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The Canadian Ecclesiastical Gazette;

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

VOLUME III.

TORONTO, DECEMBER, 1856.

No. 12.

Ecclesiastical Intelligence.

DIOCESE OF MONTREAL.

Church Society's Office, Dec. 3, 1856.

A meeting of the Central Board of the Church Society was held this day, the Lord Bishop in the Chair.

The Treasurer reported that the following sums had been received since the last meeting:—

Collection at Mascouche Clerical Ass.	2	0	0
“ “ Miss'y purposes	1	4	7
“ Terrebonne.....	0	15	2
“ Buckingham.....	1	15	0
“ St. Andrews.....	2	17	8
“ “ Thanksgiving Day	1	5	2
“ Henryville.....	0	16	0
Subscription of Rev. Prof. Thompson.	1	5	0
“ Buckingham.....	5	17	6
“ St. Andrews.....	2	16	3
“ Henryville.....	3	15	0
“ Hemmingford.....	5	10	0

FOR WIDOWS AND ORPHANS' FUND.

Collection at Mascouche.....	1	10	0
“ Terrebonne.....	0	13	0
“ Buckingham....	1	2	6
“ St. Andrews.....	2	3	1
“ Hemmingford..	1	5	0

EDWARD J. ROGERS, Secretary.

CHRIST CHURCH, MONTREAL.

Christ's Church Cathedral Montreal, was destroyed by fire on Wednesday, the 10th December. Now that the old building is gone, we have thought it might not be uninteresting to our reader to copy an account of it from the *Hochelaga Depicta*, written in 1839. We may add, that some alterations have since been made. The Church was erected into a Cathedral in 1856.

After the cession of the Canadas to Britain, many of the soldiers, when the troops were disbanded, preferred remaining here, and others, attracted by the hope of commercial advantage, came over to this country, so that in a few years a considerable number of British were found among the settlers. Many of these were of the Episcopal persuasion and naturally desired to procure clergymen from home to conduct public worship according to the practice of the Church of England, in which they had been educated. The greater portion of these had settled in the towns; and expressions of their desire having been forwarded to England, three clergymen were sent out together, and appointed to Quebec, Three Rivers, and Montreal. The Rev. Mr. Dehise, a native of Switzerland, was the first Protestant Episcopal Minister who settled in this city. When he arrived there was no place of worship, and the people were not sufficiently numerous or affluent to build one; they readily

obtained, however, the use of the Recollect Church, at such hours as the Society had no occasion to use it. There was then no Protestant Bishop at Quebec; and in the year 1789 the Bishop of Nova Scotia came to Canada on a Diocesan visitation. The congregation, now much increased, applied to his Lordship for aid, and soon afterwards obtained from Lord Dorchester, the Governor, the use of the Church which formerly belonged to the Jesuits' College, and stood near the site of the gaol. Having fitted it up with pews, they attended divine worship in it for the first time on Sunday the 20th of December, 1789.

The Provinces of Upper and Lower Canada were erected into an Episcopal See in the year 1793. Dr. Jacob Mountain was the first Bishop of Quebec, with power over the whole diocese. A fire broke out in an old building near the church, in the month of June, 1803, which so far injured the church itself as to render it useless for the purposes of worship. A meeting of the congregation was held within a few days, when measures were resorted to which issued in the erection of the present handsome structure; in the meantime the congregation were accommodated with the use of the Presbyterian Church in St. Gabriel Street. The Committee appointed were Dr. Mountain the resident minister, son of the first Bishop of Quebec, the Hon. James McGill, the Hon. Judge Ogden, F. Frohisher, David Ross, Stephen Sewell, and J. A. Gray, Esqrs. A new church being resolved upon in preference to repairing the old, means were taken to raise a fund by the sale of pews, and by application to His Majesty the Archbishop of Canterbury, and the merchants in London who were interested in the trade of Canada. Two spots of ground were then at liberty; one the vacant place which adjoined the gaol, and was occupied as a garden for the Government House; the other that lot on Notre Dame Street on which the old French prison stood formerly. The latter being preferred, was granted for the purpose by the Lieutenant Governor Sir Robert Shore Milnes. In addition to this lot the congregation purchased from Mr. Guy, for the sum of £500 currency, a strip of ground which ran along the rear of it, so as to admit of access to the church from Little St. James Street. A plan and specification by Mr. Bercey were selected, and a committee to direct the work immediately appointed. The contract was made in January 1805, with Messrs. Joseph Chevalier and Baptist Laroche for the mason work, Messrs. Isaac Shey and D. Bent for the roof and covering, and Mr. Gilmour to superintend the building, and furnish the cut-stone for it. The contractors began to prepare the materials, that the building might be commenced early in the spring. On the 21st day of June, the corner stone was laid with the usual formalities, by the Lord Bishop of Quebec, who came to Montreal for the purpose. Thus, after much effort, some disappointments and many interruptions, an object of such interest

to the Protestant Episcopalians of this place, was put into a train of accomplishment.

On a plate which is embedded in the stone, there is the following inscription:—

“Glory be to God.”

“Of this sacred Edifice, raised upon Ground granted for that purpose by our most Gracious Sovereign George III. by the pious exertions of the Protestant inhabitants of this City, and dedicated to the service of Almighty God according to the establishment of the Church of England, this corner stone was laid by Jacob, Lord Bishop of Quebec, on the 21st day of June, in the year of our Lord, 1805.”

In a cavity formed in the stone to which the above plate answers as a cover, there is a glass bottle hermetically sealed, and containing the following Coins and Medals, together with a roll of parchment bearing an inscription, of which the undermentioned is a copy. In gold there is a guinea of George III., bearing date 1792; a half guinea, same reign, dated 1797; a third do. dated 1799. In silver there is a shilling of George III. dated 1787; a sixpence of the same reign, 1787. In copper there are one penny George III. of 1797; a half-penny and a farthing of the same King, dated 1799; also a half-penny of George Prince of Wales, without date. Besides these, there are two Medals, the one struck in commemoration of Lord Howe's victory of the 1st of June, 1794; and the other of Lord Nelson's defeat of the combined fleets of France and Spain, on the 5th of November, 1805. The inscription on parchment roll bears the name of the building committee, as follows:—

“This Building was erected under the direction of the following Committee, being a Committee chosen by the Congregation for that purpose. The Rev. Dr. Mountain, Edward William Gray, Joseph Frohisher, Robert Cruickshanks, John Platt, David Ross, David Sewell, Esqrs., and Frederick William Ermatzinger, Esquire, Treasurer.

