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ADVERTISING SHEET OF

The Canadian Ecclesiastical Gazette;

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

VOLUME VII

TORONTO, NOVEMBER 15, 1860.

No. 22.

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Toronto, February, 1858.

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Canadian Ecclesiastical Gazette;

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

VOLUME VII.

TORONTO, NOVEMBER 16, 1860.

No. 22.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

We have been instructed by the Chairman of the Board of Missions of the Church Society to forward to the address of each Clergyman in the Diocese, three copies of this number of the *Ecclesiastical Gazette*, containing a condensed report of the proceedings of that Board since its organisation, in order that they may hand the same to each of their lay delegates or Churchwardens.

The report of the proceedings of the Church Society at its last meeting is unavoidably postponed until our next.

The name of the Rev. R. N. Merritt, New Jersey, U.S., was omitted by mistake from the list of the Incorporate Members of the Church Society in the last report.

THE LORD BISHOP OF TORONTO.

On Monday, the 5th inst., our Venerable Bishop returned from his confirmation tour in the Niagara District. The unfavourable state of the roads and weather rendered this journey more than usually fatiguing. We are happy to learn, however, his Lordship speedily recovered and set out on Monday last, for New York, on a visit to some members of his family in that City.

THE REV. T. S. KENNEDY.

The numerous friends of this highly esteemed gentleman will be gratified to learn that he arrived safely in Toronto, on Wednesday last, looking much the better for his late visit to Europe.

The Church Society being in session at the time adopted the following resolution, which we are sure will be concurred in by all who have the pleasure of his acquaintance:

"That this Society rejoices to hear of the safe return of the Secretary from his visit to England, and trusts that his health has been so much benefitted that he will be able to devote himself with his former energy to the discharge of his duties."

MEETING OF CONVOCATION.

The Annual Convocation of Trinity College was held yesterday in the hall appropriated for that purpose. There was a large attendance of friends of the institution, including many ladies. There were present upon the dais:—The Chancellor, Sir J. B. Robinson; the Archdeacon of York, Dr. Fuller, Dr Patton, Rev S. Givins, Hon Vice Chancellor Spragge, Hon. James Gordon, Hon. G. W. Allan, Hon. J. H. Cameron,

Lewis Moffat, Esq., S. B. Harman, Esq., the Rev. S. B. Ardagh, and Egerton Ryerson, Esq., R. Morris, M.D, Revs. J. Ambury, M.A., Mr Leeming, W. S. Darling, and R. B. Denison, Esq., together with several Professors and other members of Convocation. The Bishop of Toronto being on a journey, was unavoidably absent.

The following degrees were conferred:—

B. A.

Joel Lanton Bradbury, Rev. Richard Homan Harris, John Douglas, Rev. Francis Tremayne, Rev. James Smyth; two other gentlemen, C. M. Jones and A. Henderson passed the examination, but having a term each to keep were not admitted.

Mr. B. Jones took his degree at a convocation held Nov. 6th.

B. D. ad eundem.

Rev. John Carry, (Bishop's College, Lennoxville.)

M. A.

Rev. John Strutt Lauder, Robert Morris Charles Ingersoll Benson.

The following students were matriculated:—

Bogert, First Foundation Scholar; Montmorency, Second do.; Givins, Cameron Scholar; Richardson, Third Foundation Scholar; Macklem, Fourth do.; Auston, Briggs, Dixon, Farmer, Lindsay, Loring, Spragge.

John McLeary was admitted to a Church Society's Scholarship.

The Rev. J. Gunno, Mr. S. Jones, and Mr. Wells passed the Matriculation Examination in October, but were not present.

The following prizes were presented by the Chancellor:—

Chancellor's Prize for First Class in Classical Honours—1859, C. J. S. Bethune, B.A.

Prize in Moral Science Examination—Rev. J. C. Ayley, B.A.

The Bishop's Theological Prize, June Examination, 1860, Rev. J. McNeely, B.A.

SECOND YEAR.

Prize in Classics—Bradbury.

THIRD YEAR.

Prize in Classics—L. Erans.

Mathematics—Harrison.

DR. FULLER'S READING PRIZES.

1st Prize—O H Badgley, B.A.

2nd Prize—Rev. J. McNeely, B A

English Essay—L. Erans.

English Verse—Bradbury.

Third Year, Chemistry and Geology—Douglas

Second Year, do.—E. Henderson.

First Year, Chemistry and Experimental Philosophy—Fraser.

Mr. Evans recited his Essay and Mr. Bradbury his copy of verses.

As the result of the Examination in June last, the following Scholarships were awarded to Freshmen of 1859.—Wellington Scholarship, Fraser; Burnside Scholarship, Forneri; Allan Scholarship, Jessup, Dickson Scholarship, A. Baldwin.

DEATH.

On the 18th instant, at the residence of her son, Thomas J. Preston, Esq., Bloor Street, Toronto, MARY, relict of the late Mr. James Preston, of the City of Dublin, aged 75 years. —In the humble hope of a blessed immortality.

TRINITY COLLEGE.

A meeting of the graduates of Trinity College was held in the College, on Thursday, November 16th, for the purpose of organising an Association of the Graduates and ex-students of the College, to be called the Association of the University of Trinity College.

Present:—S. J. Vankoughnet, B.C.L.; Revs. W. E. Cooper, M.A.; C. E. Thomson, M.A.; T. D. Phillips, M.A.; A. J. Broughall, M.A.; J. J. Bogert, M.A.; J. Langtry, M.A.; J. Hilton; J. S. Lauder, M.A.; M. A. J. Smyth, B.A.; A. Williams, B.A., and Messrs. Murray, M.A., F. Evans, B.A.; Atkinson, B.A.; Benson, B.A.; Badgley, B.A.; Carruthers, B.A.; Nesbitt, B.A.; B. Jones, B.A.; C. Bethune, B.A.; A. T. Augusta, M.B., and A. R. Morris, B.A.

A constitution for the Association was adopted, and the following officers were elected:—

President, S. J. Vankoughnet, B.C.L. Vice-President, Rev. A. J. Broughall, M.A. Treasurer, Rev. A. Williams, B.A. Secretary, Rev. W. E. Cooper, M.A. Committee, Revs. J. Langtry, M. A.; C. E. Thomson, M.A.; J. J. Bogert, M.A.; T. D. Phillips, M.A., and Messrs. H. W. Murray, M.A.; C. Patterson, B.A., and C. Badgley, B.A.

After a declaration of intention to co-operate with, and assist as far as possible, the designs of the Association had been signed by all present, the following Resolutions were passed:—

1. It was unanimously resolved to present an address of congratulation to the Rev. G. C. Irving, the Vice-Provost of the College, upon his return to the University.

2. That the Committee of the Association be requested to take such steps as may be necessary for bringing the last letter of the Provost more prominently before the public.

3. That the President of the Association be requested to address a circular to the Clergy, and others known to be favourable to the University, asking them to take steps for the foundation of scholarships or exhibitions, in their several districts.

4. That this Association heartily endorses the statements contained in the Provost's letters, with respect to the teaching of the College, as full and correct in every point.

THE REV. CHARLES P EMERY.

We publish the following presentation with pleasure, though we regret to learn that this estimable Clergyman is about to remove from this part of the Diocese. The exemplary manner in

which he has discharged his duties as Curate of St. George's Church, together with his readiness to forward the interests of the Church by every means in his power, have secured for him the esteem of a wide circle of acquaintances.

He carries with him, to his new sphere of labour, (which we believe to be Ottawa,) the best wishes of many attached friends.

Toronto, October 30th, 1860.

REV. AND DEAR SIR,—The members of the congregation of St. George's Church, whose names are within, entertaining a high appreciation of your zeal and usefulness in the parish during the fifteen months past that you have been their Assistant Minister, hearing with regret that you are about leaving Toronto for another sphere of usefulness, beg that you will accept of the accompanying purse of thirty pounds, and also of their best wishes for your future success and welfare.

We are, dear Sir,

Yours very truly,

JOHN CRICKMORE.

MATTHEW VANKOUGHNET.

The Rev. C. P. Emery.

Toronto, October 30th, 1860.

GENTLEMEN,—May I be permitted, through you, to return many thanks to those kind friends who have so liberally contributed towards the purse you have just presented to me?

