

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure

Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.

Additional comments: /
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The

Canadian Ecclesiastical Gazette;

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

VOLUME VI.

TORONTO, MAY 15, 1859.

No. 9.

PROGRAMME FOR THE CHURCH-WEEK.

Monday, 6th June.

The various committees named at the last Synod, who have not already perfected their reports, meet to prepare the same for presentation to the Synod.

Tuesday, 7th June.

9 a.m., Divine Service and Holy Communion in St. James' Cathedral. The Executive Committee recommend that the offertory shall be in aid of Foreign Missions in India. The Clergy have been requested to "have the goodness to bring the object under the notice of their respective flocks, to the end that the united offerings of the whole Diocese may be humbly presented before the Lord on this most fitting and solemn occasion."

1 p.m., Synod meet for dispatch of business in St. George's Church Schoolhouse, adjourns at 3 during pleasure. 3 p.m., special meeting of the Incorporated Members in the Schoolhouse of the Church Society, to consider the question of the basis of a division of the funds of the Society with the Huron Diocesan Society. After such meeting ended, the Synod resume their session and continue till 7 p.m., unless an evening session is required and then the adjournment will take place at 6 p.m.

Wednesday, 8th June.

9 a.m., Divine Service at St. George's Church, immediately after which the Synod meet in the Schoolhouse, adjourn at 1 p.m.

2 p.m., Annual Meeting of the Church Society, in St. George's Parochial Schoolhouse.

7½ p.m., Public Meeting of the Church Society in the St. Lawrence Hall.

Thursday 9th, and on each subsequent day.

9 a.m., Divine Service at St. George's Church, immediately after which the Synod meet in the Schoolhouse, adjourn at 1 p.m., reassemble at 2 p.m., and adjourn at 7 p.m., unless an evening session is required and then the adjournment takes place at 6 p.m.

ACCOMMODATION OF THE CLERGY AND LAY DELEGATES ATTENDING THE SYNOD.—A list will be published in a few days, of the names of the Clergy and Lay Delegates, who are expected to attend the Synod in the 2nd week of next month, which may be seen at Mr. Rowsell's book store, where a book also will be found in which parties willing to receive guests may be registered.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

On Wednesday Evening, after the close of the services in the Church of St. John the Evangelist, in this City, a handsome portable Communion Service and a set of Ivory Tablets were presented to the Rev. J. Brounchall, the assistant Minister, on behalf of the Teachers and children of the Sunday School, as a token of their respect and esteem.

CHURCH SOCIETY MEETING, TORONTO.

Society met 14th April, 1859. Present, the Lord Bishop in the chair. Revs. the Provost of Trinity College, Dr. Beaven, Dr. Lett, D. E. Blake, Dr. Patton, F. L. Osler, S. Givins, J. Geddes, J. Fletcher, J. Carry, H. Brent, and the Secretary, Messrs Professor Kingston, R. B. Denison, J. W. Gamble, H. Mortimer and J. Carter.

The Secretary read the minutes of the last meeting which were approved and confirmed.

Read statement of the income and expenditure during the past month, and balances of the various funds. Meeting approve of recommendation of Committee to invest in mortgage offered for £137 10s., the party taking at par £150 of B. N. A. stock mortgage 5 years to run.

Payment of Rowsell's account for grants to 31st March, \$43.53 was ordered.

Resolved,—That so soon as the Mission Fund will admit of it the Rev. S. Briggs, Missionary at Walpole, &c., on the Grand River, be put upon the list for £60, the same amount as was allowed the Rev. T. Campbell, unless he can be paid out of the Sustentation Fund.

Rev. J. Stannage, Missionary in the Niagara District, applied for a grant towards erection of a Church at Welland, which he was endeavouring to erect size 40 x 20, cost about \$600. He had obtained from friends about \$200 and he thought the people might contribute \$100. Society regrets it cannot promise more than a grant of \$50 to be paid when first claims have been discharged.

A letter was read from the Rev. J. A. Preston, setting forth that the people in his late mission had become much reduced of late and were unable to meet the debts incurred in building their Church, he recommended that a portion of the lot granted by the Government be sold, or that a mortgage be given to the carpenter to secure the sum due to him. The debt was \$450. Committee recommend that a mortgage be given the carpenter on part of the land, provided sufficient time be given to enable the people to pay it off.—*Carried*.

Rev. S. Briggs applied for a grant of Service Books for his three churches, Nanticoke, Sandusk and Jarvis; agreed to grant one set for the present. The funds will not admit of a larger grant to one mission.

Rev. W. Clarke applied for grant of £5 worth of books for his School at Fenelon. The Society cannot afford more than the usual grant of \$10.

Rev. W. Ritchie applied for grant of books for the new brick church at Sutton.—*Granted*.

From information given by the Rev. W. Ritchie of the liberal contributions of Captain Bouchier to the Church at Sutton, Committee recommend that his name be placed on the list of life members.—*Granted*.

The Rev. F. Tremayne applied to the Society for a grant towards the erection of a Parsonage at North Augusta, which is to be finished for use by next fall. William Humphries, Esq., has given the lot worth at least £100. *Resolved* that a grant of \$50 be paid for this object in its turn.

Rev. F. Tremayne applied for a Prayer Book and Bible for the Church at Lamb's Pond.—*Granted*.

Rev. C. H. Drinkwater applied for assistance towards the completion of the Church at Peel, (12th concession.)

Resolved, to pay \$30 towards this object when in funds, on the condition that the Rev. Mr. Drinkwater reports that a like sum has been contributed in the locality.

Rev. A. Dixon applied for a grant of Books and Tracts. He has established a third service for sailors and others in a school room at Port Dalhousie, which is well attended. The congregation have lately purchased lamps, wax candles, an excellent surplice, and a chest to hold the Ecclesiastical property. *Resolved* that a grant of Books and Tracts to the amount \$10 be made to the Rev. A. Dixon.

The Rev. Geo. Viner wrote that they were about making a great effort to pay off a debt upon the Uxbridge Church, of about \$300, a large sum for a small number of Church people; at present the debt weighs heavily upon them and absorbs all the revenue from pews and collections; if the Society would promise the usual grant, it would be an excellent foundation to start upon. If the debt be provided for at once, Dr. Natison will kindly give \$50. *Resolved* that the Society promise \$50 to be paid when in funds, on the condition that the balance of the debt be at once subscribed.

The Standing Committee recommend in accordance with By-law No. XIV., that C. J. Campbell, Esq. and Professor Kingston, be elected members of the Standing Committee in the room of W. M. Westmacott, Esq., and T. B. Roberts, Esq., who retire. No other names being proposed those gentlemen were duly elected members of the Standing Committee, to enter upon their duties after the June Meeting.

The Rev. J. G. D. McKenzie, of Georgetown, informed the Society that he had commenced a third service at Hebron, which is 8 miles distant from Georgetown, containing 600 inhabitants, with flattering prospects of success. He entertains hopes that a flourishing congregation may eventually be established there. He labours under this difficulty that having Norval under his charge, he can only go to Hebron in the evening, when his service is at Georgetown in the afternoon, that

is, every other Sunday of every other month. If his Lordship would recognise or license Mr. Simms as Lay-reader, and recommend the Society to make a small annual grant to meet the expenses of horse-hire, &c., the services might be rendered every Sunday. His Lordship stated that if Mr. Simms, through the Rev. Mr. McKenzie, presented satisfactory testimonials, he had no objection to recognise him as a Lay-reader, but in the present state of Mission fund he could not recommend the Society to vote any pecuniary assistance, for there were so many missions which would make application upon quite as strong grounds, and quote this as a precedent, that the resources of the Mission Fund would be entirely exhausted in the support of Lay-readers. He thought the locality deriving the benefits of such ministrations was bound to provide the funds for their sustentation.

An application for a grant of Books and Tracts was read from the Rev. Dr. Lauder of Napanee, this parish had always contributed to the funds of the Society. A grant of Books and Tracts to the amount of \$10 was voted.

Dr. Mewburn of Stamford applied for a grant of books for a Sunday School in that parish. Books to the amount of \$5 were granted.

