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The Canadian Ecclesiastical Gazette;

OR

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

VOLUME I.

TORONTO, AUGUST, 1854.

No. 8.

We have great pleasure in announcing that Robert Denison, Esq., has founded an Exhibition for Students in Divinity or Arts in Trinity College. The Exhibition is of the annual value of £30, and is tenable for three years. The exhibitor will be nominated by Mr. Denison, and admitted on passing the Matriculation Examination. It is highly gratifying to record instances of liberality so wisely directed to the promotion of objects in which the general welfare of society, as well as the interests of the Church, are deeply involved.

Ecclesiastical Intelligence.

DIOCESE OF QUEBEC.

The bishop of Quebec has received acknowledgments, very handsomely expressed, from the secretaries of the *Central Association in London, in aid of the wives and families of soldiers ordered to the East*, his lordship having made two separate remittances, the first of which consisted of the joint amount of collections made in the *Cathedral and Church of England chapels of the city of Quebec*, upon occasion of the Fast observed on account of the war. The particulars here follow:

Cathedral.....	£117	15	11	C'y.
Trinity Chapel.....	25	9	5	
St. Peter's Chapel.....	6	0	0	
St. Matthew's Chapel.....	5	0	6	
	£154	5	10	

The second remittance was made up of miscellaneous amounts subsequently received, of which the particulars stand thus:

Collected by two young ladies at school at Quebec, (being the proceeds of a Bazaar held by themselves.....)	£10	2	7½	C'y.
Collected in Three Rivers Church Do. St. Giles and St. Sylter.....	5	10	6	
Do. at New Liverpool.....	2	0	0	
	2	2	6	
	£19	15	7½	

In order to correct any misapprehension which might possibly arise respecting a statement taken from the *Quebec Mercury* in our June No., having reference to the foregoing collections, but given as connected, generally, with the *offertory*, it may not be improper to refer back to the account in our May No. of the Quebec Cathedral collections for the ordinary purposes of parochial charity, for the year ending last Easter, which will be seen to have amounted to £558 9s. 3½d.

The Bishop of Quebec having been prevented by circumstances from holding an Ordination on Sunday, ordained two gentlemen as Deacons, in St. George's Church at Lennoxville, on Sunday the 25th of June—Mr. William

Morey Ross and Mr. Henry Dunbar Reynolds, both students of Bishop's College at that place. His lordship was assisted in the previous examination, during three days, by the Rev. C. P. Reid, Incumbent of Sherbrooke, and the Rev. T. Pennefather, Curate of Lennoxville. The clergymen attending the Ordination, each of whom took a part in the services, were the Rev. J. H. Nicolls, Principal of the College and Chaplain to the Bishop, the Rev. S. L. Doolittle, J. Butler, T. Pennefather, J. Curry and H. Roe. The sermon was preached by the Bishop, from John XII. 26; and his lordship was requested by the clergy who assisted, and separately by the gentlemen ordained, to permit its publication. An acknowledgment of these requests has been since prefixed to the sermon in its being committed to the press, in New York, where it was preached at an ordination held by the Provisional Bishop of that see, on the 2nd of July.

The Reverend W. M. Ross is appointed to take part of the present charge of the Rev. H. Roe, in the mission of Upper Ireland, and townships adjacent in the county of Megantic, and will reside, in the first instance, with that gentleman.

The Rev. H. D. Reynolds, is to act under a temporary arrangement, as curate to the Rev. J. Torrance, in the mission of Point Levi, near Quebec, but will shortly proceed to the district of Gaspe.

On the 28th and 29th of June, the Bishop presided, in conjunction with the Bishop of Montreal, (who has co-ordinate powers with him in the College) in deliberations of the College Corporation, of which a very full meeting was assembled. The principal subject of those deliberations was the draft prepared at a meeting held in February last, and printed for the use of the members; of the statutes and regulations of the College, as adapted to its new case in acting under a Royal Charter conferring the privilege of granting degrees. This body of Rules was now finally agreed upon. The Honorable W. Walker, of Quebec, was elected Chancellor, under this Charter, and Hon. Judge McCord, of Montreal, (who was present and assisting) Vice Chancellor. The corporation sat during the greater part of two days; and the proceedings were marked by much harmony and earnest attention to business. The institution is, at present, upon a limited scale, in proportion to the numbers and resources of the Church of England population in Lower Canada; but there is reason fully and thankfully to believe that a good foundation has been laid for the future; and the college has already sent out for the service of the Church in the two dioceses of Lower Canada, about 26 students, whose ministry bears good testimony to their training received in whole or in part, within its walls. There are also promising young men who have passed or are passing through their course in the institution with a view to other professions.

The Annual College Examination in the several branches taught by the different pro-

fessors, was held during the stay of the Bishop of Quebec at Lennoxville, and he had the opportunity of witnessing the advantages enjoyed by the students under their direction.

The college chapel is in course of erection and will afford a specimen of architecture creditable to the Province.

The Bishop of Quebec preached at Sherbrooke on the evening of the 25th, and on that of St. Peter's day delivered an appropriate lecture in St. George's Church, Lennoxville, in which there is service daily, and twice a day upon Saints' days. On the day following the two Bishops proceeded by train to Montreal, from whence, in the afternoon, the Bishop of Quebec set out for New York, accompanied by the Rev. Principal Nicolls and the Rev. Isaac Hellmuth, D. D., late Hebrew Professor at the College.

DIOCESE OF MONTREAL.

INSTALLATION OF THE DEAN AND CHAPTER OF THE CATHEDRAL CHURCH OF MONTREAL.

We were able to inform our readers on Saturday last, that the Bishops of Quebec and New York were expected in this city; and on that day both these prelates arrived here from New York, and became the guests of the Bishop of Montreal, at the Sea House. The Rev. J. H. Nicolls, Principal of Bishop's College, accompanied the Lord Bishop of Quebec as his chaplain. On Sunday they all took part in the different services of the Church. In the morning Bishop Wainwright attended at the Cathedral, where he preached, and the Bishop of Quebec did the same at St. George's Church. The Bishop of Montreal attended at the morning service in the school-room at the new church of St. Luke, now nearly completed, in the Quebec suburbs, where his Lordship preached and, assisted by the Rev. S. Gibson, administered the Holy Communion for the first time since the congregation have met there for public worship. All the benches in the school-room were well filled, and 39 persons stayed to receive the sacrament.

In the afternoon the three bishops and a large body of clergy attended at the cathedral. The prayers were said by the Rev. Principal Nicolls, and the lessons were read by the Rev. C. Bancroft, M.A., rector of St. John's. At the conclusion of the prayers the Lord Bishop of the diocese, having left his throne and taken his seat in front of the communion table, addressed the Rev. E. Rogers (who acted as his commissary on the occasion,) and said, that having, in accordance with the powers vested in him by the letters patent establishing the bishopric of Montreal, thought it right to nominate certain persons to form a chapter and to be dignitaries of the cathedral church, his Lordship had now to request that he would administer the usual oaths prescribed on such occasions to the persons so nominated, that they may be admitted and installed into their several offices. The oaths of allegiance, canonical obedience, supremacy, that against simony, and that concerning observance of cathedral statutes having been administered, the bishop then severally admitted those present

to their respective offices and stalls, with a short address to each of them. We gave a list of these appointments last week, and therefore need not now repeat them. This ceremony being ended, the anthem, "Lord of all power and might," was sung most effectively by a very full choir, and the service concluded with an appropriate sermon by the bishop, taking his text from Acts xix. 20.—"So mightily grew the Word of God, and prevailed."

(Extract from Sermon.)