I cannot express the deep gratitude I feel towards you, for the trouble you have taken in making the collection. Whilst labouring with you the past fifteen months the one desire of my heart has been to do all things to edification to seek the good of souls. In all truthfulness may I bear this testimony, I have never found any of the congregation slack in performing good works when pointed out to them.

I leave you with a heavy heart; praying that God's best blessings may rest upon you, and all that are dear to you.

Ever yours in affectionate sincerity,

CHARLES PHILIP EMERY.

To John Crickmore, Esq., and M. Vankoughnet, Esq.

P.S.—Allow me to acknowledge the receipt by post, of an anonymous letter containing a sum of money from one calling himself one of my "hearers."

THE BOARD OF MISSIONS.

With a view to afford to the members of the Church generally throughout this Diocese, the claims and prospects of the Board of Missions recently constituted under the joint authority of the Synod and the Church Society, the Board have resolved to publish a condensed account of their past proceedings, and state the extent of the responsibility under which the present engagements of the Society would place them.

The Board of Missions held their first meeting on Wednesday, August 7, 1860; and on that occasion arranged for the employment of two Missionaries in the County of Simcoe,—in a tract of country to which previously the ministrations of the Church were not afforded. The Rev. M. Ross was employed accordingly in the northern parts of this country, and the Rev. A. J. Fidler, more recently in the southern.

The Board held a second meeting on Wednesday, October 10, when amongst other business, the following rules were adopted:

1. That no application for a stipend for a Missionary be taken into consideration by this Board,

unless the same shall be recommended by the committee of the District Branch Association, within the limits of which the Mission in whose behalf the application is made, is situated.

2. That should there be any District within which a Branch Association has not been formed or has ceased to be in operation, no application for stipends for Missionaries within such District shall be taken into consideration by the Board until a District Association be formed, except in special cases recommended by the Bishop.

3. That no such application as aforesaid shall be decided on, at the same meeting at which it shall first be laid before the Board.

4. That all arrangements in regard to stipends granted by this Board for Missionaries be matters of regular contract between responsible parties and the Church Society, and that the amount so agreed to be paid on the part of each congregation be secured by bond, under seal to the Church Society.

5. That the amount so secured be paid to the Church Society, to the credit of this Board quarterly, and that in the event of the expiration of any such second quarter day without payment in full being made to the Board, a warning be given to the parties, that the Board will be under the painful necessity of recommending the Bishop to withdraw the Missionary at the expiration of the third quarter.

6. That all moneys paid to the Church Society on account of the Board of Missions, be placed in the hands of the Treasurers of the Trust Committee, and the payments made by them in the usual manner by cheques. That the Treasurers of the Trust Committee do keep a separate account with the Mission Board, to be audited annually by the Auditor of the Church Society before the 30th April in each year, and introduced into the reports of the Church Society.

7. That all Missions to which promises have been made or in favour of which recommendations have, up to the present time, been made by Managing Committees of District Branches, shall have precedence of all subsequent applications, and that those Missions to which payments have already been made by any District Association, be entitled to the first consideration.

8. That all Clergymen employed as Travelling Missionaries shall be required to hold communications with, and receive instructions from the chairman of the District Branch within the bounds of which he may be employed; that he report quarterly to the chairman, who will transmit such reports semi-annually to the Board of Missions.

9. That in the transaction of the business of this Board, it be a standing rule, that in order to enable each member satisfactorily to give his vote, the yeas and nays be taken on every motion without being recorded unless required.

The Board would also take this opportunity of stating the rules they have adopted in regard to the appointment of missionaries:

That the Board of Missions shall, when provided with the necessary funds and guarantees, assume the payment of their stipends to the three following classes of Missionaries:

a. Travelling Missionaries—the minimum of whose stipend shall be £150 per annum, with £25 as outfit, at the commencement of their duties.

b. Resident Clergymen, for whom the Parish provides a residence and guarantees to the Board of Missions £100 per annum, shall be entitled to receive from the Board, £150 per annum as stipend—and in the event of the Parish failing to make the payment of £100 to the Board of Missions, the clergyman shall be withdrawn.

4. Clergymen of settled parishes now existing, where the congregation pay or secure to the Mission Board any annual sum, shall be entitled to draw that sum from the Board.

That all District Branches now employing a Travelling Missionary or Missionaries shall be entitled to the maintenance of such Missionary or Missionaries, on transferring their funds to the Board of Missions, and on their continuing to contribute the necessary sums, (including the funds so transferred) for his or their support, provided that such District Branches recommend the same. But that in all other cases the requirements of the District Branches for Missionaries be submitted by each locality to the Board of Missions, who will decide upon the order in which the said requirements are to be carried out according to their urgency and necessity; but that the appointment of all Missionaries rests absolutely with the Bishop, and that no Clergyman shall be recognised by the Board, unless he shall have previously received his Lordship's License.

The Board would now lay before the members of the Church generally, a statement of their assumed liabilities for the forthcoming year 1861.

INDIAN MISSIONS.

Rev. Peter Jacobs.....	£ 60	0	0
Insurance of Church.....	5	0	0
Mission at Sault St. Mary			
about to be established	80	0	0
			145 0 0

HONE DISTRICT.

Rev. G. P. Viner	100	0	0
Rev. J. Carry	57	10	0
Rev. T. P. Hodge	57	10	0
Rev. W. A. Johnson	57	10	0
Rev. R. Arnold	57	10	0
Rev. H. Stewart.....	57	10	0
Rev. R. H. Harris.....	50	0	0
			437 10 0

SIMCOE DISTRICT.

Rev. W. M. Ross	£ 87	10	0
Rev. A. J. Fidler	50	0	0
Rev. J. Langtry.....	67	10	0
			205 0 0

GORE AND WELLINGTON DISTRICT.

Rev. G. N. Higginson ...	£ 50	0	0
Rev. C. H. Drinkwater ...	75	0	0
Rev. S. Houston.....	75	0	0
Rev. J. McNeely	50	0	0
			250 0 0

NIAGARA DISTRICT.

Rev. C. L. Inglis	£ 87	10	0
Rev. J. Stannage	125	0	0
Rev. S. Briggs	62	10	0
			225 0 0

MIDLAND DISTRICT.

Rev. G. W. White	80	0	0
Rev. J. A. Preston*	50	0	0
Rev. W. Fleming*	50	0	0
			180 0 0

PRINCE EDWARD DISTRICT.

Rev. T. Stanton, (including			
grant from local District			
Branch)	62	10	0
Rev. R. C. Boyer*.....	50	0	0
			112 10 0

BATHURST DISTRICT.

Rev. E. Baker.....	67	10	0
Rev. C. Forest	67	10	0
Rev. G. W. Grout	50	0	0
			186 0 0

EASTERN DISTRICT.		
Rev. J. Davidson	62	10 0
Rev. T. S. Campbell*	62	10 0
Rev. T. A. Parrell*	50	0 0
Rev. E. W. Beaven*	50	0 0
	225	0 0

PETERBORO' DISTRICT.		
Rev. P. S. Warren	37	10 0
	£2002	10 0

N.B.—Those marked thus * are at present in receipt of £87 10s. per annum; but will be entitled to £50 per annum if they should come under the regulation of the Board recorded above marked (b.)

The Board of Missions have reason to know that a very deep importance is attached to it by the Church at large; and several of the settled and older parishes have expressed a very strong desire that the operations of the Board should be extended to them. Should such parishes avail themselves of the advantages assumed to be derived from such connexion, it would entail upon the Board a proportionate increase of pecuniary responsibility,—a responsibility which they should rejoice to undertake, in all practicable cases, from a conviction of the desirableness of removing the pastor from direct dependence on his people.

The Board, in conclusion, would urge upon their brethren of the Clergy and Laity throughout the Diocese the necessity of a general and vigorous co-operation in the great duty they have undertaken; and would press most earnestly upon them the importance of a hearty and liberal action during the ensuing winter through the Parochial and District Branches of the Church Society. An earnest and united effort will speedily realize what all desire to bring about—the rendering our Church Society emphatically a MISSIONARY SOCIETY.

Toronto, November 14, 1860.

COLLECTIONS UP TO NOVEMBER 12th, 1860.