“Montreal, 27th June, 1805.”

The funds hitherto obtained were insufficient to do more than finish the walls and the roof, and no further progress was made for some years. In 1808 the sum of £400 was received from merchants in England; and in 1810 the Imperial Parliament voted a grant of £4000 towards finishing the Protestant Parish Church in Montreal; but this was not received till 1812, and then with a diminution of nearly £200 currency, owing to a difference in the rate of exchange during the delay. In the spring of that year the carpenters' work of the inside and the plastering were undertaken by contract, the former by Mr. John Try, and the latter by Mr. Thomas Phillips. On the 9th day of October, 1813, divine service was performed in the new Church. The organ was erected in 1816. It is

a powerful instrument made by Mr. Thomas Elliott of London. Its original cost was £1160 sterling, but with the expense of putting it up, and other charges, it cost nearly £1600 currency. The sum was raised by subscription. The following year the Rev. John Mountain died, and was succeeded by the Rev. John Leeds, who had previously acted as curate.

In the year 1817 application was made to the Legislature for an Act of Incorporation, but it was rejected. The Prince Regent was then applied to on the subject; and letters patent, bearing date the 12th of August, 1818, were issued, constituting this Church a Parish Church and Rectory, and electing the Rector, Churchwardens, and other members for the time being a body corporate for managing its temporal affairs.

The side galleries were erected the following year, being rendered necessary from the number of applicants for seats, owing to the great increase of the Protestant population of the city. Hitherto the church had neither a steeple nor a spire. Liberal offers for their erection were made, and both were added the same year, together with a clock, the donation of John Shuter, Esq. The stone work of the steeple was executed by Messrs. Surties and Muckle, and the wood work by Messrs. Clarke and Appleton.

The Church is 120 feet in length, by 80 feet in width, exclusive of the recess from the altar, which is 12 in depth by 40 in width. The windows are 14 feet in height, topped with a semi-circle arch with $\frac{3}{4}$ feet nave, and 7 wide.—The side walls are about 30 feet high. It is entered by three doors corresponding with the three passages which run along the body of the church from the entrance to the altar at the opposite end. The building recedes from the street, and is separated from it by a dwarf stone, surmounted by a handsome iron railing, with three neatly ornamented gates. The front is ornamented with pilasters supporting a cornice and pediment of the Doric order of architecture. The tower is of stone, square and lofty, and from the top of it rises an octagonal prismatic spire of wood covered with tin. The height of the whole from the ground to the top is 204 feet. Surrounding the base of the spire on the top of the tower is a neat iron railing, which forms the front of a gallery or balcony, from whence there is an extensive view over the whole city, and circumjacent country. On the top is a handsome vane, with an iron rod tastefully formed in open work, and cross pieces indicating the four cardinal points.

Of the interior, simplicity and neatness are the prevailing features, and where any ornament is introduced, it is in perfect unison with the style of architecture, and harmonizes with the rest. The pews are painted white, and capped with cherry wood—with the numbers neatly gilt on doors. The side galleries are supported by the main columns, and the organ gallery at the end in which the choir sits, is well supported by columns of the Corinthian order, very well executed. The pulpit is neat and of a fanciful design, with a circular front; it is supported upon six columns of the Corinthian order, and ascended by two flights of circular stairs, meeting in a platform in the rear of it. The ceiling is divided into three compartments; the centre one of which is a segment of a circle supported on three columns and two pilasters on each side thirty-one feet in height. These are of the Corinthian order to correspond with the others, with their capitals and entablatures elegantly enriched—the capitals are cut in wood, and the entablatures of

stucco. In the circular ceiling are three handsome pieces of foliage work, 12 feet in diameter, each formed of stucco. The flat or level compartments of the ceilings on each side are supported by cross beams from column to column, and from these to the side walls this part is also relieved by pannels, and the soffits of these are supported on the walls by rich freizes of elegant design and workmanship in stucco. The *tout ensemble* is, upon the whole, well adjusted, with every attention to durability, correctness in design, and elegance of execution.

In the year 1818 the Rev. Mr. Leeds removed to Brockville, on exchanging with the Rev. John Bethune, D.D., who is the present Rector of Christ Church, having for his assistant the Rev. D. Robertson. The Rev. J. Ramsay is the minister of Hochelaga Chapel.

DIOCESE OF TORONTO.

CHURCH SOCIETY.

At the Monthly Meeting of the Diocesan Church Society, the following resolution was passed:—

“As the expense of printing the Reports of the Church Society for the year 1856 amounts to £207, it was proposed by the Rev. H. Patton, and seconded by the Rev. S. Givens, that in future each parish should order as many copies as it may require, and should pay for the same out of the three-fourths of the funds retained for parochial purposes.”

With reference to the above, it was agreed that the Secretary should write to the Secretaries of the respective District Branches.

COLLECTIONS APPOINTED TO BE TAKEN UP IN THE SEVERAL CHURCHES, CHAPELS AND MISSIONARY STATIONS IN THE DIOCESE, TOWARDS THE AUGMENTATION OF THE WINDOWS AND ORPHANS' FUND, IN THE MONTH OF OCTOBER, 1856.

Previously announced.....	£160 18 9
Christ Church, Scarborough.....	£2 11 6
St. Paul's ".....	1 5 0
St. Jude's ".....	1 0 0
Per Rev. W. Belt.....	4 16 6
St. Mary's, Lloydtown.....	1 11 0
Christ Church, Bolton.....	1 1 7
St. James' Church, Albion.....	0 18 9
Sand-hill, Albion.....	0 8 8
Per Rev. H. B. Osler.....	4 0 0
St. James's, Penetanguishene, per churchwarden.....	1 4 1
Amherst Island, per Rev. J. Rothwell.....	2 5 0
St. John's, Portsmouth, per churchwarden.....	3 0 0
Newborough Church.....	0 10 6
Newboyne.....	0 10 0
Rear Landsdowne.....	0 8 0
Robinson's School-house, Elizabethtown.....	0 16 2
Per Rev. F. Fremayne.....	2 4 8
Christ Church, Huntingford.....	1 11 8
Station lot No. 23, cou. XII.....	0 15 2
Per Rev. F. D. Fauquier.....	2 6 10
St. James's, Ingersoll, per Rev. J. W. Marsh.....	7 6 6
St. Peter's, Cobourg.....	16 5 0
Stile's School-house.....	0 9 6
Drope's do.....	0 4 8
Per Ven. A. N. Bethune.....	16 19 2