The Rev. W. E. Cooper of the Holy Trinity Free Church set forth the large amount which it was necessary to raise from the congregation this year in order to meet their liabilities and repair the Church. He could not therefore call upon them for any purpose at present. He has now two Sunday schools in connection with the Church, the morning one being quite independent of the afternoon school; at least 300 children receive instruction in these schools, and the number is constantly increasing, for the instruction of such a number the books which they now have are but very few. He therefore begged the Society to make a grant for each school. Resolved that a grant of books to the amount of \$10 be made to each school.

The Rev. W. E. Cooper applied to the Society to assist Mr. C. E. Hatfield, (a colored person) lately in connection with the Methodist Episcopal body of Canada, he has withdrawn from that body and is desirous of obtaining orders in the Church. His Lordship is acquainted with his case and with his wish to receive ordination. He is of course at present deprived of the means he formerly possessed and requires assistance, might he not receive aid from the Theological Students' Fund, as a Student of Divinity until he can satisfy the Bishop as to his qualifications for receiving Deacons Orders. Resolved that the sum of \$50 be granted to the Rev. Mr. Cooper from the Theological Students' Fund for one year for the maintenance of Mr. Hatfield, to be continued, provided the Rev. Mr. Cooper can give satisfactory assurance that Mr. Hatfield can, with this assistance, be maintained during the period necessary for his attaining an education to fit him for the work proposed, Mr. Hatfield also engaging to minister, should he be ordained, to his own race within this Diocese.

The Churchwardens of Osgoode, Russell and Cumberland, applied for aid in erection of a parsonage house. They set forth that these townships are as yet new, and but partially settled, and the settlers with but few exceptions still hampered by the debts and difficulties incident to their position. Burdened with the necessity of paying off instalments due on their lands, subjected to serious expense in opening up new roads, &c., in the maintenance of their families, they are utterly unable to meet, as should be met, the exigencies of their Church. They have however done what they could, within the last four years through their own efforts and those of their friends. Two churches have been erected and a

third one completed at an outlay of about £700. In addition to this they have supported a Clergyman without assistance from the Society at an expense of £120 per annum, and they have subscribed £50 to the Eastern Episcopal Endowment Fund. They are now under a pledge to their minister for £125 per annum, all which they most cheerfully devote to the cause of God. Efforts are now being made to erect a parsonage which will cost £300 or £350 towards which they will even at the sacrifice of comfort contribute £100, for the balance required they must throw themselves upon the sympathy of the Church; humbly trusting that their confidence in the liberality of their fellow churchmen may not prove vain. Resolved that it is much to be regretted that the funds of the Society and the number of promises already made on the contingency of their being able to meet them, prevent the Society from doing more than placing the above application on the list with a promise of paying \$50 so soon as the General Purpose Fund will permit of it. If every member of the Church contributed to the funds of the Society a small sum annually, it could be enabled without any delay to respond more liberally to such applications, but when few comparatively speaking, contribute any thing to it, and the vast extent of the Diocese is taken into consideration, it is forced to limit its grants, so that there may be a prospect of their being paid within a short period.

The Rev. H. C. Cooper of Etobicoke forwarded the following resolution of the vestry of St. George's Church, Etobicoke.

"That the Incumbent make application to the Church Society for a grant say of £12 10s. in aid of the liquidation of the debt upon this Church on the ground that the parochial Branch has for the last two years remitted and will for the present year remit the whole of its collections to the Society. The Rev. Gentleman further stated that by great effort the parish had paid off the principle sum of the debt, viz., £205 since last June. The local resources being thus exhausted and about \$100 of interest remaining unsettled, our vestry deemed that an application to the Society might meet with favorable consideration. Resolved that though an application from such a parish could hardly have been expected yet if the balance of the debt be at once provided for, under circumstances stated in the resolution of the Vestry, a grant of \$50 be promised so soon as the General Purpose Fund will admit of it.

The following report from the Eastern Episcopal Endowment Fund Committee was read.

To the Hon. and Right Rev. Lord Bishop of Toronto, President of the Diocesan Church Society.

May it please your Lordship. The Eastern Episcopal Trust Fund Committee, have to report to your Lordship that their Treasurer has received on account of the said Fund, the following notes and securities, viz.:

Cash Subscriptions	\$ 6612.25	
Notes Collected.....	1229.00	
Interest on Mortgage	\$141.00	
" " Notes.....	71.82	215.82
		8057.07
Mortgage, (Hooker).....		2400.00
Notes not collected		22527.33
		\$32984.40

There is also a deed from the Hon. R. C. Wilkins of a lot in the village of Trenton, containing one-fifth of an acre, value not ascertained.

Signed,
J. A. HENDERSON,
Chairman.
A. STEWART,
Secretary.
Kingston, 14th March, 1859.

A memorial signed by the Rector and Churchwardens and others of Town of Port Hope; setting forth that the 8 acres of land given by the late Dr. Smith were very suitable for the purposes of a grave yard, that by laying out the ground well a greater revenue might be derived from it than by its employment for any other purpose, that such a disposition was the wish of the donor, they therefore prayed that the said land might be conveyed to the Rector and Churchwardens of St. John's Church, Port Hope, for a Cemetery. Resolved that if the Society's Solicitor is of opinion that the Society has the power to grant the petition of the Rector and Churchwardens, without being guilty of a breach of trust, that it be granted.

The Secretary read a resolution which had been forwarded to him by the Secretary of the Diocese of Huron, passed at the last meeting.

Resolved,—“That this meeting desires to express its sincere regret that the committees deputed by the two church societies of the Dioceses of Toronto and Huron, to meet and adopt some satisfactory basis for the division of the property held in trust by the Church Society of the old Diocese of Toronto, were unable to agree upon the terms by which that division should be made; it is therefore the opinion of this meeting, that the most equitable and righteous mode by which that important measure may be affected would be that of arbitration. The Lord Bishop of each Diocese to name an arbitrator, and these to name an umpire, and the decision of these, or any two of them, to be final and binding upon both societies.

Resolved,—“That it is not expedient for the Society to rescind a resolution passed at the last meeting, which resolved that the question should not be considered until June Meeting.

The Secretary informed the Society that Mrs. Spragge had through her husband sent a cheque for \$50 to be invested for the Mission Fund. Resolved that Mrs. Spragge's name be placed on the list of life members.

The following gentlemen were elected Incorporate Members of the Society: Rev. T. D. Phillips of St. Catharines, Rev. J. Bogart, Messrs. George Durand, D. B. Reid and R. L. Denison of Toronto, and J. Magrath of Springfield. The following gentlemen were nominated for election, the Rev. V. Clementi by the Rev. Dr. Lett, J. M. Chaffee, Esq., of Tullamore, by the Rev. J. Carry, Sheriff Jarvis, of Yorkville, by Rev. S. Givins.

JOHN TORONTO.

COLLECTIONS UP TO MAY 12TH, 1859.

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

Previously announced	\$150.39	
Cavan, per Rev. T. W. Allen	5.80	
Fredericksburg	\$ 1.50	
Adolphustown	1.42	
Per Rev. R. Harding	2.92	
St. George, St. Catharines, per Rev. Dr. Atkinson.....	30.09	
St. Mary's, Lloydtown.....	5.20	
S. James', Albion	2.75	
Per Rev. H. B. Osler	7.55	
York	7.00	
Caledonia	4.25	
Cayuga	2.75	
Per Rev. B. C. Hill	14.00	