After alluding to the circumstances connected with the text, and explaining how after the apostolic age, "the word of God grew mightily, and prevailed," through the ordinary ministrations of the Church of Christ, his Lordship then proceeded to say:—"It is in this position that we are now placed, my brethren, as being blessed with the ordinary gifts, orders, and services of the Church of Christ, and the open Scriptures of God. How to use the talent thus committed to our care, so that it may most redound to God's glory, and further the edifying of the body of Christ, should be our earnest desire and endeavor. And it is with a hope that it may tend to strengthen the cords of our tabernacle, and in some measure knit more closely together the several members of our Church, that, in accordance with the powers entrusted to me, and in conformity with the usage of the Church of England, of which we form a part, I have made the several appointments connected with this diocese, of which we have this day been witnesses: that the body of the clergy, serving throughout their various charges, may have another link to knit them together in visible unity with their bishop in his cathedral church and with each other; that the members of the chapter, ministers of high standing and influence, may, in cases of difficulty, act as assistants in carrying out some better system of ecclesiastical discipline amongst the clergy, and be unto their bishop an authorized council and chosen body of advisers; in the words of the patent providing for their appointment, that they may "be subject and subordinate to the bishop and his successors, by assisting him and them in the exercise of his and their jurisdiction and functions." There are elements of strife ever at hand to separate; let us welcome whatever will help to knit us together in one. But let us all remember that the closest outward bonds will fail to accomplish this blessed effect, unless we all drink of the same blessed spirit, the spirit of meekness, charity and truth. Let us seek to drink largely of this spirit; and then, in the best and highest sense, we shall be of one mind, and "the word of God shall grow mightily and prevail." And his Lordship then, after drawing a forcible picture of the character of a faithful pastor, concluded by exhorting all to discharge diligently their several duties, and live up to the high privileges of their calling."

The Bishops of Quebec and New York sat at the north and south sides of the communion table, and there was a large congregation present. The address of the newly appointed officers respectively will, in future, be as follows:

The Very Reverend the Dean of Montreal,
The Venerable the Archdeacon of Montreal,
The Reverend Canon Gilson, &c. &c.

In the evening the Bishop of Quebec preached at St. Stephen's Church and the Bishop of New York at St. George's. They both left town on Monday. This is the first time the Bishop of Quebec has officiated in Montreal since he resigned the charge of this portion of his old diocese upon the constitution of the new see. His Lordship was warmly greeted and affectionately welcomed by many of his old friends,

both of the clergy and laity. The Bishop of New York had never been in Canada before, and we understand that he was so pleased with his visit that he promises at no distant day to repeat it; and from what we have heard of the pleasure experienced by many of those who made his acquaintance, and the gratification and, we hope, profit derived from the admirable discourses he delivered, we feel sure that he will be no unwelcome visitor.—*Montreal Herald.*

CHURCH SOCIETY, DIOCESE OF MONTREAL.

2nd August, 1854.

A meeting of the central board of the Church Society was held this day, in accordance with the constitution, the Lord Bishop in the chair.

The Lord Bishop informed the meeting that, in accordance with a resolution passed on the 7th June last, he had appointed the Rev. M. Bond to visit the missions in the Missisquoi district, in order to communicate with the different clergymen as to the best means of advocating the interests of the society.

The Hon. Judge McCord was requested by the board to prepare a seal for the society, to be submitted at the next meeting of the central board.

The Lord Bishop informed the board that, in order to connect the society more intimately with Bishop's College, Lennoxville, if this board would nominate a representative, he was ready, in conjunction with the Lord Bishop of Quebec, to appoint such representative, so nominated by the board, to be a trustee of the college and member of the corporation; and if the board were willing to act in the matter, his Lordship recommended them to proceed to such nomination at the meeting to be held on the 4th October next.

An abstract from the treasurer's account was laid on the table, from which it appears that the following subscriptions and collections have been received since the last meeting:—

Collection after sermon at St. Ann's	£6	0	0
" " Chambly	15	0	0
" " St. Mary's, Hochelaga	0	5	7 1/2
Rev. J. Pyke's annual subscription	1	17	6
Mrs. Aylwyn, for 1853 and '4	2	10	0
Miss Day	0	2	6
Rev. J. Scott	1	17	6
Collection after sermon at La Coile	1	13	8
" " Point Clare	3	1	3
" " Dunham	1	17	1
J. Lovell, subscription	1	5	0
Capt. Maitland	1	5	0
Geo. Moffatt	1	5	0
W. H. Robinson	1	5	0
E. E. Shelton	1	5	0
J. H. Winn	1	5	0
Mrs. Adams	0	10	0
H. Bancroft	1	5	0
Rev. G. de C. O'Grady	0	18	9
C. L. Ogden, subscription	0	5	0
Mr. Archibald	1	5	0
A. H. Campbell	1	5	0
J. A. Evans	1	5	0
Mrs. J. J. Gibb	1	5	0
H. A. Glassford	1	5	0
Thos Phillips	0	5	0
J. J. Gibb	1	5	0

EDWD. J. ROGERS, Secretary.

DIOCESE OF TORONTO.

To the Editor of "The Church."

It is customary for those who happen to be with the bishop on his tours of confirmation, to give some account of his proceedings, which I now proceed to do. I joined the Bishop at Otterville after his labors for the day were over; and the next morning we proceeded to the secluded church of Dereham, of which Mr. Brown

has the charge, as missionary. The church itself is a simple structure, but distinguished by the circumstance, that it was erected in memory of the late Bishop Stewart, which fact is attested by an inscription in the pediment. Externally it appears to have a chancel; but expectation is disappointed by the discovery that it is merely a vestry. The people were slow in coming in, and the number of candidates small, and all boys; and as the people had not seconded the minister's endeavor to obtain a Sunday school, the Bishop felt it his duty, after the confirmation was over, to warn the congregation that if a Sunday school was not forthwith established he should be under the necessity of removing the missionary to some other position where his labors would be better appreciated.

From Dereham we proceeded to Vienna, where a highly respectable congregation was assembled, aided by an efficient choir; the chanting, however, was too American. This church has the same defect as that of Dereham—a vestry usurping the place of a chancel. A respectable number of candidates was there, which would have been greater but for the illness of Mr. Jessop, the rector. Indeed, some had been prepared that did not present themselves. After service the bishop accepted, for a short time, the hospitality of Mr. Wallis, and then drove on to Port Burwell.

The next morning the confirmation was held in this place; and, although the congregation was long in arriving, it became somewhat adequate afterwards. Here the singing was respectable, and the seraphine was supported by a flute. This church was built by the late Col. Burwell, who also handsomely endowed it, and the endowment is now becoming available towards the support of the rector. I was glad to observe a colored boy amongst those who were confirmed.

A heavy rain had fallen in the course of the night. The results appeared in the state of the roads on the next day, and made it full 4 o'clock when we reached the village of Aylmer, at two miles beyond which was the next station, served by a catechist resident at London, where there is a small church built by an Irish farmer, Mr. Johnson. When we arrived near the church, the bishop was met by one of the usual congregation, who informed him that no preparation had been made for confirmation, and that the catechist had held no service whatever for a considerable period. It was therefore necessary to return. The bishop lunched with Mr. Hodgkinson, of Aylmer, and pushed on to St. Thomas, where he dined with the rector, Mr. Caulfield.

The next morning's appointment was at the village of Tyrconnel, in the late Col. Talbot's country, a neighborhood of great natural beauty. The number of churchmen there is small, but they are worthy members of the church. The candidates had an unusually thoughtful appearance, due, no doubt, to careful training by their minister, Mr. Holland; and one of them was a woman of 30. The choir was present, and was an efficient aid to the service, but its members require more courage. The congregation was good, and observed the old practice of standing up at the ascription of praise to God after the sermon. The afternoon found us at Fingal on our return to St. Thomas. The congregation was long in assembling, but contained some earnest worshippers. The candidates were all of the female sex, and all grown up, (one being a married woman,) and their demeanor was very becoming. Though there was neither choir nor instrument, there was respectable singing. After service we returned to St. Thomas.

On Sunday, the morning confirmation was at St. Thomas itself, whose church, although enlarged at least half, was crowded in almost

every part. The responding was here good, and the singing correct, and performed with a heartiness and good will of which I wish we had more examples. The psalm tunes were of a good old-fashioned character. The bishop preached on "What is truth?" and alluded to the enlargement of the church. The candidates were numerous, and their seriousness was very pleasing. The bishop addressed them at great length, and in his usual edifying manner. Of the candidates, there were 13 above 20 years of age, and of these 7 were above 30, 3 above 40, and one 54. Of those above 30, two were married couples, who likewise brought their children with them. Mr Caulfield, the rector of St. Thomas, has charge of Port Stanley and Westminster; of the former only temporarily.

The afternoon found us at Port Stanley, where there was an equally good congregation; but, as the place had been a good while without any regular pastor, the candidates were very few; but one of them was attended to the altar by her god-mother, according to the rubric. The singing was respectable, although hindered by an organ sadly out of tune. The vestry chancel system prevailed here likewise, rendered more portentous by the circumstance, that there were stairs from the vestry to both pulpit and desk, and a door from it to either side of the altar. The bishop remarked, that another vestry ought to be provided, and the chancel opened to the church, and fitted up according to rule. After church, the bishop accepted the invitation of Mr. Davison to dinner, and then returned to St. Thomas for the night.

