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# The Canadian Ecclesiastical Gazette;

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

VOLUME VII.

TORONTO, JUNE 1, 1860.

No. 11.

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

#### SYNOD OF TORONTO.

The secretaries beg to acknowledge the receipt of the following letter from F. Cumberland Esq., Manager of the Northern Railway of Canada, which they publish for the information of parties interested.

My DEAR SIR.—Referring to my previous note to you on the subject of half-fare tickets to delegates attending the ensuing Synod in Toronto, I beg to inform you that any delegate having travelled over the road at full fare, with a view to attending on the Synod, will be passed a return by presenting a ticket from you to the above effect. This will apply from the day previous to the meeting, to the day after the adjournment of the synod.

(Signed.) Your's &c.  
The Rev. Dr. Lett. FRED. CUMBERLAND.  
N.B.—Delegate means "member of the Synod," clerical or lay.

We have been requested to call the attention of the Eastern Members of the Synod, to the arrangements of the American Line of Steamboats for their accommodation, advertised in this day's Gazette.

The annual meeting of the Church Society will be held (D. V.,) on Wednesday, June 13th. There will be Divine Service in the morning, at St. James's Church, immediately after which the Incorporated Members of the Church Society will meet in the School House for despatch of business. The public meeting of the Church Society will take place in the evening, at 7½, in the St. Lawrence Hall. At the close of the meeting a collection will be taken up.

#### COMMITTEE OF THE CHURCH SOCIETY.

To the Secretary of the Church Society.  
REV. SIR.—I beg to give notice that I shall move the following amendments to the recommendations of the committee:

Art. VIII. Salary of Secretary, Employment of Bookkeeper, &c.  
That the new arrangements proposed by the committee shall not take effect until July 1st, 1861.

Art. XIV. Standing committee.  
That "twenty" be substituted for "ten."

Art. XVIII. District associations.  
1. That no clergyman shall be considered to have complied with the requirements of the society, who does not pay over to the treasurer of the district association, the whole proceeds of the parochial collections made within his mission, on or before the last day of April in each year.  
2. That the treasurer of each district association

shall remit to the parent society the entire subscriptions of all incorporated members, together with one fourth of the remaining collections.

3. That each district association shall be at liberty to make grants out of the remaining three fourths, either to parishes for local purposes contemplated by the constitution, or to missionaries employed by the district association within its limits.

4. That any amount not so appropriated on or before the first of July in each year, shall be remitted by the treasurer to the parent society.

Art. XIX. To substitute "First Sunday after Trinity" for "Trinity Sunday."

I have the honour to be, Rev. Sir,  
Your faithful servant  
EDWARD H. DEWAR.

#### CHURCH SOCIETY, D. T.

##### REPORT OF THE MIDLAND DISTRICT BRANCH.

In the last report a hope was expressed that, in the ensuing year, a more lively interest would be manifested in the welfare of the church society in this district. It is gratifying to be able to say that in the country parishes at least, this has been, in some measure, realized. In the month of February a deputation, appointed by the committee of management of this branch, visited the following parochial associations: Sydenham and Portland, Napanee, Clarke's Mills, Bath, Fredericksburg and Adolphustown, and in each of these places progress was observed. This is so far encouraging, for we regard progress, however small in itself, as an earnest of something better. It shows that there is life in the parochial branches, and it seems to warrant the expectation that the time is not far distant, when the Church Society will occupy that place in the affections of the members of our communion which it ought. In these days it is impossible to stand still. Every organization, whether for good or evil, will go forward, if those associated to promote its interests are true to themselves. Why, then, should the Church Society languish or decline? The objects it contemplates are pre-eminently for good. What aim can be higher than that of winning souls to Christ? What design can be more noble, more god-like, than that of making men happy, both here and hereafter? This the everlasting gospel alone can do; and it is to send that gospel to those of our fellow countrymen who have it not, that the Church Society has been organized. Surely then every member of our truly apostolic church must wish and pray that the society may flourish. But they must not stop here. They may wish and pray, but if they do not put forth their energies, and contribute freely of their substance, it will be hard to believe that they are really in earnest in the matter. Many wish well to a cause, which yet they do not help on. It is a rare thing, in these days, to find a person wholly opposed to religious societies, yet the great mass, of even professing christians, leave the burden of supporting these to others. It is only the few that give to uphold them. But more than good wishes are required to promote the welfare of our church soci-

ety. "Be ye warmed and filled," unless something is given to clothe and feed, is but a mockery to those who are looking to this society for support, while they are engaged in carrying the message of peace and salvation to those in the remote districts of this province who have no opportunity of hearing the word of life, except from the missionaries sent forth by this society. Others again busy themselves in finding fault with the workings of the society, or with some of its provisions, while the real objection lies in their unwillingness to give of their substance to help on the work. But unless we labour more, and give more, and pray more, and that not the few only among us, or even the many, but unless we all give, and labour, and pray, the high and holy mission of the Church Society cannot be fulfilled. When will all the members of the Church Society realize the fact that it is *their* society, that it is a Church Society organized to carry out church objects, and that the organization is, upon the whole, admirably adapted for that purpose, all objections to the contrary notwithstanding? In Canada, where the church is thrown entirely upon her own resources, and where the enlargement of her sphere of action can be brought about only by the voluntary contributions of her members, it must be apparent that it is the duty of every churchman to give, as the Lord hath prospered him, to uphold the society, and to enable the managers to fulfil their engagements with those depending on it for support. And all can give something: all can give more than they have ever yet given, or than they think they can give: and, if all did their duty, there would be no lack of means to carry on the good work. We are not sufficiently alive to the benefits of *associated* action. We think and act rather in our individual capacity, practically forgetting that union is strength, and that any cause, however good in itself, will make but little progress, unless sustained by a vigorous and *united* effort.

Napanee .....\$111.82  
"Your Committee, for the first time, have given all the subscriptions raised for the Church Society to be expended outside of the parish, as they feel that it is our duty, being now an old established parish, to do all we can to assist those more recently formed, or thrown more upon the voluntary contributions of the people. The amount devoted in this way we wish were more." How can we be sincere in our prayers, when we pray that His kingdom may come, and His will be done on earth as it is in heaven, if we contribute not of our means, as well as of our prayers, to the furtherance of this work?"

Fredericksburgh and Adolphustown.	\$ 25.00
Bath .....	40.00
For local purposes.....	130.00
Camden .....	60.00

"Your Committee would take this opportunity of thanking the Church Society for its aid; but for which, it is not too much to say, this parish would be unable to support a Clergyman. They beg to acknowledge the respective sums of £50 from the Parent Society, £12 10s. from the Midland District Society, and £5 from the neighbouring Parochial Branch of Napanee, towards

the support of the Missionary in Sheffield, making in all the liberal sum of £67 10s. Grateful for this aid, and acting on the Scriptural principle, "Freely ye have received, freely give," this branch has collected the sum of £15 for the Society, which your committee hope to increase, when all the subscription are paid."

Sydenham .....	\$63.10
Barrieffield .....	27.27
For local purposes .....	80.00
The report from this mission says:—"The Barrieffield Association beg to report that, through the praiseworthy exertions of a lady of the congregation, the sum of \$80 was collected among her friends, which has been expended in repairing the organ and thoroughly refitting the chancel of St. Mark's Church with an altar cloth carpet, &c., &c.	
Portsmouth .....	\$ 83.05
St. George's Church, Kingston .....	206.00

THE DEPOSITORY.

The sales during the year have amounted to \$118.65.

THE BISHOP'S FUND.

From the last statement of the Treasurer of this fund it appears that the whole sum subscribed amounts to nearly £9,000, of which about £1,500 have been secured upon mortgage. As £600 sterling is promised from home, the whole is now nominally within £400 currency of the amount required for the endowment of the Bishopric; but as some of the subscriptions are doubtful, a deduction must be made from this sum for any loss sustained in that way. The trustees are now busily engaged in investing the money and notes given, taking care that the securities are good, and the mortgagors punctual, as well as substantial men. It is difficult to say how long this process may require, as, in all such cases, the winding up usually takes some time, but all are alike anxious that the matter should be closed with as little delay as possible preparatory to the election of a Bishop for this part of the large Diocese of Toronto. In the meantime, we doubt not, "prayer is made without ceasing of the Church unto God," that he, on whom the lot shall fall, may, like the great Shepherd and Bishop of Souls, be "holy harmless, undefiled, separate from sinners," and may know how to "take care of the Church of God."