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

Previously announced	\$194	81
St. Paul's, Fort Erie	\$4	43
St. John's Church, Bertie	0	75
Per Rev. H. Holland	5	18
Christ Church, Hamilton, per Rev. J. G. Geddes	47	80
Bath, per Rev. W. F. S. Harper	3	00
St. George's, Grafton	11	80
Trinity Church, Colborne	7	20
Per Rev. J. Wilson	19	00
St. James' Church, Orillia	7	00
St. George's, Medonte	1	40
St. Luke's, C. W. R.	1	00
St. Mark's, Oro	0	60
Per Rev. T. B. Read	10	00
St. Mark's, Barriefield	4	00
St. James', Birmingham	2	00
McLean's School House	2	00
Per Rev. E. C. Bower	8	00
Morrisburg	3	12
Williamsburg	1	38
Per Rev. Dr. Boswell	4	50
St. Mary Magdalene, Napanee, per Churchwardens	7	79

St. John's, South Cayuga	5	00
Dunnville	3	00
Port Maitland	1	00
Per Rev. J. Flood	9	00
St. John's, Elora	5	00
St. James', Fergus	5	00
Per Rev. C. E. Thomson	10	00
St. George's Church, Guelph, per Churchwardens	18	05
Trinity Church, Cornwall	35	00
Christ Church, Moulinetto	2	50
Per Rev. Dr. Patton	37	50
St. Paul's, West Gwillimbury	0	68
Christ Church, "	0	92
Trinity Church, Bradford	8	95
Per Rev. J. Fletcher	5	00
St. John Baptist, Oakridges	7	42
Trinity Church, Aurora	4	24
All Saints, King Station	1	54
Per Rev. H. W. Stewart	13	20
Tullamoro	5	07
Woodbridge	6	53
Grahamsville	4	00
Goro	8	86
Per Rev. J. Carry	19	46
St. Paul's, Perrytown	2	15
St. John's, Elizabethville	1	11
Per Rev. J. Hilton	3	26
Trinity Church, Chippawa, per Rev. W. Leeming	23	20
Fredericksburgh	1	53
Adolphustown	0	97
Per Rev. R. Harding	2	50
Omagh, per Rev. F. Tremayne	2	05
St. Mary Magdalene, Lloydtown	7	43
Christ Church, Albion	5	92
St. James', "	4	00
Per Rev. H. B. Oster	17	35
North Augusta	4	00
Lamb's Pond	2	22
10th Line School House	0	88
Per Rev. F. Tremayne	7	10
St. Peter's, Crejit	13	96
Sydenham	1	65
Per Churchwardens	15	01
St. John's, Peterboro', per Churchwardens	24	50
St. Peter's, Cobourg	35	08
Bournes' School House	2	15
Stifes' "	2	77
Per Ven. Archdeacon of York	40	00
75 Collections amounting to	\$548	45
MISSION FUND, 19TH YEAR.		
Previously announced	\$915	61
Graco Church, Milton	4	85
St. Stephen's, Hornby	2	55
Per Rev. F. Tremayne	7	40
McLean's School House, per Rev. E. C. Bower	1	00
St. George's, Etobicoke, per Rev. H. C. Cooper	3	20
Christ Church, Mimico, per Churchwardens	2	60
171 Collections amounting to	929	81

PAROCHIAL MEETINGS IN THE HOME DISTRICT.

The following scheme of meetings, to be held during the next winter, was adopted by the District Committee on the 9th inst., subject to any alterations that may be suggested, and signified to the Secretary, by the clergymen not present at its adoption:—

1861.		
St. George's Church, Etobicoke, Tuesday, January 15, 7 p.m.		
Sydenham, Wednesday, 16 January, 7 p.m.	16	
Springfield, Thursday, 17 " "	17	
Streetsville, Friday, 18 " "	18	
Woodbridge, Monday, 21 " "	21	
Brampton, Tuesday, 22 " "	22	
Bolton, Wednesday, 23 " "	23	
St. James', Albion, Thursday, 24 " 11 a.m.	24	11 a.m.
Lloydtown, " " 7 p.m.	"	7 p.m.
Aurora, Friday, 25 " "	25	
Scarborough, Monday, 28 " "	28	
St. Paul's, do., Tuesday, 29 " 11 a.m.	29	11 a.m.
Duffin's Creek, " " 7 p.m.	"	7 p.m.
Columbus, Wednesday, 30 " 11 a.m.	30	11 a.m.
Greenwood, " " 7 p.m.	"	7 p.m.
Prince Albert, Thursday, 31 " 11 a.m.	31	11 a.m.
Uxbridge, " " 7 p.m.	"	7 p.m.
Holland Landing, Monday, 18 February, 7 p.m.	18	February, 7 p.m.
Newmarket, Tuesday, 19 " 7 p.m.	19	7 p.m.
King Station, Wednesday, 20 " 11 a.m.	20	11 a.m.
Oakridges, " " 7 p.m.	"	7 p.m.
Markham, Thursday, 21 " 11 a.m.	21	11 a.m.
Thornhill, " " 7 p.m.	"	7 p.m.
York Mills, Friday, 22 " 7 p.m.	22	7 p.m.
Christ Church, Mimico, time not yet fixed.		

H. C. COOPER,
Secretary.

THE HYMN AND TUNE BOOK.

The number of subscribers to this work has now reached over 800 at 40 cents, and 1815 at 25 cents. The former number would be sufficient to enable the committee to publish the book at 40 cents; but they would much prefer to be able to publish it at the cheaper rate. But to do this they require 955 additional copies subscribed for. A subscriber has just promised to take double the number in at first subscribed for, if others would do the same, so as to enable the committee to get it out at 25 cents; and the committee would be glad if either in that way, or by additional subscription, it could be done. There is a large number of the clergy from whom they have not heard, and in a few more weeks there is every reason to think the book can be ready. The tunes and chants have been almost all selected, and they are now in the hands of the professional members of the committee, to fix upon the proper harmonies. If the committee could be assured of 20 additional subscribers at 45 copies each, or 10 at 50, and 18 at 25, the object would be accomplished.

Communications to be addressed to the Rev. Dr. Beaven, Toronto.

The Rev. P. Taylor, of Columbus, wishes to correct a misapprehension which might be caused by the words "now retired," attached to his name in the report of the Home District Committee published in the Gazette of the 15th ult. His engagement with his congregation terminated on the 1st inst, but we understand that he has not retired from ministerial duty in the church.

TO THE LORD BISHOP OF TORONTO.

My Lord,
I find myself under the necessity of troubling your Lordship with a short communication, which

I wish to be regarded as a postscript to my second letter.

The Bishop of Huron states in his letter to the members of the Executive Committee of his Synod that he has heard, when examining graduates of Trinity College, that I have said that "justification was an impertinent subject to introduce before a congregation, as there was not one man in ten thousand who was not already justified." Being conscious that I had never brought such a statement before the students I gave the charge a flat denial in my first letter. In the second I suggested a remark on which another charge might have been, however unjustly, grounded; but I could recollect, at that time, nothing which could have served as a basis for this. I found, however, yesterday, in Waterland (Vol. vi. p. 32. Oxford 1843) a passage, which I have read in my class, and which no doubt gave occasion to the charge.

Dr Waterland's words are "Some will plead, that man is utterly unable to do good works before he is justified and regenerated. they should rather say before he receives grace, for that is the real and the full truth. But what occasion or need is there for disturbing common Christians at all with points of this nature now? Are we not all of us, or nearly all, (ten thousand to one,) baptised in infancy; and therefore regenerated and justified of course, and thereby prepared for good works, as soon as capable of them by our years? Good works must, in this case at least, (which is our case,) follow after justification and regeneration, if they are at all. And therefore how impertinent and frivolous is it, if not hurtful rather, to amuse the ignorant with such notions, which, in our circumstances, may much better be spared?"

Observe 1st. That the words are not mine, but Dr. Waterland's read at the time from his book.

2nd. That the word "impertinent" in his writings, as those of a grave and intelligent author, signifies "out of place," "unsuitable to the subject."