On the next morning we proceeded to a country church in the township of Westminster, which has not even a village adjoining it. The congregation, however, was quite good, and there was a fair number of candidates, three above 20 years of age. Here again the vestry was where the chancel should have been, and opened by stairs to a desk, which likewise served for a pulpit, with a flight of steps leading down at one side to the small enclosure which serves for a chancel, in which the communion table stands under the desk pulpit. The bishop went for refreshment to the house of Mr. Jackson, near the church, and then proceeded to Delaware.

At this place the congregation in itself was small; but it was rendered respectable in numbers by the large number of candidates for confirmation, all of ages ranging from 14 to 20, as would ordinarily be the case in a well-ordered parish which had been long under the same pastor. In this church there was a distinct chancel, although of very limited dimensions, a good vestry in its proper place, and an excellent pulpit and reading desk, of black walnut, dressed (as that wood should be) with boiled oil, and looking quite like English oak of fine quality. The desk here was likewise of suitable dimensions, as compared with the pulpit, and not too much elevated from the ground.

The next morning the rector, Mr. Flood, drove the bishop in an open carriage to the Indian settlements of Muncy Town and Onclida. The former of these is a settlement of the Delaware nation, and the church is a substantial edifice of brick, erected by means of funds procured by the rector in England. It has an apse by way of chancel, and a good vestry. When we arrived, we found them practising their singing, just as might have been the case in a country church in England. They sing in harmony, the men leading the air, and taking the bass and counter-tenor, and a few of the women singing something analogous to the tenor. The effect is very agreeable. They have a prayer book in their own language, which is an

abridgment of the English prayer-book; but on this occasion the psalms and lessons were not read. Indeed, I think they have not the Bible yet translated. There was a fair number confirmed, of whom two were women above 40. After service, according to their custom, they all came forward to shake hands with the bishop and those who accompanied him. Formerly some Chippewas were in the habit of worshipping with them; and although their languages are quite as distinct as German and French, they sang their hymns together to the same tunes, without any sense of inconvenience. This arises from the monosyllabic character of all the Indian languages. This union sometimes takes place between the Indians and English, some of the Indian hymns being translations of English ones in the same measure; but it is very awkward for the Englishman, on account of the difference in the structure of the languages.

In the afternoon we drove through the river to the Onclida settlement on the other side, where the service was held in a log school house. Things were managed in much the same manner, but the prayer book used was a translation of that of the church in the United States; and, instead of some of the hymns they sang part of the *Gloria in Excelsis* to music of ancient character, and chanted part of the *Venite*. The latter gratified me much, as it proved, what I had supposed, that the Indian languages are quite adapted for chanting. In both congregations the singing of hymns comes into parts of the service not at all contemplated by the rubric. The candidates here were very bashful, and it was a long time before they could be prevailed on to come forward, even with the aid of the head man and the interpreter. The whole of the road to-day would have been totally impracticable for a heavy carriage, in consequence of the roughness of some parts, and the excessive steepness of others.

The next morning we quitted the hospitable roof of the rector, and proceeded 24 miles, by roads of various degrees of badness, to Wardsville. The congregation was very good, and there was a large number of candidates, two of them being of the age of 35. The singing was conducted by the energetic missionary (Mr. Gunne) in person. The bishop preached.

About 10 miles of bad road brought us to Bells, on the Bear Creek, where service was held in a school-house, which had been decked with oak boughs for the occasion. The place was quite full, but only two persons appeared to respond. I was sorry to hear that one of them, a man, discourages others from responding, thinking that it ought to be all left to him as clerk. This is much to be regretted, as he responds very well, and would be a good example for the rest to follow. The candidates were of a number corresponding to the congregation. When the congregation was gone, the curious nature of the seats appeared; some of them being nothing but rails, and all quite unlike anything one could have supposed. A Presbyterian has given an acre of land for a church here, the building of which will soon be commenced. We proceeded 9 miles further to Zoue-mills, where we slept at the house of the missionary.

The next morning the confirmation was held. There was a good congregation, and a good number of candidates, who came duly prepared with their Prayer-books to take part in the service. The church has been repewed with white-wood, which has quite a beautiful grain, much resembling satin-wood, and if properly dressed with boiled oil, would be quite ornamental. I observed that kneeling-boards were placed throughout the church.

In the afternoon we came on to Dawn-mills, where the service is held in a school-house. It was quite crowded; but there were only two candidates. I remarked that at this place, as in the three preceding stations under the charge of Mr. Gunne, the people rose at the doxology after the sermon. The evening brought us over a very bad road (old corduroy) to the hospitable dwelling of Mr. White, who, with his mother and sisters, are staunch and well-informed church people.

The next day at noon we had arrived at Morpeth, another church under Mr. Holland. The congregation was large, partly perhaps because it was a double solemnity, as the church was to be consecrated. Mr. Sandys, rector of Clatham, read prayers, and the Bishop preached on the observance of the Sabbath, specially in reference to public worship. There was a good number of candidates, and they responded more audibly than in most instances to the solemn inquiry of the Bishop. This congregation likewise showed the same training in the old customs of the church as Mr. H.'s other congregation at Tyrconnel. After service we remained at Morpeth, and were put in no little difficulty by the illness of one of the horses hired for the journey. At length the Bishop succeeded in engaging another pair so far as Clatham, and left the driver of the first pair to find his way back to Toronto, giving him the best advice he could think of.

The next day we started, at six o'clock, for the school house near Col. Little's, in the south of the township of Raleigh, under charge of Mr. Kennedy. The school-house was full, and the number of candidates adequate. After service the Bishop addressed the congregation on the necessity of exerting themselves to build a church. Here his lordship found that he had been misinformed as to the means of reaching the next station in Tilbury, and this constrained him to omit that station altogether, and proceed to Mersea. This shews how necessary it is that the clergy at the several stations should carefully consider whether the arrangements made for visiting their stations can be carried out. In this instance, if this had been done, and the Bishop communicated with in time, the disappointment might have been avoided. Our drive to Mersea was a very wet one, in consequence of the thunderstorm; and indeed not free from danger: for as we were stopping in a narrow part of the road, to allow another waggon to pass, we were startled by a terrific explosion, and on looking back saw that a tree about 150 yards behind us had been broken off short by the fall of the thunderbolt, which was actually seen by the driver of the other waggon.

At Mersea next morning, which was Sunday, partly no doubt in consequence of the state of the roads through the rain, the congregation came in very slowly, and the church was not two-thirds filled. We had, however, a choir composed of five musical instruments, and (so far as I could perceive) only two voices, and those not powerful ones. The result was that the voices could scarcely be heard, and none, or scarcely any, of the congregation seemed to feel it their duty to join in the singing. The same was the case in regard to responding, for I could hear but one voice performing that duty. Indeed the want of attention and reverence during the prayers was remarkable—few attempting to kneel, and some of those who did kneeling only on one knee. Some remained sitting during the entire service. The candidates were only two. This deficiency of candidates drew forth some remarks from the Bishop, in which he pointed out that, if some improvement did not take place, he should be constrained to withdraw the missionary and remove

him to some station where his exertions would be more appreciated.

The afternoon brought us on through Kingsville, where a new church is going up, to Colchester, under the charge of Mr. Gore Elliott. We were struck with the beauty of the churchyard of this place, which is comparatively old and shaded with trees. The church is of stone, and had been improved. The congregation was good, and would have been better but for the prevalence of cholera, which was carrying off one person every day out of a thin population. The number of candidates was, however, good, although (chiefly from the previous reason) eleven were absent. Most of the male candidates here were above 18; one was 30 and another 40. We passed the night at the comfortable and hospitable mansion of the incumbent.

The next morning we arrived at the pretty town of Amherstburg, and found a large congregation in its old brick church. The singing was here very good indeed, the choir being carefully trained under the experienced and judicious management of Mr. Mack, the rector,—and well seconded by the congregation. In consequence of the badness of the roads through the rain we were nearly an hour too late; and the Bishop directed that the litany should be substituted for the morning prayer and sermon. The number of candidates was very good. It gives me much pain to remark the indecorous conduct of some of the young ladies in this church, recognizing and smiling to their acquaintances, even during divine service, and even smiling to the churchwarden as he made the customary collection. Surely they can never have reflected that the house of God requires very different behaviour from a drawing-room.