St. Thomas.....	6 6 7
Christ Church, Westminster.....	1 6 0
Per Rev. St. G. Caulfield.....	7 11 7
St. John's, Jordan.....	0 10 0
St. James, Port Dalhousie.....	1 2 0
Per Rev. A. Dixon.....	1 12 6
Wilmot.....	0 15 0
New Hamburg.....	0 16 0
Per Rev. W. B. Rally.....	1 10 0
Trinity Church, Simcoe.....	6 3 0
Christ Church, Vittoria.....	1 16 8
St. Paul's Ch'ch, Port Dover.....	3 0 0
Per Rev. F. Evans.....	11 0 0
Woodstock, per J. Ingersoll, Esq.....	6 18 9
London, per churchwarden.....	16 5 0
Christ Church, Emily.....	0 19 1
St. James', Church, Emily.....	0 8 6
St. John's ".....	0 1 11
Mrs. Reid's donation.....	0 0 7
Per Rev. R. Harding.....	1 5 1
Rockwood (additional), per Rev. E. M. Stewart.....	1 14 0
St. Peter's, Brockville, per Rev. Dr. Lewis.....	17 10 0
All Saints' Church, Mount Pleasant.....	1 10 0
St. Mary's Church, Cayuga.....	8 10 3
Per Rev. E. R. Stimson.....	2 0 3
Christ Church, Port Stanley, per churchwarden.....	2 5 0
St. George's Ch'ch, Grafton.....	5 5 0
Trinity Church, Colborne.....	2 0 0
Per Rev. J. Wilson.....	7 5 0
Holy Trinity, West Hawkesbury.....	3 6 6
St. John's, Vankleek-hill.....	1 3 6
Per Rev. R. L. Stephenson.....	4 10 0
St. George's Church, Clarke.....	1 10 0
Newton.....	0 10 0
Per Rev. H. Brent.....	2 0 0
Rice Lake, per Rev. J. W. Beck.....	1 5 0
Orillia Church.....	1 0 0
St. George's, Medonto.....	0 10 0
St. Luke's Ch'ch, C.W. Road.....	0 12 0
Oro Church,.....	0 9 0
Per Rev. T. B. Read.....	2 11 0
Fitzroy Harbor.....	0 16 0
St. Mark's, Pakenham.....	0 7 6
9th line, Fitzroy.....	0 6 6
Per Rev. J. A. Morris.....	1 10 0
St. Paul's Church, Yorkville, per churchwarden.....	10 10 6
Rawdon.....	0 7 6
Nesbit Reid's.....	0 2 11
Claro's Corner.....	0 5 4
Cooke Settlement.....	0 1 4
Per Rev. J. G. Groves.....	0 17 1
123 collections, amounting to.....	£304 17 3
MISSION FUND.	
Previously announced.....	£218 17 7
Christ Church, Scarborough.....	1 2 6
St. Paul's, ".....	1 5 0
St. Jude's ".....	0 11 3
Per Rev. W. Belt.....	2 18 9
St. John's Church, Portsmouth, per churchwarden.....	2 0 0
London, per churchwarden.....	10 0 0
St. George's Church, Clarke.....	1 7 6
Newton.....	0 7 6
Per Rev. H. Brent.....	1 15 0
St. John's Church, Yorkmills, for Indian Missions.....	5 5 0
Station No. 1.....	1 10 7
Donation for Mission from Miss Taylor.....	0 5 0
Donation for Mission from Mrs. M. Duffey.....	0 5 0
Per Rev. R. Mitchel.....	7 5 7
149 collections, amounting to.....	£237 16 11

SUBSCRIPTIONS AND DONATIONS.

Rev. G. C. Irving	1	5	0
Rev. W. B. Rally	2	10	0
Rev. H. C. Cooper	2	10	0
Rev. A. Jamieson	1	5	0

TRINITY COLLEGE.

At a meeting of the Convocation of the University of Trinity College, held in the Collego Hall on Saturday, the 6th instant, the following Degrees were conferred:

B.A.

Sanders, Richard,
Gibson, Rev. Joseph Chambers.
White, George William.
Bethune, John James.
Patton, Alfred Merwin.
Morris, Alexander Robert.
Evans, Francis.

B.A. ad eundem

Kingsmill, John J., King's Coll., Toronto.
Fletcher, Revd. John, Trin. Coll., Dublin.
Cooper, Revd. Henry Chorwell, Pembroke Col., Cambridge.

M.A.

Kingsmill, John J.
Fletcher, Revd. John.

M. A. ad eundem.

Baldwin, Revd. Edmund, King's Coll., Toronto.

B.C.L.

Kingsmill, John J.
Morphy, Henry Brindley.
Wright, Alfred Francis.

The following Prizes were distributed:—

Thomson, Revd. C. E. } The Bishop's Theological Prize in the June examinations, 1856.
White, George William. }

Droughall, A.J.—The Chancellor's Prize, to the 1st Classic, in the examinations for Honors, 1856.

Bogert, J. J.—Prize in the examination in Chemistry, 1856.

Sanders, Richard.—Mathematical Prize, in the examination of the Third Year, 1856: Classical Prize in ditto; Latin Essay; Greek Iambic Verse.

Ardagh, John A.—Classical Prize in the examination of the Second Year, 1856.

Wethoy, Henry, C. W., Mathematical Prize in ditto.

The following Students were matriculated:—

Bethune, Charles, Divinity Scholar, 1st class.

Wood, John, } Divinity Scholars, 2nd class.

Nesbitt, William, }

Nesbitt, George } Divinity Scholars,

Carruthers, George Thomas } 3rd class.

Evans, Henry James, Cameron Scholar.

Martin, De Witt Harry.

Henderson, Alexander.

Paterson, Charles William.

Miller, James Andrew.

Cayley, Edward.

The degrees were conferred, and the Prizes distributed by the Hon. John Beverly Robinson, Bart. Chancellor of the University, and the Lord Bishop of Toronto was also present at the meeting.

Mr. Frederick Wm. Kingstone, who passed his examination this term, was admitted to the Degree of B. A., at a meeting of the Convocation held on the 18th November.

HOME DISTRICT ASSOCIATION.