St. Paul's, Uxbridge.....	3.05
Greenwood.....	2.40
St. George, Duffins Creek	1.00
St. Thomas, Brock East	4.20
Per Rev. G. Viner	11.25
Grimby, per Rev. Dr. Lundy	4.30
Christ Church, Mimico, per Churchwardens.....	2.00
Chester, per Churchwardens	2.33
Georgetown	2.00
Norval.....	1.00
Per J. G. D. Mackenzie	3.00
St. George, Guelph, per Churchwardens	12.12
*Sterling, per Rev. J. A. Preston.....	3.00
St. Peter's, Dickenson's Landing.....	5.00
St. John's.....	0.33
Per Rev. R. Garret	6.33
Trinity Church, Gornwall.....	17.08
Christ Church, Moulinette	8.25
Per Rev. Dr. Patton.....	25.93
Dunville	4.62
St. John's, South Cayuga	3.38
Port Maitland	1.00
Per Rev. J. Flood.....	9.00
Trinity Church, Chippawa, per Rev. W. Leeming	18.14
Mono, per Rev. J. Vanlinge.....	2.38
90 Collections, amounting to	309.53
MISSION FUND.	
Previously announced.....	\$1057.64
Grimby, per Rev. Dr. Lundy	5.50
171 Collections, amounting to	1063.14
WIDOWS AND ORPHANS' FUND.	
Previously announced.....	1349.00
St. John's the Evangelist, Toronto, additional, per Rev. T. S. Kennedy.....	22.20
Grimby, per Rev. Dr. Lundy	4.40
178 Collections, amounting to	1375.60
GENERAL PURPOSE FUND.	
Previously announced	\$795.68
St. Paul's, Lanark.	1.27
St. John's, Baldersons	1.00
Grimby, per Rev. Dr. Lundy.....	5.30
123 Collections, amounting to.....	803.25
PAROCHIAL BRANCHES.	
St. John's, Cavan	\$24.00
St. Paul's	12.00
St. Thomas.....	12.00
Per Rev. T. W. Allen.....	48.00
Streetsville, per Churchwardens, †.....	4.00
Fredericksburg, †, per Rev. R. Harding...	4.08
Perth	15.13
Newboro, †.....	12.00
Leeds, †.....	14.00
Newboync, the whole	10.00
Per Rev. J. Davidson.....	36.00
Ottawa, †, per Treasurer.....	62.50
Bowmanville, per Rev. T. Stanton.....	17.00
Brockville, †, per Rev. Dr. Lewis	15.00
Uxbridge, †.....	5.12
Duffins' Creek, †	7.62
Greenwood	8.60
Per Rev. G. Viner.....	21.3

Beverly	53.25
Saltfleet	4.37
Per Treasurer, Goro and Wellington District	57.62
Yorkville, per Rev. S. Givins	25.00
Sterling, † per Rev. J. A. Preston	20.50
St. John the Evangelist, Toronto, additional, per Rev. T. S. Kennedy ...	27.80
ANNUAL SUBSCRIPTIONS AND DONATIONS.	
Rev. T. W. Allen	\$ 5.00
" R. Harding	5.00
" R. L. Stephenson.....	5.00
" J. Davidson	5.00
" J. S. Lauder	5.00
" E. Loucks	5.00
" Dr. MacNab	5.00
Mr. Raynes	5.00
Rev. Dr. Lewis	5.00
" F. R. Tane.....	5.00
" G. Viner.....	5.00
" Dr. Lundy.....	5.00
" S. Givens	5.00
Hon. P. B. DeBlaquiere, W. & O. F.....	10.00
" " G. P. F.	5.00
" " M. F.	5.00
Rev. J. A. Preston.....	5.00
CHURCH OF THE HOLY TRINITY, TORONTO.	
REPORT.	
<p>The Committee regret, that as a Branch of the Church Society so little has been done in this Parish to advance the cause of the Church beyond our own limits; although there is no doubt that individuals in the congregation have contributed liberally to the support of Missionary objects in other localities: still they feel that the Constitution of the Parent Society, which requires four sermons to be preached annually in each parish or mission, and collections taken up on behalf of the several objects embraced within her rules, ought to be strictly adhered to; for it cannot be denied, that to assist in the support of Missionaries, the relief of the Widows and Orphans of the Clergy and the building of Churches, are duties upon every member of the Church—and they earnestly hope, that in future years they will have a more favourable report to offer. There is no doubt that there are ample means within our own parish, not only to carry on the work within its limits in full efficiency, but also to assist those who are less happily situated than ourselves; our duty is plain, that we have no right to confine our efforts for good within our immediate circle, but to look upon members of the Church, wherever placed, as one with us in the great Christian family of mankind, and entitled to our sympathy and assistance—in a word, to do unto others as we would they should do unto us.</p> <p>In the last year's Report, the attention of the Congregation was directed to the serious illness under which their respected Assistant Minister, Mr. Darling, was suffering. Unfortunately for the parish and himself, he was induced to return before his health was entirely restored, which has rendered it necessary for him to continue his entire relaxation from active duties for a longer period than might otherwise have been necessary. The Committee are confident that every member of the Congregation will unite with them in the feeling of thankfulness, in having him once more amongst us, and in the earnest prayer, that God will so preserve him in health, as to render any further separation unnecessary from those to whom his ministrations have so endeared him.</p> <p>Since October last, the Rev. W. E. Cooper has been permitted by his Lordship the Bishop to assist in the parish; and the zeal and devotion he has shown in carrying on the work, has</p>	

already won him the esteem of the Congregation, and rendered it most desirable that his services should, if possible, be retained amongst us; but, in order to do so, it will be necessary to ensure him an adequate income for his support, and the only plan to accomplish that object appears to your Committee to be to form a guarantee fund, upon which we can rest, should the Offertery (as it has hitherto done) fall short of the amount required.

With these remarks, the Committee would lay before the Congregation a sketch of the parish work since their last report:—

The number of Baptisms has been 180
 " " Marriages

Average number of Communicants

" " Congregation, Morning..... 700
 " " " Evening..... 500

THE DAY SCHOOLS.

Boys in Mr. Vial's School

" and Girls in Miss Leech's School.....

The Committee finding that the expense of supporting these Schools under the original plan was more than they were justified in incurring in the present position of the parish, entered into an arrangement with Mr. Vial, for one year from the 1st of August, 1858, to conduct the Boys' School, on receiving a guarantee of £60, and the fees from the pupils; Miss Leech undertaking the Girls' School entirely upon her own responsibility. This plan at once reduced the expenses from £350 to less than £100 a year; but to counterbalance this advantage, it has naturally to some extent removed the Schools from under the control of the parochial authorities.

Your Committee feel that it is desirable to restore them fully to what it was intended they should be, namely—Schools in which the respectable mechanics and labourers of the parish should be enabled, at a very moderate cost, to place their children, where they would enjoy the advantages of daily religious instruction in the Holy Scriptures, and the doctrines and principles of the Church—combined with a good plain English education, suited to the situation in life which they would most probably fill.

They would therefore recommend that the fees for tuition should be fixed at—

	s. d.
For one pupil, per week	0 7½
For two of a Family	1 0
For three "	1 3

The education to consist of reading and explanation in the Holy Scriptures, &c., by the Clergy, and the usual branches of a plain English education. The girls, in addition, to be taught plain needle-work, knitting, and other useful accomplishments, too much neglected in the present day; and it is believed that there are Ladies in the Congregation who will gladly aid in imparting instruction to the female pupils.

More detailed information, as to the proposed plan, will be furnished in due time.

THE SUNDAY SCHOOLS.

These Schools, which in every well-ordered parish, combined with Day Schools, prove the best nursery for the Church, and in a most healthy and flourishing condition, which may be attributed in a great measure to the unwearied exertions of the visiting Clergy, and the zeal and sound judgment displayed in their management by Mr. Young, and Mrs. T. Ross, assisted by a large and efficient body of Teachers.

The numbers at present are,—

Teachers in Boys' School

" " Girls' "

Pupils in regular attendance, Morning School, (open only six weeks)

* This was erroneously credited to Parochial Branches in last Gazette.

Afternoon School, Boys 130
 " Girls 120
 An increase since last October of 120 Scholars
 and 19 Teachers.

Large as this number is, it is only want of space which will prevent a much larger attendance; indeed the rooms are at present so inconveniently crowded, as to render it necessary to open a second school in the morning, with a view of dividing the attendance—but it has not had the desired effect, for while the early School is steadily increasing, the attendance in the afternoon is also larger, and it will be necessary to give up both rooms to the Boys, and remove the Girls into the Church.

The Sunday School Library is in a very satisfactory state, under the excellent management of the Librarian, Mr. Ince; but Bibles, Testaments, and books of instruction are urgently needed, and the Committee trust that any member of the Congregation who can afford it will make donations to supply the deficiency.