3rd. That the writer himself composing a treatise on justification, does not say that it is an impertinent subject to introduce before a congregation, but that, under the circumstances which then existed, (they can hardly be said to exist among ourselves) it was impertinent, or rather hurtful, to amuse the ignorant with the notion that man cannot do good works before he is justified and regenerated. His meaning evidently is that it is injudicious and hurtful to lead the bulk of a christian congregation to consider that they are lying under an incapacity to perform good works, and that he would rather have them taught as those "which have believed in God" that they should "be careful to maintain" them. (Titus iii. 8)

4th. Dr. Waterland does not say that "there is not one man in ten thousand who is not already justified." He says "are we not all of us, or nearly all, (ten thousand to one,) baptised in infancy; and therefore regenerated and justified of course." I do not expect that his teaching, any more than that of the Prayer-book, will escape reprobation; but at all events he speaks with reverence; he distinguishes between the ministration of the external rite, and the reception of the inward grace, and makes the former, not the latter, the subject of his numerical calculation.

I have given this, perhaps superfluous, explanation, first, for my own sake, because if there is one error of which more than of another I would carefully avoid the appearance, it is that of disguising in any degree what I teach, or what I believe; and secondly, for the sake of the Bishop of Huron's informant, whom I would not wilfully suffer to be under the imputation of hav-

ing stated what was a pure fabrication; it is quite sufficient that he should be conscious of having so miserably misunderstood, or so grossly misrepresented, what he heard.

I have the honor to be

My Lord,

Your Lordship's obliged and faithful Servant.

GEORGE WHITAKER.

Trinity College, Nov 13, 1860

THE POLITICAL ASPECT OF THE PRINCE'S VISIT TO THE UNITED STATES.

The New York *Herald* concludes an article on "The new alliance between America and England," in the following language:—

An illustrative idea of the change that will be wrought in public opinion in England regarding America may be derived from the closing scenes of the Prince's tour at Boston and Portland. Boston was the hotbed of the revolution; there stands Faneuil Hall "the Cradle of Liberty;" there Bunker and Breed's hills rear their ensanguined crests. Boston harbour was long closed by Britain's King, and Portland was burnt by his troops, and yet there, whence the fervour of the revolution poured over all the old thirteen colonies, the reception and adieu of the Prince and his suite have been of the warmest kind, surpassing in feeling, if that were possible, any thing that has been elsewhere witnessed. Even bloody Bunker Hill sent its sole survivor to take England's heir by the hand, bidding him welcome here, and God speed to his distant home.

There is a meaning in these events which will not be lost upon the European mind. They prove that old enmities are forgotten, that old causes of irritation have been removed, and that here in the popular heart there is a love for England's liberties and England's wealth which is far stronger than the friendships of monarchs or the alliance of dynasties. They show that the true alliance of the English nation is with the kindred millions that pursue the path of happiness and glory on this continent, animated only by a common fidelity to freedom, and a spirit of friendly emulation. Monarchs may portion out the continent of Europe as they choose, but here they cannot come, and from here may go forth the moral power, and the physical force, if needs be, to defend the happiness of England and the freedom of her people, should occasion ever arise for her to call for them. The tour of the Prince of Wales through the United States proves the existence of an alliance between the two nations deeper than diplomacy ever sounded, and stronger than monarchs ever attained. He returns to certify this fact to his future subjects, and to make known to them that the friendship of England and America secures the safety of the cause of freedom all over the world.

CONFIRMATION IN THE NIAGARA DISTRICT.

The Bishop commenced his confirmation tour in the district named above on Friday, the 18th ult.

On the morning of that day he reached the parish of Grimsby, where a very good congregation had assembled notwithstanding its being not only a week-day, but also the day of the County Agricultural Show, whither several of the parishioners had gone.

A larger number of candidates had been prepared for confirmation than had ever previously been presented in the parish on one occasion; but three members of one family who had received their tickets were unfortunately prevented from being present in consequence of severe illness having occurred in the household.

The musical portion of the service was such as can be heard in probably no other parish in the diocese, and elicited the warm commendation of the Bishop. The canticles, together with the psalms for the day, were sung antiphonally to Gregorian tunes. After the third collect an anthem "How beautiful upon the mountains" was excellently sung, and two confirmation hymns in their place completed the musical part of the service.

To return from this musical digression: after the service a sermon of some ten minutes long was preached by one of the Clergy present. The candidates were called forward to the rails—the females dressed in white, and with one or two exceptions, observing the seemly and Scriptural custom of having their "heads covered" with a tight and simple cap. The Bishop then addressed them with that force and animation which always characterizes his exhortations upon these occasions.

The Bishop, after making some calls upon one or two of his old friends in the parish, proceeded to Jordan, where he was received by the Rector and Churchwardens. The congregation at this Church is never very numerous, the church population in this neighbourhood being small; considering, however, its near neighborhood to the scene of the county show, there was a fair attendance. The prayers were read by the Rector, and the Bishop preached, confirmed, and addressed the candidates, pointing out in a very practical way the duties which now rested upon them. After the service was over, the Rector informed the Bishop that one of the candidates—a person advanced in years—was very anxious to be confirmed, but was confined to bed by illness. Being in the immediate neighborhood, his Lordship kindly proceeded to his house, and administered the rite privately.

The Bishop then proceeded to Port Dalhousie, where he arrived shortly after dark, and accepted the hospitality of the Rev. A. Dixon, who had asked several of the neighbouring clergy, as well as some of his own parishioners to meet his Lordship, and a pleasant social evening terminated the events of the day.

Next morning, Saturday the 20th, proved wet and uncomfortable. About midday the Bishop proceeded to St. Catharines, and spent the afternoon with Dr Atkinson. Some of the Clergy, and one or two of the parishioners joining the ever pleasant family party at the Rectory at dinner.

On Sunday morning, notwithstanding the rain, there was a good congregation; and the Bishop, altho' suffering from a touch of lumbago, proved that its effects did not proceed beyond his back, by preaching with his wonted energy a very excellent sermon. He then proceeded to confirm a goodly array of young people, numbering about fifty, and then addressed the candidates at considerable length, on the duties and responsibilities of the Christian life. The arrangements at St. Catharines were all highly satisfactory.

Immediately after service the Bishop proceeded to Port Dalhousie, and on the way met the funeral of one of the oldest residents in the neighborhood. The procession seemed so interminable that the probabilities of a very thin congregation at the Port seemed to be great, inasmuch as the entire male population seemed to have turned out to pay the last honors to their departed neighbor. Notwithstanding this, however, the church was well filled, and an unusually large number of candidates reverently presented themselves at the rails as soon as the Bishop had concluded his sermon. Having administered the rite and affectionately addressed those who had received it, he returned to St. Catharines, which he reached about night-

fall, and seemed to enjoy not only the society of his old friend the Rector, but that of the young people of the family.

About ten o'clock on the following morning, he bade farewell to his worthy host, and attended by the Rural Dean of the District, set out for Grantham and Niagara.—*Communicated.*

DIOCESE OF HURON.

The Lord Bishop of Huron will hold his next general ordination in St. Paul's Cathedral, London, on Friday, the 21st of December next. Candidates, whether for Deacon or Priest, are requested to communicate, without delay, with his Lordship's Chaplain, Rev. J. Walker Marsh, London; and to present themselves for examination in St. Paul's School House, on Tuesday, December the 18th, at 10 o'clock A.M., with the "Si Quis and testimonial, attested in the usual manner.

London, November 16, 1860.

Foreign Ecclesiastical Intelligence.

LETTERS TO HOME FRIENDS.—No. III.

MODERN ROMISH SERVICES.

To the Rev. R.—P.—of D—

MY DEAR DR. J—,—It used to be a frequent subject of secret wonder with me before I went to Rome, how in the world the spiritual life of a Roman Catholic population is sustained. The Breviary and the Missal,—*their Prayer Book*, in short,—being in Latin (which cannot, of course, be generally "understood of the people,") how do the unlearned—how, in other words, do the great bulk of the population contrive to satisfy their own spiritual necessities and yearnings? Let Romanism be as corrupt as it will, splendid churches Rome certainly possesses, and we hear that these are generally open, and often largely frequented. How do the worshippers occupy themselves there? Are they content to listen to Matins and Vespers, week after week, without understanding more than a few words of either? How is it possible that they can, in this way, learn the common principles of morality, or master the necessary outlines of the Christian faith? It was no answer to these questions to be assured that the Breviary services—Matins, and Vespers and Compline, and the rest—are not used for purposes of parochial worship in church. This rather increased the difficulty than removed it.