At a meeting of the Managing Committee, held Wednesday, the 10th inst., the following series of Parochial Meetings was agreed upon, viz:—

Jan. 5, Monday.....	Etobicoke	7 P.M.
Jan. 6, Tuesday ...	Springfield.....	7 P.M.
Jan. 7, Wednesday,	Streetsville	10 A.M.
Wednesday.....	Braunton	7 P.M.
Jan. 8, Thursday...	Bolton.....	11 A.M.
Thursday....	Lloydtown	7 P.M.
Jan. 9, Friday	The Oak Ridges,	2 P.M.
Jan. 12, Monday.....	Scarborough ...	7 P.M.
Jan. 13, Tuesday....	Lamoureux	11 A.M.
Tuesday ...	Markham.	7 P.M.
Jan. 14, Wednesday.	Thornhill.....	7 P.M.
Feb. 3, Tuesday....	Uxbridge	6 P.M.
Feb. 4, Wednesday.	Brock, West. ...	10 A.M.
Wednesday.	Brock, East.	6 P.M.
Feb. 5, Thursday...	Georgia.....	6 P.M.
Feb. 9, Monday.....	Holland Land'g.	2 P.M.
Monday....	Newmarket.....	7 P.M.
Feb. 10, Tuesday. ...	Weston.	6 P.M.
Feb. 11, Wednesday.	Tullamore.....	11 A.M.
Wednesday.	Woodbridge.....	7 P.M.
Feb. 12, Thursday...	Whitby.	7 P.M.
Feb. 13, Friday	York Mills.....	7 P.M.

Clergymen, not present at the above meeting, and desiring any alteration in the time of their own Parochial Meetings, are requested to communicate with the Secretary.

H. C. COOPER, Sec. H.D.A.

December 11th, 1856.

REPORT OF THE BROCK DISTRICT BRANCH CHURCH SOCIETY.

The following is the report received from the Brock District Branch, forwarded to the Church Society in May, together with the remittance of £18 16s. 3d., being $\frac{1}{2}$ of the money collected:

The Committee of the Brock District Branch of the Church Society, although they cannot report any increase in the amount subscribed over last year, are yet happy to state that in most instances there has been exhibited the same interest in the proceedings of the Society which has been evident heretofore. It was considered unnecessary to have any annual meeting as the subjects to be brought before such meeting would not present any new features.

The Committee of the Woodstock Parochial Branch are happy that, although the whole amount of subscriptions does not reach that of last year, it is yet, in consideration of many pressing local expenses, one which they feel convinced will not be considered trifling. This committee last year remitted the whole amount to the Parent Society, but as so few associations seemed inclined to adopt such a rule, they feel that until the plan is more generally adopted, it would perhaps appear singular were they to continue it.

They have therefore resolved to apply the three-fourths which they are allowed

to retain to Parochial purposes. The whole amount collected amounts to £75 5s. The Huntingford Parochial committee reports a slight increase over the collections of last year, as also a deep feeling of interest in the operations of the Society.

JOSEPH C. GIBSON.
Sec'y B. D., B. C. S., D. T.

THE COLONIAL CHURCH AND SCHOOL SOCIETY.

A public meeting was convened on Monday last, and held in the school-house of St. Paul's Church, London, C. W. There was a goodly assembly of friends of the cause present, among whom were prominent—L. Lawrason, G. Taylor, J. K. Labatt, C. Monsarratt, W. W. Street, A. Lefroy, Vennor, Kerr, Esqs., Dr. Lee, Reverends O'Neil, Brough, R. Flood, Caulfield, Massingberd, &c., &c.

The proceedings opened by singing the 13th Hymn (psalm 117) of the Society's book of Psalms and Hymns, and prayer by Dr. Cronyn.

Dr. Cronyn then took the chair. In opening, the rev. doctor stated that the object of the society in calling the meeting was to establish in this diocese of Canada a branch upon a firm and substantial basis. He had great pleasure in introducing Dr. Hellmuth, who had been sent from the parent society in England as a deputation, and who would show to the meeting the principles, objects, and position of this society. He (Dr. C.) was convinced that the society was established on pure Protestant and evangelical principles, and its primary object to disseminate far and wide the glorious truths of the gospel. The society was originated by Christian men at home, who had no other interest in the matter than the Christian welfare of their fellow-men. With these few remarks, he should call on the gentleman who had to move the first resolution.

L. Lawrason, Esq., proposed the following resolution:—

Resolved, That this meeting fully recognizes the duty incumbent upon the members of the Church of England to employ all suitable means for alleviating the spiritual wants of their more needy brethren in this colony, and hails with thankfulness to the great head of the Church, the operations of the Colonial Church and School Society in the objects and regulations of which society this meeting cordially concurs.

In proposing the above, Mr. L. stated that he always felt great pleasure in coming forward to shew his good will in such a cause. The main object of the society, he was of opinion, was fully comprehended in the title, viz., the union of church and school. Mr. L. felt convinced that the principles of the Church were best disseminated by bringing them into the schools. The city of London, C.W., had felt the benefits of this society heretofore,

and from the manner in which it had been conducted, he would wish to see it firmly planted throughout the whole colony.

Rev. C. C. Brough rose with pleasure to second the resolution. He stated that he thought the designation of the society should commend it to every individual, not only of the Church of England, but of this city, and of the whole land. The name, he thought, was of captivating import—viz., the unity of church and school, and who was there acquainted with his country who ought not to prize such an institution? The society asks the aid of the meeting, not from any selfish motives, but from a desire to do good to others, and while the rise of this nation in the scale of modern advancement is looked forward to, so should also the rise in the scale of Christian progress be sought for. He regarded the society as a boon, as he did also the Society for Promoting Christian Knowledge, through whose instrumental translations of the Scriptures in a cheap form were now lately spread throughout the Sardinian, and partly through the French and Italian armies.

The resolution was then put and carried.

Rev. Richard Flood, of Delaware, then proposed the next resolution:—

Resolved, That the institution of the Colonial Church and School Society is well calculated to promote the spiritual welfare of our destitute brethren in this colony, and calls for earnest exertion and co-operation in this good cause, as well as for fervent and continual prayer, that the blessing of God may abundantly rest on its proceedings.