The Committee believe that the existence of the Parochial Library is not generally known, or it would be more frequently taken advantage of. It consists of about 250 volumes, and a yearly subscription of \$1 constitutes a member, and entitles the party to any books to read, the subscriptions being employed in the purchase of new works.

THE DORCAS SOCIETY.

This Society resumed its charitable labours in October, and the Ladies who have undertaken the important duties connected with it, have regularly met every Saturday, to make and distribute clothing to the deserving poor. Very great benefit has been derived from their exertions; the number of children in the Sunday Schools has been greatly increased, from their being provided with decent clothing, and many families have been assisted, who from want of employment have been and are still in great distress.

The number of garments distributed has been	760
Pairs of boots and shoes	46
Comfortables	8
Pairs of blankets.....	7
Cords of wood.....	12

Of which six cords were given by a member of the Congregation

Receipts, £67 12s. 2d; Disbursements, £57 3s. 7d.; Cash in hand, \$s 6jd.

Notwithstanding this large amount of good, from the admirable management displayed, no debt has been incurred.

The usual statements connected with it are appended to the report.

FRIENDLY HELPERS

This branch of parish work, founded in 1857, with a view of assisting the Clergy in Parochial Visiting, have continued their exertions. Fifteen Ladies and Gentlemen have volunteered their services; but it is very evident, that in a parish comprising twenty-eight streets and lanes (and which are yearly increasing,) inhabited by a dense population of 11,000 souls, one-third of whom acknowledge themselves as members of the Church, a much larger number of visitors is required efficiently to organize the parish; and it is earnestly hoped, that there are many who will gladly devote an hour or two, even of an evening, once or twice a week, to assist in this most important duty.

The objects contemplated are:—

1. To find out the Church families resident within the parish, and enter them on their registers, with the number of children in each.

2. To induce the parents to send their children to the Day and Sunday Schools, and accompany them to Church

3. To inform the Clergy of those who have children for Baptism, and also of a proper age for Confirmation.

4. To visit the sick, and relieve the wants of those who are in distress, by assisting them to procure work, and in all other ways in their power. It is in fact to bind into one common brotherhood the rich and the poor—those who have the means of relieving the wants of others, and those who need assistance, to make the poor feel that they are not an isolated class, in which no one takes an interest, and on the other hand to enlarge the sympathy and Christian benevolence of those to whom Providence has granted the means of doing good; and in a word to carry into practical effect the Scriptural idea of the Church of Christ, which is a society for the discharge of every Christian act of love.

It is hoped that during the ensuing year a more complete organization of the various branches of parish work referred to will be carried out, and thus a much larger amount of good will be accomplished.

The Committee regret to observe, that the Offertory collections have fallen far short of the sum actually required for the wants of our own parish; but this has arisen not from a want of ability on the part of the large Congregation regularly worshipping in the Church, but from a lack of that self-denying principle which it is incumbent upon us all to practice, that of dedicating a fixed portion of our income, as God has prospered us, to his Service.

They would earnestly invite the attention of their fellow-worshippers to the dilapidated state of the Church. To prevent a complete decay, extensive repairs must at once be undertaken. The roof is in a very imperfect state, and the rain and snow are eating into the walls. They can hardly imagine (these facts being known) that those who stately worship within the Church, and enjoy her ministrations, unincumbered with pew-rents, will permit God's house to lie waste and go to decay, while they themselves are living in houses replete with every comfort and even luxury; they rather hope, that the Congregation, as a body, will gladly evince their gratitude to God for the many blessings they enjoy, by coming forward in that spirit of Christian love and devotion which has founded so many magnificent temples, and rendered our branch of the Catholic Church, in all ages, the glory of our country, and the joy of the whole earth.

They would also call their attention to the large debt still due for building the Schools, and which it is very necessary to provide for.

The Committee feel that they have a right to the support of every member of the Congregation; all can give something (and it is an ascertained fact that one-third of the Congregation give nothing,) and they cannot expect that God will prosper their undertakings unless they obey his commands. Freely have they received, and freely should they give, and return into the treasury of the Lord a portion of what he has bestowed upon them—not for their own use alone, but in order that they may evince their gratitude to Him, by dedicating a portion to His service from whom all temporal and spiritual blessings are derived.

A large number of this Congregation appear to misunderstand the intent of making a Church free—that they are at liberty to give or not to give according to their inclination, notwithstanding the express command of Holy Scripture to the contrary: they seem to imagine that a Church having been provided for them, unincumbered with the objectionable pew system—for which

they would have to pay a much larger sum annually than would, if offered freely to God's service, provide ample means for the decent maintenance of religion—that no obligation rests upon them, to offer of their substance to the Lord. In the earliest and purest ages of the Church, rich and poor met together in one body, and those who had wealth gave to the Church, that assistance might be afforded to their poorer brethren; and that such was the intention of the munificent foundress of our own parish Church, we have ample evidence to show. She followed out the scriptural practice, "that the rich and the poor should meet together, the Lord being the maker of them all;" and thus by relieving them from the compulsory payment of pews, they would be enabled to dedicate voluntarily a larger portion of their worldly goods to the service of Almighty God, and carry out in their fullest integrity the Church's objects, and the Church's charities.

They would further point out, as an additional motive for alms-giving, if any are needed, that the whole expense of the parish,—except about £196 of an endowment, out of which has to be paid insurance, &c.,—is borne from the weekly offertory, and that the small sum of six-pence per week, from each member of the Congregation, would provide ample means for our necessities.

In conclusion, your Committee would earnestly pray that God would so dispose the hearts of all the Congregation, so that such appeals may again be unnecessary, feeling as they do that it is humiliating to them to have to make them, and ought to be still more humiliating to the Congregation to receive them.

H. SCADDING, D.D.,
 Chairman.

W. M. WESTMACOTT,
 Secretary

PRESENTATION TO REV. E. W. BEAVEN.

On Saturday last, the teachers and scholars of St. John's Church, Prescott, presented their late Superintendent, Rev. E. W. Beaven, with a valuable silver inkstand, on the occasion of his departure from among them.—The device was a peculiarly happy one, and the selection reflected great credit on the donors: old father time, with his venerable locks, holding in one hand his scythe, and in the other the world,—surmounted by a scroll on which was neatly engraved (by Mr. Barnett,) the following inscription: "Presented to Rev. E. W. Beaven, by the teachers and scholars of St. John's Church Sunday School, Prescott, April 9, 1859."

The presentation took place in the school room attached to the church, which was well filled by the scholars, teachers and ladies of the congregation, who took this means to express their sorrow at the departure of the Rev. gentleman. The address was read by Mrs. Elms, and was as follows:—

TO THE REV. E. W. BEAVEN,
 Late Assistant Minister,
 St. John's Church Prescott.

REV. AND DEAR SIR,—Before your departure from the Parish the teachers and scholars of the Sunday School recently under your charge, desire to express to you their regret at the necessity which has led to their separation from you as their school superintendent and spiritual adviser. During their happy intercourse with you in the school and elsewhere, they have ever found you zealous, kind and anxious for the proper discipline and success of those engaged with you in the blessed work of religious education, and they doubt not but under God's grace you will continue

to be more and more zealous and successful, and attach to yourself warm friends in whatever sphere of action you may hereafter be called.

As a slight token of our esteem, be good enough to accept the accompanying inkstand, which we trust you may live long to use, to the spiritual edification and care of souls that may hereafter be placed under your charge.

[The inkstand was then placed in his hands by Miss Eleanor Blakey.]

The address was signed by the following teachers and their scholars. Miss Ellis, Miss McMillan, Miss M. Blakey, Miss I. Crane, Miss MacCarthy, Miss E. Blakey, and Messrs. Lynch, Wrigley, Welsh and Ewart.

To this address Mr. Beaven replied, substantially as follows:—

Mrs. ELLIS, LADIES AND GENTLEMEN, AND CHILDREN OF THE SUNDAY SCHOOL.