For it suggested the additional inquiry—if then, practically, the Breviary and Missal be not the Romish people's Prayer Book, what becomes of that boasted possession of theirs? With us (God be praised!) our ancient Breviary and Missal—revised, condensed, and improved in every page—are to this hour the people's Prayer Book. Has Rome, then, practically parted with her inheritance? What she has done with it may reasonably form the subject of a separate letter. Enough on the present occasion, that I should recal, as faithfully as I am able, how the Romish Church sustains the spiritual life of her children, when they present themselves in the courts of the Lord's House, and come together to worship. The Breviary services she certainly does not give them.

Not to waste words,—if going to Church be a correct popular description of the Anglican notion of being externally a religious person, *Hearing Mass** describes accurately the Romanist views of

the same character. By "going to Church," we mean, of course, attending either "Morning Prayer," or "Evening Prayer," or both, and these, as we know, involve alike, almost invariably, a sermon; while the former implies invariably the communion service also. But "hearing mass" is a very different affair. It consists simply in seeing and hearing, or at least observing, the priest celebrate. An devout person will join a mass which has begun already; and thus get his devoutness over in twenty minutes or less. However, it is no more fair to cite the practice of the devout person than of and another. Let me rather describe the practice of a devout worshipper. He (I should perhaps rather say she) tries to hear mass, as often as duty, (just as the more devout of our own people try to get to church every day,) and communicate, (just as among ourselves) once a month, or oftener. Carefully performed, the service of mass lasts half an hour,—which is felt to be but a small space of time to give weekly to public worship. Accordingly, a pious person will attend two or three masses in succession, on Sundays, and, on occasions of communicating, will stay to hear one mass more. Such are the devotions of the forenoon. What need to remark on the contrast (not to go any further) between the method of the two Churches? To say nothing of the language employed, our general practice is to have the ancient prayers, hymns, and creeds of the Church,—a portion of the Psalms,—a lesson from either Testament,—the Litany, and a sermon,—together with such parts of the communion service as are read when there is no celebration. Their general practice is to have none of these; but the whole of the communion service, on the contrary, at which the congregation are present, without communicating,—a thing which we with the ancient Church, entirely disallow.

The ordinary forenoon devotions of a Roman Catholic are further attended with the following differences of detail, viz., that a person goes to any church, (for the parochial feeling is unknown in this respect,) enters at any time between 5 a.m. and noon, kneels in the vicinity of some altar where mass has not yet begun, follows the Latin service as closely as the worshipper knows, how, and seldom makes responses. (These are made by the little boy who waits on the priest.) When a person intends to communicate, the usual practice is to go early,—at five, half past five, or six o'clock, for example, on other occasions, at ten or eleven. At that time *Messa Canuta* is commonly celebrated. This is the mass most largely attended, and lasts for an hour. I believe I have now fairly described the sum total of the ordinary public worship of a respectable Romanist on Sunday. For perhaps he does not go to church in the afternoon at all.

A yet closer approximation to the Anglican method is exhibited by those people who are careful, on Sundays, to listen to that celebration of mass (called, I believe, "Messa conventuale") in the course of which the "paroco" delivers a discourse on the Gospel for the day. I believe this is invariably a "spiegazione dell' Evangelio," and lasts for three quarters of an hour. Half an hour would be thought distinctly too short a time. (A "predica," or sermon, lasts for a "piccola ora," and is a different thing.) This service occupies, in all, from an hour and a quarter to an hour and a half. Persons who are careful to attend it will probably be of the number of those who make a point of entering a church in the course of the afternoon, "per visitare il Sacramento e la Vergine." This "visita" occupies a few minutes, and is employed in reciting five "Pater Nosters," as many "Ave Marias" and "Glorias," in honour of the five

wounds of our Blessed Lord, or three of each, in honour of the Holy Trinity. To these are added three Ave Marias to the Blessed Virgin. In the popular devotional manuals, prayers are commonly found which pious persons are instructed to use on the occasion of this visita.

I believe the only other ordinary service on Sunday evenings in a Roman Catholic Church consists of the *Rosario della Madonna* and the *Benedizione*. Saying the *Rosary*, a method stated to have been devised by St. Dominic in the twelfth century, means nothing else but repeating 150 Ave Marias, 15 Pater Nosters, and as many Glorias, in honour of the Virgin, and at every tenth Ave and single Pater Noster, meditating on one of the fifteen mysteries of the *Rosary*, five of which are "gaudiosi," five "dolorosi," and five "gloriosi." Thus, the first "mistero gaudio" was the annunciation, the second, the visit to Elizabeth, &c. To this devotional exercise certain indulgences are annexed. *Benedizione*, which the French call *Salut*, denotes the display of the consecrated wafer, with the Litany of the Virgin, and the "Tantum ergo," or two last verses of the hymn "Pange lingua gloriosa." Into that litany, by the way, has been lately introduced the invocation, "Regina, sine labo originali concepta, ora pro nobis." Such is the "evening service" at Rome. But there are churches, of course, in that city, where Vespers (often with music) may be attended. because at Rome there are so many conventual societies, one or other of which is attached to every principal church. For this reason, by the way, Rome itself does not furnish a fair sample of the Romish system. However, it is of Rome only that we are now to speak.

The question, of course, obviously and immediately arises—How can the spiritual life of a people, or rather the yearnings of a devout soul after public worship, be sustained upon such meagre diet as this? Yet more—How can the common sort, without more public instruction than has been described, pick up the necessary outlines of divine truth,—the very elements of religious knowledge? The answer is, that though what is spoken of above is the whole, or almost the whole of our public method, the foregoing meagre outline is not by any means the whole of the provision made by the Church of Rome for the lay members of her own communion. Banish from your mind all thoughts of the Breviary services. With them the laity have nothing at all to do. No. The remedy is found in something vastly modern, something vastly different from that,—as I am about to explain.

Opportunities are afforded to devout people of frequenting the church for the purpose of congregational worship by the often recurring announcement or a *Triduo* or a *Novena*, as it is called, in honour of a certain saint. These special services, extending (as their name implies) over three or nine days, originate occasionally with the ecclesiastical bodies themselves; on great festivals of the Church, for example. More often, I believe, they are the expression of individual piety. Any one desiring a favour at the hands of one of the saints,—S. Giuseppe, S. Luigi, S. Ignazio, or more likely the Madonna,—orders a *Triduo* or a *Novena* in their honour. But in time of national trouble, this is done by public authority, and seven years of indulgence are promised to those who are present on any of the days: plenary indulgence to as many as, after confession and Holy Communion, shall attend devoutly, on each day. A confraternity very often institutes a *Triduo*; the precise character of which depends on the liberality of those who set it on foot, and on the usage of the church at which it is celebrated; for every principal

* In the popular devotional manuals, is generally found the "Modo di udire la S. Messa." So in French books of a similar class: "Prière avant la Messe pour se disposer à la bien entendre."

church has a method of its own. There is a strong family likeness, however, between them all. Certain prayers in the vernacular tongue, the Litany of the Virgin, hymns, and the Benediction, together with sundry pieces of the vocal music,—these elements commonly make up the office. A sermon is also often introduced. Then, the walls of the church where the function is to be performed are invariably hung with *partii*, or silk hangings (pink, white, blue, and yellow, fringed with gold. The effect of this is tawdry, and very much indeed the reverse of solemn; but it evidently delights the people. Some chandeliers are also hung about, and a profusion of candles are lighted above the altar.