The rev. gentleman then asked, what had originated the religious societies in England? Christian love. What were they calculated to do? To carry out the second part of the golden rule, "to love thy neighbor as thyself." This society had but lately taken its stand, but it was a glorious stand. It was something like the little cloud of the prophet, which ultimately caused the refreshing showers to be spread over the length and breadth of the parched land. There was a great dearth in this colony of scriptural school education; and he was sure, by instilling religious ideas in the minds of youth, were raised up many bright ornaments of the Christian Church. He was convinced that the agents of the society were well proven before they were sent out from England, and the colonies should do their best to assist them in bringing the wanderers home to the Christian fold.

J. K. Labatt, Esq., seconded the resolution.

The Rev. St. George Caulfield, in supporting this resolution, stated that this society would be better understood if the word "and" was erased in the title, and the name of "Church School," only left. The objects were more nearly connected

with schools than churches. The only connection it had directly with the church was in the good will it bore to this rising country. The present school education was too much secularized. He was sure that a child brought up with a good Christian education would make a better citizen than he who had only a secular one. This society set forth in the most simple form the principles of the Church of England apart from its prejudices.

Dr. Hellmuth, deputation of the parent society, then rose, and in a most eloquent address, explained the objects, the principles and the general occupation of the society, during which he stated that the contemplation of the title only was enough to stir up every christian soul, as it had done in the *mother country*. What a sound there was in that name, *mother country*, to Englishmen. He felt it in his heart, although he was a foreigner, and only a naturalized subject. He was proud to be a subject of the queen of that seagirt isle. On the map, that isle has but a small space, yet the sceptre was swayed over one-fourth of the human world. There were sixty colonies appended to that little spot. Why were they given to England? Why were they arrested from Germany, France and others? Why is the Anglo-Saxon tongue so prevailing?—Simply that that small isle shall be the instrument of spreading the gospel throughout the whole world. It is a great privilege, and the English should be proud of that privilege; but it carries with it a great responsibility. The British isles are too small: the tree is too large to grow on them, and the branches are being planted in the colonies. It is the duty of Christians to see that the true oak flourishes. What has made Britain so great?—Christian liberty. What has crushed Poland? What enfeebled Russia, Italy, &c.? The want of the bible. And if the dwellers on Canadian soil wish to see their country flourish, and the whole of their loyal subjects occupying the position of their forefathers, they must disseminate the same truths far and wide. He came with greetings from the parent society, and if the meeting did not approve of the messenger, he begged they would receive the message. He felt interested in this colony, as he had travelled largely through it. He would explain the origin of these societies. They commenced in Newfoundland, and were originated by a layman. Since 1851 the progress of this society may be judged by the funds, for that year they only amounted to £6,970, whereas in 1856 they reached the sum of £15,694, independently of a capital fund of £1,500. Thus may be seen the sympathy of those at home, and he trusted to view the like in the colonies. He then

explained the operations of the society. He stated that throughout the whole world where Englishmen went, there they sent missionaries. The society had thirty-nine clergymen, above a hundred teachers, and many female emissaries: in all, one hundred and eighty-two agents, spreading throughout the British colonies the fruits of the gospel. In England, ministers and churches were many and near; in Canada they were few and far between, there being only, in both the Canadas, two hundred and sixty clergymen, and in hundreds of cases persons had very often to come eight, ten or twelve miles to attend, perhaps, only a monthly service. The society not only offered its benefits to British Canadians, but also to the French, where their agent had been busily employed. They offered their benefits to bond or free, to the white or the colored. The society intended to expend £800 or £1000 among the colored population. They also intended to be among the native Indians. While on that subject, he stated that while in Toronto he had the pleasure of seeing a native Indian ordained for the ministry (he alluded to the Rev. Mr. Jacobs). The society would still work in Australia. He described the favorable reception he had met with in Quebec, and especially in Newfoundland, where he was told that thirty years ago there was scarcely one who could read and write, and now nearly all could. Nova Scotia the same. The society had also been at work in the Crimea, New Brunswick and Lower Canada. He then read from the report the names of the supporters of the society, among whom were the Queen as patroness, the Archbishops of York and Canterbury as vice-patrons, and a list of noblemen and gentlemen as vice-presidents, thus having the Church and State both supporting and patronising the works of the society. He trusted to see a good working committee in this diocese, and to establish a flourishing branch to the society. On behalf of the society, he thanked the supporters, and hoped they would still labor in the good cause.

G. Taylor, Esq., with a few remarks, proposed the following:—

Resolved, That the following gentlemen be recommended to the parent society, as members to the corresponding committee in London, for the ensuing year:—President, Rev. Dr. Cronyn, Rev. C. C. Brough, Rev. R. Flood, Rev. Richard Boomer, Rev. H. Revell, Rev. H. H. O'Neil, Rev. St. George Caulfield, Hon. George Goodhue, L. Lawrason, James Hamilton, W. Elliott, Benjamin Bayley, W. W. Street, T. W. Shepherd, J. K. Labatt, H. C. Barwick, Hiram Chisholm, Dr. Flarker, Dr. Philips, A. Lefroy, W. R. Best, Esqs.; Treasurer, George Taylor, Esq.; Secretary, C. Monsarrat, Esq.

The Rev. H. H. O'Neil, in seconding the above, stated that he fully and cordially agreed with the society, and with

the names of those who formed the committee of this branch, hoping the object for which it had been formed would be as fully carried out as the rise of the city had out of a forest. He stated that fifteen years ago the Bible was read in every school, whereas now it was almost a prohibited book. The resolution being put and carried, the meeting separated.

TESTIMONIAL TO THE REV. J. WILSON.

We have been requested to publish the following correspondence:—

To the Rev. J. Wilson, Incumbent of St. George's Church, Grafton:

REV. AND DEAR SIR,—It is with feelings of the deepest thankfulness that we, the members of St. George's Church, have met this day to congratulate you on your return to us after a temporary absence. We sincerely hope your travels to your native land have proved beneficial to your health, and pray that you may be spared many years to minister unto us, and that your labours may be blessed in an especial manner in the promotion of true religion amongst us.

And we trust that the same good feeling and attachment which have hitherto existed between you and your flock may long continue.

We would also beg to tender to Mrs. Wilson and your daughter our kind regards and esteem, and best wishes for their health and happiness.

In conclusion, dear sir, we request your acceptance of the accompanying purse, as a small token of our sincere respect and affection.

We remain, Rev. and Dear Sir,
Your faithful and attached Parishioners,
JAMES G. ROGERS, }
CHAS. H. VERNON, } Churchwardens.
On behalf of the congregation.

Grafton, Oct. 27, 1856.

REPLY.