The opportunity which you have afforded me of meeting you all here once more before quitting Prescott is one which I should have been very sorry to miss. From the first day of my connexion with this Parish till its close, we have met here, Sunday after Sunday, to begin in an active manner the sacred duties of the day; and I may, I trust, hope that the effect of these meetings on us all has been very beneficial. For myself I can truly say that in my position as Superintendent of the Sunday School I have had much reason to be grateful to you all, for the cheerful way in which you have strengthened my hands and carried out my wishes. And now all this is over, and I am about to leave you to begin similar duties in another place, it is indeed a pleasure to think that you regret the necessity of my removal, and to feel that in the teachers and scholars here I have a great number of friends, whose kind wishes follow me to cheer me on in another line of duty. If this were all, it would be much to be grateful for; but this valuable present which you have given me, while it cannot make me regard your kindness with greater warmth than before, will be a memorial of which I shall be very proud, as one which will always testify to the devotion and readiness with which you have helped me on, and rewarded my exertions as your Minister. Let me hope that you who are teachers, will carry the zeal and self-denial which must actuate you now, into all your life, now and hereafter, wherever you may be. Now you are in the vanguard of the Lord's Host, exerting yourselves manfully under His Banner, — instructing and encouraging the young soldiers just beginning their service. Let me beg of you never to fall back from your position; let it never be said of any who have been examples to others as Sunday School teachers, that they have grown tired of the work, and gone back to join the multitude of those who have never so openly declared themselves on the Lord's side. You cannot all your life be Teachers in a Sunday School, but you can resolve, by God's Help, always to be amongst the foremost in assisting your clergymen, and in promoting every good work which is undertaken in the Church, as far as you are able. You can resolve never to be careless or indifferent about the instruction and salvation of the lambs of Christ's Flock; and I earnestly hope that in whatever station you may be placed hereafter, you may find the training which you are under as Teachers here, and the kindly feelings which have been thus called forth, will have done you much good, and that you may experience much happiness in all your relations as members of the Church.

And you, dear children, I assure you, I feel very sorry to leave you, and very thankful to you for the part you have taken in making me such a beautiful present.—Wherever I go I shall remem-

ber your faces. and I shall always love to hear of the happiness and prosperity of any of you.

I cannot think that I have in any degree deserved this goodness from you who have met here to-day, but as I can show how much I esteem it in no other way, I beg you will accept my cordial thanks both for your present, and for your kind wishes.

TESTIMONIAL.

Prescott, C. W. March 30, 1859.

TO THE REV. EDWARD W. BEAVEN.

REV. AND DEAR SIR,—We the undersigned, members of the Episcopal Church of St. John's, Prescott, on the occasion of your removal to another sphere of duty, feel desirous of conveying to you the expression of our sincere regret at your departure from among us; and we beg you to accept this assurance of our esteem and respect; both as a mark of personal regard; and also of our appreciation of the manner in which you have fulfilled your duties as a minister of Christ, during the time you have been among us; and be assured, dear Sir, you carry away with you, our best wishes for your health and happiness, and our sincere prayers, that in whatever part of Christ's Vineyard you may be called to labor, the blessing of God may be with you, to your own peace and comfort; and that His Holy Spirit may effectually work with you in all your ministrations, for the everlasting benefit of the souls of all who may be entrusted to your pastoral care.

Signed by, F. B. Feilde, Alfred Hooker, W. Ellis, Chas. Shaver, and 59 other members of the congregation of St. John's Church, Prescott.

The following is his reply, written in Toronto and forwarded to Prescott:—

Toronto, April 15th, 1859.

MY DEAR FRIENDS,—I beg to thank you most sincerely for the very kind address which you presented to me just before my departure from Prescott. If any thing could make amends to me for the severance of so many ties of friendship as bind me to the parish in which first I have exercised my ministry, it would be the assurance which you have given me of your regret at my removal, and of my having succeeded, by God's blessing on my labors, in securing for myself the esteem and respect of so large a number of the members of the Church.—That your hearty wishes for my welfare, and the unbounded kindness which you have ever shewed, may be rewarded greatly by Him whose servant you have for His sake delighted to honor—that His blessings, spiritual and temporal, may be abundantly poured out on each and all of you—and that the supply of your spiritual wants by the means of more able Ministers of Christ may be effectual in leading you all to seek for everlasting happiness with Him, is the heartfelt desire, and will continue to be the earnest supplication of my dear Friends,

Your sincere and grateful Brother in Christ,
EDWARD W. BEAVEN

To F. B. Feilde, Alfred Hooker, W. Ellis, Charles Shaver, Esquires, and 59 other members of the Congregation of St. John's Church, Prescott.

The Ladies belonging to the congregation, also presented to him the following address, accompanied by a beautiful purse, the handiwork of one of the young ladies, containing nearly one hundred dollars in gold:—

Prescott, April 10th, 1859.

TO THE REV. E. W. BEAVEN.

The Ladies of St. John's Church, Prescott, humbly beg your acceptance of the accompanying

purse and its contents, as a small offering from the rich and the poor, the high, and the low, with an earnest "God bless you," as a token of their appreciation of your merits and untiring attention to the choir and all else committed to your care, particularly at the bed of sickness and death.—They wish now to express to you their deep regret for your removal from among them, with a sincere prayer that God's angel may hover about, and protect you wherever you may go.

The purse and address were handed him by a couple of members of the congregation, and drew from the Rev. Gentleman a suitable reply.—*Prescott Messenger.*

DIocese OF HURON.

The Secretary of the Church Society of the Diocese of Huron, begs to call the attention of the Clergy to the resolution, passed at the last meeting of the Society, changing the time for the closing of the books to *May 31st.*, and would respectfully suggest that some return of collections, from each "Parochial Association" lately formed, be made before that date, so that they may appear on the Society's list for the year ending *May 31st* next ensuing.

SYNOD.

The annual meeting of the Synod of the Diocese of Huron is hereby convened for Thursday, the 23rd day of June, to meet in London. Service at 10 o'clock a.m., in St. Paul's Cathedral.

By order of the
LORD BISHOP.
J. WALKER MARSH, M.A.,
Clerical Secretary.
L. LAWRASON,
Lay Secretary.

London, April 4, 1859.

The attention of the Clergy and Churchwardens is called to articles 3, 4, 5, 6, 7 and 8 of the Synod Constitution, and a strict compliance with these is requested.

Members of Synod, who have business to bring before the Synod, are referred to article 6 of "Rules regarding Committee's."

The annual meeting of the Church Society will be held on Wednesday, the 22nd day of June, in St. Paul's Schoolhouse, at 7 o'clock p.m.

A business meeting of the Society will be held on Wednesday, at 11 o'clock a.m.; and the Standing Committee will meet on Tuesday, the 21st, at 6 p.m.

Foreign Ecclesiastical Intelligence.

DECISION IN THE POOLE CASE.

The Archbishop of Canterbury has rendered his decision in the Poole case. *Dr. Lushington* thus sums up:—

"It is from a consideration of all these circumstances already commented upon that a judge must extract what was alleged against Mr. Poole, and what was proved or admitted, and it appears to me the following will be a true statement: That when women who had sinned against the Seventh Commandment came or were sent to Mr. Poole for confession and absolution, he did in the sacristy, at their own request, put certain ques-

tions to them respecting their violation of the Seventh Commandment, not in the gross language mentioned; but the questions were such as, in the opinion of the Bishop, would bring scandal on the Church. This, in my judgment is a definite allegation admitted, save as to the opinion of the Bishop, by Mr. Poole to be true, and to be in fact represented by his advocates as a correct report of Mr. Poole's conduct, and defended by them as right and proper. It is, I think, impossible to read these papers and not come to the conclusion that Mr. Poole had ample opportunity to defend himself against this allegation. The question then for the consideration of his Grace the Archbishop is narrowed to this single point, whether he is of opinion that the proved and admitted allegations afford, in the language of the statute, good and reasonable cause for the revocation of Mr. Poole's license. The advocates of that gentleman have contended that, by the laws of the Church respecting confession and absolution, he is justified in the course he has pursued, even if not absolutely required so to do. On the other hand, it is maintained in support of the revocation, that the course pursued by Mr. Poole is not necessary, but most dangerous, and likely to produce the most serious mischief to the cause of morality and religion; that if Mr. Poole be right the whole body of the Priests of the Church of England, down to the youngest, would have a right to follow his example; that such proceeding is not required or justified by the laws of the Church, but is contrary to its spirit and practice."