After service we pushed on to Sandwich, of which Mr. Dewar is rector. There has been a new tower erected for this church, surmounted by a spire, from the designs of Mr. Hay, of Toronto. It is simple but effective. The vestry here is behind the altar end of the church; but it does not appear externally like a chancel, and there is a descent of several steps to it. Whilst looking out upon the delightful old churchyard we were agreeably surprised by the entrance of the Bishop of Michigan and Mr. Hill, one of his clergy. The Bishop of Michigan had a place within the rails of the altar assigned to him. The singing here was good and simple, and it seems surprising that the words sung before sermon (some verses of the *Veni Creator*) are not more frequently selected at confirmations; they are so peculiarly and strikingly appropriate, and far fitter for the use of a congregation than the ordinary *Confirmation Hymn*. The Bishop was hospitably lodged by the rector.

The next morning we went to the Irish settlement, on what is called the *middle road* to Chatham. There the service is held in a very simple church, which was a school-house, and retains the desk in the usual place opposite the door: but there is still an enclosure for the communion table, not in front of the desk. There was a full congregation, and a good number of candidates. In this, as indeed in most of the congregations in this part of the province, the people stand at the doxology at the end of the sermon; setting in this respect an example which it would be well if our congregations in Toronto would follow. In the afternoon the Bishop crossed to Detroit, to dine with the Bishop of Michigan, and returned the same evening. The next day saw him on his way to Chatham, which he reached before noon on

Thursday, and dined with the rector, Mr. Sandys.

The confirmation took place on the following morning, when there was a good congregation, although the church is quite on the outskirts of the town, and the number of candidates was good, and the singing effective. The church appears to be prospering here, and there is great probability of the erection of a new church, nearer the heart of the town, leaving the present structure to be used only at funerals, until the town reaches it by gradual extension. At present the rector gives an evening service in the town-hall, which is very well attended.

At this place I took my leave of the Bishop, leaving him in his usual good health, with his strength unimpaired either by the unusual heat or by fatigue, although he preached on every alternate occasion, and sometimes oftener, in addition to the addresses at confirmation. And here I cannot but remark the peculiar excellence of those addresses, and their great variety and adaptation to the circumstances of the congregations or candidates. Some portions, it is true, were always in substance the same, as they deserved to be. The Bishop always exhorted the candidates to make use of the new grace they had received by calling it into action in their respective families; by endeavoring to be more kind and gentle, more obliging and dutiful; and he always exhorted them to cultivate the grace already given by a diligent use of the means of grace, both public and private, specially enjoining them to bring their prayer-books to church, and to join heart and voice in the service. These portions of his addresses were invariably the same in substance. But beyond these, there were large portions of greater length, in which, on the twenty-four occasions on which I was present, I scarcely ever heard him repeat himself, and in which the suitableness and excellence of the matter equalled its variety, and appeared to be for the most part understood and appreciated by those whom he addressed. Long may he be spared in a capacity to discharge his duties in a manner so efficient and so beneficial to those in whom he ministers the ordinances of God.

But no reflecting person can accompany the Bishop without seeing how much more his character and qualifications might be made to tell on the people committed to his charge, if he had more time to devote to each successive place; and therefore how desirable it becomes that the diocese should be so divided that the bishop of each division of it may be enabled then to dwell more amongst his people—be better acquainted with both clergy and laity, and advise, encourage, stimulate or harmonize both as occasion shall be given. Of this the clergy and laity of the west seem to be well convinced; and it only requires that in every part the exertions to complete the episcopal fund should be as well sustained as they have been in some, and that part at least of the diocese will show sufficient cause to the Home Government to consent to permit them to elect a bishop of their own.

Yet, with this drawback of the shortness of the Bishop's visit, the Church is evidently advancing in all but a very few of the stations which it was my privilege to visit. There is an earnestness and activity which it is refreshing to witness; and it is especially gratifying to observe the heartiness of devotion in many congregations, and the willingness with which the people come forward with pecuniary means, where advancing prosperity puts it in their power.

J. B.

CLERICAL INSURANCE.

✓ Alluding to the proposition of Mr. Jarvis with respect to the insurance of the lives of the clergy, our contemporary of the *Milton Gazette* says:—

“The commission which Mr. Jarvis thus liberally offers to forego in favor of Clergymen, is five per cent.

We trust that many vestries will avail themselves of the privilege held forth as above. There can be no question that the efficiency of a pastor would be mightily increased if he could be assured that after his decease his wife and children would be comfortably provided for. With this assurance he would venture more readily into localities tainted with plague and pestilence, the sharpest temporal sting of death being removed.

Might not the example so worthily set by Mr. Jarvis be followed by other members of the mercantile and professional community. It would be no great tax, for instance, upon a wholesale grocer, if he supplied one or more clergymen with tea and sugar at reduced rates. In an extensive business the effects of such a concession would hardly be perceptible, whilst to the small annuitant, who had to calculate the expenditure of every shilling, the benefit would be very great.

We are aware that the rule which we recommend is already acted upon by several individuals, but we should like to see it more largely carried out. And as practice is better than precept, we fondly hope that the example set by Mr. Jarvis will stir many up to go and do likewise.”

On Saturday, the 5th day of August, 1854, the Sixth Annual Meeting of the St. James' Parochial Branch of the Church Society was held at the St. James' School House. The Rev. H. J. Grasett, Rector, in the chair. Our space only permits us to make the following extracts from the able report which was read:

The average attendance of pupils at the Parish Schools for the last year has not exceeded 110, viz., 60 boys and 50 girls. This may be considered a small attendance where the population is so large, but it must be remembered that with one teacher only in each school, it would scarcely be possible to do justice to a much larger number, and if a sound and scriptural education can be given to these in strict accordance with the principles of our Church, the time and money devoted to the purpose will not be deemed misspent. The children, particularly in the male department, have made most satisfactory progress, not only in secular knowledge, but in that also which is of incomparably higher moment. The scriptures are daily read and explained in the schools and the catechism of the church taught with the exposition published by the Church of England Bristol Tract Society, and the children are examined and catechised weekly by the Clergy. The Sunday School, which still assembles at 9 A. M., contains an average of about 250, and is taught by an effective class of voluntary teachers, who have much satisfaction with their pupils. To Mrs. S. Ridout, the zealous and indefatigable Superintendent of the Ladies School, who has unweariedly devoted her time and talents for many years to her interesting charge, the committee desire respectfully to offer the tribute of their cordial thanks. If it were possible to open the school in the afternoon of the Sabbath instead of the morning the attendance would undoubtedly be much increased, but the engage-

ments of the Clergy preclude them from making any such change at present.

As these schools are mainly dependent upon the annual grant voted from the funds at your disposal, the committee have no hesitation in recommending that this grant be continued.

The Parochial Lending Library was opened for the use of the Parish and the public generally in December last. It contains nearly 500 volumes of useful and instructive works, chiefly of a religious character, to which additions continue to be made from time to time as means are afforded. To H. Rowsell, Esq. and Mrs. S. Kidout the committee are indebted for donations of books. The library is open on Saturdays from 10 A.M. to 12 for the delivery and exchange of books, and the committee avail themselves of this opportunity to commend it to the notice of heads of families. For a trifling subscription of five shillings per annum they can obtain the use of many interesting and valuable works furnishing profitable reading for themselves and their children.

The late Hon. W. Allan, who proved himself a warm and zealous friend of the Church Society from its original foundation, and was one of its most active Vice Presidents, bequeathed to the Rector of the parish £100 in trust for ever, the interest of which is to be applied annually to the purchase of books for the use of the Sunday and Parochial schools. Your Committee hope and pray that the example of their departed benefactor, whose name will thus be perpetuated in connexion with this seminary of religious education, and handed down in grateful remembrance to future generations, may have the effect of prompting others to similar deeds of love and mercy.

Your committee have to announce with feelings of lively satisfaction, that the debt on the school-house is now entirely extinguished. To several benevolent ladies of the congregation, who co-operated with them in raising the means for accomplishing this object, their warmest thanks are due: as well as to Captain Beresford of Newmarket, formerly a member of our congregation, whose contribution for this purpose (being the balance remaining after the exertions above alluded to had been made) amounted to the liberal sum of £17 10s 1d (Appendix B).