MY DEAR FRIENDS,—The kind and affectionate address which you have done me the honor to present, demands from me a deeper acknowledgment than mere words can express; and I feel that the devotedness of my life to your best interests is the only adequate return for your many acts of kindness to myself and family, since my appointment to this and the neighbouring parish, nearly thirteen years ago.

Thus to be greeted on my return by kind words of welcome from those who have become endeared to me by their many excellent qualities, is, indeed, a comfort; and in the arduous and responsible duties of the ministry, it is cheering to my heart to feel that I labour amongst a people who can sympathise with me in any difficulties and trials which I may be called

upon to endure—and who are persuaded, that amidst many imperfections and shortcomings, my one sole aim and object ever has been, honestly and faithfully, to set before them “the great salvation,” purchased by a Saviour's precious blood, and so, by God's blessing, to guide them in “the right way that leadeth unto everlasting life.”

You will be gratified to hear, that in my various journeyings through Great Britain and Ireland, I was everywhere received with kindness and cordiality; and the fraternal feelings of regard with which I was greeted by the Clergy of our Mother Church, can never be otherwise than most grateful to my feelings. The Church, I am happy to say, is everywhere increasing her influence, and arousing herself to a sense of her duty to the thousands and millions who are looking up to her for spiritual instructions. And the Clergy, generally, as a body, are zealously devoted to their sacred calling; and they sympathize with us in our difficulties, and rejoice in the progress which we have already made.

And now, that God has graciously watched over and protected me, and restored me to my home, and my parish, I humbly hope that the benefits which I have derived by this temporary relaxation from duty, may enable me to be still more useful than I have hitherto been. And should it please God to prolong my life, my anxious desire is that that life may be spent in the service of His Church, and in the promotion of His glory.

Most sincerely do I thank you, my dear friends, for the purse of money which accompanies your address. And although it needed not this valuable gift to assure me of your good will, of which I have had abundant proofs in times past, yet I receive it with gratitude, as given for the sake of that Master whom we serve, and as “fruit that may abound to your account.” But, believe me, I value more highly than gold or silver, your affectionate regards, and your prayers for me that I may be found faithful.

Again thanking you for this additional mark of your confidence, and for your kind expressions of regard and good wishes on behalf of Mrs. Wilson and my daughter, and praying God to bless and prosper both you and yours, I beg to unite with you, in the earnest prayer, so well expressed in your address, that “my labours” poor and imperfect as they are) “may be blessed in an especial manner in the promotion of true religion amongst you.”

And, in conclusion, I would humbly hope that the same kindly feelings—the same sober and chastened piety—the same cheerful and happy dispositions, and the fruitfulness in all works of beneficence

and charity which have ever characterized the people of this parish—may, by God's blessing, ever continue to increase and prevail amongst us.

Believe me to remain,
My dear friends and parishioners,
Your affectionate Pastor,
J. WILSON.

To C. H. Vernon, Jas. J. Rogers,
and others, &c.
St. George's Parsonage,
Grafton, Oct. 27, 1856.

REVEREND AND DEAR SIR,—Permit us, on behalf of your congregation of Trinity Church, Colborne, to address a few words of welcome to you on your return to this your country of adoption.

That the Almighty Disposer of Good has vouchsafed to hear our prayers, by protecting you during your absence from us, and permitting you to resume those duties which we would faintly desire the ability to appreciate even more highly than we do, awakens in us feelings of gratitude too deep and sincere for expression.

Although your temporary separation from your flock has been felt by us, yet the renovation of health which we trust has been effected, and the opportunities you have enjoyed of enlarging your store of experience and information, cannot, we feel assured, fail to be the means of important benefit to us.

And now that you have been graciously permitted to enjoy the blessing of a reunion with those most dear to you, be assured that our prayers will still be made for a long continuance of contentment and happiness to you and yours.

In conclusion, we would beg of you to accept this, not as a mere collection of words without meaning; for we know they can but illy express our feelings; but as the sincere tribute of that regard and esteem which we entertain for you.

Farewell, then, Reverend and dear Sir, and believe that this time we feel a lively gratification in using that word, for now it is as it were merely an adieu of to-day until to-morrow. Believe us to be most sincerely and faithfully yours,

J. D. GOSLEE,
G. S. BURRELL,

Churchwardens of Trinity Church.
The Rev. John Wilson,
Incumbent of Colborne and Grafton.
Colborne, 25th Oct., 1856.

REPLY.

MY DEAR FRIENDS,—I beg to thank you most sincerely and gratefully for the kind and cordial address which you have done me the favor to present, on behalf of the congregation of Trinity Church, Colborne. It is cheering to the heart of your Minister, thus to feel that, after a tempor-

ary absence, he is greeted by words of welcome on his return; and that he resumes his duties with the kind regards and good wishes of his people. Be assured that I deeply value this token of your good will, which I have reason to know is not the mere language of compliment, so common in these days of worldly refinement, but the sincere expression of attachment which I trust may long continue to exist between us.

The temporary relaxation from parochial duties, which by the kind permission of our Rev. Bishop and the co-operation of several of my clerical brethren, I have been enabled to enjoy, will, I hope, with God's blessing, have the effect of better qualifying me for the right discharge of the work of the ministry. And I beg to unite with you in grateful thanksgiving to Almighty God, who has watched over and protected me in all my journeyings, and has at length restored me in peace and safety to my family and my flocks. It is a precious privilege, after many years of sojourn in this country, to visit our fatherland, and learn lessons of wisdom and encouragement from the experience of those who are labouring in the same holy cause with ourselves; and I trust that the experience which I have gained, and the diversified information which I have received, will enable me to be more useful to my people, and to labour more effectually in our Heavenly Master's service, than heretofore.

I greatly fear, that in giving expression to your kindly feelings, you have greatly over-estimated my poor and imperfect services, which I now feel to be less than ever; but believe me, that the one sole aim and object of my life is to point out to my perishing fellow-sinners, "the only name under Heaven whereby we can be saved." And in the fearfully responsible work of the ministry, it is a source of the greatest comfort to me, that I serve a people willing to hearken to instruction; and who are persuaded that their spiritual edification and growth in grace is the object which I have most deeply at heart.

But we must never forget that the Divine Blessing is necessary in all our undertakings, and that without the aid of the Holy Spirit our labour must be in vain. Let us therefore, strive more earnestly, and pray more unceasingly, that God would vouchsafe his grace and blessing to both minister and people, that we may be built up together a holy temple to the Lord—that so we may not have run in vain, neither laboured in vain.

