bishops had collected the sons of the chiefs from the different districts, had taught them industrial pursuits, and, while thus civilising them, had also christianised them, so that they became very powerful agents for disseminating the truth. He thought that in this Diocese it would be well to reinstate the old Cathedral system by which young men were prepared under the eye of the Bishop for the work of missions. At present young men who had hardly seen the outside of a school were sent to open missions, and they found themselves at once obliged to contend with all kinds of doctrinal error. In his part of the country they had Universalism, Millerism, Sleepers, whose followers believed death to be an eternal sleep, Sabbathists, who held that Sunday was not the day on which they should refrain from work; but who, nevertheless, worked all Saturday, and many other heresies. Of course, a young man in these circumstances committed many mistakes before he acquired experience. Now, if the Cathedral system could be adopted these young men, before they went out, would be brought under the influences of the clergy of that city. In the Ottawa county the clergy were often forty or fifty miles apart, and it was most degrading work thus to be separated from all who could give counsel and who were engaged in the same work; but if it were possible to send a single, well-grounded missionary in company with two young men, the experience of age would be combined with the zeal and vigour of youth, and the work would be prosecuted in a manner more likely to give satisfactory results.—At least ten new missionaries were required for the Diocese, and he thought the sending out of these should be made the subject of a special appeal to each church. It had been found in England that after missionaries societies had gone on for years, much as they were doing, with no great increase of funds, the attempt to occupy new fields at once created new interest among the people, and enabled the Societies to do what they proposed. At present, when you spoke of the missions in Montreal, no one knew any thing about them, and the most successful missions in his part of the country were those which were chiefly established through the local interest felt in their existence. He thought the Society ought to determine to cover the whole Diocese, and carry on the work of the Church in all parts of it.

The resolution was then carried.

F. D. FULFORD, Esq., rose to move the third resolution. He said that, in addressing a large public meeting a short time ago in England, the Bishop of Oxford had observed that as in the natural world we seldom find beautiful flowers growing in soils rich in mineral products, so in speeches respecting money matters, it was difficult to clothe language with the graces of oratorical diction. If this were the opinion of one of England's greatest orators, he left it to them to imagine what his feelings were in addressing them on a similar subject. Happily, however, the Secretary had relieved him from a great responsibility by the manner in which the resolution which he had the honour to propose was drawn up. It was as follows:—

"That this meeting, convinced of the necessity of providing means for the self-sustentation of the church in this diocese, receives with much satisfaction the accounts of the efforts now making for that purpose, in several of the country parishes, and considers it to be the duty of all churchmen, in every way to promote this important work, and to aid it by their counsel, their prayers, and by their donations and subscriptions."

He imagined that every one knew the importance of promoting the good work referred to in the resolution. He would content himself with two reasons why this time called upon them to exert themselves more than ordinarily. On the other side of the line a great struggle was going on, and already the church in the United States had begun to suffer from that struggle. Some of two churches had failed to pay their clergy, while missionary efforts were almost wholly paralyzed. If that church had depended more on the exertions of its own members, it would probably have been in a more flourishing condition. This served as an example to us, and it behoved us to provide in time against such evils. In these days of false philosophers, we could not value too highly the privilege of having a church amongst us. There was another reason which appealed to us most particularly at the present time. Who was there in that assembly who had not seen the icy hand of death stretched forth to snatch away some loved one? Who was there that had not his hours of sorrowful remembrance. It was a sorrow of this nature which now oppressed our gracious Sovereign. If there was any thing especially consolatory to her in the hour of affliction, it must be the remembrance of the virtues and worth of the Prince Consort. Those present had testified their sympathy in different ways: it yet remained to them, as members of the Church of England, to mourn over the loss of a departed brother. He did not think there could be any thing better done at the present moment than to take up subscriptions in every parish to be known as the "Prince Consort Memorial Fund." (Applause.) In conclusion, he reminded them of the well-known lines of Bishop Heber, beginning,

"Not what we wish, but what we want," &c.

The Rev. H. B. WRAY seconded the resolution. The object of a speaker, he believed, on an occasion like the present, would be to evoke the sympathy of his hearers, but the fact was, the previous speakers had exhausted their sympathy, and had left it to him to exhaust their patience. (Hear, Hear.) He was a stranger, and it would be presumption in him to offer any thing like instruction. He would throw himself upon their mercy, and seek to enlist their sympathy, taking for his standing point the sentiment commented upon by Archdeacon Gilson at a previous anniversary. It was to this effect, "that this church recognised as an important principle, that missionary work is the work of the church." As these were military times, he would venture to remind them of the advice which the late Duke of Wellington had given to an old comrade in the field, when urging him to accept some office, "You know I cannot speak" said he. "Speak," answered the Duke; "Take my advice and you will command the attention of any audience. Don't speak concerning what you know nothing about. Avoid the use of Latin and other quotations. Never rise to make a set speech, but speak just as you do to me at mess. Never speak too long, and when you have nothing more to say, sit down." (Laughter.) He would say a few words on the aim and object of missionary work. The object of missionary work was the glory of God in Christ Jesus. It was enjoined by Christ on the church. Christ was the great missionary. They proceeded on the principle that the Bible contained a great revelation, and that it was the duty of the church to circulate the gospel throughout every portion of the world. Hence their aid was solicited upon these occasions. This was a very obvious principle, but by the neglect of it many had been disappointed. They did not regard missionary enterprise as resting