The late Miss Cameron, of Gore Vale, a lady distinguished like Dorcas of old for "good works and almsdeeds," the fruits, as we believe, of a humble and living faith in the Lord Jesus, and who had contributed most generously during her lifetime to the funds of the church in which she worshipped, expressed her desire amongst other charitable gifts that the sum of £100 should be appropriated from her estate in aid of the Cathedral debt, a request which her surviving brother and representative has in the most liberal manner directed to be carried into effect.

The subscriptions to the funds of the Branch this year amount to £133 7s 6d (Appendix A), shewing an increase of £17 12s 6d over the collections of the previous year. This result is so far most satisfactory: at the same time we notice with regret the scanty list of subscribers' names compared with the large number of members of the Church embraced in the sphere of operations of the Branch Society; and your committee are of opinion that if some means were adopted by which every member of the congregation should be called upon the subscription list would be greatly increased.

In concluding, the committee desire again to render their devout thanks to the Giver of all good for the measure of temporal prosperity so bountifully accorded to this Parish during the past year, and would earnestly impress upon

the minds of each member of the Society and congregation connected with them, the duty of abounding still more and more in the work of the Lord, and contributing of their pecuniary means as God has blessed them; remembering the admonition—"He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart; not grudgingly, or of necessity; for God loveth a cheerful giver."

Toronto, August, 1851.

It was then resolved, that the report be adopted and published, together with the proceedings of the meeting, and that 300 copies of the report be printed for circulation.

That the sum of £10 be appropriated toward the Parochial Library.

That the sum of £5 be appropriated toward the Sunday School fund.

That the balance in the Treasurer's hands be appropriated towards the Salaries of the Master and Mistress of the Parochial School attached to the Parish Church.

And that the committee for the ensuing year do consist of Messrs. T. W. Birchall, P. Paterson, E. H. Rutherford, W. L. Perrin, Alex. Dixon, E. Goldsmith, J. H. Richey, A. K. Boomer, O. B. Wyllie, Wm. Atkinson, George Hamilton, and H. E. Bennett.

THE LATE POWDER EXPLOSION.—We deeply regret to state to-day that one of our most esteemed young men has been taken away from amongst us by the fatal explosion of powder mentioned in our last.—Notwithstanding every effort that experienced skill could bestow, through Doctors B. W. Clark and Gunn, John Montgomery Pentland expired on Saturday morning last, about two o'clock, in his 16th year, from the effects of the injuries received on that fatal occasion. We can but unite our sympathies, in common with the whole community, with the Rev. Mr. Pentland and his bereaved family at so sudden and early a loss of one so full of promise as the young man consigned to the tomb on the 23rd inst. His remains were followed to their place of rest by one of the largest funeral processions ever witnessed in this neighborhood.—*Ontario Reporter.*

COLLECTIONS MADE IN THE SEVERAL CHURCHES, CHAPELS AND MISSIONARY STATIONS ON BEHALF OF THE MISSION FUND APPOINTED TO BE TAKEN UP ON THE 9TH OF JULY, 1851.

Previously announced.....	£21 2 3
Trinity Church, Thornhill.....	£1 10 0
Oakridges	0 10 4
St. Stephens, Vaughan.....	0 11 11
per Rev. D. E. Blake.....	2 12 3
St. John's Church, Peterboro, per Churchwarden	3 15 0
Orillia, per Rev. T. B. Read.....	2 0 0
St. Philips, Marysburgh.....	0 10 5
St. John's, do	0 4 7
per Rev. J. R. Tooko.....	0 15 0
Pictou, per Churchwarden.....	0 15 0
St. Peter, Cobourg.....	5 0 0
School House, Drope's.....	0 6 10
per Ven. Arch. Bethune.....	5 6 10
Grimsby, per Rev. Dr. Lundy.....	2 5 0
Rico-Lake, per Rev. W. Beck.....	2 10 11
Trinity Church, Colborne 1 7 2	
St. George's Ch Grafton, 4 12 10	
per Rev. J. Wilson.....	6 0 0
Trinity Ch. Cornwall, ... 4 1 3	
Christchurch, Moulinette 1 0 0	
per Rev. Henry Patton.....	5 1 3
St. Peter's Ch. Brockville, per Rev. J. T. Lewis.....	11 0 8

Carried forward £69 4 2

	Brought forward £60 4 2
St. John's, Jordan,	13 9
St. James, Louth,	11 3
per Re. Alex. Dixon,	1 5 0
St. George's, Toronto, per Churchwarden.....	28 0 0
Christchurch, Huntley, 11 6	
Goulbourn,	10 7
per Rev. J. Godfrey.....	1 2 1
Williamsburg	1 17 4
Matilda,	2 8
per Rev. E. J. Boswell,	2 0 0
St. John's Ch. Cavan, ... 1 0 0	
St. Paul's Ch. Cavan, ... 1 5 0	
per Rev. T. W. Allen,	2 5 0
Bimbrook, per Rev. J. L. Alexander	16 3
St. Mark's, Pakenham, 15 0	
Fitzroy Harbor,	14 10
North Line, Fitzroy,	8 11
per Rev. R. L. Stephenson	1 18 9
Chatham, per Rev. F. W. Sandys,	2 7 6
St. James's Ch. Perth, ... 2 0 0	
St. Paul's, Lanark,	13 3
St. John's, Balderson's Corners,	10 6
per Rev. A. Pyne,	3 3 9
Charleston, per Rev. F. Tremayne	6 9
St. George's Ch. Etobicoke 12 8	
Christchurch, Mimico, ... 5 5	
per Rev. H. C. Cooper,	0 18 1
St. Mary Magdalen, Lloydtown,	1 2 6
St. James, Albion,	9 0
Christchurch, Bolton, ... 9 0	
Sandhill,	9 6
per Rev. H. B. Osler,	2 10 0
St. James's Ch. Dundas, 1 15 0	
St. John's Ch. Ancaster, 1 7 0	
per Rev. William McMurray,	3 2 0
Chippawa, per Rev. W. Leeming,	5 17 6
Christchurch, Huntingford,	2 0 6
Lot 23, Con. XII. East Zorra,	6 0
per Rev. F. Fauquier,	2 6 6
Penetanguishene, per Churchwarden,	1 7 1
Church of the Holy Trinity, Toronto, per Churchwarden,	4 3 0
Trinity Church, Barrie, per H. Boys, Esq.	2 4 8
Christchurch, Amherstburg.....	0 15 0
Caledonia.....	1 2 0
York	15 6
Cayuga	1 12 6
per Rev. B. C. Hill	3 10 0
Oakville	3 6 4
Palermo	15 0
per Churchwardens... ..	4 1 4
Cayuga Heights.....	10 0
Mount Pleasant	6 9
per Rev. E. R. Stimson.....	16 9
Owen's Sound, Sydenham, per Churchwarden	1 0 0
St. John's Ch., Portsmouth, per Churchwarden	2 0 0
Christchurch, Delaware 1 12 4½	
Caradoc Academy	19 2½
per Rev. F. Flood	2 11 7
Norval	19 3
Hornby	1 0 0
Georgetown	1 2 9
per Rev. T. W. Marsh	3 2 0
St. George's Church, St. Catharines'	7 18 9
Do. do. additional 10 0	
per Rev. A. F. Atkinson	8 3 9