I can recall two such services very distinctly. One was at the Church of St. Maria Della Pace. At 5 p.m. there was the Litany of the Saints, and by 6.30 all was ended. The church was small and dark, and densely crowded with persons of a very humble class, presenting an affecting spectacle; for though the devotions were partly in Latin, the poor people responded freely. At 7.30 began a second service (for men only,) consisting of the Litany of the Virgin and a *Proceda*. There was some lively music, of course. A *Triduo* at St. Andrea della Fratta was a more considerable affair,—as brilliant, in fact, as eighteen cut-glass chandeliers and some hundreds of candles could make it. After a sermon by a friar, which lasted an hour (a panegyric on St. Francisco de Paolo,) eight or nine persons in a temporary orchestra performed some pieces of vocal music, an organ and a species of horn accompanying. These sounded like airs out of an opera, but the words were, of course, meant to be solemn. One of the men had such a ridiculous falsetto, that all the congregation began to laugh. Then came some prayers, followed by the *Te Deum*. What was striking and beautiful, at the petition "We therefore pray Thee help Thy servants," &c., the whole congregation suddenly *knelt*. The church was full, and the people were for the most part, very attentive; but there was very little real solemnity in the thing, of course. It was clear that the dense assembly present regarded the whole affair in the light of a musical entertainment, combined with a certain amount of religious ceremonial, which happily reconciled the often contending claims of duty and pleasure.

Another devotional exercise which is highly popular with the people is the *Via Crucis*. Our Lord is feigned to have either halted with His Cross, or to have sunk beneath the burthen of it, fourteen times before He reached Calvary. These are called the "stations" of the Cross. Accordingly, to move from one station to another with the priest and his attendants, and to join in the prayers which are offered up at each, or to listen to the short exhortation which is often delivered at the same time,—constitutes a distinct *funzione*, or office. What need to say that it is written in the vernacular tongue, and is altogether a modern invention? Here is a short and not unfair specimen—"Stazione IV *Gesù incontra la sua SS. Madre. O Divin Figlio de Maria! O Santissima Madre del mio Gesù! eccomi a' vostri santissimi piedi umiliato o compunto. son' io quel traditore, che fabbricai, peccando, il coltello di dolore, che trappasso i vostri tenerissimi cuori.*" The "Via Crucis" is practised in the highest perfection in the Coliseum, which has been consecrated, and around the area of which, large stations are set up. Every Friday the "Via Crucis" is to be seen there, about two hours before Ave Maria; * but after the afternoon of Good Friday the exhibition is altogether of a remark-

able character. This year the impassioned friar, apostrophising the bleeding wounds of his huge *Crocifisso*, melted the contadini, or country people, to tears. A motley crowd attended the procession round the vast oval of the Coliseum, much excited as well as much affected. It was described to me as a truly extraordinary spectacle.

I was not able to be present; but it is not difficult to picture the scene from what one has witnessed on other occasions. There is something exceedingly striking in the contrast between that awful ruin, standing up in severe massive grandeur, and any short-lived modern pageant which is transacted within it. On the evening when I saw the "Via Crucis" in the Coliseum, twelve members of a confraternity (their faces concealed,) together with about as many ladies in black (one of the foremost bearing a cross,) entered; a Capuchin preceding, attended by two persons carrying lighted lamps. A few score of piously disposed people brought up the rear. After a short predic, the visit of the stations commenced. Meanwhile, the soft sunlight fell in a flood on the mighty ruin, making it look exceedingly grand. More than half was in the shadow. The wild flowers were all in bloom, and the birds were singing as in England; a colony of rooks in particular kept up a continual cawing,—a sound which one seemed to understand. The exhibition was not the less striking because it was so unostentatious, and as it were private.

This "esercizio" (the "Via Crucis") is sometimes performed with considerable variety. At the *Caravita*, on the evening of Good Friday, for example, there is a scenic representation, with lively tunes played on a barrel-organ, and short hymns sung. On other great days, as the Invention of the Cross, it is preceded by a procession—I will continue this subject in my next.

J. W. B.

Houghton Conquest, Aug. 21, 1860.

THE MASSACRES IN SYRIA.

According to advices from Beyrout, Faud Pasha, after having consulted with General Beaufort d'Hautpoul, had called together the chiefs of the *Metunlis*, and prohibited their giving any refuge to the Druses. It was said that military operations would commence after the hot weather. It was asserted that Faud Pasha had prevented the outbreak of an insurrection at Nablous.

The trade of Beyrout is certainly reviving, and purchasers for goods are coming in from the interior. Notwithstanding the shock we have lately experienced, there will be very little ultimate loss in the place. The French troops expect to make a move very shortly into the interior, with a view, I believe of bringing some of the Druse shrieks to punishment. As regards Damascus, Faud Pasha has sent into Beyrout a large number of men forced to become conscripts for the army; but these view their new position as anything but a punishment, and openly declare that a day will come when they as soldiers will be able to shed Christian blood. A very large body of them passed through Beyrout, the other day singing one of the refrains of the Druse war-song, "How sweet it is to shed the blood of Christians!" but the next batch, which arrived three nights ago, were escorted to the barracks by a detachment of French hussars, who have rather different notions about the propriety of prisoners' behaviour than have the Turkish regular troops.

May God grant I may never again see such a sight as I witnessed three days ago at Dier-el-Kamar! and such would be the prayer of any man who has been in that town since the massu-

cre. Although the place was under the special government of the Sultan, no effort whatever has been made to bury the dead, even at this date of two months and a half after the tragedy. What has been done to hasten the disappearance of human bodies has been effected by the dogs, and wolves, and jackals of the surrounding districts. It was a fearful scene. Here stood, 90 days ago a thriving town of 8,000 souls and upwards; and when the troubles in Lebanon broke out, nearly 2,000 Christians had sought refuge from various parts in the place. Where are now those images of God? Where are the comfortable homes, the thriving trades, the rich silk crops, the produce of grapes and of olives, the hundreds of working silk-ooms, that this population possessed? Where are the wives and daughters of these traders and landowners,—where the happy children, the hearty welcome which all strangers received, the wealth in dress and jewels with which the matrons were adorned? The men of the place—ay, and some of the women too, for I counted no less than a dozen in one spot—the men are here; these corrupting masses of putrid skulls are all that remain of them; their houses are all burnt or pulled down; their property all plundered or destroyed; their women beggars in the streets of Beyrout; their male children hacked to pieces by the knives of the Druses. Amongst so many horrors it was difficult to select one place more fearful than another, but the Maronite Church and the Turkish Governor's divan, or receiving-room, exceeded all I could have believed possible. The former is surrounded by a small courtyard, the door of which was shut. When we opened it the stench was something hardly to be conceived. On the pavement in front of the church, to which a large portion of the inhabitants had evidently fled for shelter, the dead bodies lay literally heaped in dozens one upon another, as they had been murdered and flung down. The steps up to the church are white, and down them was a broad purple mark of twenty or thirty feet long, from the interior of the altar rails out far beyond the door, which told but too plainly the tale of murder. The body of the church is about the size of the Lock Chapel in the Harrow-road, the courtyard is broader, but about half its length. But in no part of that church, on no inch of that court, could any man, put he his steps ever so nicely, walk without putting his foot on some part or other of a dead man's body. The skeletons are, with few exceptions, perfectly naked, for every survivor of the massacre that I have questioned—and more than a hundred have related the same tale to parties in Beyrout—says so cold-blooded were the Druses with their murderous work, that, before butchering a man whose clothes were at all good, they made him undress himself, and then hacked him to pieces with their long knives, thus preserving his garments uncut and unstained with blood. For some reason or other, they appear not to have taken the Maronite priests' clothes, as I observed many of the corpses still clad in the black coarse gown of the monks. The church and courtyard were all strewn with torn church books and broken church ornaments, but here, as everywhere else, all that could be turned to the slightest use, even t the wooden lintels of the doors and the frames of the windows, had been taken away by the marauding hordes of murderers. But even more than by sight of the Maronite church was I astonished and sickened on going into the Turkish Governor's room, in the far interior of the Serai. Here the great slaughter seems to have taken place. Here, two and a-half months after these murders, the ground of the room was discolored and fat with human blood. Here still lay about fragments of torn dresses and clothing, bearing witness to many fearful deeds of blood. And

* Gibbon relates that while witnessing it, the idea of writing *The Decline and Fall of the Roman Empire* first entered his mind.

here, below the large window of the large room, lay heap upon heap, and pile upon pile of corrupted human bodies, a seething mass of advanced putrefaction. Here too, were torn mass-books and Gospels in numbers, and also many pages of a well printed edition of *Fenelon's Life*, in French, showing that in this the Government house, no doubt some of the better educated Christian community had sought a refuge, but had found a grave. My very soul sickened at all I had seen, and I left the town sooner than I otherwise would had I remained to see every thing that bore witness to the blood-thirstiness of the Druses, or the iniquitous treachery of the Turks. On both may the sentence come of "Whoso sheddeth man's blood, by man shall his blood be shed."—*Cor. of the Daily News.*

REV. DR. WOLFF.