upon this christian basis. The object of missionary work was to prepare the way of the coming of the Lord Jesus Christ. He alluded to the small proportion of mere nominal christians compared with the number of the heathen. It was said by those who knew the people of London that, amongst the masses of the people, there were not two in a hundred who had a full knowledge of the truth. Only about 200,000 of that vast population attended the worship of God, and out of the 200,000, only some 60,000 were communicants. Referring to the work done in his mission, he said that two substantial churches had been put up, besides other improvements. He might mention a few of the general features of the mission. In the first place, it was the most Protestant mission in the diocese—only a few Roman Catholics lived in it. Next, they were nearly all Irishmen, and the settlers in this locality were very poor. The families were widely scattered. In allusion to the difficulties to be overcome under such circumstances, he inquired, who was sufficient for these things? The strength of our church was the gospel. The strength of all England, he might say, was the gospel. Some would attribute England's greatness to her army and navy. It ill became him to depreciate the worth of the army and navy, but he must express his belief that England rose by Protestantism, and that she can only stand by Protestantism. Great Britain at the present moment was the Ararat upon which the ark of Europe now rested. He hoped that every one in the church might be animated with the ardour of the crusader of old, and consecrate their talents, their means, and their energies, to the promotion of her interests.

The chairman having put the resolution to the meeting, it was passed.

A collection was then taken up in aid of the funds of the society, and the 100th psalm was sung during the interval.

The Rev. J. GODDEN then rose to move the next resolution. He said that for nearly eight years he had been endeavouring to aid in the erection of a church in his little parish, (Potton,) and now only came to address them in obedience to the positive request of the Bishop. The resolution he was asked to move was as follows:—

"That the cordial thanks of the meeting be given to all those who have taken an active interest in the working of the society, during the past year—especially to the Secretary, Treasurer, Honorary Counsel, and Lay Committee."

They were engaged in sending a knowledge of God's word through destitute parts of the diocese. They felt as members of a Church Missionary Society, a desire in their souls to disburse a part of that means which God had given them in spreading the knowledge of Christ Jesus. He was called upon to move for an expression of thanks to those who had taken an active interest in the working of the society. They well deserved thanks. He thought the best evidence of gratitude which they could give was to double their subscriptions during the coming year—nay, more, they should help to endow some of the poor and needy churches in the diocese. They should give the officers of the society a larger sum to disburse during the coming year, that their hands might be strengthened in the task of diffusing a knowledge of God's word among those in darkness. He gave a short description of the progress of his mission at Potton since he went there five years ago. At that time the congregation numbered about 35 persons, with only four communicants. Now they had two churches with land attached, free from debt. They had a good melodeon, and other conveniences; twenty-seven adults and 49 children had been baptized, and 26 had been confirmed. By the

las' census the population was 1,995, of whom 144 were members of the Church of England, 15 were Methodists, 185 Congregationalists, and 1479 were of no church at all. Only about 400 attended any church. This showed that there was much to be done. They would have had to be up and doing if they would rescue souls from the thralldom of sin and error, and diffuse among them the pure light of gospel truth.

Professor Johnson, LL D., of McGill College, seconded the resolution. He was sure that there was no need of any argument to show why the thanks of the meeting were due to the gentlemen referred to in the resolution. We tendered them our thanks for what they had done on our behalf. We could not expect all to take that active part which was necessary to attain the objects of the society. They had not all the time nor the opportunity to take a personal share in the work. The case was different in England; but here the church was poor, it was young, and it was rapidly growing. As it was poor and young, it had many wants, and, as it was rapidly growing, its wants required more attention. Here, there were not many men who could steal sufficient time from their other avocations to devote to the care of the church. Their gratitude was then due to those who undertook the work, which must be attended with much sacrifice of time, and for which the return was very inconsiderable. (Applause.) With these few remarks he begged to second the resolution, which was then put to the meeting and carried.

The Very Rev. the DEAN of MONTREAL having been requested to take the chair.

His Excellency SIR F. WILLIAMS K. C. B. moved—
“That the thanks of the meeting be given to the Lord Bishop for presiding on the present occasion.”

His EXCELLENCY observed that he would only repeat what he had said at the last meeting—that there was no need to bespeak their thanks for His Lordship, and he would move the resolution, expressing the hope that at their next anniversary he might again have the happiness of meeting his Lordship. (Applause.)

The Rev. Canon THOMPSON rose with great pleasure to second the resolution.

Carried by acclamation.

His Lordship replied that he felt grateful for the manner in which they had received the resolution. Before closing, he would take up a little of their time with one or two remarks on some matters which had been brought before them. In the first place, though there was a deficiency of \$788 in the general receipts of the society, yet the total receipts for church purposes within the diocese exceeded the receipts of the previous year by upwards of \$12,000, so that a much larger sum had been contributed generally, though the society had suffered. The society, however, must not be neglected. It had made certain engagements, and undertaken to pay certain clergymen, on the faith that they would go on supporting it.