COLLECTIONS UP TO MAY 28th, 1860.

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 .....	\$351.03
Oakville .....	\$ 4.75
Palermo .....	1.25
Per Churchwardens .....	6.00
St. George's, St. Catherine's, per Rev. Dr. Atkinson .....	35.91
Woodbridge .....	10.60
Tullamore .....	4.77
Grahamsville .....	2.63
Gore .....	1.82
Per Rev. J. Carry .....	20.02
St. Mark's, Niagara, per Churchwardens .....	10.00
Christ Church, Ottawa, do. ....	29.00
Holy Trinity, Toronto, do. ....	10.20
Church of Ascension, Hamilton, per Rev. J. Hedden .....	5.37
St. Stephen's, Hornby .....	2.00
Grace Church, Milton .....	4.00
Per Rev. F. Tremayne, Jr. ....	6.00

100 Collections amounting to .....\$473.53

PAROCHIAL BRANCHES, XVIII. YEAR.

Arthur, one-fourth of \$38.	
Elora, do. 64.	
Forgus, do. 11.	Additional.
Caledonia, do. 4.	"
Cayuga, do. 2.	"
Lowville, do. 81.	"

Per F. W. Gates, Esq. ....	\$47.50
Pickering and Uxbridge, one-fourth, per Rev. G. Viner .....	30 33
St. James' Church, Toronto, one-fourth, for year ending April, 1859 .....	68.25
Stirling, additional, per Rev. J. A. Preston .....	2.50

ANNUAL SUBSCRIPTIONS AND DONATIONS.

Hon. P. B. DeBlaquiere, annual subscription for Widows and Orphans' Fund \$10, General Purpose Fund \$5, Missionary Fund \$6 .....	\$20.00
Rev. G. Viner's annual subscription .....	5.00
Dr. Nation, do. do. ....	5.00
H. A. Joseph, do. do. ....	10.00
Rev. W. Belt, do. do. ....	6.00
Sir J. B. Robinson, do. ....	50.00

Erratum.

The collection for Students' Fund, taken up at Trinity Church, Chippawa, should have been \$15.25, instead of £12.25, as in last Gazette.

REPORT OF THE BUILDING COMMITTEE OF THE NEW PARISH CHURCH OF ST. PAUL'S, YORKVILLE.

At a meeting held in the month of October, 1856, it was determined to proceed with the erection of the new church in this parish on the lot adjoining the old church, being the site secured for that purpose by the Hon. G. W. Allan and James Henderson, Esq., and with a view to that end a subscription list was at once opened, which has since reached the handsome sum of £1,687 17s. 6d., and shortly thereafter the present plan was selected; and your Committee, having been duly appointed, proceeded at once to request our respected Incumbent to act as Chairman at all their meetings, and they then also further organized their proceedings by appointing Wm. A. Baldwin, Esq., Treasurer.

In the autumn of the year 1857, your Committee determined to expend what money had come to their hands in laying the foundations, which was accordingly done; and late in the year 1858, meeting with very great encouragement, and the assurance from the ladies of the parish that their valuable aid would be contributed to the good work, (an assurance which was fully carried out by the very handsome amount placed at the disposal of your Committee by the Managers of the Ladies' Bazaar, held in October of that year), your Committee set to work vigorously, and gave out contracts for completing the church, reserving to themselves, however, the right to discontinue the works at any time they should consider it necessary, from want of funds or any other cause, to do so. And from the depression which was at that time being felt throughout the length and breadth of the land, your Committee deemed it expedient, notwithstanding the handsome amount placed at their disposal by the ladies and other liberal friends of the good cause, under the circumstances then existing, to discontinue the works when the walls had been raised to their present height; and the walls were then carefully covered up, and the roof timbers already prepared were carefully stacked and covered, to remain until it would be desirable to continue the erection. The Committee at that time had

provided and stowed on the lot sufficient rubble stone and brick to finish the new church, all paid for; but it must be mentioned, that to effect this, it became necessary for the Committee to get a discount of £200 at the Bank of Upper Canada.

In the year 1859 the works were not uncovered, but during that time a most valuable project was set on foot and carried to a successful issue; which is as follows: it having been resolved to borrow £1,500 or £2,000 to carry the church so far towards completion as to fit it for temporary occupation, and as no capitalist could be found to advance money on Church poverty, Wm. A. Baldwin, Esq., most liberally offered to secure the re-payment of £1,500 for that purpose, and as D. L. McPherson has kindly offered to advance the required sum at (what is at this time at least) the low rate of 8 per cent. per annum, your Committee at once resolved to avail themselves of this opportunity; and the necessary consent of the vestry for that purpose having been obtained, your Committee devised the plan of the bonds of various members of the congregation, guaranteeing to Mr. Baldwin the payment of the sum of £1,500, and the interest thereon, or such part of principal or interest as he might be called upon to pay. To which plan the members of the congregation, not behind hand in liberality, have cheerfully acceded; and your Committee have great pleasure in stating, that even a larger sum than was originally contemplated has been already guaranteed; and your Committee feel hopeful that this plan, which originated in an intention to carry the work to temporary occupation, may, under the Divine blessing, result in enabling them to finish the church completely for occupation by the first of September next.

The loan of £1,500 has been effected in the manner before mentioned, and your Committee, on the 27th day of March last (having previously advertised,) received eleven tenders for the work proposed, and accepted that of Mr. James Worthington, to provide and perform all the cut stone work required in the completion of the building (except the tracery to the windows, and that required in the erection of a spire,) for the sum of \$1850. The rubble masonry at \$4 per ton, and the bricklaying at \$3.95 per M. Also the carpenter's work required to fix the roof and prepare the same for shingling or slating; to provide and fix floor joists and floor, at \$675, and to provide centreings at \$160—amounting to about \$3,000. The contract for which was at once signed, and ample security taken for its performance, and the work is now progressing satisfactorily.

The following tenders have also been received by your Committee, for the final completion of the church, viz.:—

All tracery .....	\$ 575.00
Shingling on mortar .....	398.00
Mem.—If slate substituted, add \$398.	
Doors, lining to walls and roof, and all seats or pews required .....	1345.00
Reading desk, steps to font, Communion rail, Bishop's chair, and three stalls .....	455.00
Plastering .....	355.00
Painting and glazing .....	695.00
Finishing spire .....	900.00

Mem.—Add for contingencies, say \$500. With respect to the enlargement of the church beyond the size originally contemplated, it has been suggested that accommodation for a greater number than six hundred (the number which the new church is expected, according to its present plan, to accommodate on the ground floor,) was necessary in an increasing parish like St. Paul's. Your Committee, therefore, took the matter into their most earnest consideration; and, to aid

them, procured the report of the architect on the subject of its practicability. But in view of the fact that the parish is not defined by certain boundaries, and it is not known how small a portion may be assigned it; and, further, that a chapel is in course of erection in the St. James' Cemetery, and considering the report of the architect on the subject of removing the west wall, already erected, and enlarging the church in that direction, as most unfavourable to that project; but most of all, your Committee, feeling that they were not warranted in incurring £400 or £500 of debt (for such it must have been) for that purpose, and which might have been the means of creating another long rest in the building, after most earnest deliberation, passed a unanimous resolution that the new church be proceeded with at once, according to the present plan, and that enlargement was impracticable at present.

Your Committee beg to append a statement of receipts and expenditure, together with a statement of the purchase of Mr. Henderson's portion of the lot on which the new church is now being erected, (on reference to which it will be observed that Mr. Henderson has kindly remitted the sum of £68 6s.) And also a statement of the available assets, to provide for the re-payment of the loan of £1,500.