The Rev. Dr. Wolff, who, for the last fifteen years, has been settled as the vicar of Ile-Browsers, in Somersetshire, has announced his desire to proceed once more on a mission to the East—"to go forth again as a messenger of Christ, for the purpose of proclaiming His everlasting Gospel throughout Armenia and Yarkand, with other places in Chinese Tartary." The mode of proceeding he proposes to pursue he thus describes:—"I shall assume the garment of a monk of the Eastern Church, with a Bible in my hand and the cross figured on my gown—which gown shall consist of black cloth. Whenever I find a Bishop of the Christian Church (let him be either of the Russian or Greek, or Syrian Church) I shall act under his advice and direction; and the preaching of the Gospel shall consist, not in disputing about any points of differences, but in showing to them the beauty of the Gospel of Christ, by my word, and in my life and conversation."

Dr. Wolff anticipates the great objection that will be made to his proposal, on account of his advanced age,—being now sixty-five years old,—and of his having already undergone such severe sufferings, which have seriously undermined his constitution. To this objection he makes the following answer:—

"First, that we find in Sacred Writ that Moses undertook his mission to call the children of Israel out of Egypt when eighty years of age; and God, who has been the God of Moses, is also the God of Joseph Wolff; for I do not go out in my own strength, but I go out in the strength of the Lord of Hosts. Secondly, in profane history we find that the great Tshingis Khan went forth to conquer Turkistan and China when sixty-two years of age, and with a shattered constitution; and in modern times we find that the great General, Sir Charles Napier, though convulsed in all his members, paralytic and apoplectic, conquered Scinde, and pursued the Puluj, 25,000 in number, with 2,500 mutinous Sepoys; so that, even till now, that great man is considered, by the Turcomans in the desert, and called by them, the Great Timer of the British nation. And should Joseph Wolff be terrified from undertaking the preaching of the Gospel of Christ, by the weakness of his health?

No! he exclaims, under the recollection of all this, as did the great Apostle himself, "None of these things move me!" further declaring, that "Joseph Wolff's health is never better than when he is surrounded by those wild people, and preaches to them the Gospel, either walking on foot in the desert, or riding upon a camel, or even after having been put in prison in a dungeon." Doubtless, this is the true missionary spirit. And he is so thoroughly and intensely imbued with it, that he is certainly fitter for such missionary work as that he yearns after, than for the

dull quiet routine of a country parson's life. Having stated his earnest desire, and set forth the course he will pursue, he thus affectingly appeals for the means of carrying it into effect.

"I therefore beg my friends to assist me—first, in completing my new church now in course of erection, at Ile-Browsers, near Taunton, in Somersetshire, for which I am still in want of nearly £300, and also in continuing some local charities in connexion with the Church; and further, to send me some aid in setting forth on the mission I have undertaken. And thus I shall have the gratification, before leaving England, of seeing in Ile-Browsers a church, a parsonage-house, and a school house, built by me, with God's help, and also of knowing that my poor congregation in that parish, consisting of baptized christians of the Church of England, accompany me, Joseph Wolff, with their prayers, whilst I am wandering among the wild followers of Islam, and that my dear congregation will say that it was Joseph Wolff, the Jew converted to Christ, who had formerly risked his life in attempting to save Colonel Stoddart and Captain Conolly from their prison in Bokhara, who has left his memorial behind, previous to his departure into far distant lands, from which they will probably never see him return. Thou spirit of Francis Xavier! thy life and zeal for the glory of Christ shall ever be my model, expressed in those words, 'Who would not go over sea and land to gain one soul for Christ? I will therefore mount my horse, to the wooden horse which now draws in the anchor and sails for Japan. There is no time to be lost. Farewell!'"

Under any circumstances, such a man as Dr Wolff could not fail to be an object of deep interest with American as well as with English Churchmen; but he must be especially so, when it is remembered that he was first admitted into Holy Orders within the pale of their Church,—the late Bishop Doane having ordained him a deacon soon after his conversion to christianity.—*N. Y. Churchman.*

NEWFOUNDLAND

The Lord Bishop of Newfoundland, in a communication to the *Guardian*, speaks as follows, respecting his Theological College at St. John's:—"I should be yet further and more obliged if you would suffer me to add a few words in reference to our Theological College, and the advantages held out and given in it (through the liberality of the Society for the Propagation of the Gospel) to young men willing to devote themselves to the service of the Church in this Diocese. 1. They are boarded and educated entirely free, at no expense, except for their books, clothing, washing, and other personal matters. 2. They live together in a college on the outskirts of St. John's, with the Vice-Principal (who is a clergyman,) almost as one family, the Vice-Principal taking his meals with them, and meeting them every morning and evening at prayers in the hall, as well as at lectures. 3. They are regularly lectured and instructed by the Vice-Principal and Principal (the Archdeacon,) and occasionally by myself. 4. They attend Morning Prayer in a neighbouring church, and Evening Prayer in the cathedral, daily throughout the year. 5. They form part of the choir in the cathedral on Sundays, and assist in the Sunday School. 6. They go by turns to read prayers and a sermon, in the capacity of lay readers in some one of the outer harbor churches, when the clergyman cannot attend. 7. They are constantly under the eye of, and in frequent intercourse with the Bishop and Archdeacon, and other clergy of St. John's. The four chief objects aimed at in the college are

—1. Frugality, 2. Retirement, 3. Study, and 4. Devotion; all of course with a view to, and in furtherance of their preparation for the duty and work of a clergyman in this colony and diocese.

"Young men of respectable connections, of fair abilities, and with a good elementary education, may obtain admission at nineteen years of age, on being approved by the Committee of the Society for the Propagation of the Gospel; and may generally expect to receive assistance towards the voyage and outfit. They will be required on their arrival—1, to subscribe to the thirty-nine Articles; 2, to make and sign a declaration of conformity to the rules and regulations of the college, and an engagement to serve for seven years, if required, as clergymen in this Diocese; 3, to make a deposit of caution-money to an amount not exceeding twenty pounds, which will be returned to them on being ordained.

"I cannot but hope that many young men would be glad to avail themselves of these advantages if they were more generally known, and you might do me and my poor diocese an essential service by bringing them to the notice of your numerous readers."

CHURCH MISSIONARY SOCIETY.

SELECTIONS FROM THE PROCEEDINGS OF THE COMMITTEE.

General Committee.—Monday, September 10th.—The Secretaries explained the course which had been taken in reference to the New Zealand Bill lately before Parliament.

The Bill had had no direct and immediate reference to the disturbances which have recently broken out in that island, having been drafted before the intelligence of them reached this country. But its provisions had an important bearing upon the state of affairs which led to those disturbances. By the treaty of Waitangi, signed February 6th, 1840, the native chiefs ceded to Queen Victoria the Sovereignty of New Zealand, stipulating only that the rights and usages of the country as to land should remain inviolate; and providing, with a view to their protection against undue advantages which might be taken of them by the settlers, and to prevent disputes, that no land should be sold direct by the natives to individual settlers; in other words, reserving the right of pre-emption to the Crown. In virtue of this treaty, the guardianship of native interests had always vested in the Crown. Accordingly when the New Zealand Constitution Act passed in 1852, clauses were inserted both to secure the right of pre-emption and to empower the Crown to exempt from the action of the Colonial Legislature, in which the interests of the settlers are alone represented, such districts as were still wholly native; and, at a later period, when it was proposed to conduct the administration of the colony by a responsible ministry, the management of native affairs was expressly reserved in the hands of the Governor. Of late years the natives have become tenacious of their land, and have even entered into a combination not to sell it, while the colonists, impeded by this backwardness and pressed by fresh immigrants, have become impatient to secure additional territory, and thus mutual jealousy and distrust have sprung up. It is clear that, under these circumstances, the management of native interests would not be fitly left in the hands of the settlers, or of a ministry dependent for place upon their good will. On the other hand, the Governor needs the support and assistance of men well acquainted with the usages and feelings of the Maories, having their interests at heart, and qualified at the same time to stand between the settlers and the aborigines, genuine friends to both. This object it was proposed to secure by

the appointment of a "Native Council," consisting of from three to seven members, nominated by the Crown, and removable only by the same authority, and power was to be given to this council to declare, record, and amend, with the consent of the natives, their prevailing usages respecting land. The opposition to the Bill on the part of the colonial interest, was such that at the last moment it was withdrawn. The Government, however, intimated that they would endeavour, under the powers invested in the Crown by the "Constitution Act" of 1852, to carry out its several provisions, and should it be found that these powers are insufficient they will again apply to Parliament. The Committee greatly regret that this Bill did not pass. The subject is one which has been much misunderstood, and respecting which the conduct of the natives has been much misrepresented. Should the further progress of hostilities through the gracious mercy of God be arrested, patience and forbearance, with such cautious ameliorations of native customs as the progress of the race will render easy and even spontaneous, will smooth down existing asperities, overcome whatever is unreasonable in the unwillingness of the chiefs to dispose of their land, and secure for both races ample territorial room, while both may live in the full enjoyment of that blessed Gospel which will provide an inheritance in the world to come.