Carried forward £169 0 8

Brought forward £168 0 6	
St. Mary's.....	7 6
Biddulph.....	7 6
per Rev. Archibald Lampman.....	15 0
Christchurch, Emily ...	1 1 1
St. James'.....	2 4
St. John's.....	1 7
per Rev. R. Harding...	1 5 0
St. George's, Georgina	11 9
Sutton.....	5 2
Park's School-house ...	3 3
Shepherd's School-house	5 0
per Rev. W. Ritchie...	1 5 2
St. Thomas.....	3 14 3
Westminster.....	1 12 10
per Rev. St. George Caulfield.....	5 7 1
St. John's Ch. Mersca...	6 0
Township Raleigh.....	4 8
Township Harwich.....	4 4
Tilbury East.....	10 0
Tilbury West.....	5 0
per Rev. J. Kennedy	1 10 0
Franktown, per Rev. R. Lewis....	1 0 0
Trinity Ch. Moore.....	2 0 0
St. Mary's do.....	15 9
Station, Sarnia.....	3 5 0
Butler's.....	4 0
per Rev. J. R. Salter	6 4 0
St. James', Carleton Pl.	13 1
St. George's, Bellamy's Mills.....	7 6
St. John's, Ennisville...	5 0
per Rev. J. A. Morris	1 5 7
St. George's, Kingston, per Rev. Wm. David.....	5 0 0
Trinity Ch. per Churchwarden ...	5 2 7
Brock, per Rev. R. Garrett.....	12 6
Stratford, per Rev. E. Patterson...	1 6 3
St. John's, Smith's Falls	17 6
Lumbar's Corners.....	2 6
per Rev. J. B. Worrell	1 0 0
Stiles' School-house, Hamilton, per Ven. Archdeacon Bethune.....	17 1
St. Paul's, Yorkville, per Churchwarden.....	9 15 6
St. Luke's, Vienna.....	1 15 0
Trinity Ch. Port Burwell	1 0 0
per Rev. H. B. Jessopp	2 15 0
St. George's Ch. Goderich, per Rev. E. L. Elwood.....	2 6 3
Christchurch, Hillier, per Rev. R. G. Cox.....	1 0 0
Trinity Ch. Streetsville	16 3
Huron Church.....	4 1
per Rev. R. J. Macgeorge.....	1 0 4
Trinity Ch., Teimmouth	1 5 0
St. John's Ch.....	0 10 1
per Rev. F. L. Osler	1 15 1
St. Peter's, Thorold, per Rev. T. B. Fuller.....	4 6 11
128 collections, amounting to £213 9 10	
THOMAS SMITH KENNEDY, Sec. C. S. D. T.	
COLLECTIONS MADE IN THE SEVERAL CHURCHES, CHAPELS AND MISSIONARY STATIONS ON BEHALF OF THE THEOLOGICAL STUDENTS' FUND, APPOINTED TO BE TAKEN UP ON THE 19TH OF MARCH 1854.	
Previously announced.....	£258 4 6
Charleston, per Rev. F. Tremayne	13 6
Christ Church, Berwick	1 1 6
St. Mary's, Tullamore...	0 7 0
Grahamsville.....	0 10 6
St. John's, Gore Toronto	0 12 10
per Rev. J. G. Armstrong	2 11 10
Carried forward £261 9 10	

Brought forward £261 9 10	
St. John's Church, Ancaster, per Rev. Wm. McMurray.....	1 10 0
St. Peter's, Thorold.....	2 5 3
St. Paul's, Port Robinson	0 14 6
per Rev. T. B. Fuller	2 19 9
188 collections amounting to	£265 19 7
WIDOW'S & ORPHANS FUND.	
Innisfil Nth. & Sth., per Rev. Garrett Nugent.....	£1 10 9
ANNUAL SUBSCRIPTIONS. XII. YEAR.	
Rev. E. J. Boswell,.....	1 5 0
H. A. Joseph, Esq.....	1 5 0
Rev. St. George Caulfield.....	1 5 0
W. Gooderham, Esq.....	1 5 0
Rev. R. J. Macgeorge.....	1 5 0
DONATIONS.	
A Member of Trinity Church, Toronto—Mission Fund.....	15 0
Do. do. Students' Fund ...	10 0
THOMAS SMITH KENNEDY, Sec. C. S. D. T.	

ENGLAND.

Several interesting ecclesiastical events took place in Canterbury during last week. On Sunday week the Rev. Dr. Spry preached, in accordance with the Queen's letter, a sermon in behalf of the Society for the Propagation of the Gospel in the cathedral, when a collection of £154 2s. was made. On Wednesday the Bishop of New Zealand also preached in the cathedral for the society, and the collections on this occasion amounted to £55. The same evening a meeting was held in furtherance of the same cause, at which the Bishop of Adelaide was also present, together with a considerable body of the neighbouring clergy and laity. The first resolution was moved by Sir Walter James, Bart, and seconded by the Bishop of Adelaide, who, at considerable length, explained the state of the Australian colonies, and the spiritual necessities of the emigrants, the convicts, and the aborigines; stating several interesting instances of the willingness of all these classes to receive instruction.

Sir Brook Bridges, Bart., proposed the second resolution, which the Bishop of New Zealand seconded:—

"His lordship expressed his gratification at visiting the metropolitan city, where that great prelate, the late Bishop of Sydney, was educated, and in whose cathedral his remains had found a place of repose. He entered into an eulogium of the character of Bishop Broughton, who had treated him as a father would his son on his first arrival at Sydney, on his way to New Zealand; so that he revered him as Timothy might justly revere St. Paul. He spoke of the energy of his character, the depth of his learning, his purity of motive, and the simplicity of his own habits. He told the audience how the Bishop of Sydney had declared that he owed, under God, all his distinction to the good education he had received in the King's School, at Canterbury. So was he led, not in any Popish spirit, like those who wore away the stones in adoration before the tomb of a haughty prelate, to visit the spot which was the place of burial of this holy man. He was also led to Canterbury by its being the place in which, by the agency of one of his dearest friends, had been founded the missionary college of St. Augustine's, the reservoir for the supply of the clergy in the fields of missionary labours in the colonial dioceses. He then proceeded to compare the circumstances of the mission of St. Augustine by Gregory the Great, Bishop of

Rome, to England, with those of his own diocese of New Zealand. As Gregory in the slave-market of Rome had pitied the condition of the Angels, and desired to render them as angels, and sent a band of missionaries for their conversion from Saxon idolatry when the native British Church had been unable to stem the torrent of their conquerors' false religion, so Samuel Marsden had seen and commiserated the state of New Zealanders coming to visit the convict settlement of New South Wales, and formed plans for their conversion to Christianity. His name must ever be dear to Christian men (one of his grandsons was now at St. Augustine's, and another was one of the crew of his ship). He drew a contrast between a country prepared by missionaries for colonists, and one in which the colonist entered without such preparation, showing this difference between the present state of the original inhabitants of Tasmania and New Zealand. He spoke of the obligation of colonial bishops to the metropolitan see of Canterbury, and trusted that the Church of Canterbury—clergy and laity, would prove a true mother to them, not a step-mother. His lordship briefly explained the objects of the Melanesian mission, the liberality of the people of Sydney, in providing the funds for a missionary ship, and his wish to give pecuniary support for all the other colonial dioceses, twenty-eight in number, as well as for his own. He stated that the work in his diocese had, in the first instance, been that of the agents of the Church Missionary Society. The Society for the Propagation of the Gospel occupied the field of the colonies, and then of the regions beyond. The Church Missionary Society took in heathen where no colonists existed. He recommended both societies to their liberal support."

The right rev. speaker sat down amidst applause at all present. The meeting then separated, after receiving his benediction. £27 14s. 9d. was collected for the society.

Next day, Thursday, was the sixth anniversary of the consecration of St. Augustine's College Chapel, and is annually observed as a commemoration-day:—

"The prayers were said, as usual, early in the morning, and were attended only by the society and one or two guests. At half-past ten o'clock more than thirty friends of the society, and ardent supporters of the missionary enterprise, assembled in the chapel, when the office of the Holy Communion was celebrated by the Bishop of New Zealand, who, with the Bishop of Adelaide, the Warden, and Subwarden, administered to the visitors and students. The sermons were delivered by the Bishops of New Zealand and Adelaide. At the end of the sermons, before the offertory, was introduced the Form of Commemoration, in which the names of Queen Adelaide, Mrs. Shepherd, Miss Jones, Archbishop Howley, Bishop Coleridge, and others, were duly mentioned. The aims exceeded, it is said, £32. The Bishop of Adelaide's discourse touched on the difficulties of a missionary ministry; that of the Bishop of New Zealand on the prophetic office of missionaries, who went forth from such a school of the prophets as the college in which they were assembled. The college (he said) might be considered as 'the least of all seeds;' but, added he, who can tell how many souls it may be ordained to save, when it shall have increased and borne fruit a hundred fold, by that reproductive power of which God created every tree, having its seed within itself. For I cannot doubt, said he, of the ultimate success of this 'School of the Prophets.' In the evening the Warden and Fellows received a large party at dinner in the hall, including the

Bishops of London, New Zealand, and Adelaide, Sir Brook Bridges, Bart., Sir Walter James, Bart., A. J. Beresford Hope and George Russell, Spry, and Vivian, Dr. Loché, the Rev. Canons Selwyn, Robert Moore, and Stanley, Rev. A. Mountain (from the diocese of Quebec), and Rev. Adam Townley (from the diocese of Toronto), the Revs. G. Wallace, J. Riddle, W. J. Chesshyre, G. Gilbert, &c."