Your Committee cannot conclude without expressing their heartfelt gratitude to Mr. Allan for his munificent gift of his portion of the lot on which to erect the church. He has handed the Committee a deed of gift thereof.

All which your Committee beg respectfully to submit.

T. HENRY INCE,  
Secretary.

Toronto, 21st April, 1860.

Statement of Purchase from Mr. Henderson.

On the 20th of November, 1857, the Building Committee purchased from James Henderson, Esq., the undivided half of the lot on which the new church is erected, at £500; taking a deed to the Incumbent, and Mr. Baldwin giving personal bonds for the payment of the money, as follows: £137 10s., and interest thereon as it becomes due, being one-half amount of a mortgage given thereon by Messrs. Allan and Henderson to Mr. Darling's executors, and the balance, £362 10s., to Mr. Henderson; £100 cash, and the balance in five equal annual instalments of £52 10s., with interest.

1857, Nov. 20.—Paid on account of above to Mr. Henderson .....	£100 0 0
1858, April 20.—Interest on Darling mortgage to Mr. Henderson.....	7 10 0
1858, Oct. 9.—Interest to Mrs. Darling .....	8 5 0
1858, Nov. 20.—Paid Mr. Henderson instalment and interest.....	68 5 0
1859, May 7.—Paid Mrs. Darling interest .....	8 5 0
Paid by Churchwarden in November, 1859 .....	8 5 0

The instalment due the 20th November, 1859, and interest therewith, has been remitted by Mr. Henderson, leaving three instalments, amounting to £157 10s., and interest about £8 10s., to pay Mr. Henderson. The mortgage to Mr. Darling became due on the 20th of April, 1860, with a half year's interest.

Available assets to meet the re-payment of the loan of £1,500.

Still in Mr. Bacon's hands to be collected .....	\$ 240 00
Various bonds of members of the congregation .....	6200 00
(with interest half-yearly at 8 per cent.)	

Bonds for .....	190 00
(payable in equal half-yearly instalments without interest.)	
Besides the balance of Subscription List unpaid .....	3004 80
(of which about half is available.)	

Statement of Receipts and Expenditure of Moneys of New St. Paul's Church, Yorkville.

Dr.	
To amount of subscriptions paid up, as per accompanying list .....	£ 784 11 0
" Proceeds of bazaar held in October, 1858, and also amount received from concert.....	678 15 11
" Amount received from Mrs. Jarvis .....	3 0 0
" Proceeds of picture gallery .....	7 5 10
" Amounts received from Mr. Bacon.....	£102 16 2
" Do. do. ....	22 10 0
" Do. do. ....	10 0 0
" Proceeds of note, £200, discounted .....	135 6 2
" Amount of Mr. McKinley's subscription .....	196 7 9
" Amount rec'd from other sources .....	1 5 0
" Amount rec'd from other sources .....	81 5 10
	£1887 17 6

To amount from D. L. McPherson...	1600 0 0
" Cash, Mr. J. H. Davis' subscription.....	2 10 0

Cr.	
By cash paid Mr. Henderson, on acct'l land purchased from him.....	£175 15 0
By cash paid Mrs. Darling on account land...	24 15 0
" Paid Salter for stone .....	162 17 6
" Expenses and int. on Salter's note .....	0 10 4
" Paid Hughes & Livingston in full account of masonry work .....	110 0 0
" " Anderson for hauling stone....	22 0 0
" " Nicols do. do. ....	18 5 0
" " Daniels for carpenter work....	10 6 6
" " E Radford, including £50 premium .....	174 0 0
" " B. Worth, carpenter.....	9 3 9
" Booth, laying 102 T. stone, at £1 2s. 6d .....	114 15 0
" Booth, laying 35½ T. stone, at £1 10s. ....	53 5 0
" Booth, laying 36½ M-bricks, at £1 6s. ....	45 12 6
" Booth, corbels, flagging, splays, &c.....	98 4 4
" Booth, cut stone work .....	212 15 11
" Booth, extra sills to basement window .....	1 10 0
" " Lannigan, hauling stone.....	12 10 0
" " D. Daniels, do. do. ....	37 5 7
" " J. Mason, carpenter work, door frames Bwork.....	9 7 6
" " J. Mason, work done to roof as per certificate .....	80 0 0
" " Do. do. ....	50 0 0
" " J. Mason, covering work and clearing up .....	22 12 6
	£162 0 0

" " A. Clark for 14½ T stone .....	33 9 9
" " Expenses do. ....	0 7 3
	33 17 0
" " Sheppard for 3000 bricks ..	5 1 8
" " T. Demery for 6000 bricks, at £2 6s.....	13 10 0
" " Thompson & Co., advertising ..	0 12 8
" " J. Montgomery for 74000 bricks, at £1 10s. 3d. ....	129 10 0
" " Geo. Nash, quarrying and delivery at wharf of 40 T stone, at £2 1s. 3d.....	82 14 0
" " B. Sharpley, carpenter .....	0 14 7
" " Harbor dues and wharfage on stone.....	7 4 0
" " Booth, for expenses in laying the foundation stone .....	0 10 0
" " Sundry small accounts.....	13 13 1
" Cash paid note.....	151 5 3
" Balance due W. A. Baldwin, Esq ..	8 14 8
	£1887 17 6

W. A. BALDWIN,  
Treasurer.

Toronto, 21st April, 1860.

REMARKS ON THE REPORT OF THE COMMITTEE OF THE CHURCH SOCIETY, ADDRESSED TO THE RIGHT REVEREND THE LORD BISHOP OF TORONTO.

My Lord Bishop,  
To all earnest supporters of our diocesan church society, I doubt not that the report of the committee of revision, which has lately appeared in the Ecclesiastical Gazette has afforded, on the whole, very deep satisfaction. Perhaps it is not only, nor principally, the determined resolution of the committee to promote retrenchment in the working expenses of the society, but rather, their full recognition of the pre eminent importance of the missionary work of the church within the diocese, that will commend the report to general approbation, and that leads many of us to anticipate important benefits from its adoption.

There are, however, one or two points with respect to which I trust the committee may be induced to modify their recommendations, and of which I would respectfully request your Lordship's earnest consideration, and that of the incorporated members of the society, before the proposed alterations are finally adopted. To these points I will allude in the order in which they have been taken up by the committee.

With respect to the salary of the secretary and the general expenses of management, I would, with due submission, enquire whether there is not danger of carrying retrenchment so far as seriously to impair the efficiency of the office. It may be conceded that a clerk and messenger are unnecessary; but surely it is inexpedient to cripple the usefulness of the secretary, by curtailing his salary to such an extent as to make it necessary for him to devote a considerable portion of time and attention to other duties. To our indebtedness to our present secretary, the committee have borne a handsome and a not undeserved testimony, and I for one cannot suppose that the society would have been in the position it is even at present, had he not been enabled to give an undivided attention to its interests. In its present depressed condition, surely, the society can less than ever afford to surrender the advantage of having the undivided energies of an able secretary devoted to its advancement. It is proposed to relieve him of a part of his duties; but may it not be questioned whether those duties can be advantageously delegated to any other than the secreta-

ry. The office, if filled by a zealous and active clergyman having the interests of the society at heart, who shall periodically visit the district and parochial branches, and infuse his own spirit into their proceedings, may become a most efficient and valuable instrumentality for good to the society. And he it is observed, that if, on the one hand, some of the arrangements contemplated will serve to diminish the labours of the secretary, on the other hand, his toil will be largely increased by having to perform himself the whole work of a clerk now employed in the office at a salary of £100 a year. When a sum, comparatively small, in addition to that proposed by the committee, would suffice to place any clergyman of the diocese who enjoys a commutation salary, in a position which would enable him to devote himself entirely to the interests of the society, surely it would be highly inexpedient to alter the present rule. A saving of £175 per annum, or more than 40 per cent, on this item of expenditure alone, ought to satisfy the most exacting.