The Archbishop pronounced the following judgment.—"With the able assistance of my learned assessor I have given the merits and circumstances of this appeal my most serious and careful consideration. I am of opinion that the proved and admitted allegations afford in the language of the statute good and reasonable cause for the revocation of this license, and that the Lord Bishop of London has exercised a good and sound discretion in revoking the same. And I am further of opinion that the course pursued by the appellant is not in accordance with the rubric, or doctrine of the Church of England, but most dangerous, and likely to produce most serious mischief to the cause of morality and religion."

The bill legalizing marriage with a deceased wife's sister was defeated in the House of Lords, by 12 to 33.

The Bishop of Oxford had held a "Revival" meeting at Wolverton and vicinity, for the working classes, continuing all through Ember Week, and ending with large confirmations and ordinations on Ember Sunday. Great crowds attended throughout.

MISSION TO CENTRAL AFRICA.

A mission to Central Africa—especially the region discovered by Dr. Livingstone,—has been organised, to be called "the Oxford and Cambridge Mission to Central Africa." A large and most influential committee has been appointed. The University of Cambridge takes the lead in the movement, a very deep impression having been produced by Dr. Livingstone's visit to that place when in England. The Bishop of Capetown has generously offered to relinquish, in favour of this Mission, the subscription made in Cambridge in aid of his diocese. The Mission will be conducted in connexion with the Church in South Africa. The Committee are assured of the cordial cooperation of Dr. Livingstone. The Bishop of Capetown is, of course, warmly in favour of this new movement, and wisely writes:—*New York Church Journal*.

My own view is, that if the Mission can be

established, it should from the beginning have a Bishop of its own; but that unless, or until, that should be the case, it should be under the general direction and superintendence of the Metropolitan of South Africa.

As soon as ever we can see a prospect of really doing anything, I will open communications with Dr. Livingstone, and ask him to select for us the most promising field of labour, and to make every arrangement in his power to forward our views.

The Bishop of Capetown, in another place, thus expresses his views as to the necessity of the Missionary Episcopate, among tribes beyond the bounds of the British Empire.

The plan we have hitherto pursued has been to send out as we could, priests and deacons, catechists and schoolmasters, to commence new Missions, and after a long period of years, to send out a Bishop, not so much to guide and direct the Missions as to confirm converts and ordain ministers, the Missions still remaining under the direction, even to the most minute details, of a committee residing in London, at a distance, it may be, of many thousands of miles. For myself I think it a duty to say that I do not believe this to be the Scriptural system. It was not the system founded by our Lord or adopted by his Apostles, or followed by the early Church. Moreover it is a cumbersome and expensive system. It has led in all our Missions to a vast waste of funds, and to wide differences, which have checked the progress of the Gospel; and it is a system which, for reasons some of which will be obvious to every one who will be at the trouble to peruse Dr. Livingstone's book, cannot really be adopted with success in those vast regions in the Interior of Africa into which I am most anxious to see the emissaries of the Church penetrate.

It was primarily to His Apostles, that he said, "Go ye into all the world, preach the Gospel to every creature." It was His Apostles who went forth preaching every where. Bishops are not, according to the Scriptural view of their office, the ornamental topstones of the Christian Church. Their office lies at the very foundation. The germ of the Church is in that office; and out of it, if you will follow the Word of God, all other offices and agencies must flow forth.

Now I desire to see our Missions in Africa beyond the limits of our dominion started and conducted on the true Scriptural model. I wish to see the Bishops in the first instance sent forth to that work, because it is, as we believe, the divinely appointed method, and therefore one which we may fairly expect will have a large measure of the blessing of God. I do not say that honest efforts and earnest labours, even under an imperfect system, will not have a blessing. Doubtless, they have had a blessing, and will continue to have it. But the more closely we adhere to the Divine Word, the fuller and richer will our blessing be. That this is so we have, I think, been very forcibly taught by what has taken place in our Mission-field, since we have given to it, and just in proportion as we have given, the gift of the Episcopate. All have seen that it has been the life of our distant churches every where. But if, in a country like Africa, we do not adopt this system, what shall we substitute for it? Suppose that we send to some or other of those tribes, that are now willing, if not anxious, to receive teachers at our hands, one or two missionaries—who, in that country, you will remember, will cost quite as much as missionary Bishops—who is to direct, and counsel, and encourage them? Are they to be under the Bishops already in Africa? We have our hands already full. We have more to do in our own dioceses than we can accomplish. We want those dioceses divided, because they are already too large. We cannot throw ourselves heart

and soul into a distant work. The Bishop of Natal, who dwells nearest to the fields which are now open to us, is very urgent upon this subject. He writes to me, offering to come home to press the matter on the conscience of the Church, if I choose to summon him. But suppose that we could take this additional burden upon us, you cannot give us any control or jurisdiction over clergymen living beyond our dioceses. Our whole Mission will be weak for lack of this control. Shall it then be governed by a committee in London? Even if this were lawful and Scriptural, it would be intellectual. The Mission would be misgoverned. A committee, sitting 8,000 miles off, cannot realize the state of things in a heathen mission. I do not doubt but that they will be ready to undertake the office, but it would be in the power of any one on the spot to mislead them and deceive them, and make it impossible for them to give a right judgment in matters submitted to their decision. We have abandoned this absurd system everywhere in civil matters; we surely shall not be foolish enough to perpetuate it in spiritual matters. If, therefore, our further Missions in Africa cannot be governed by the Bishops already there, or by a home committee, there remains for adoption, as it appears to me, only the primitive Scriptural, Apostolic system of sending forth Bishops at the head of each Mission, to regulate its whole affairs, and ordain Elders in every Church.

The system of the Church, and her system only, is admirably adapted for spreading itself over all the world, and preserving its unity while so doing. Each Bishop that we shall consecrate *in partibus infidelium* will be bound by oaths of canonical obedience to his Metropolitan—each clergyman, by oaths of obedience to his Bishop—each diocese will regulate in its Synod its own particular affairs. The whole province will regulate affairs of importance to the province, and harmonize the several conclusions of the respective dioceses. No system can be better devised for maintaining unity, and even uniformity. But it is murmured that there are legal difficulties in the way. This, I trust, is not the case. I felt, more than two years ago, so deeply the importance to the future progress of our Missions of the step which I am now advocating, that I took a legal opinion on the subject. I applied to the present Lord Chancellor, and am happy to be able to say that he advised me that I and my Suffragans should be violating no law of the Church or the State, if we consecrated Bishops for countries beyond the dominions of the Crown, provided that the act of consecration also took place beyond the same limits."—*Col. Ch. Chronicle*.

INTELLIGENCE—ENGLAND.

The following memorial of clergy and laity to the Archbishop of York is now in course of signature throughout the province:—"That under a sense of the manifold blessings which it has pleased Almighty God to bestow on the Church of this realm, your memorialists feel it to be essential to a due discharge of her corresponding obligations and responsibilities, that opportunity should be afforded to the clergy for taking counsel together in their Convocation. That many subjects affecting the welfare of this Church and nation have been considered by the Convocation of the province of Canterbury, which now urgently press for consideration by the Convocation of this province. That few, if any, among those subjects exceed in importance that of providing the clergy and laity with some better opportunities than at present exist for joint counsel and co-operation. That this subject has been considered in both Houses of the Convocation of

Canterbury, more especially in the Lower House in the month of February, 1857; and that in the following May, that House appointed a 'Committee on Lay Co-operation,' which shortly afterwards presented a report containing several recommendations of great practical moment. That the Convocation of Canterbury, when assembled in pursuance of the Queen's writ, has thus, without let or hindrance, proceeded to the appointment of committees, the reception and consideration of reports, and the general transaction of business; and that, as your memorialists would respectfully submit—the Convocation of York being of equal antiquity, and possessed of similar rights and privileges—the clergy of this province may now, in like manner, lawfully proceed to take counsel together in their Convocation on the several important subjects which demand their attention. Your memorialists, therefore, desire humbly to lay before your Grace the expression of their earnest hope that, when the Convocation of this province is next assembled in pursuance of the Queen's writ, its attention may be duly directed to several matters which now so urgently demand consideration. And your memorialists, &c.