Thanking you most sincerely, for your good wishes and prayers on behalf of myself and my family—and beseeching God to pour down his richest blessings upon you and yours, to protect and guide

you in this world, and to receive you to eternal happiness hereafter.

I remain,
My dear friends and Parishioners,
Your affectionate Pastor,
J. WILSON.
To J. D. Goslee and Geo. S. Burrell, Esq.,
Churchwardens of Trinity Church,
Colborne.
St. George's Parsonage, Oct. 25, 1856.

Miscellaneous.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Oct. 10, 1856.

It is well known that considerable trouble has been experienced by missionaries in the East Indies, in inducing their converts to abandon the unchristian distinction of castes. A gradual but successful change has been going on for several years. It is extremely gratifying to find from the following report of the missionaries now labouring in the Tanjore circle of missions, that caste distinctions are now virtually abolished among all the subordinate lay teachers connected with those missions.

"The Local Committee of the missionaries of the Tanjore circle think it right to record their proceedings in regard to caste since the date of the resolution which they adopted in July 1854.

"Various circumstances have intervened to prevent the carrying out of the proposed measures until the present meeting. Preliminary steps have, however, been taken. In conformity with a resolution of a previous committee meeting, each missionary has, in his own district, discussed the matter with his assistant teachers, and required of them a distinct pledge of their abandonment of caste. The result is exhibited in the following table:

	Number who conformed	Refused	Not affected by the test.
Tanjore	21	5	3
Vediarpuram	4	2	5
Canandagoody	none	all, i. e. 7	5
Combarconum	none	all, i. e. 5	8
Nangoor	1	none	10
Negapatam	none	3	1
Anceladoo	none	4	2
Erungaloor	15 ¹	6	none
Trichinopoly	1	none	6
Bethel	3	3	4

"In these districts those who distinctly declared themselves unable from caste prejudices to partake of a meal with their missionary prepared by his servants, were removed from the employment of the mission at once. This was not done without much pain and anxiety. A few of the elder men have received small pensions.

¹ Of these one had for many years been an avowed enemy of caste. He is since dead. The other was educated in the Vediarpuram and Madras Institutions.
² One of these is an assistant catechist, appointed by the Madras Diocesan Committee, who received his education in the Vediarpuram and Madras Institutions.
³ The absentee's courage failed him at the last, and he went to the bazaar.

This, of course, necessitated the temporary closing of some of our schools; and several villages which decline to receive any catechist, not a caste man, are left without a catechist. Some of the dismissed agents have been received by the Tranquebar missionaries, and others are in treaty with them. Some of these gentlemen have been all along most actively employed in visiting our villages, and affording countenance to any who showed an inclination to leave us. To this circumstance may be attributed much of the difficulty we have had to encounter.

"At our annual meeting fifty-six catechists and schoolmasters presented themselves as usual for examination. The Holy Communion was administered, and the annual sermon preached, on Wednesday morning. The preacher, the Rev. H. Bower, gave a view of the whole subject of caste. In the evening, after the examination, the assistants were affectionately spoken to by Messrs. Hickey and Pope, who told them not to pledge themselves to renounce caste, unless they were fully prepared to carry it out sincerely and thoroughly. All then joined in earnest prayer.

"On the afternoon of Thursday all these (with one exception,) sat down to a meal together. The missionaries, and a few others, partook of the same meal with them. Mr. Pope, as the host on the occasion, addressed a few words of welcome to them, and said grace; after which they all partook with much cheerfulness of the meal provided. The usual betel was then handed round, and a good deal of quiet familiar conversation went on between the missionaries and their assistants. One of the senior catechists, who had himself then for the first time eaten with his brethren, rose at the close of the meal and asked permission to say a few words; which being given, he expressed his thankfulness to God that the firmness of the missionaries had led to so happy an event as their all sitting down together. He said that all felt it ought to be so, but that it required a great effort to bring it about: such an effort should have been made earlier; he rejoiced in it. Others then told anecdotes of the violence of prejudice in former times, and spoke encouragingly in regard to the future. The conversation was prolonged for some time, and was most pleasing and cordial. The previous arrangements indeed rendered this rather a social and friendly meal than a test.

"In the evening the anniversary of the Tamil Tract and Book Society was held, when most of the missionaries and catechists were present. At a subsequent meeting resolutions were adopted which will have the effect of rendering the test universal in its application. The social

meal will be continued as a part of our annual meeting.

"In conclusion, the Committee desire to express their deep feeling of thankfulness that so much has been done in regard to this important matter; and while they cannot but regard the state of the missions as being very critical, they feel that nothing remains for them but quietly to persist in the maintenance of the principle which has been thus asserted. God is with us. Whatever can be done by the Bishop, or by the Madras Diocesan Committee, to strengthen our hands, by supplying us with suitable assistants, if such can be found in any part of the Society's missions, or in other ways, we feel sure will be done."

CONSTANTINOPLE.—The Rev. C. G. Curtis, writing from Constantinople, on August 29th, states that the openings which have been presented to him seem on the whole satisfactory, although the English residents are at present somewhat unsettled, and dispersed in groups at considerable distances apart. He is improving his acquaintance with modern Greek, under a native teacher.

1. At the Sailors' Home he ministers to an average congregation of twenty-four inmates and strangers. He mentions the uniformly decorous behaviour of the worshippers, their earnestness in responding and singing, their strong expressions of thankfulness and love for God's word, and their request for Bibles and Prayer Books, to be studied in future voyages.

2. The British Hospital adjoins the Home, and an afternoon service has been established there by the embassy chaplain. There, on one occasion, Mr. Curtis found among the patients a Swede, a Piedmontese, a Brazilian, and a Mexican negro, to whom he ministered as far as he was able. The Brazilian, though nominally a Protestant, was ignorant even of the Lord's Prayer; and Mr. Curtis, who is not sufficiently supplied with Bibles and Prayer Books in different languages, was at pains to procure a Spanish Bible, and to engage the negro to instruct the Brazilian.

3. The hut which is to serve as a temporary mission school has not yet been completed; but Mr. Curtis has taught for some weeks past a small class at his lodgings.

4. At Hasskioi Mr. Curtis has been invited and purposes to commence an afternoon service, on the first Sunday of every month, in an English school-room, which belongs to a committee who have placed it at his service for this object.