In regard to the printing of the annual report, the committee very properly deprecate an unwisdom economy; but it is I think a subject for regret that they have not taken the opportunity of pointing out that the reports of the society have too frequently been filled with a great deal of irrelevant matter. For of what have the reports actually been made up? In great part of an account of meetings held and animated addresses delivered of the disinterested labours of young ladies, of the difficulty with which the scanty sums that have been collected have been raised, or perhaps of expressions of regret that nothing has been hitherto done for the society, and of hope that more may at a future time be accomplished; other objects are mentioned towards which the efforts of congregations have been directed, and local details are given in abundance in which the church generally has no interest whatever. In fact they have been, for the most part, reports of what has been done, or attempted, for the society, rather than of what has been accomplished by the society in the proper sphere of its operations. In so far as the contributions in aid of the society are concerned, what more is necessary than a simple acknowledgement of the sums received. For the rest, the report surely should principally consist of a statement of the manner in which the funds have been distributed, and of the results which have been accomplished. A tabular statement should be given of the number and position of the churches and stations of the society's missionaries, of the services performed and the average congregation at each, of the number of baptisms, candidates prepared for confirmation or otherwise brought under instruction, of communicants, &c.; or in the case of catechists and schoolmasters, the number of boys and girls attending school, with other usual statistics. To these might be added a relation of such facts and incidents connected with the labours of each missionary as might seem worthy of being recorded and likely to be of general interest. Thus would be furnished to all who contribute towards the society, and especially to those who are called upon to advocate its claims, facts and figures which would be far more effectual than mere rhetoric, in calling forth the liberality of the church. Much as the annual report of the society would by this means be curtailed, it is believed that the increased interest which would attach to it would more than compensate for its brevity, while the expense of printing would be still further materially reduced. With reference to the district branch and parochial associations, it will, I think, be felt to be matter for sincere congratulation that the moneys collected in the name of the society, will hereafter be appropriated in a legiti-

mately manner, and only to the proper objects of the society. But without any desire to fetter the operations of the district branches, I venture to say that it will be absolutely necessary for the welfare of the society as a whole, that in future one-half of all moneys collected shall be transmitted to the parent society, the grounds on which I make this assertion are the following:

(1.) As a natural consequence of requiring that in future "All parochial subscriptions shall be paid into the hands of the district treasurer, and that no allotment of them shall be made except by the central board of the district association, we must expect that there will, for some time to come, be a diminution in the amount of these contributions, which are a principal source of income to the society. Not that a less sum than heretofore will be contributed by our people towards church purposes in the aggregate, but that as of the amount hitherto contributed to the society, only one half (at least in some districts) has been actually paid to the district treasurer, to be again divided between the district branch association and the parent society, while the other half has been expended by each parish, often in meeting its current expenses, it seems probable that hereafter, in some instances at least, the amount thus formerly given in one sum will be divided by the donor himself between the Church Society and his own parish. If then, of the subscriptions thus diminished in amount, the district branch association retain three-fourths, while only one-fourth is remitted to the parent society, it is evident that although the amount to be disposed of by the district branch committees will be largely increased, the funds at the disposal of the parent society will be actually diminished. I therefore propose that of the moiety at present expended by each parish the one-half be retained by the district branch associations, and the other half be transmitted to the parent society, an arrangement which will in fact give an equal amount to be appropriated by each of these bodies.

(2.) Another and a very strong reason for this arrangement is afforded by the diocesan character of our society, a character which many of us would be extremely sorry to see merged in the district branch organization. Of this there seems at present to be some danger. Mutual co-operation and united action are, in an institution like the church society, important elements of strength, and now that every inducement is about to be afforded to members living at a distance from Toronto to take an active part in the administration of the funds of the society, surely it would be inconsistent to leave so small a sum to be disbursed by the central board as that it shall not be worth while for any one to go to Toronto to attend its meetings.

(3.) By leaving three fourths of the moneys collected to be distributed within the districts in which the contributions are made, those districts and portions of the diocese in which the greatest spiritual destitution prevails, and which most need assistance for missionaries will receive it least. Thus will be defeated the very object of the society, which is strictly a charitable institution, and founded upon the principle laid down in 2 Cor. viii. 14, 15. On this consideration I think very great stress should be laid. For myself, with a board constituted as the Standing Committee of the Church Society will be hereafter, (i.e. should the recommendation now before the society be adopted, a board in which the whole society will be fully and fairly represented, and at which the bishop of the diocese will always preside, I should much prefer to see the entire funds of the society transmitted to the treasurer of the Parent Society, and I am persuaded that such an arrangement would by the unity of action to which it

would lead, tend to promote the efficiency of the society for the great missionary objects which it is its vocation to fulfil. In deference however to the opinions of others, I do not press this measure, but for the reasons stated above, I shall earnestly advocate the transmission in future, of at least one-half of the amounts collected, to the parent society.

The only remaining subject upon which I wish to address your lordship is the proposal for a board of missions to be established by the joint action of the Synod and of the Church Society. Very earnestly do I participate in the desire of the committee to see the Church Society "invested as much as possible with a missionary aspect." I have long felt that this is the one thing needed to secure on the part of our people a measure of earnest co-operation which has not hitherto been accorded. But I must nevertheless be allowed to question the wisdom of the proposal now before the diocese. Where, I would ask, is the necessity for a new organization, when the Church Society is already established for this very purpose, and is competent to carry out the object as perfectly and fully as it could be carried out by any other organization whatever? I see no objection whatever to the appointment by the society itself of a missionary committee; indeed this may be very desirable. But the objectionable feature of the proposed measure seems to me to consist in the mingling together of the functions of two distinct and separate bodies, such as are the Synod and the Church Society, of which each has its proper sphere of action, and each should confine itself to its proper work. If it be the case "that the Synod have already undertaken an independent action in regard to missionary work," I, for one, say that that body has in so doing trespassed upon the proper functions of the Church Society, and that the error should in future be avoided. It is as unbecoming for the Synod to undertake the missionary work of the diocese, as it would be for the Church Society to frame canons for the administration of discipline. Your lordship has it in your power to prevent a recurrence of the error by placing your veto on any act of either body which might seem to interfere with the functions of the sister institution. With our Synod for legislative, and our Church Society for missionary purposes, surely we need nothing more to complete our ecclesiastical organization. Let the members of our Church Society but be allowed full and free action in administering its affairs, let the extension of missions be regarded as its great object, and let it be made apparent to our people that its funds are faithfully employed in carrying out this object, and I entertain no doubt whatever that we shall see the society rapidly rising in public estimation, and becoming in fact what it is in design, a great and noble instrumentality for promoting the glory of God, and the salvation of those for whom Christ died.

With sentiments of the profoundest respect and regard,

I have the honor to be, my Lord Bishop,  
Your Lordship's faithful and ob't serv't,  
HENRY HOLLAND.  
Fort Erie, 9th May, 1860.

#### GARDEN RIVER MISSION.

May 8th, 1860.

MY DEAR SIR.—If you are unacquainted with the obstacles which, previous to the opening of navigation prevent the regular transmission of mails to this remote part of the country, you will be surprised to hear that your letter of March 29th was only received a few days ago. I now seize the first opportunity to reply. And first I desire to return my sincere thanks to the Rev. Dr. MacMurray, and the children belonging to

his Sunday-school for the sum of \$26.50 enclosed in your letter for the benefit of our mission.

I hope that a system of contribution for the spread of the everlasting gospel, will be introduced into every Sunday-school where it is not yet introduced, and that all the members of our church will be more and more deeply impressed with a sense of their duty to contribute systematically and liberally according to their means, to the church society, so that its income may increase at least ten fold, and duly authorized ministers of Christ be sent forth into his vineyard. Then "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." The call for labourers in this part of the vineyard, both among the white people, and among the Indians is very urgent. The village of Sault Ste Marie, which is becoming a place of great importance, and rapidly increasing in population, is much in want of a clergyman. I hold services there occasionally but I cannot do so often, consistently with the faithful discharge of my stipulated duties among the Indians who are here and in other parts of my mission.