He had requested Mr. Godden to address them for the purpose of giving them some details of missionary work. That gentleman had gone to a place where two-thirds of the population of the township returned themselves as being of no religion at all. He had gone there, and, little by little, in the face of discouragements sufficient to damp any ordinary zeal, he had got together a nucleus of the church of Christ there—until he had a witness to witness for the church, against the work of Satan. This was only a sample of what might be done elsewhere. They wanted more missionaries, but they had no funds to pay them—even if they got the kind of men they wanted. He had no doubt but that before the next year, they would have recovered the little ground that they had lost, increasing in the

number of missionaries, and increasing in the power of self-sustentation in Canada.

The doxology having been sung, His Lordship closed the meeting by pronouncing the benediction.

DIOCESE OF HURON.

CHURCH SOCIETY, PAROCHIAL ASSOCIATIONS SERVICES AND MEETINGS, 1862.

Meetings arranged by the Committee, and approved of by the Bishop.

FEBRUARY.

- 3, Monday, Galt..... 7 p.m.
- 4, Tuesday, Berlin..... 7 “
- 5, Wednesday, Wilmot..... 7 “
Do. Shakespear..... 7 “
- 6, Thursday, Millbank..... 7 “

FEBRUARY

- 1, Saturday, Holland..... 11 a.m.
- 3, Monday, School-house, No 20, Holland “
Do. Artemesia..... 3 p.m.
- 4, Tuesday, Proton..... 11 a.m.
Do. Durham..... 7 p.m.
- 5, Wednesday, Hanover..... 1 p.m.
Do. Walkertown..... 7 p.m.

FEBRUARY.

- 1, Saturday, Amherstburg..... 7 p.m.
- 3, Monday, Colchester..... “
- 4, Tuesday, Kingsville..... “
- 6, Thursday, Dresden..... 1 p.m.
Do. Florence..... 7 p.m.
- 7, Friday, Aughrim..... 1 p.m.

OPENING OF ST. GEORGE'S CHURCH “ON THE WYE,” WEST MISSOURI.—This church was opened for the public worship of Almighty God on Sunday last, 5th inst., by the Lord Bishop of Huron. His Lordship was accompanied by the Rev. J. Walker Marsh, M.A. The church is of the Gothic style of architecture, fifty feet in length by forty in breadth, exclusive of the chancel, and cost \$2,000. The pulpit is simple and unpretending in its appearance. The chancel is directly behind the pulpit. It is sixteen feet by ten, and elegantly carpeted, and the table is adorned by a splendid covering, the gift of Miss Shanly of Montreal. The vestry is very tastefully fitted up, and all the internal arrangements of the church are strictly in keeping with its sacred character, being creditable alike to the architect, Mr. Edward Garrett, and also to the painters, Messrs. Noble & Lewis, both of London. The chairs in the chancel made by Mr. Palmer Leake, remind one of the style of the primitive days of the church. The church was crowded to excess both morning and evening, by the inhabitants of Nissouri. Fourteen years ago, when the Bishop of Toronto visited the locality, he held a confirmation and preached in a log barn, with a sugar hoghead for his reading desk and pulpit. The Rev. J. W. Marsh read prayers, and Rev. Mr. Brookman read the communion service, and at intervals in the reading of the service, the choir from London sang a number of beautiful anthems and chants, which had a pleasing and delightful effect. The Bishop preached the morning discourse from the 2nd chapter of Ephesians, and 18th verse. The natural state of man, his being dead in trespasses and sins, and the way of life and salvation was clearly set forth—that we only have access to God the Father through the Lord Jesus Christ, that he alone is the agent of that liberty of approach which he has so freely offered to us as sinners in the gospel of the grace

of God. And, lastly, that we cannot have that access to the Father unless the Holy Spirit prepare the heart for his reception, but that when the Spirit of life breathes into the soul, then there arises new life in the individual, and his people stand up a living army to do battle for the service of the Lord of Hosts. Archdeacon Brough preached the evening discourse, taking as his subject “The barren fig-tree,” Luke, 13th chapter and 8th verse. His sermon was an excellent one, and was attentively listened to by the large and crowded audience. The collections for both morning and evening service amounted to \$44. A neat tablet, erected to the memory of the late Mr. James Shanly, an old and highly respected inhabitant of Nissouri, stands in a conspicuous spot to the left of the chancel. It bears the following simple and unostentatious words: “In memory of James Shanly, Esq., of Thorndale, where he settled in 1837, and died 23rd October, 1857, in the 80th year of his age.” We need hardly add that the deceased gentleman was father to Mr. James Shanly, of this city, and Mr. Walter Shanly, Manager of the Grand Trunk Railway. We must not forget that to the Rev. William Brookman, the incumbent of the church, is due a large meed of praise for his zeal and perseverance in the erection of the three new churches under his charge, while as regards St. George's, he was ably assisted by his praiseworthy churchwardens, Messrs. John Fitzimons and Richard Logan.—
London Prototype.