At the monthly meeting of the Christian Knowledge Society, on the 6th inst., a grant of £300 was placed at the disposal of the Bishop of Huron for purposes of church building, with £20 towards a Diocesan Library, Common Prayer Books to the value of £30, and 12 sets of 4to books for the performance of divine service. A grant of £30 was made towards the completion of a new church at Danville, in the Diocese of Quebec; and the sum of £50 was voted in aid of the expenses of the anniversary of Charity Schools. The last-named sum has been granted annually by the Society for the last sixty years without any specific vote having been made. On the present occasion some discussion took place, and three unsuccessful amendments were moved, two of which deprecated the interruption to the usual services of the Cathedral caused by the preparations for the Anniversary, while the third opposed the grant.

A monument is to be erected in St. Paul's to the late Bishop of London, £1200 being at the disposal of a committee for the purpose. They have issued invitations to compete to no fewer than eighteen artists.

On Sunday evening, 3rd inst., the Bishop of London preached at the omnibus dépôt, Islington, to a congregation of 600 persons, composed chiefly of men employed on the "Favourite" omnibuses.

The Bishop of London lately laid the foundation stone of a new church at Newington Butts, which is to contain 1000 sittings, all to be free; and a letter appears in the *Guardian* of 30th ult., offering assistance to the clergy who, in destitute London districts, are prepared to institute the weekly offertory, and to make all the church sittings absolutely free.

JAPAN.

The Empire of Japan consists of three large islands lying on the eastern coast of Asia, between the degrees 31 and 46 north latitude, and stretching nearly diagonally from southwest to northeast. These three large islands are surrounded by a vast number of small ones included under the same nation and government, and, it is said, containing more than three thousand in their list. The whole territory, thus included, we find estimated by different authorities from 160,000 to 240,000 square miles. The islands are of such different size and shape, and their whole coasts

are so indented with deep bays and harbors, that the difficulty of an accurate estimate of superficial territory must be very great; and actual surveys cannot determine the question till a far higher civilization is made to rule over it. The population of this empire, thus extended and divided, is more than thirty millions, or nearly the same as the present population of the United States.

Japan was first discovered to Europe in the thirteenth century, by the famous Marco Polo, a native of Venice. After seventeen years' absence in travelling in Asia, he returned, in 1295, to his home, and made known some of the wonderful things which he had seen. Among the rest, was this discovery of the great island of Zipango, which, he said, was east of the coast of Cathay, as he called China. He suffered the habitual fate, however, of human minds, who are far in advance of the knowledge and customary thought of their age. His stories were treated as utterly incredible by his contemporaries, and rejected, as either romantic inventions or exaggerations of his imagination, or as designed attempts to delude the minds of others. But some years after, Marco Polo's maps fell into the hands of another Italian, the Genoese Columbus, and awakened in his mind the kindred passion of maritime discovery. In the full persuasion of the rotundity of the globe, Columbus believed he could reach this great island of Zipango by sailing west, and, in this assurance, set out upon his renowned voyage. When he landed on the shores of Cuba, he supposed he had actually verified Polo's statement, and had reached the rich island which he sought. Little as his hope was then verified, he really opened this vast empire on the American continent, from which his successors in enterprise discover no other land between their western limit and the long-sought Zipango. Thus Japan seems to have been prospectively placed in peculiar connexion with America, in that America was actually discovered in looking for Japan.

From Marco Polo's time, we hear nothing of Japan till Ferdinand Pinto, one of the numerous Portuguese adventurers who crowded the East in the sixteenth century, landed there in 1543. His return led to the Portuguese settlement there, which remained an establishment for a century. In 1549, they fully fixed themselves in Japan. But mingling with the wars and dissensions of the people, and seeking, perhaps, to overturn, for their own control, the native government of the land, in 1637, a decree was issued for their complete banishment. Not a Portuguese, male or female, was allowed to remain. And after a terrific persecution, they were completely rooted from the soil, and destroyed or driven away in 1649.

In 1609, the Dutch arrived as traders, and effected a settlement also. When the contests arose with the Portuguese, they gratified both their spirit of rivalry and their religious hostility, by taking part with the natives against the Portuguese, and were themselves the main instruments of their destruction in 1619.

In 1641, the Dutch were confined for their trade to the single harbor of Nigasaki, on the western coast of the island of Kiu Siu, and, even there were shut up on a little island in the harbor, 600 feet long by 240 wide, called Desima, surrounded with a high fence, forbidden to build any other than low bamboo houses, and connected with the main land by a single bridge, the gate of which was guarded by the Japanese, day and night. The people of Japan appear to have been peculiarly a frank and ingenious people, before their bitter experience with the Portuguese. They welcomed the Dutch and the English to their trade. From 1611 to 1623, the

English maintained a commercial settlement there. But since then, they have never succeeded in forming another. In 1673, the effort was met by the question from the Japanese, "Did not your king marry a Portuguese princess?" And as that could not be denied, their entrance was prohibited, and their trade refused. They have repeated the attempt several times since, with no better success. And down to the time of the successful expedition from the Government of the United States, under Commodore Perry, the whole trade of Japan was in the hands of the Dutch, and confined to a very narrow and restricted system of exchange.

The first connexion of America with the Japanese, was the restoration of a crew of shipwrecked Japanese, in 1831, to China, that they might be returned to their own land. These men were sent from Macao to Nagasaki, in the ship *Morrison*, in 1837. But they were not suffered to land, and the ship was driven from the harbor. In 1846, an unsuccessful expedition was conducted from the United States, by Commodore Biddle. Without accomplishing anything in the opening of Japan for American trade, this fleet returned. In 1849, Capt. Glynn, in the U. S. Ship *Pebble*, rescued some shipwrecked American seamen from Japan; but was forbidden to remain, or to communicate with the people. And thus the relations of the two nations remained, until Com. Perry's remarkable Expedition in 1852.

Our short review of the commercial relations of Japan to the Governments of other nations, would naturally lead to a similar notice of the past history of Christian effort and influence there. The first actual relation of Japan to the Western nations was with the Portuguese. The adventurous spirit of that people, in the sixteenth century, led to many successive expeditions around the Cape of Good Hope, to the southern and eastern shores of Asia. Their main establishments were on the western coast of India; and pressing onward to China and the Indian Archipelago, one of these men, named Pinto, in 1542, made the new discovery of Japan. The Portuguese were welcomed as traders, and as Christians. The people were, as they are now again described in our day, open, friendly, and sincere, and made no objections, and displayed no hostility, to the introduction of the Christian teaching and worship of the Portuguese among them. The story of this new effort we may shortly trace.

Francis Xavier was the second convert of the famous Loyola. He was of a noble Austrian family, and not more distinguished for his high connexion in life, than for his own personal accomplishments and virtues. His name and character have been adequate to impart a high glory to the scheme of religious submission which he adopted; and his true devotion to the Saviour's cause, for which he cheerfully gave himself entirely, can never be doubted. The King of Portugal, desiring to spread the dominion of Christianity, and the Papal Church, over his new possessions in the East, applied for adequate agents and messengers, to the Pope, as the head of the Church. A pontifical order was issued to Loyola to dispatch six missionaries from his new-found company for this service. But two, however, could be spared, and one of these selected two was Francis Xavier. Xavier leaped for joy when the summons was announced to him, and hesitated not a moment to set out for Portugal on this new and wonderful mission, the conversion of India to the Christian faith. His earthly ties and relations had been completely relinquished, and he was ready for the Lord's work in any sphere. A few hours answered for his preparation. By the next noon he was ready. He had mended his tattered garments with his own hands,

and packed his little bundle, to bid adieu to his friends for ever, and set out on his journey to Lisbon—more animated and joyous in the hope of his triumphs for Christ, than any of the multitudes who had crowded to the East for gain and gold.