On February 18th, I left home with my horse and cutter, and Chief Puqwuadgenene as my guide, to visit some Indians who were wintering at Goulais Bay on Lake Superior. We remained the first night at a house on the American side, about seven miles above the Sault. In answer to a question relative to the occupants of a solitary house on the Canadian side, a quarter of a mile distant, our hostess informed us that they were half breeds, the man belonged to our church, but his wife was a papist, that they were very poor and deeply afflicted in their family. Their eldest daughter, a young woman, became sick unto death last Fall, or rather just as winter set in. She was very anxious to see a minister of the gospel, but the partially frozen state of the river, rendered access to them impossible. She died, and her sorrowing parents were left alone, (except the rest of their children,) and unassisted to perform the last mournful offices of kindness to her mortal remains. Our hostess continued, "the eldest boy is now sick at the point of death, and will not probably live through the night." I resolved at once, in spite of approaching darkness, a snow storm, and a very unsafe bridge of ice, owing to the strength and rapidity of the current underneath, to visit him. Chief Puqwuadgenene, with axe in hand to stay the ice, led the way; we reached the opposite side in safety, and entering the house, I found the boy in a sitting posture, with his head resting on his hands, a most pitiable object, in the last stage of a rapid consumption. My heart was moved to its inmost depths. I read and talked with him as he was able to bear it, and finally prayed with him. We resumed our journey early the next morning to Goulais Bay. At noon we drove to the shore, where my guide soon kindled a fire and made some tea; we were joined in our repast by an Indian and his wife, who had been somewhere to sell fish, and were returning to the bay with four dogs and two sleighs. Both the man and his wife were heathen, and as we were preparing to proceed on our journey, the latter said to her husband so that I could hear, "I am very tired," so hoping to have some lengthened conversation with her on the subject of religion, I asked her to take a seat in my cutter. When I spoke to her of the love of Christ in dying for our sins, she seemed deeply interested, and said that she had never heard such news before, and that no minister had previously spoken to her on the subject of religion. She had several children but all were unbaptized. I called at their house afterwards, and found her with her children, but her husband had gone out to fish. I read to them a portion of

scripture, and instructed them in the truths of the gospel. I hope to visit them again shortly, and receive them into the church of Christ.

Many of the Indians there are papists nominally, but they differ in nothing but the name scarcely from the heathen around them. Among the Indians in the bay, I found a very old man and his wife, who had been baptized by Dr. MacMurray, but had relapsed into a state bordering on heathenism, I regretted that I had not made the journey on foot, as there was no hay for the horse; I took some along with me and oats, but only sufficient for two days, and I wished to remain there over the sabbath, for the sake of the Indians, and for the benefit of a party of surveyors belonging to our church, who were surveying the land surrendered by the Indians last summer. It may not be altogether out of place here, to express a hope that such gentlemen as the surveyors alluded to, whose conduct among the Indians was most consistent and exemplary, will always be chosen for such purposes, if it will be profitable to them, as it will certainly be beneficial to the Indians. The sick boy before mentioned, was much changed in body and soul when I returned, and died the same night. I think we may indulge the fond hope that he is now numbered with the redeemed in heaven.

On March 9th, I visited Hilton and the Bruce Mines. The population at these places is upwards of a thousand. Many of them belong to our church, and if we had a minister there I have no doubt that many others would join, from their eagerness to attend my services when I go there. I preached twice to very large congregations, and administered the sacrament of baptism to eight children.

The Indians in the neighbourhood are in a most wretched and degraded state of ignorance and vice. Many of them are papists in name, but like the rest, heathen in reality. One poor woman, knowing that I could speak Ojibwa, but having no further knowledge of me, requested my services to assist her in procuring a small quantity of "Iskootawaboo" fire water—whiskey, from the traders. She said she had nothing to give him in exchange then, but she would bring sugar as soon as she could make some. She was then intoxicated, and a most disgusting appearance she presented, but she was not so far intoxicated however, as to be incapable of comprehending and feeling my answer to her request. She said "are you a minister?" Answering her in the affirmative, she said, "I am a very wicked woman; I once took religion, (was baptized by a popish priest,) but we have had no one for many years to teach us.

My letter I fear is already tediously long, so I will not say much in reference to the Indians here at Garden River. Many of them, I am happy to state, are walking worthy of their high vocation, and using all diligence to make their calling and election sure. Most of them have for three years contributed to the missionary cause, their last contribution in sugar, furs, and cash, amounted to twenty seven dollars nearly. Hoping these facts will not prove uninteresting.

I remain,  
Yours very truly,  
JAMES CHANCE.

Rev. T. S. Kennedy.

HOME DISTRICT BRANCH OF THE CHURCH SOCIETY.—DIOCESE OF TORONTO.

The Managing Committee are thankful to be able to report that the work of the Society has been carried on during the past year, in this District, with very satisfactory results, the total amount collected and reported to the Com-

mittee being \$1912.13, an excess of \$427.75 above the total of the previous year.

The amount, however, at the disposal of the District Committee, viz. \$605 15, is less than that of last year by \$18.51, owing to many of the parochial branches having been compelled by urgent local wants to make requisition for the three-fourths allowed by the Constitution.

The annual meetings in the several parishes and missions were well attended, and the interest in the objects of the Society appears to be steadily increasing among our people. The plan of appointing deputations of clergymen to attend meetings in different sections of the District was found to work well, and much valuable assistance was afforded by several influential laymen who visited different parishes.

The labours of our missionary—the Rev. G. P. Viner—have been continued as indefatigably as formerly; but the Committee regret that, at the close of his three years' engagement with the District in October next, he will probably be removed to another sphere of duty; when a new arrangement will probably be made by the Bishop in regard to the section of country embraced in the present mission of the Rev. G. P. Viner, and the Rev. T. Taylor.

The Committee have made the following grants and payments.

Rev. G. P. Viner, balance of stipend, to		
1st April, 1860 .....	\$133	38
Rev. J. Carry, do. do.	80	00
Rev. T. P. Hodge, do. do.	80	00
Rev. W. Johnson, do. do.	80	00
Rev. R. Arnold, do. do.	80	00
Rev. H. Stewart, do. do.	80	00
To the Secretary .....	20	00
Postage and Expenses .....	6	00
	\$559	88

The grants of \$80 to the above-named five clergymen have been made on the ground that they receive no support from any ecclesiastical fund, and are dependent for their ministerial stipends entirely upon the working of the voluntary principle in their respective missions.

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

ST. JOHN EVANGELIST'S CHURCH, TORONTO.  
Report of the Secretary of the Church of St. John the Evangelist's, Toronto.

Your Secretary reports that though the removal of the seat of Government to Quebec deprived this branch of many members, who contributed to its funds last year, still the amount received is only \$7.50 less than last year; and if to this be added the sums received at the offertory collections for the several objects of the Society, \$114.81, the total contributed by the congregation of St. John's to the Society exceeds that of last year by 31 cents, viz. £60 1s. 11d. The amount of subscriptions collected by this branch has been thus apportioned: \$58, including subscriptions of six incorporated members, paid to Parent Society; \$48 75 to the Home District, for missionary purposes within the same; and the balance, \$18.75, reserved for payment for reports and Sunday school purposes. When the circumstances of this congregation are taken into consideration, the church being entirely free, and therefore solely dependent on voluntary contributions, with a large sum to make up for local objects, your Secretary thanks your parochial branch has cause to be satisfied with the result of its operations during the past year.

ST. PAUL'S CHURCH, TORONTO.  
The arduous undertaking of erecting a new church, in which this congregation has been engaged (during a period of unusual depression),

has prevented us from supporting the Society as liberally as we would otherwise have done.

The claims of the Society have, however, been duly brought before the congregation, particularly at the annual meeting, when they were fully and ably advocated by several laymen of distinguished ability.