LONDON, C. W.—MUNIFICENT GIFTS BY THE LORD BISHOP. The Bishop of Huron, on Monday last, cancelled the debt he held against St. Paul's Cathedral, in the city of London, to the amount of \$3,570, and also the interest, amounting to \$200. He also made a present to the church of £1,000. These are noble gifts.—*Galt Reporter.*

ST. MARY'S.—PRESENTATION.—The Rev. James Smythe, incumbent of St. James' Church, St. Mary's, was the other day presented with a purse of seventy five dollars from his parishioners, as a token of the estimation in which they held him as their minister.

DIOCESE OF ONTARIO.

TRENTON.—A purse containing fifty dollars was presented to Rev. Wm. Bleasdel, of Trenton, on New Year's morning, by the ladies of his congregation, along with a complimentary address.

DIOCESE OF NOVA SCOTIA.

The Halifax Church Record states that the late Charles Inglis, the son of one Bishop of Nova Scotia, and the grandson of another, has bequeathed Clermont estate to King's College, Windsor, together with one thousand volumes of books, and also made the institution his residuary legatee. He has also devised a valuable farm to the church at Aylesford, for the especial sustenance of the clergyman, and the support of the Sunday School. The bequest to the College is to be specially appropriated to the support and encouragement of young men preparing for holy orders.

W. K. Reynolds, Esq., lately deceased, has also granted one thousand pounds to the poor of the churches of St. Paul, St. Luke, and St. Mathew, in Halifax; five hundred pounds to the National School; five hundred pounds to the Acadian School for free scholarships to the poor; and five hundred pounds to the Asylum for the Deaf and Dumb.—*Montreal Church Chronicle.*

Foreign Ecclesiastical Intelligence.

BRITISH GUIANA—ITS RELIGIOUS AND EDUCATIONAL ADVANTAGES.

The Grove, Georgetown, September 30, 1861.

SIR,—Many persons who have given the subject consideration, are impressed with the idea (and they have some solid grounds for arriving at the conclusion) that England has been specially selected by Providence as the instrument to convey to the most remote and least frequented portions of the habitable globe the blessings of civilisation, and the simple yet sublime truths of christianity; and well and nobly is she accomplishing her glorious mission, for wherever her flag becomes unfurled, there contemporaneously are scattered the seeds of good government, and a pure faith; seeds which, in the course of time, yield a gratifying and most abundant harvest.

To no country in the world, perhaps, will this remark more aptly apply than to our possessions on the coast of South America, known as British Guiana, comprising the colonies of Demerara, Essequibo, and Berbice. These colonies, as you are aware, after belonging to us for a short time, about 1796, were restored to the Dutch at the peace of Amiens in 1802; but in consequence of a renewal of the war in 1803, they were again captured, and from that time to the present have uninterruptedly been annexed to the British Crown.

In those days of compulsory labour, religion and education were not considered to be necessary or essential to the well-being of the slaves by those who owned them, and the consequence was that they—the slaves—were quite as ignorant and nearly as savage as if they had never left the wilds of Africa; the probability, indeed, is that many of them were more savage and wicked, as the cruelties practised upon them in their thralldom were certain to excite and stir up in their breasts feelings of hatred and revenge, with many other bad passions from which they were exempt when in their native forests.

Some solitary proprietor, here and there, differing from his neighbours, did conceive that his negroes had souls within them that would never die, and directly or indirectly used his efforts to promote and secure their happiness hereafter; but such a man was an exception: he was regarded as a visionary, a disturber of the proper system of coercion, a meddler in things that did not concern him.

It was, therefore, a matter of no great surprise when the country became ours, to find only a solitary church of the Lutheran form of worship in each province. Under British rule, matters began to improve, slowly at first, I admit, but there was an improvement; a clergyman of the Church of England was soon settled in Georgetown, and another in New Amsterdam; the London Missionary Society, too, sent out its ministers and teachers, and the negroes heard, for the first time, occasionally on Sunday, of a home in heaven, where there are no chains nor whips, nor separations nor deaths; where there rules and governs one common Father of us all, with whom the colour of a man's skin weighs as nothing; that whites and blacks are equally His children, and the objects of his care; that it is his divine will that some men should be masters and others servants, and that the more we are afflicted here—if we bear our sufferings patiently—the greater will be our reward and happiness hereafter. With cheering intelligence like this poured into their anxious ears, the slaves, when practicable, began to attend the churches and chapels in large numbers, and the Sunday-schools became thronged.

Religion, like a young and vigorous tree planted in good soil, grow and advanced rapidly. The Church of England appointed more clergymen; the colonies became, in 1826, united to the diocese of Barbadoes, and the Bishop, Dr. Co'bridge, commenced paying his triennial visitations. The Church of Scotland, the Wesleyans, and other Missionaries, too, had their ministers and schoolmasters sent out; new churches and chapels were erected, former ones enlarged, the colonial legislature at every annual session voted considerable sums of money for religious purposes, and in all quarters of the country there was certainly made to appear "the form of godliness."

A little later, again, the good work still progressing, the colonies were divided by law into parishes; some were declared to be Episcopalian; some Scotch Presbyterian, according to the preponderating influence and number of the inhabitants belonging to these persuasions resident in the localities.