The same bishops, clergy, and laity met the Bishop of London in the afternoon, and were present at the laying by him of the foundation stone of the Clergy Orphans' Institution, on the site given by Dr. Warneford, at St. Thomas' Hill:—

"A procession was formed by the lay clerks and chorists of the cathedral, together with the Precentor, the Vicar of the parish, and the Warden and Students of St. Augustine's, the two colonial prelates, and the Lord Bishop of London, vested in his episcopal habit. As they moved along they sang the Psalm 127, *Nisi Dominus*, and on arriving at the spot the Vicar and the choir chanted certain suffrages, the Lord's Prayer, &c. Then the Bishop offered a prayer for the divine blessing on the institution, the corner stone of whose chapel was about to be laid; and having spread the mortar, &c., placed the stone which bore the following inscription:—'For the glory of God and the good of the Church. The stone of the Chapel and School for the Education of Boys, to be erected on a site given by the Rev. Samuel Wilson Warneford, LL.D., to the Incorporated Society for clothing, Maintaining and Educating poor Orphans of Clergymen, was laid by the Right Hon. and Right Rev. James, Lord Bishop of London, President of the Society, on the 20th of June, in the year of Lord one thousand eight hundred and fifty-four.'"

The Bishop of London observed, afterwards, in an address to those gathered around him:—

"They were indebted for the commencement of the present undertaking to a most christian man, the munificent Dr. Warneford; and he hoped that, even in this degenerate age, the necessary funds would soon be forthcoming for the conclusion of the good work. The present building in St John's-wood had now become too narrow for the accommodation of the children, and it was intended that the new school should be used entirely by the boys. It was a site commanding a fine view of the neighboring cathedral city, and its glorious minister, associated with so many recollections dear to English Churchmen: and, therefore, it was a site admirably adapted for an institution so deserving as the Orphan School was, to be fostered by the watchful care of the Chapter of the cathedral, who both individually and collectively had shown themselves its friends."

The new building, which is designed by Mr. Philip P. Hardwick, is to contain one hundred and twenty boys, but it will be capable of extension, so as to accommodate two hundred, the largest number which the committee consider practicable under the management. Its extreme length is 223½ feet, and the breadth 180, and the whole is to be built of Kentish rag-stone, with Caen stone dressings. In addition to head-master's house and four assistant-masters' residences, class-rooms, separate infirmary &c., the building is to be so constructed that, by the aid of cubicles, the boys will each have a separate sleeping berth, a plan which has been very successfully carried out at Eton. The ground upon which the new building is to be constructed was presented to the corporation by Dr. Warneford, who, in addition, has given £4,000 towards the necessary expenses, and £6,000 for the endowment of the scholarships.

ANNIVERSARY MEETING OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL, AT WILLIS'S ROOMS.

On Wednesday, June 21, the usual Anniversary Meeting of the Society was held in King Street, St. James's, the Archbishop of Canterbury, President, in the chair. Around him were the Archbishop of Dublin, the Bishops of London, Lincoln, Oxford, Ripon, St. Asaph, Bangor, Llandaff, Chichester, Down, Cork, Edinburgh, Adelaide, New Zealand, Natal, and Grahamstown. The Archbishop said the prayer, and then briefly opened the proceedings with an expression of his goodwill and confidence in the working of the Society. He then called upon the Rev. E. Hawkins, the Secretary, to read the Report, as follows:—

"For upwards of a century the Society's operations were virtually limited to the North American and West Indian colonies, but within the last thirty or forty years they have been extended to India, Australia, Van Dieman's Land, New Zealand, South Africa, and Borneo. Within the same period, twenty-five additional colonial bishoprics have been founded, and in twenty-one of these the Society has missionary stations, and is thus consequently engaged in propagating the Gospel from Rupert's Land and Labrador to the islands of the Indian and Pacific oceans. The total sum expended by the Society during the year 1853, for the maintenance in whole or in part of 417 missionaries and 700 catechists, schoolmasters, and theological students, was (over and above funds specially appropriated by the donors) 56,000; a large sum undoubtedly, but less than the income of many individuals. But the friends of the Society may naturally ask, how this money is distributed? The principle on which the Society acts is to make its grants in such a manner as to elicit the greatest amount of local contributions, and gradually to withdraw its aid from places as they become able to maintain their own clergy. For some years past no salary has been guaranteed for more than five years; many are limited to a shorter period. But objections are often made to the large share of the Society's funds which are expended upon the older colonies, and it is not unfrequently said the *Society for the Propagation of the Gospel* confines its efforts to the maintenance of clergymen in British settlements, whilst the vast field of heathen missions is left to other societies. A few facts will be the best answer to both these objections. 1. With respect to the Society's expenditure in the North American and West Indian colonies. By a reference to the report of 1853, it will be found that the expenditure for that year in the diocese of Toronto, was £6,500, while in 1852, it was only £3,100; and that in the six dioceses of British North America there has been, since 1813, a total reduction in expenditure to the amount £5,000, while the number of missionaries during the same period has been largely increased. The reduction in the Society's expenditure in the four West Indian dioceses, within the same period of ten years, has been from £11,200 to £20,000, or £8,600. The other misstatement which it seems desirable to correct is that the Society confines its operations almost entirely to people of British descent, and takes little or no part in missionary efforts for the conversion of the heathen. The answer to this objection is short and conclusive. The single diocese of Madras (Southern India) received during the past year the sum of £10,150, or more than the three Canadian dioceses put together; while the diocese of Calcutta (besides a large grant from the Jubilee Fund) received the sum of £8,000, or more than twice the aggregate amount of what was contributed by the Society to the four Australian dioceses and

Tasmania. In short, the East Indies and Ceylon received, during the past year, more than one-third of the Society's whole income, and the total expenditure on missions to the heathen cannot be reckoned at less than £23,000. The Society must acknowledge that it has not been able to keep pace with the marvellous progress of the colonial episcopate, nor to lend that effectual assistance to the newly-established dioceses which it ardently desires to afford, and which the interests of religion so urgently require; but it has done all that the funds at its disposal will permit. Double—nay, fourfold—the amount of its present grants might be most beneficially expended on the diocese of South Africa; while China presents openings of almost unlimited promise. Whether or not the Society shall occupy more effectually its present field of labor, and be ready to enter upon such new enterprises of faith as it would appear called to by the wonderful dispensation of Providence, in our day, must be determined by the zeal and liberality of the members of our Church. They can, if they will, enable the Society to do far more than it has ever yet attempted, and the Society can only pray that God will put it into the hearts of those whom He has blessed with worldly wealth to use it as His stewards for the spread of Gospel truth, and the extension of the kingdom of His dear Son.

Archbishop Whately, of Dublin, moved the first resolution, and made some remarks in his own homely way. The only exception I can take, he said, to the Society, is that its name does not express the whole of its objects. It is called the *Society for the Propagation of the Gospel*. But we want to do more than propagate the Gospel, or scatter Bibles to spread Christianity; we desire to plant a Church; and what Church should that be but our own? We know this Society propagates the doctrines of our Church by means of ministers bearing a commission from the Church. It is a true Church Society. It cannot be charged with encouraging Romish tendencies. It is open to every complexion of theology which is allowed within the limits of our Church. And people who forsake this Society because it admits missionaries with whose sentiments they do not individually agree, in order to be consistent, must leave the Church of England too, because she does the same. The principles of the Society are the true principles, and its working is fair and honest. The report just read has shown that its funds are not appropriated in favor of one party in the Church, as has been iniquitously affirmed. And I hope that the parties who have affirmed it publicly, will publicly own their mistake. I should have a poor opinion of them, if, after trumpeting forth their accusation, they were to whisper their recantation. For these reasons, I have always endeavored to combat the prejudices that have been raised against this Society in Ireland, and have furthered its associations in my own diocese. Ireland especially owes a debt of gratitude to this Society, which she never should forget. From no country has the flood of emigration so poured as from Ireland: and the spiritual wants of the emigrants are cared for by no other Society than this.