The quarterly collections in aid of the leading objects of the Society have been regularly taken up after sermons preached for the occasion, and the results of these appeals, as well as those for subscriptions in aid of the missionary objects, prove that the efforts of the Society are duly appreciated by us; and inspire the hope that when the enterprise now in hand shall have been happily completed, and consequent liabilities lessened, the Church's claims for aid beyond our bounds will be more liberally responded to. It is nevertheless satisfactory to report that, for the current year, the contributions to the Parent Society and to the District Branch, have not fallen short of those for last year.

S. GIVINS.

#### ANNUAL REPORT OF THE COUNTY OF SIMCOE BRANCH OF THE CHURCH SOCIETY.

Your Committee in making this its third annual report, have again to congratulate the County Branch upon the success which, in the providence of God, has attended its operations, and the increased amount of income as shewn in the Treasurer's account. Two parochial branches have sent in their subscriptions in addition to those who made returns last year, while in consequence of the disappointment felt from no missionary having yet been obtained for the county, no collection has been made in one place returned last year. During the last week of January, and the first in February, parochial meetings were held in Penanguisheno, Craighurst, St. Paul's Innisfil, St. Peter's Innisfil, Tecumseth, Bradford, West Gwillimbury, Orillia, Oro, North Orillia, Bruce, Collingwood and Orangeville; some of the county clergy attended all the meetings. The Hon. J. H. Cameron also gave his very valuable assistance at many of the places, affording an increased interest to the proceedings. E. G. O'Brien, Esq., of Shanty Bay, also rendered very efficient assistance on several occasions as well as other lay gentlemen of the county.

The deputation was every where received with the marked interest in the Society's operations. The attendance at most was good, and some places very large. The plan adopted in the county of making collections at the several meetings, also of taking down the names of those who wished to become subscribers was carried out with evident success. Not only in facilitating the after-duties of collectors, but also in augmenting the number of contributors while the objects of the Society were fresh in the minds of the various audiences.

Returns have been received from all the places where meetings were held, though it is to be regretted that in some instances they were much behind the time appointed, which has necessarily prevented this report from being presented at an earlier period. The amount paid to the county Treasurer is \$580.90, being a very satisfactory increase over that of last year, and your committee had every reason to feel assured that if missionaries could be appointed to labour in the county, a still greater increase would immediately follow; as in all the places visited, the regret had to be met that the first object of the county branch had been so long delayed, and in one place where your Secretary, in company with Hon. J. H. Cameron, and Rev. E. Morgan, proceeded for the purpose of holding a meeting, this disap-

pointment was found to cast such a damp on the members of the Church that they were forced to return without accomplishing their design. On this subject your committee have to report that every possible effort has been made during the past year to obtain increased ministerial services for the county: on several occasions these efforts seemed about to prove successful, when disappointment was again the issue. The committee cannot but enter deeply into the feeling on this subject so general throughout the county, and pledges itself that all proper exertions will be continued to secure this most desirable object with as little delay as possible.

The work is the Lord's, and doubtless in his good time he will incline the hearts of some of his ministering servants to undertake this labour of love. In the meantime, it is clearly the duty of this association to commend its work to him in faithful supplication, and with increased and more strenuous efforts to wait in patience the ordering of his providence.

T. BOLTON READ,

Secretary.

Received and adopted at the annual county meeting, May 10th, 1860.

#### CHURCH SOCIETY, STIRLING.

The parochial committee of the Church Society in Stirling, in making their first annual report, beg to say,—

That they have to report the sum of £20 10s., exclusive of the annual subscriptions of the clergyman, £1 5s.

In accordance with the permission granted by the constitution of the Church Society, the committee of this parochial branch decided to appropriate three-fourths of the amount of collections (exclusive of the clergyman's subscription as above stated) to the augmentation of the fund for the erection of St. John's Church, Stirling. The sum of £16 7s. 6d. has therefore been passed to the credit of said Building Fund. Your committee, however, would express the hope that the day will come when the constitution will recognise no local appropriations from the collections made on behalf of the Church Society, as it appears to partake somewhat of the nature of a fallacy to say that a certain sum has been subscribed to the Church Society, when in reality three-fourths of that sum is returned to the parish and the people themselves for their local church purposes.

Your committee would desire, in conclusion, to say, that viewing the vast work that the Church has to accomplish in this parish, viz, the erection of the church and parsonage, and the support (at least for some years) of the clergyman, purely out of their voluntary contributions, that it is the duty of every sincere member of the Church to throw his or her influence into this great work, so that by all co-operating together they may prove how much may be done even by a small community when properly alive to their own spiritual interests, and that labouring in faith towards the completion of this great work, they may feel the blessedness of being employed in God's service, and in being instrumental, in however small a degree, to the glory of God, the extension of the Redeemer's kingdom, and the edification of that pure and reformed branch of the Holy Catholic Church to which it is our privilege to belong.

All of which is respectfully submitted.

JAMES A. PRESTON,

Incumbent.

GEO. FRANCIS,

W.M. DOWNING,

Churchwardens.

Stirling, Feb. 15th, 1860.

#### ROSLIN MISSION.

The following is a brief report of this mission since my entering upon it last October, when I found that many who had been for years warmly attached to the church, were about to join the other churches, as the expression often goes. But on the arrival of a clergyman of their own, the old love for the church services seemed to kindle up amongst many, especially amongst the people from the old country. The great evil in this part of the diocese, and which no doubt exists elsewhere also, is that the young have received no definite teaching upon church principles, they have been taught that a few leading articles which they themselves have dreamed of is all that is necessary, and the evil effects of this are to be seen pervading the christian atmosphere, but we hope for better days here.

I have four different stations which I reserve for Sunday services, one at Roslin, where our church is, the second at Thomasburg, where we are erecting a church this summer 30 x 40, the third at Tweed, where steps have been taken to erect another church 30 x 50, to which five acres of land is to be attached as a burying-ground, and for a parsonage house, the fourth is an orange hall, which will be given up as soon as the church at Tweed shall be so far finished as to render it comfortable for Divine service.

I have three weekly appointments at present, and some of our people twenty miles further back are urging me very strongly to give them a weekly appointment, if I see myself able to do so, I shall then have five week-day stations, together with four Sunday appointments. I know of no part of the diocese where we have greater need of another clergyman or two; every influence, every petty objection that can be framed and imposed upon our ill-informed members, is resorted to, in order to detach our people from the church of their forefathers. It is a matter of fact, that the church for some reason or other is not keeping pace with the spiritual wants of her people, and when she leaves them to themselves for a number of years, is it any wonder that when we come amongst them, we are met with salutations of the following kind:—"Oh sir, you are too late—the field has been occupied before you came. We have joined another church, we had to go, we wished to hear the gospel preached by some one." Now, dear sir, I fear there is some cause for these objections. It is a time for churchmen to be alive, the world around us is on the move to render our ranks weaker, and that often by unprincipled means. Since October last, I baptised nineteen children, had five marriages, and three burials. At a meeting held 16th February, we organized a branch of the Church Society here, and appointed young ladies to collect in behalf of the Church Society. The church being only newly started here, a great deal is to be done and that within ourselves, for this reason, a part of what was subscribed has not yet been paid in. I send you the whole of what has been collected, with the exception of the church at Roslin, which is not yet quite completed, and for this purpose we have retained the three-fourths of its subscriptions.

Collected for Church Society.....\$47.15

Remitted to Parent Society ..... 28.00

W. FLEMING.

#### Foreign Ecclesiastical Intelligence. CONSECRATION OF MISSIONARY BISHOPS.

The most earnest advocates for the consecration of Missionary Bishops cannot complain if great caution, so it be due caution, is exercised

before so important a step is taken, and if the difficulties and apparent objections which present themselves to the thoughtful and far-seeing minds are stated and enforced to the utmost.