Later still, in 1842, the Bishop of Barbadoes having relinquished his see, British Guiana was itself erected into a diocese, and an earnest, good man, connected with the country by ties of property and relationship, appointed prelate. Under him, and mainly through his exertion, there were established two valuable institutions, now in full usefulness, "Queen's College" and "Bishop's College," while under him religion and education in many parishes became infused with more vigour and vitality.

Nor were other sections of the Christian Church less active; the Roman Catholics became a numerous and respectable body since the natives of Madeira began to arrive as permanent residents, had their Bishop nominated; more dissenting ministers and preachers also came, prompted, as I sincerely believe, (and I had, officially and otherwise, many opportunities of judging,) by worthy motives—to further the service of a Supreme Master, and the advancement of religion and knowledge among his benighted creatures in this isolated portion of the world.

It may be interesting to particularise the churches and chapels scattered throughout the whole length and breadth of the land.

Of the Church of England there are in Demerara, a cathedral, seven churches, and five chapels. Essequibo, three churches and five chapels. Berbice, four churches and four chapels.

There are also three missions established specially for the benefit of the aboriginal Indians, one at Bartika, on the Essequibo river; one at Peeraboom, on the Berbice river; and one at an Indian place of resort, on the Abari river, "but what are these among so many?"

Of the Church of Scotland there are in Demerara, three churches and two chapels. Essequibo, one church. Berbice, five churches.

Of the Church of Rome, in Demerara, a cathedral and two chapels. Essequibo, two chapels. Berbice, a church.

All these places of worship are supported, and their ministers maintained, by liberal grants of money from out of the Colonial treasury, in some instances assisted by certain annual allowances from the Society for the Propagation of the Gospel, and other institutions of a similar nature in England.

The dissenting places of worship are as follows:—

London Missionaries.—In Demerara, seven chapels. Essequibo, one chapel. Berbice, seven chapels.

Wesleyans.—In Demerara, three chapels. Essequibo, two chapels. Berbice two chapels.

Independent Congregational Dissenters.—In Demerara, eight chapels. Essequibo, seven chapels.—Total, thirty-six.

These are conducted upon the voluntary principle,—a state allowance being contrary to the views of dissenters,—and their ministers and teachers maintained at the expense of their respective congregations, very little assistance being required from home for their support,—a fact which speaks volumes for the sincerity of the religion of the blacks, the principal attendants.

It will be thus seen that there are over eighty places of worship now, where there were formerly only two or three,

The schools are more numerous still, there being thirty-five belonging to the Church of England, fourteen to the Church of Scotland, seventeen to Wesleyans, and three to the Church of Rome, all of which receive support from the Colonial treasury. There are also from thirty to forty belonging to the London Missionary Society, the teachers in which are paid by the parents of children, aided by donations from friends and well-wishers.

The schools receiving Government support are under the supervision of an inspector, an officer appointed by the Crown but paid by the colony, who not only examines the children periodically, but also the masters and mistresses previously to their appointment to their respective posts.

The schools attached to the chapels of the London Missionaries are under the control of the ministers, and are well-conducted establishments, doing, in their respective spheres, a great deal of good. They are numerously attended, and in them the children acquire considerable proficiency in all the solid branches of general and useful knowledge. I am enabled to speak positively, on this point, as I had the pleasure of presiding, by invitation, for years at the usual Christmas examinations held in the county where I exercised jurisdiction.

The inhabitants of the colony number perhaps 150,000—a mixed community, consisting of Europeans, Portuguese, East Indians or Coolies, and Blacks, the last largely predominating. All these you perceive to be fully provided with religious and educational training. Would that the aboriginal Indians of the interior could have like blessings conferred upon them; would that they, too, could be taught to partake, in brotherly love and fellowship, of these advantages, and thus eventually share in those pure waters of life, whose fountain, we are assured, shall never become exhausted—I am, &c.

CHARLES HENRY STRUTT,
Retired Stipendiary Magistrate,
Late of British Guiana.
—Colonial Church Chronicle.

SIGNS OF THE TIMES IN CHINA.

(From the Spirit of Missions of the Church in America.)

To appreciate the present state of things in China, it must be borne in mind that there are three parties with whom the missionaries have to deal—the people, the imperial rulers, and the Nankin insurgent.

It is with the first of these, the people of the land, that the Missionary has most to do, and from them he experiences least opposition. Confining ourselves to the history of our own mission, it is perfectly accurate to say, that never has there been a time when free enough access has not been enjoyed by the missionary to more people than his strength would allow him to deal with; and what more could be asked?

This, which has always been true of our missionary efforts, is most painfully realised now, when the masses of accessible population spread out before us beyond the limit of vision, and their number surpasses all ordinary habits of computa-

tion. Our opportunity for evangelising China is unlimited. Our prayers for this end are answered. Our expectations are fulfilled. Our hopes are realised. We have nothing more to pray for in this respect, but that God will keep open the doors of usefulness which his providence has unlocked; and—in this we must add—give us grace to enter in and follow on.