From Goa, Xavier proceeded to China, and attempted in vain an entrance there. Driven from the land, he sailed along in an open boat, crying, in the anguish of his heart, "O Rock, Rock, when wilt thou open?" Rejected from China, he found, at Gon, a young Japanese of high family, who had there embraced the Christian faith, and who urged him to go with him to his own untried land. Xavier embraced the offer with delight, and in 1649, arrived with his companions, in Japan. Here he was welcomed, and the labourers and the converts multiplied around him with incredible rapidity. The stories of success are almost fabulous. And yet the tenacity and faithfulness with which these native Christians clung to their new faith, when at last an awful death was the penalty of maintaining it, shows that whatever were the corruptions of Popery, there was with them a real devotion to Christ. Xavier laboured but two years in Japan, and, in 1651, returned to Goa to undertake his long-desired mission to China. In the next year his earnest and romantic life was ended, and he found his grave on the coast of China, near Macao.

Persecutions against the Portuguese missionaries and the native Christians soon commenced. Before the sixteenth century was ended, we have repeated stories of wholesale martyrdom of both priests and people. Yet in 1629, there were still numbered 400,000 Christians in Japan. But in 1619, one hundred years after the first arrival of Xavier, not a single acknowledged Christian remained there. The multitude of them defending themselves at Simabara, said to be 200,000 or more, were, finally, with the help of the Dutch, utterly destroyed. And over the common pit into which their bodies were thrown, the Emperor ordered the horrible inscription to be written, "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan. And let all know that the King of Spain himself, or the Christian's God, or the Great God of all, if he violate this command, shall pay for it with his head."

The Dutch made no demonstration of Christianity. They were willing to renounce all its forms for the value of their trade. The requisition to tread upon the crucifix, which the Japanese called "the Devil of Japan," they willingly fulfilled. And upon these shocking terms they have maintained their position and their commerce during the two centuries since the very form of Christianity was thus banished from the land. The only attempt at the introduction of Christianity after this massacre, of which we have any knowledge, was in 1769, when a little band accompanied the Abbe Sidotti from the Philippine Islands, and were landed on the shores of Japan, but were never heard of more. The English made several unsuccessful attempts to establish commercial intercourse. But no Protestant expedition among modern missionary efforts has ever been sent to preach the Gospel in Japan. Every opportunity of acquaintance with the feelings of the Government and the people, upon this subject, has displayed the same intense hostility to Christianity abiding. In 1843, some shipwrecked Americans were required to renounce their Christian profession in the same appointed way, by trampling on the crucifix, and when they refused, were dragged with violence over it.

Such was the state of feelings when Com. Perry made his entrance, and such, also, when Mr.

Harris commenced his peaceful negotiations. The Japanese Commissioners attempted to number Christianity and Christian teaching among the forbidden articles of importation. And we owe it to the honourable firmness and principle of the American Representatives, that all such propositions were absolutely refused and repelled, and were consequently withdrawn. Mr. Harris has expressly secured from Japan the right of Christian teaching, and of building Christian churches in Japan, which shall be unmolested and protected; and by his eminently wise and successful services as a negotiator, American Protestant Christianity is to enjoy unlimited freedom of establishment and propagation in this new and wonderful field. The interesting details of Mr. Harris's mission in this respect, are worthy of extended notice. And the English, who have gone in after him, and taken full advantage of his admirable negotiations, have generously and justly acknowledged his wisdom, fidelity, and success.—*The Spirit of Missions.*

UNITED STATES.

NEW JERSEY.

(Correspondence of The Churchman.)

DECEASE OF THE BISHOP OF NEW JERSEY.—The vestry of St. Paul's Church, Hoboken, immediately after receiving information of the death of the eminent prelate, convened a meeting. The following report was made by the Committee appointed, was approved of by the vestry and a copy of it was ordered to be sent to the family of the deceased. The vestry also directed it to be engrossed in their minutes, and a copy of it to be sent to the Church Journals. Knowing, as we do, the late great and good man—feeling, as we do, how great a loss the Church and State have sustained—we cordially endorse the action of the vestry of St. Paul's Church.

Record ordered by the vestry to be made in their Book of Minutes, on the announcement of the decease of George Washington Doane, D.D., LL.D., Bishop of the Diocese of New Jersey.

The committee to whom is entrusted the sad duty of preparing "resolutions expressive of a sense of the bereavement sustained, and to recommend tokens indicative of the love and reverence in which the Diocesan was cherished by the vestry," present respectfully the following report:—

The Bishop of the Diocese is at rest. We bow, though we cannot penetrate the cloud which has gathered over us, to the appointment of God.

The Bishop is at rest. He loved us with a love which knew no fear. He laboured for us during more than a quarter of a century, night and day without the hope even of earthly reward. He laboured for us, not only with a zeal without a parallel, but with an ability without an equal.

The Bishop is at rest. The supply of his place we do not even hope for. God give us grace to survive the visitation.

We recommend that the parish Church of St. Paul's, Hoboken, during the six months ensuing be veiled in mourning, and that a committee of the vestry be appointed to attend the interment of the Diocesan.

We pray, deeply impressed as we are with our bereavement, that God, of His mercy, through Jesus Christ our Lord, will sustain and comfort the more immediate family of the Bishop—that He will animate us with thankfulness for the great mercy which He has heretofore vouchsafed to us—that He will give us grace and strength to endure the visible absence of our Father in God—and that He will inspire us with the spirit by

which we also may enter the realms of Paradise.

WILLIAM H. CURTIS.
FREDERICK B. OGDEN. } Committee.
EDGAR BRODHEAD.

V. BRUCE, Rector,
E. BRODHEAD, Secretary.

FUNERAL OF THE LATE BISHOP DOANE.

The funeral of the lamented Bishop Doane, took place on Saturday, at half-past one o'clock p.m., from his late residence, Riverside, Burlington, New Jersey, in presence of some three thousand persons of all classes.

The houses in Wood Street, and other portions of the town, which were in the vicinity of St. Mary's Church, and the Bishop's residence, were all closed, the doors, window shutters, &c., being hung with pieces of crape. In various other streets, similar signs of sorrow were exhibited, and such of the inmates as did not attend the funeral, might be seen cautiously opening the window-shutters to get a sight of the mournful procession as it passed, and every countenance appeared suffused with tears.

The train from Jersey City bore a number of clergymen and other distinguished gentlemen from New York, Troy, Brooklyn, Hoboken, Jersey City, &c., &c., and arrived at Burlington at a quarter past twelve, when the clergy and others at once proceeded to Riverside. On arriving at St. Mary's Hall, a large crowd of persons appeared assembled on the steps and in the building. The present is vacation time in this establishment; nevertheless, more than one hundred ladies, belonging to "the family," as it is called, came from their homes—many of them several miles distant to attend the funeral.

The body of the deceased was laid out in the hall of his residence, clothed in full Episcopal canonicals, with a black wooden Cross, about a foot in length, on his breast. His countenance wore an expression of calm serenity, indicative of a happy departure. The features appeared somewhat fuller, if any thing, than they did in life. The coffin was of the kind technically denominated a "wedge" coffin, being broad at the top, and gradually narrowing towards the foot. It was lined and covered with white (Episcopal mourning); on the lid was a large raised cross, with three steps beneath, and on the end, where the head lay (not on the lid,) was a silver plate, bearing the following inscription:—

The Right Reverend
GEORGE WASHINGTON DOANE, D.D., LL.D.,
Bishop of New Jersey.
Born 27 May, 1799.
Died 27 April, 1859.

There was also an outer coffin, of cedar, which was placed in the grave to receive the other; on the lid of this, was a brass plate bearing a similar inscription.

SUBSCRIPTIONS RECEIVED TO MAY 16

J. B., Port Burwell, to No. 8., Vol. 6.
TO END OF VOL. V.—Rev. E. DuV., Hemmingford.

THE
Canadian Ecclesiastical Gazette
IS PUBLISHED TWICE A MONTH,
BY HENRY ROWSELL, TORONTO.

ROWSSELL & ELLIS, PRINTERS, TORONTO.