From an account furnished to the Committee by Archdeacon Kissling, it appears that the course pursued by the natives was, in the first instance, marked by much moderation. A block of land had been sold to the Government, but the right of vendor to dispose of it was disputed by Wiremu Kingi. Nevertheless, an instalment of the purchase money was paid, and the District Commissioner proceeded to survey the ground. In this he was obstructed, as the colonists acknowledge, not by an armed force, but by a number of old Maori women, and no more violence was used than was necessary to prevent the extension of the chain. "The squabble," Archdeacon Kissling assures us, was "such as surveyors in New Zealand have had frequently to meet, and which have again and again been amicably settled. But," he adds, "there has been a most extraordinary hurry in the whole affair."

"On Monday, February 20th, the attempt is made to survey the Wataira block, and a contest with women ensued.

"On Tuesday, February 21st, Col. Murray threatens Wiremu Kingi with military operations.

"On Wednesday, Martial Law is proclaimed in English and Maori. The Maori term for 'Martial Law' was rendered—as I have learned from several sources—'Ture-whawhal,' which means 'Fighting Law.' This, to the Maori mind, declared war between the two races in the district, and the natives considered themselves at liberty to fight in self-defence."

This proclamation of Martial Law, which recites that natives in the province of Taranaki were in arms against Her Majesty's sovereign authority, was forwarded to Col. Murray, on the 25th of January, nearly a month before the attempt to survey the land, and in anticipation of its being required, it being left to the officer in command of the troops, to issue it at his discretion.

The statements of the missionaries on these points have been furnished to Her Majesty's Government, who has called for full information from the Governor of New Zealand.

No further intelligence had been received from New Zealand as to the progress of the war.

The Committee also took into consideration an important despatch from the Governor-General of India in Council in reference to the "Occa-

sional," No. 8, on the movement in the 24th Punjab Native Infantry. The Committee are thankful that their paper has had the effect of calling forth a declaration on the part of the Indian Government, which gives christian officers a greater liberty of private action in religious matters than it has been recently supposed that they possessed. Several points remain, however, which the Committee will take up on a future occasion.

A letter from the Rev. J. Thomas, dated Sattankullam, Tinnevely, June 26th last, gives some striking illustrations of the development of the mission under his charge. He had just met the catechists of the district, and heard from six of them sermons which they had delivered during that month. "They were entirely satisfactory. Full of the Gospel, and must, under God's blessing, do good." The annual meeting of the different religious societies established in the mission, for various evangelistic or philanthropic objects, was held on the occasion. The collection amounted to 137 rupees, among which were two sovereigns. "Several persons," adds Mr. T., "at other places have put down sovereigns on the table. If any person had told me, twenty years ago, that I should see Shanars put such sums down for benevolent purposes, I should have thought it utterly impossible. I hope this year to send from the four combined districts under my charge 600 rupees to the Native Clergy Endowment Fund, which will be equal to the salaries of two native clergymen."

Tidings have reached the Committee of the progress of the revival in North Tinnevely, but they are expecting by the next mail fuller despatches on the subject. The following is one of the instances of conversion, reported in a letter from one of the native clergy. "K—, the wife of Y—, a most exemplary christian of this place, was a great thorn to her husband ever since their marriage, constantly quarrelling with him and his mother, and lately utterly refusing, though I had again and again entreated her, to live with her husband. Through God's great mercy, she has become quite a different person. On Monday evening my wife went to her home, and spoke to her earnestly, warning her how great her sins were in the sight of God, and how liable she was to the wrath of God, and entreating her to receive Christ as her Saviour. God graciously looked upon her, her hard heart began to melt, and she instantly cried out, 'Oh, I am a great sinner; I am a great sinner.' Thus she went on weeping for a considerable time. She was then brought to me. I directed her to the Lord Jesus, reminding her of some precious promises. I think it was the next day that she found peace, and trusted that the Lord Jesus was good to her. As soon as she found peace she became reconciled to her mother-in-law, and spoke to her about her soul's concerns. She is ever ready to speak to her companions about the one thing needful."

The monthly statement of receipts shows an improvement on the last two reports, though the income is still below the average, especially from Associations. For the current financial year, from April 1, to August 31, the receipts amount to £25,050, as compared with £27,856 during the same period of the previous year, and with £27,775, which is the average of the last five years. The receipts from Associations are £316 below those during the same period of last year, and £1235 below the average of the last five years. Hopes were expressed that, as the decrease seemed attributable to the inclemency of the early part of the summer, so the improvement now reported might be traced, under God's blessing, to the more genial weather of the last few weeks, while enough of the year still remains to enable

the Society's friends to make successful efforts to retrieve the deficit. Meanwhile, the expansion of the work has rendered an increased expenditure unavoidable, the expenditure for five months of the present financial year having amounted to £60,346, as compared with £60,622 during the same period last year.

Special India Fund from April 1 to Aug. 31, 1866.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, October 6, 1866.

The Society has received from the Bishop of Natal a letter, dated 25th July, in which, referring to the proposal which he made some months ago to resign his see, and undertake a mission in Zululand, he says:—

"As I was prepared to go, if God so willed it, so now I desire to acquiesce in what appears to be the indications of His providence, that my proper post of labour is for the present, at all events, here in Natal. I feel deeply the generous kindness with which the Society would have aided me if I had gone to reside in Zululand; and I trust that a considerable portion of the sum allotted by the Society will still be reserved for the work."

The project of the mission is not, however, abandoned. An experienced missionary, the Rev. R. Robertson, is about to proceed thither immediately; and he will be accompanied by some Zulu converts from his own late mission within the Diocese of Natal.

The Bishop of Grahamstown has been recently engaged in visiting his Diocese; and in presiding over the meeting of his Diocesan Synod. His lordship writes:—

"Since my arrival I have been twice to King William's Town: on the first occasion when the conference of missionaries was held; visiting St. Matthews, Alice, and Beaufort on my return; on the second (when I held an ordination at King William's Town,) visiting Nowlands and Panmure. I have also been twice on visitation in the districts south of Graham's Town, visiting first Bathurst, Cuylerville, and the Peddie district, at the first two places holding confirmations, and last week again visiting Port Francis (in the Kowie mouth,) Southwell, and Alexandria, in Oliphant's Hoek. At the former of these places, where I spent a Sunday, I preached and administered the Holy Communion for the first time in a small chapel, which the people have built with the aid of a small grant from the Society for Promoting Christian Knowledge. Mr. Sykes holds two English services in that chapel every Sunday, besides three short services in English, Kafir, and Dutch to the converts. The English population is small at present. If the harbour should ultimately succeed, it will, no doubt, become an important place; but these works will not be completed for some years; and at present at least there are no indications of such success as was anticipated. On the right bank of the river there is a population equal to that on the other side (where the chapel is;) but there is at present no place for public worship for them. In the district, on that side, there are large farms, with wealthy farmers, some of whom are members of our Church. One of them, whom I visited on my way to Southwell, offered to head a subscription list, with £20 per annum, for a deacon schoolmaster for the district, and ultimately undertook to guarantee £75 per annum, and a cottage on his farm, rent free. With this liberal offer, I should have closed at once, if I had the man available."

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