Is the field, then, so entirely free? some one may ask. Are there no hindrances? and the answer is, the field is free, but of course there are hindrances; the Prince of the power of the air would be either bound or destroyed if they were not. And the particular form which those hindrances take at the present time have reference to the two political parties, or governing factions, who are called, respectively, the Imperialists, and the Insurgents.

As to the Imperialists; the opposition they feel against all foreigners arises from the instinct of self-preservation. They have an unerring consciousness that the approach of the foreigner is the signal for them to vacate the seat of power. Once and again, and now the third time, warning has been given them; and they are virtually preparing to depart. The prestige of semi-divine authority, which was every thing to them, is gone. They have made the humiliating acknowledgment that there are other nations on earth equal to themselves, and entitled to be so treated. The simple facts embodied in the following paragraph exhibit, for the first time, a public recognition by imperial authority of the several foreign treaties in their true light as general, national transactions:—

"The Chinese Imperial Almanac, for 1861, appeared as usual at Peking, about the first of March last. It comprises twelve large volumes, affording, besides the names of all the government employes throughout the empire, a compendium, month by month, of all the events transpiring during the year. Foreigners are no longer considered as 'outside barbarians,' because, for the first time, they are spoken of with respect in this publication, which gives the text of the different treaties concluded with them."

The act is suicidal, and lets out the life-blood of the ruling dynasty; but so long as any vitality remains, it will show itself in struggles to thwart the movements of those powers on whom will be laid the responsibility of governing the country when the Tartars disappear.

This source of opposition, then, is but feeble compared with what it has been in the former days of successful exclusion. We may well be thankful for the orderings of Providence, which have taught "the heathen that they are but men;" and we may renew our confidence that as these opposers of the spread of His Gospel may have been "brought to naught," so shall all other opposers be in the Lord's good time and manner.

As to the third party, of which mention is made—the Insurgents—we are constrained to count them also as opponents, seeing they have set up a system of positive error, which is daily becoming more and more definite—crystallising, as it were, into Mohammedan and Mormon forms of blasphemy and sensuality.

The latest assumptions of the insurgent chief, Hung Siu-tseun, may be gleaned from the following account of what is now a court ceremonial at Nankin:—

"The kings and chief men entered the inner court, Tien-wang (Hung Siu-tseun) sat enthroned, while the others, at least three hundred in number, remained in the outer court. I was among the latter, and witnessed their proceedings, which corresponded with those going on in the inner court, though but imperfectly seen from my position.

At 12 o'clock, noon, upon a given signal, all fell upon their knees in a direction towards the Tien-wang. They then chanted his praises, or wished him 'long life,' in the royal style, 'Ten thousand years, ten thousand years, ten thousand times ten thousand years.' Then, turning in an opposite direction, they were told to worship the Heavenly Father; when they all knelt again, and in front of a table, on which were several basins of food and two lamps, that were intended for sacrifices. At the head of the worshippers was a man with a paper, containing a prayer, to God, which he read and then burned.

The assembly now rose up, and very soon all were summoned to fall down once more in the direction of the king, in which attitude they remained a considerable time in solemn silence.

While these ceremonies were in progress, a small yellow chair of state issued forth from the outer court, toward the outer wall. It bore a decree for publication, which, freely translated, reads as follows:—

'The Heavenly King (Tien-wang) issues this decree, that our cousins Ho, Fuh, [here are given all their names, about twenty in number,] constitute the six Boards, &c., and this decree is now promulgated for the information of our officers and people.

God and Christ dwell with men, and thereby heaven and earth are renewed.

The Father and the Elder Brother have appointed myself and our son to be lords, (sovereign rulers,) and thereby the court is renewed.

The Father, the Son, and the grandson have together become lords, and thereby the heavenly kingdom (or dynasty) has become renewed.

The Father, the mother, the elder brother, and the sister-in-law have together come down, and thereby the heavenly palace is renewed.

The peaceful, heavenly Sun enlightens all places, and thereby the world is renewed.

The heavenly generals and soldiers act in unison, and thereby the military government is renewed.

On earth, as in heaven, the sacred decrees are obeyed, and thereby the hills and the rivers are renewed.

The Serpent [the devil] and the brutes [the Imperialists] have submitted or been destroyed, and thereby men are at peace, officers and magistrates tranquilized, and the people renewed.

For a myriad of years, and for myriad of myriad of years, the country is renewed, the winds are tempered, the rains obedient, heavenly grace transcendent, and all nations renewed.

This is from the king; given on the first day of the first month of the eleventh year of the great, peaceful, heavenly kingdom, that is, 9th of February, 1861."

That such a power as this—supposing it to acquire control over any portion of the present Chinese Empire—will be any thing but a persecuting opponent, it is not reasonable to expect: therefore it is well for us to make our calculations accordingly, and not to say we are "disappointed" or "discouraged," when Satan throws up these new entrenchments to check the progress of the kingdom.

By the most recent account from China, we learned that these Insurgents have possessed themselves of the famous and important city of Hon-Kow, which lies about five hundred miles up the Great River, the Yang-tse, which has been declared open to commerce, and therefore to Missionaries. If the usual process of devastation and derangement of business is carried out here by the marauders who hail from Nankin, it seems inevitable that a conflict between them and the foreigners will take place at this spot. Of this, however, we shall be better able to judge

when we hear of the movements of Com. Stribling, who is reported to have ascended the river in the Hartford. Recent events have taught us that "there are some things worse than war;" and missionaries have long ago learned that the proclamations of the Gospel cannot stop for wars and revolutions.