The step is in itself a most grave one. It is the creation of a centre for a new Church, free from many of those restraints of law and public opinion, which control the Bishops who, within Her Majesty's dominions, exercise their authority over our own countrymen. Moreover, it is an act of the highest authorities of the Church, and, in a degree, it commits the Church itself. In this respect it differs from most of the tentative measures which have been undertaken for extending the usefulness and bringing out the powers and energy of our Church. These have been the acts of individual clergymen: with them has lain the responsibility; our Spiritual Fathers may have encouraged, or simply not prevented them: if the schemes failed, their failure involved those only who were engaged in them; if they succeeded, they might then receive the approval and sanction of the Bishops. Hence we view with satisfaction the appointment of a committee of the Upper House of Convocation to consider the subject of Missionary Bishops. The responsibility of the act of consecration rests with the Bishops, and with them should rest the decision.

It is under the sense of the importance of having the subject thoroughly sifted that we have freely allowed the objections to the scheme to be broached in the *Colonial Church Chronicle*, and we would as freely continue the consideration of the subject in the spirit of impartial inquiry.

The leading objections which are made appear really to lie against the consecration of any Bishop who is to exercise his functions beyond the dominions of the Queen, and so beyond the reach of our ordinary English law. These objections are presented under three aspects. First, the need of the Royal mandate for the consecration of a Bishop; secondly, the difficulties which would arise in case of the Bishop thus consecrated offending in conduct, or being guilty of heretical teaching or other irregularity; thirdly, the status of the Clergy ordained by him, should they seek to officiate or hold preferment in England.

Now, before considering the weight of these objections, it would be well to see clearly how far they extend, and what consequences must result from admitting them as decisive against the proposed measure.

The objections are at present made to the consecration of Bishops who are to conduct missions in countries as yet heathen, and they are combined with other objections which apply exclusively to such Bishops, as, for instance, that the mission may fail, that Bishops are not wanted for the first work of conversion, and the like. And thus they are alleged by those who profess that they would gladly see Bishops consecrated after the work of conversion had made progress, and when there was a reasonable prospect of the new Christians becoming a settled and permanent Church.

But, in fact, it appears that they hold equally against the consecration of a Bishop for the most flourishing and successful mission, provided it be eternal to the Queen's dominions.

Let Presbyters go forth to the rich harvest-fields of Africa—let their labours be blessed with results ever so glorious, let there be a need of more and more clergy, let there be a laity so fit for ordination—let there be ever so great and manifest need of a Bishop, yet still the English dominion has no place, no foothold, be it ever so imaginary—no Labaun, or Victoria, (Hongkong,) or Gibraltar, or Sierra Leone. The Queen's mandate cannot be given for the consecration without aggression, and a Bishop, if consecrated will be free from the operation of our laws.

There is no difference whatever between the two cases, so far as the objection in question goes.

And what is the logical result? Why this. The Bishops of the Church of England—nay, the Church of England itself—is restrained from fulfilling the last great command of our Lord, and cannot propagate the Church beyond the limits of the English dominions. Every other body of religionists is free. We are free, so far as preaching the Gospel goes, and sending out Priests to teach and minister the Sacraments, but we cannot send Bishops to confirm and to ordain Clergy,—to give the new society the power of continuous life. We cannot create fresh Churches, we cannot put out effects which shall themselves grow and form repetitions of the parent plant. We have come to the birth, and have not strength to bring forth.

Do those who bring forward these objections consider this? Are they willing to admit that we have not within us the powers of reproduction—that our Episcopacy is a *peculium* designed for British subjects, and which, like some special luxury, we jealously guard for our own use? We see no alternative but this, if these objections are allowed to be weight against the consecration of Bishops to lead missions.

Of their intrinsic value it would seem enough to say that the first can only be a matter of form; and if the law at present stands in the way, it is a law which may easily be altered. The second derives all its force from the circumstance that the Church of England has found so strong and convenient a friend in the State, that she has allowed her own powers of jurisdiction and government to fall into abeyance. But surely it is not to be supposed that rules of some degree of efficacy may not be made to regulate the relations of such new Bishops to those already existing, and to provide against abuses of their power. It does not follow because the committee of the Lower House of Convocation has been cautious in suggesting special means for securing the ends in view, that no such means can be devised.

We seem to be too distrustful of the inherent power and influence that resides in the Church, and perhaps too timid as to the results of greater freedom. Yet we must anticipate the time when greater freedom must of necessity be allowed, if our Church is to be made the means of propagating the Gospel; inasmuch as varying climates, races, and circumstances will call imperatively for modifications and developments of our arrangements, to say nothing of what may be required among ourselves ere the rising generation grows old.

As to the status of the Clergy ordained by the mission Bishops, it is a question to be settled by lawyers; but, whether they be in the condition of the American or Scottish Clergy, or in that of Clergy ordained for the colonies, or in the freer condition of Clergy ordained by Roman Catholic Bishops and afterwards conforming, we apprehend the difficulty is unimportant, as it would be easy for missionaries going from England or the colonies to be ordained by other Bishops. The Clergy ordained by the missionary Bishops would either be their native converts, or those Christians who had given themselves up to live and die in the mission. But it is a question which must be settled, when our colonies become independent, or heathens eternal to British rule become Christians according to the Apostolic pattern of our Church.

We have become so accustomed to our own established routine, our settled forms and methods, that we feel timorous at the thought of the principles we hold being developed in any other shape than, that in which we have been accustomed to

see them. We shrink from falling back on the inherent powers of the Church. Surely, Councils, and Canons, and Ecclesiastical censures would be much more effectual means of regulating Churches in the interior of Africa than Acts of Uniformity and Clergy Discipline Bills. The time is necessarily coming on when the true strength of the Church will be shown, and her internal resources for meeting the varying needs of her position will be manifested. This makes it desirable that if our missions prosper the number of Bishops should be increased, in order that they may act together in Councils and in the consecration of other Bishops. The great number of Bishops in the Primitive Church may well be thought of by us in this connexion. It is true there may be divisions, and mutual excommunications, and heresies arising, which are repressed by a dead weight at home; but surely no student of antiquity would be startled or offended at such results as these. Indeed, the difficulties and dangers of these rising Churches would be just parallel to those of the unestablished Churches of the first three centuries, or of those which planted themselves among the barbarians of the North. We can understand the objection being made by Erastians, who would gladly have it thought that the Church could not exist without the State, but we cannot understand its being made by any who profess a respect for Primitive Antiquity.

But it is said, "What will be the consequences if the missions fail? It will be most humiliating for the Bishop to return without having effected his work, and he himself will be in a useless position." On the latter difficulty it may be considered that we have now nearly forty Colonial Bishops. At present, owing to the recent creation of the seas, the occupants of the great proportion of them are comparatively young men; but it will not always be so, and allowing that each Bishop on an average holds his see for thirty years—say from forty years of age to seventy—we shall need (without taking now sees into account) four new Colonial Bishops every three years. It does not, therefore, seem likely that the unsuccessful missionary Bishops need remain long unemployed, and probably the experience—they have had, and the habits of application acquired to be in learning the language of the heathen (supposing the language acquired to be in itself of no use), will be no bad preparations for a new Episcopate.

For the humiliation we may be supposed to feel at the failure of missionary work, is it really so great as what we ought to feel in the daily failure of our work at home? It is more humiliating to us that we prove unable to persuade strangers to believe in our religion and submit to its rules, than that we do not induce our own countrymen, children of professed Christian parents and themselves professed Christians, to be Christians indeed? Is the failure of a mission to the tribes of Africa more humiliating than the failure, or very partial success, or the non-attempting of missions among the dense masses of practical heathenism which crowd our own cities?

As to the failure of the subscriptions by which the Bishops and their Clergy are to be supported, or the relation of dependence in which they will be placed to those at home who contribute to their maintenance, we would only observe, that those English Christians who wish for missionary Bishops do so because they believe in the Divine origin and authority of the Episcopate, and would desire above all things to leave the Bishops free. And suppose their contributions did fail—are we to have confidence in the promises of God, nor in the blessedness of the Apostolic condition, "as poor, yet making many rich?"