Lord Robert Cecil (M.P.) said, that the only reason he had for addressing the meeting was that he had lately returned from visiting those Colonies, over which the operations of the Society extended, and he could bear witness to their efficiency and their necessity both. One thing I can tell you, if we do not supply the spiritual wants of our infant colonies, the Church of Rome will do it for us. She is always busy, often before-hand with us. We have just got three bishops in South Africa. She has had them for several years. We are trying to get a

bishop at Perth, West Australia. A Romish bishop, convent and nuns have been long settled there. We are to have a second bishop in New Zealand. The Roman Catholics, with their mere handful of converts there, have long had it. And how are those two bishops paid? By one single town in France: that town charges itself with maintaining those two bishops. Nay, even the Wesleyans are in a position to stir up our emulation. They, too, have often the start of us. The Bishop of New Zealand here can tell you, that the only collegiate establishment at Wellington that offers superior education is in the hands of the Wesleyans.

The Bishop of New Zealand was the next to rise, and was received with the warmest acclamations by the meeting. He spoke and looked like a good soldier of Jesus Christ, who could endure hardship. His active and manly frame, his keen and eager eye, and straightforward earnest talk, riveted the attention of his hearers. He did not, however, enter into any details of his mission beyond what have been long before the public, or will be found in our previous pages. He addressed himself mainly to exhibit the power of religion, as mediating between the settler and the Native, and moderating the severity of the Native wars. At the burning of Koraroreka everything was destroyed except the different chapels, and these were most scrupulously spared by them. When the town was in ashes, he borrowed a boat from an American vessel, and went on shore to get off the women and children. It was with difficulty the Captain would risk his boat and crew. But I undertook not one should be hurt. And they were not. On another occasion, an armed party threatened some English settlers, who were in a very unprotected and defenceless position. I was then on the other side of the bay, with a party of warriors, 400 in number, who had assembled to be baptized. I called them together, and told them what was apprehended. They offered to cross at once. We did not cross, however; but we passed the whole night under arms—and a most anxious night you may think it was—awaiting the signal for the enemy's threatened attack. There was no attack that night. They had heard of our being in readiness; and forbore their contemplated massacre: and next morning consented to march off in quiet, upon condition of being allowed to march up in front of the village, and dance their war-dance in triumph. Here were Christian natives interfering to moderate the passions of their heathen countrymen. And yet you must not think that the passions of the islanders are so much more savage than those of Europeans. Almost every act of cruelty that they have been guilty of was in vengeance of some previous act of even worse barbarity inflicted on them by Europeans. The death of John Williams, the martyr, at Erromanga, was the price we paid for the wanton cruelty and injustice of a sandalwood trader, some years previously; who, instead of paying a chieftain for the wood his people had collected, insolently refused the stipulated compensation, and shot them down like cattle. It was some consolation to me, when I took back two boys from that very island, to my school in New Zealand, and showed them to John Williams's son, as the first-fruits of his father's blood.—We must ask pardon of our readers for these disconnected jottings down. It is impossible to put feeling and life on paper.

Bishop Colenso, of Natal, followed, and spoke of his work with an affection and a decision which promises the Church another Selwyn and Gray among the aborigines of Africa. He had been over to his diocese since his consecration on last St. Andrew's day, and in a visitation of ten weeks over the country had seen for himself

what its worldly prospects were. Its wants, he said were great. There are 8,000 settlers there, and not a church built. At Pietermaritzburg I officiated in a temporary room, and received every expression of welcome and kindness. The Dutch even invited my ministrations. Two boors came to me, who had quitted the Dutch republic to the north, dissatisfied with the religion that prevailed there. They were confirmed, and received the Holy Sacrament, on Sunday morning, and in the afternoon brought their four children to be baptized. The Zulu natives will be additional objects of my care. I visited a settlement of theirs at the Wesleyan Mission, and was asked to address them, which I did through an interpreter; and they told me in return that my words were too few, that I had come too long a way to speak so short a sermon. My office was explained to them, and they expressed it very well, by calling me "Father of the people." The Governor was "Father of men," but the Bishop was "Father of the people"—men, women, and children too! The bishop is about to publish further particulars of his mission.

The Bishop of Oxford followed, and addressed upon the meeting the necessity of doing something for the work, and not merely going away with a gratified curiosity.

Dr. Armstrong, the now Bishop of Grahams-town, who is only waiting a vessel to proceed to his diocese, added a few words, lamenting that want of funds had obliged him to refuse several offers of clerical aid in his mission.

The Archbishop blessed the people, and the meeting separated, leaving a collection of £114 at the door.—*Colonial Church Chronicle.*

PROMOTING CHRISTIAN KNOWLEDGE.—At the monthly (July) meeting of the members of this society, the Bishop of St. Asaph in the chair, a report was read, which stated that the society had recently in its hands a sum of £2358 2s. 6d. for native education in India. Of that sum £1000 was appropriated by a vote of the society towards the foundation of educational establishments, under the mission just constituted by the Society for the Propagation of the Gospel at Delhi. It was now proposed that out of the same fund, amounting to £1358 2s. 6d., a sum of £1000 be granted in aid of education for Madras, to be applied, under the direction of the Society for the Propagation of the Gospel, to the building and sustentation of the seminary and schools under the charge of the Rev. H. Bower, about to be removed from Vedyarpooram to Vallum, in Tinnevely. The report was agreed to.

THE COLONIAL CHURCH.—On the 19th, a public meeting was held in the Egyptian-hall of the Mansion-house, for the purpose of rendering assistance to an effort which is now in progress to effect a large and permanent increase of the income of the Society for the Propagation of the Gospel in Foreign Parts. The Lord Mayor presided. The Rev. E. Hawkins, B.D., read a statement of the society's operations. It appeared that the society's general fund amounted last year to £59,441; and £20,000 a year more is considered to be the lowest necessary increase. The Archbishop of Canterbury, the Bishop of London, the Bishop of Oxford, the Bishop of New Zealand, the Bishop of Natal, Mr. Hubbard, governor of the Bank of England, and other gentlemen, spoke in support of resolutions, which affirmed that the rapid growth of our colonial empire, and the vast amount of emigration to British settlements abroad, have created a demand on the society which cannot adequately be met without a large augmentation of its funds, and that the connection into which this country has been

brought through its commercial and political relations with vast numbers of the heathen, affords to the society the opportunity, and imposes upon it the duty, of labouring to impart to them the light of the gospel. A liberal subscription in aid of the society's funds was entered into, and a large number of gentlemen gave in their names as annual contributors. The Lord Mayor announced a donation by Mr. Hubbard of £100, and an annual subscription of £10. The Societies for the Propagation of the Gospel in Foreign Parts, and for Promoting Christian Knowledge, have respectively contributed the sums of £3000 and £2000 towards the immediate establishment of a bishopric of Perth in Western Australia, the extensive sea of Adelaide being subdivided for that purpose. The sanction of her Majesty's government to the formation of the new diocese has been obtained.—*Clerical Journal.*

IRELAND.

✓We had cut out a lengthy and interesting article from the *Echo*, entitled 'Reports from Irish Missions,' but our space will not admit of its insertion. We clip, therefore, the following paragraph from the last *Clerical Journal*:—

From Ireland the news is, on the whole, cheering. Not only is the Protestant movement making progress, but another element is rapidly mingling with the calculation which will tend more than any other to make Ireland, before a quarter of a century has passed away, a decidedly Protestant land. We allude to the great and constant influx of English and Scotch settlers in Connaught and Munster. Alured by the cheapness and fertility of the land, they are purchasing estate after estate, in a manner which has already changed the character of the population. It is also worthy of note that there is a majority among these new settlers from the central and southern counties of England; and it seems probable that the rapidly-diminishing Celtic population will amalgamate more easily and pleasantly with these than with the Scottish or North English, who have hitherto been almost the sole immigrants among them. A year ago it was stated on good authority, and, indeed, from Romish statistics, that the Protestants in Ireland outnumbered the Romanists. If the process to which we have alluded to above continue—and there seems every reason to believe that it will do so—not only will the Romanists make a very small minority, but all the noble resources of Ireland will be developed to the utmost, and that island, once the great problem of statesmen, will be the most flourishing part of the British Empire.

SUBSCRIPTIONS RECEIVED TO AUG. 16.

G. M. J., Toronto; Mrs. W., Hamilton; Rev. H. H., Tyrconnel; Rev. W. B., Cobourg.

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THE
Canadian Ecclesiastical Gazette
IS PUBLISHED MONTHLY,
BY HENRY ROWSELL, TORONTO.

The day of publication will be as nearly as possible the middle of the month.