JAPAN.

Letter from Rev. C. M. Williams.

Nagasaki, June 18th, 1861.

REVEREND AND DEAR BROTHER: It can be as little satisfactory to you to receive, as it is to me to write a letter, when there is no proper missionary work to report. A few Testaments and tracts given, and religious conversion with some few Japanese, in whom we feel confidence, while full of interest to us, are not facts of sufficient importance to form the subject of a communication to you, as no hoped-for results—the touching the conscience and conversion of the heart to God—are yet manifest. To report such cases, before some evidences of the moving of the Spirit of God leading them to repentance, and to bring forth the fruits of faith, are seen, can only create false impressions.

It may appear singular that so little has been accomplished; but the peculiar difficulties of our situation, the antecedents of Christianity in Japan, the jealousy of government, the sweeping clause in the treaty, that "Americans shall not do any thing calculated to excite religious animosity," the ramifications of the system of espionage, reaching every where, alike the cottage of the poor and the "forbidden inclosure" of the "Son of heaven," should all be kept in mind. When these things are fully comprehended, it will be seen that great caution is necessary. A false step may be fatal, and surround us with such a host of spies, that intercourse with the people will be virtually cut off.

LAW AGAINST CHRISTIANITY UNREPEALED.

Though the practice of trampling on religious emblems is abolished, still the law against Christianity is yet unrepealed. You are aware that the laws are published by being written on boards, and exposed in a public place on the streets. On one, in front of the residence of the Governor, is written: "Forbidden things: 1st. The sect of Christians (Kirishitan.)" This must create the impression on the minds of the Japanese that the government regards Christianity as the greatest of all evils, and its prohibition of first importance. It must be remembered, too, that they are unable to draw a distinction between Protestant and Roman Catholic Christianity.

MEANS EMPLOYED TO PREVENT CONVERTS.

The means used by the authorities to prevent converts to Christianity being made, are most thorough, and if strictly observed, would be most effectual. The head man of each street, at the beginning of the year, presents to the Governor the following declarations: *First*, one signed and sealed by all the residents in his street, men, women and children: "Hitherto we have not been of the sect of Christians. Our sects are written above our individual names. If there should be a wish to change our sects, we ought to inform you of the abandonment (of our previous faith.)" The *second* is made by every five heads of houses, and is to this effect: "We have not been negligent in searching constantly for the sect of Christians, among our band of five men, and have mutually made examinations. The above certain observing, we have received, and affixed the seal of the temple (to which each belongs) if there should be any doubtful (suspi-

vious) circumstances, we ought immediately to give information. If any (by us) concealed fact is disclosed, you may order whatever (punishment you wish for our) crime." *The third is by the head-man of the street:* "Having made examinations into the sect of all the above persons, and having caused the temple seal to be affixed, I present this. If there is one who errs from the above meaning, you ought to order (punishment for) the crime to us."

Thus each individual is compelled to sign a paper once a year, declaring that he or she is not a Christian, and also specifying the sect of Buddhists to which he belongs. Should a person become a Christian, it must necessarily be known to government, for all true Christians must refuse to sign such a paper. But lest one should falsely sign it, every five heads of families are made spies on, and somewhat responsible for, all the members of the five families. Then, too, they have to get the Buddhist priest to affix his seal, thereby making the certificate of the class most interested in preventing the spread of Christianity, necessary to settle the soundness of the faith of each person in the community. Should the priest have his suspicions of any one who inclines to Christianity, he will have only to withhold his seal, and this would lead to a strict inquiry into the conduct of the suspected person. At present, though these forms are all observed, and these declarations are made, the heads of houses do not examine into the religious belief of their neighbours. And there is, probably, sufficient public opinion against giving information to government, to deter most persons from incurring the odium which attaches to an informer; unless he was prompted by revenge, or a love of filthy lucre, in some base fellow, sunk too low for public opinion to reach, should induce him.

ANOTHER METHOD.

Another most effectual method which has been adopted for the suppression of Christianity, is the appeal they make to the cupidity of men. They offer large rewards to all who inform of those who become Christians. On the "statute boards," in front of the Governor's residence, the tariff of prices paid for the discovery of Christians is still publicly made known. Formerly the money was also placed there, to be the more tempting inducement to passers-by, to hunt out believers in this proscribed sect. To one who should inform on a Christian of the sect called Batoron, was offered five hundred pieces of silver, in value about five hundred and sixty Mexican dollars. For one of the sect called Iruman, three hundred pieces of silver was given. For a person who had been a Christian, but had renounced his faith, and become Buddhist, three hundred pieces. For one who had lived with a Christian, one hundred pieces. For the discovery of a member of any sect, other than the two mentioned above, was given one hundred pieces. A check, however, on false accusations, is found in the treatment of the accuser. He is kept in custody till the charge is substantiated. If the accusation proves false, he is punished.

PREPARATORY WORK.