We think it right, however, to press one point. The whole question is not one merely of expediency. Nor does the report of convocation so represent it. Far otherwise. There is surely some speciality in a Bishop's office. It may be a question of expediency whether a Bishop should be sent at first, or after Presbyters had broken up the ground. It may be a question of expediency, as the report of convocation suggests, whether the number of Clergy sent out, and the magnitude of the scheme, render the presence of a Bishop at first desirable. But it is not a question of expediency, but of grave and deep principle, whether missions are to be made on a large scale, and continued a long time without Bishops. There may be few instances, there may be no instances adducible (though the contrary is the fact), of Bishops being sent where there were not persons disposed to be Christians, and in that sense "converts," already. But it is quite certain that whenever the Churches in the ages sent any missionaries at all they sent Bishops, or persons who were almost immediately to be made Bishops. A Church without a Bishop, a Clergy and people without a Bishop, were things absolutely unheard, unthought of, in the early and purest ages of christianity. The supposition is entirely inconsistent with the whole current of their ideas, with the whole method on which the religious system of that age was conducted. To assert the contrary implies an utter want of appreciation of what Primitive christianity was.

The whole matter results in this. There must be ere long missionary Bishops, and we cannot doubt that the difficulties which now stand in the way will yield to an earnest and hearty resolution to carry out the principles of the Church in her missions as well as in her internal government.

#### EXTRACT OF A LETTER FROM INDIA

We are to have stirring times at Lahore very shortly. The Bishop of Calcutta is here now. Lord Canning, in his vice regal tour, is to be here in a few days. This tour, although an expensive one, is a good stroke of policy, I have no doubt, and assimilates with the native idea of imperial rule and control. It is bringing the greater part of the more influential natives and princes of India under the imperial canopy of British supremacy; it introduces them to the great dominant power, gives them a place, as it were, in that imperial society; it thus ennobles and elevates them, and may, we hope, make better subjects of them. I hear that a seat in the Durbar is much coveted by the natives at each large place where the Governor General holds a reception.

A confirmation is to be held here of course. I think that christianity is working its way into the hearts and convictions of many natives in this country, although the outward show of progress is poor.

All the nations of the world (China has been spoken of) are being brought within hearing of the Gospel; so that whatever we,—creatures of a little epoch, or of successive epochs—may experience of trouble, the great Creator's work of evangelization is progressing.

The rebellion is really now prostrate, trampled down, I believe, but the costs of our Indian possessions are quite undefended in case of a European war, and years will be required to erect defences.—*Ch. Chronicle.*

#### THE BISHOP OF BRITISH COLUMBIA.

The following letter from the Bishop of Columbia, dated "Victoria, Vancouver's Island, Jan.

13, 1860," appeared in the *Guardian* of March, 21:—

"I arrived here on the 6th inst., the Epiphany of our Lord. May my efforts be indeed for the manifestation of Christ to the varied people in this interesting land.

Victoria must be, I think, the most lovely and beautifully situated place in the world. I never saw any thing before like it. In summer it must be exquisite. I was surprised to see the size and rapid growth of the town, there are some thousands of people who are putting up houses every day. It will be a large city ere a few years are over. How important is our work! The Church of England here is in a feeble state; had it been left long so, it would almost have been trampled out. Our only church is of wood, holds about four hundred, and stands nobly on a site which one day may be occupied by a cathedral. My iron Church will come at the most fortunate moment, and we shall be prepared for the further influx of people in the spring. I shall work this myself for awhile, and superintend the supply of all the wants of the town and neighbourhood; whether my residence will be here permanently or not I cannot say. There is immediate want of a collegiate school or college. I shall require a good head for this, it will be well supported, I doubt not. I should like to find a man who would take a lead here in education. I find there are several important posts immediately requiring to be filled up. As to the work now going on—Mr. Dundas, Court House, Victoria, morning and evening; Mission Chapel at Esquimaux in the afternoon. Mr. Sheepshanks, New Westminster, much liked; three full services on Sunday, several Chinese under instruction, a church will shortly be built here. This place during the present year is expected to make much progress. We begin now to expect the *Athelstone* with mission house and church, and the *Heather Bell* with other three missionaries of my little staff, who are still on their long voyage. Some ships are out a long time, so they may be a month or two months yet before arrival. The work will, I believe, be deeply interesting, and if well supported by the right men, and sufficient means at first, will lay a good foundation of true religion in this important colony of Britain. God give us all grace to spend and be spent for Christ's sake, and the souls of many, now scattered as sheep without a shepherd. There is no use having any man out here who is not an effective preacher; that must always be a qualification—better without him, unless so gifted.

Some things here are dearer than in England. Servants and house-rent are the worst. Beef, 16d. per lb., excellent mutton, 1s.; butter, 2s. 6d. per lb., coals, 32s. per ton. But other supplies are very reasonable.—Soft sugar, 4d., loaf sugar, 6d. per lb.; tea, 2s. 6.; fish, very cheap and good, also potatoes, flour, same as in England; milk, 6d. per pint; washing *terribly* dear. Single men, however, live as cheaply as in England. Dundas pays £140 per annum for board and lodging, and is very comfortable indeed. Prices are likely to fall much lower, and I should not be surprised if one could soon live here as cheaply as in England.

There are some pleasant people here. I have had many visitors. A good number of young men are waiting to be employed. Artisans of any kind can make enormous wages. Even gentlemen are day labourers on account of the good pay, and doing any thing rather than be idle. Very rich gold-beds have been discovered within the last two months, and it is expected there will be a great influx of people in the spring. I must conclude; thank God I am well. Greet all inquiring friends with my best wishes and desires for their prayers. No mission, I feel sure, has

left the mother Church with more powerful sympathy directed towards it. I am encouraged by this. We can expect no prosperity, no success, except we lean alone on our merciful and watchful Father who is in heaven."

Believe me, affectionately yours,  
G. COLUMBIA

The following is an extract from the letter of the Correspondent of *The Times*. It appeared on March 16, and was dated "Victoria, Vancouver's Island, January 25th":—

"The new Bishop has been here for three weeks. His fame as an able and efficient pastor had preceded him, and insured him a kind and hearty reception. His presence, social intercourse, and the performance of his sacred duty have confirmed the estimate we had formed by reputation of his character. He has been exceedingly well received by all classes of Protestants—Dissenters as well as Churchmen. Much of the favourable impression which the Bishop has made is due to his very candid declaration from the pulpit, on the first Sunday after his arrival, that his Church is self supporting, and unconnected with the State. He threw himself boldly and confidently upon the affections, zeal, and good feeling of the laity, for the future maintenance of religious instruction; and, as a large majority of the people is averse to State connexion, the declaration has had the desired effect.

My own individual opinion is of no weight or importance, but I shall not commit myself entirely to these sentiments. They are very pleasing in theory, and, as a general principle, have much to recommend them. I think, however, that a moderate endowment in real property in aid of religion, where, as is the case here, it can be done without any injustice to existing interests, is a duty incumbent on the State; such endowment not to be limited to the Church of England. This done, the further future support of every Church might, with a good grace, be left to the members of each persuasion.

A clergyman who knows his part well, and plays it, will find support under the voluntary system, but I have yet to learn that this system possesses vitality and attraction sufficient to induce the education, training, and devotion of such a body of learned men as the Church of England draws, under State endowment, to her service. Having seen much of the voluntary system, where it exists on a large scale, I cannot hesitate to declare that it has not yet produced, and is not preparing, an educated body of clerical gentlemen in any part of the world which comes up to the standard I have mentioned. There is much practical philosophy in Sydney Smith's doctrine of 'prizes' in the Church."—*Ch. Chronicle.*

#### SUBSCRIPTIONS RECEIVED TO JUNE 1.

TO END OF VOL. VII.—H. C. Coldwater; W. B. S., Kingston; Rev. T. S., Bongard's Corners; Rev. J. G., Dawn; Rev. J. V., Lindsay; Rev. J. A. M., Fitzroy Harbour; Mrs. E., Kingsley; Rev. S. C. H., Durham; Rev. E. S., Birr; A. R. R., Toronto.

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

#### TERMS OF SUBSCRIPTION:

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

ROWSSELL & ELLIS, PRINTERS, KING ST. TORONTO.