By what is said above, of having no strictly missionary work to report, I do not wish to convey the idea that missionaries in Japan are idle, or have nothing to do. There is a preparatory work, the acquisition of the language, and preparation of books, which must be done, and which will tax all the energies, time, and talents of the most gifted and most studious for many years. Nor would I give the impression that we are discouraged by the difficulties which meet us.

For one, I may be permitted to say, that they are neither so many nor so great as I anticipated before coming here. But if they were a hundred-fold more and greater than they are, we have no right to be discouraged, so long as we have the Bible in our hands, and can there learn that the heathen have been given to the Son of God for his inheritance, and the uttermost parts of the earth for his possession, and that to his Church the promise has been made, that "the abundance of the sea shall be converted unto thee." Instead of being cast down, we can only thank God for what he has already done for us, and take courage, believing that for the future he will do for us, and for his Church, "far more abundantly than we can ask or think."

DISSENT ON THE WANE IN ENGLAND.

Those who can read the signs of the times see plainly enough that dissent is on the wane. There is scarce a sect in England which has so much as held its ground during this last twenty years—due allowances being made for the increase of our population. Though reason and instinct are commonly contradistinguished, it is not without good reason that the "instinct" of the nonconformists pronounced so emphatically against the application of the religious test at the recent census. The lethargy of the Church means the success of Dissent. The life and energy of the Church always and every where induce the decline of dissent. Our Church has, on the whole, worked hard this last two decades. Hence the "denominations" are some of them dwindling into insignificance; some settling on their lees into Rationalism and Socinianism; some threatening to break up from intestine strife; all of them are energetic only when political or quasi-political purposes are to be served. It is a very noteworthy symptom, too, that the dissenting bodies are assimilating themselves in externals to the Church as much as they can contrive to do. What means the introduction of organs, and of the Church's Canticles, into so many meeting houses? What the highly ecclesiastical structure and fittings of the new meeting houses themselves? One might guess what the grim Puritans, to whom so many of these communities owe their origin, would have said to these "steeple-houses" which in our large towns rise with ambitious rivalry as close to the churches as it is practicable to place them. One must say that the extempore prayers and long-winded preachings in which our Methodist and Baptist fellow-citizens delight are sadly out of place in these mediæval edifices. One might almost dream that the stone out of the wall will cry out, and the beam out of the timber answer it, when the echoes of their carved work are wakened up by the Boanerges of the Conventicle. What is really wanted for such purposes is a plain building, well fitted for the purposes of a religious lecture, where as many persons as possible may sit in decent comfort. Symbolism is but a dumb hypocrisy when clustered round a spot where no special Divine Presence is enshrined; ecclesiastical arrangements are ridiculous where there is no priest and no liturgy; ornamentation is but a meretricious and distracting delight of the eyes when lavished on a place where people simply meet together occasionally to listen to another person speaking. But it is not for us to object to the policy which the dissenting leaders have lately adopted in these matters. For it is not likely to win any permanent success. On the contrary, it will tend to leave their people with ecclesiastical tastes and ideas, and these once formed will never find satisfaction in the counterfeit ecclesiasticism of nonconformity.

The point, however, which we want to press just now is this, that the present assuredly is no time to surrender any characteristic in the Church's doctrine or ritual, when the conventicle, in order to keep its hold on the multitude, is fain to bedizen itself with the semblance of the Church. —Guardian.

CLERICAL SORE THROAT.—The Rev. G. W. Weldon, in writing to the *Record* on "Clerical sore throat," observes that birds always look up when they sing; that barristers, actors, and public speakers, generally do the same when they speak; and that the judge and jury, and the audience at theatres, are above those who address them, instead of below, as is so often the case in churches; from all which he justly infers that, as we have suggested, the placing of the clergy (and their books and manuscripts) so that they have to bend their necks and look down (often from a considerable height) upon their congregations, is a great mistake, and a fertile source of "Clerical sore throat." We have recommended a radical alteration in the size, shape, and placing of desks, pulpits, and books, but Mr. Weldon makes the following suggestion:—

"Having suffered myself, I can speak feelingly on the subject; and after trying many remedies, without success, I at last regained my former strength of voice by adopting the following plan:—I learned the prayers by heart. This enables a clergyman to speak without stooping, while it certainly adds to the solemnity of the prayer. The next step was to preach without the manuscript, or at least to know the sermon so well that it is not necessary to read with the head downwards. The preacher thus can address himself to the audience with perfect ease to himself, owing to the unrestricted action of the vocal organs. In my own case relief was very soon given to the congested vessels, and gradually they became quite restored, and for some years they have continued so, whereas before this plan was adopted one sermon a day produced hoarseness."

SUBSCRIPTIONS RECEIVED TO FEB. 1.

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THE Canadian Ecclesiastical Gazette

IS PUBLISHED TWICE A MONTH,
BY HENRY ROWSELL, TORONTO.

TERMS OF SUBSCRIPTION:

7s. 6d. per annum; from which a discount of 2s. 6d. is allowed if remitted (postage free) within one month from commencement of the volume.

ROWSSELL & ELLIS, PRINTERS, KING ST. TORONTO.