5. At Ortakioi Mr. Curtis celebrates Divine Service in the pretty little church which has been recently erected by the English residents. Though there are a few English who have not yet joined the congregation, some Armenians habitually, and

Greek Christians occasionally, are present at the service. Mr. Curtis points this out as a proper sphere for the residence of a married clergyman, who would undertake the charge of the congregation, and the education of the children as boarders.

Therapia and Zetinboorno are also mentioned as places where the services of an English clergyman are desired.

Income for 1856.—The following table affords gratifying evidence of the prosperous condition of the Society's income, as far as it can be ascertained at this period of the year. Special funds are not included in this table.

	1852.	1853.	1854.	1855.	1856.
	£	£	£	£	£
I.—Subscriptions, Collections, &c. }	11,067	13,796	11,471	14,082	15,569
II.—Legacies	8,398	8,080	1,211	4,371	6,516
III.—Dividends, &c. ...	3,401	2,631	2,554	2,348	2,331
Total	17,866	25,431	15,336	20,801	23,416

SOME ACCOUNT OF MR. SPURGEON AND HIS CREED.—When the present middle-aged mothers of Edinburgh were in their teens they may have gone, or heard of others going, with brothers and lovers, an excited and amused crowd, to hear a preacher who, at times, abruptly stopped in psalm or prayer, and exclaimed, "The lawbees, methinks I hear mair clanking of cuddyheels on the floor than lawbees i' the plate." London is at present amused by such another comedian. Having covered the country with its comic literature, the English metropolis is now enjoying its comic pulpit. Gilbert A'Beckett, just deceased, gave us comic histories, comic grammars, and a comic "Blackstone's Commentaries on the Laws of England;" but his fun was secular; he presumed not to desecrate aught sacred with funny pen or pointed pun; and he touched nothing with puns pointless. Not so scrupulous is the witty and Rev. C. H. Spurgeon, Baptist minister of the New Park street Chapel, Southwark, of Exeter Hall; and of the Royal Surrey Gardens. We lately heard him delivered of a pulpit pun, as follows:—"The key note of the true Christian is not A, nor B, nor C, nor D, nor F; it is Je-sus." And this:—"A man sits down in self-sufficiency, thinking I can do all that. O, blessed day when God directs His shots against all that! I know I hugged that old idea a long time with my 'cans,' 'cans,' 'cans;' but I found my 'cans' would hold no water, and suffered all I put in to run out."

The man whose intellectual poverty permits the utterance of this despicable pun on water-cans, has been, for months past, followed by thousands, by ten, fifteen, or twenty thousand of eager hearers, gathered chiefly from the middle classes of London, and was not long ago glorified by similar crowds in Glasgow, and in the provincial towns of England. Mr. Spurgeon, of London, neither possesses high intellect, nor wears its appearance. When, instead of the scriptural and poetical simile of "watering" the Gospel plant to nourish its growth, he says he will "dung it," one is not taken wholly by surprise after a perusal of his countenance. Yet his attraction of the London multitude is a fact, and one of the metropolitan marvels of 1856. Let us inquire what are the elements of this popularity. If there be forthcoming preachers now at college, whose face, like Mr.

Spurgeon's, would have given Levater a companion portrait to Pride, Envy, and Jealousy—namely, Audacity—this inquiry may not be uselessly pursued. They may see it in the pillory of a future day.

Charles H. Spurgeon was born on the 18th of June, 1833, and is now in his twenty-third year. His birth-place was Kelvedon, in Essex, near to Mr. Mechi's estate at Tiptree-heath, famous for its farm-yard tanks, which may possibly have supplied to his fertile genius his simile about manure just quoted. His father is a merchant's clerk in Colchester, and presides in a Baptist Chapel there. His grandfather is a venerable minister of the same body, of more than fifty years' standing in the pulpit. Young Spurgeon was put to school at Colchester, and, subsequently, to the Agricultural College of Maidstone, for one year. Afterward he was a teacher in a school at New Market, and from thence went as usher to a seminary in Cambridge. These employments brought him to the beginning of his nineteenth year, when he took to preaching of his own accord—self-sufficiency and dogmatism being his distinctive marks of character from childhood. He acquired but little classical learning, while his disregard of English grammar at times, and of the rules of logic, always prove his independence of schools. He read the Puritan Fathers, and smoked tobacco, adopting for model their eccentricity of style and metaphor, rather than their simplicity of doctrine. Being appointed to the Baptist Chapel of Water-beach, Cambridgeshire, he soon attracted a large congregation. The trustees and deacons of New Park street Chapel, London, were on the lookout for a popular man who might fill their empty pews, and redeem their chapel debt. They found Mr. Spurgeon, who has done all this and more. He has been in London about two years. His first "game" in the metropolis (he uses such slang in the pulpit as "the Gospel is our game, and no mistake,") was unlimited advertising, which still continues. From the centre of the city to the farthest suburbs, every dead wall, boarding, and spare post, has displr. d—"Who's your fatter?" and "Holloway - Jintment;" "the Rev. C. H. Spurgeon will preach," or "New Park street Pulpit," or "Sayings and Doings of C. H. Spurgeon." &c. At last people asked, "Who and what is Spurgeon, whose name is on every wall always?" His sermons were purchased and read, and, being a kind of comic pulpit, though in parts dismal and obscure enough, readers became listeners. Park street Chapel overflowed; Exeter Hall, with capacity to hold four thousand, was hired; but as many more thousands remained in the Strand unadmitted. Next, Julien's Surrey Music Hall was hired. It is said to hold ten thousand, with cramming, two thousand more. On Sunday evening last, the number within and without the Surrey Garden gates, attracted by Mr. Spurgeon, was variously estimated at from 18,000 in the Times, to 30,000 in other daily papers.

Now, what is the manner and matter of this preacher? The inquiring visitor sees a short, square-built man enter, with a round, pallid-looking face, relieved, however, by expressive dark eyes, and a profusion of black hair, parted in the middle. His reading and prayer over, in which there is nothing very singular, unless it be a familiarity suggestive of profanity with which he addresses the Throne of Grace, he begins his sermon. If it have reference to the fall of Adam, and expiation of sins through faith in Jesus Christ, he lets his audience know, in a jovial kind of tone, that he is about to amuse

them He looks intently to the farthest corner of the house, and exclaims:—Holloa, Adam! Where art thou, Adam?" In the presumption that Adam is afraid to face such a congregation in answer to such a summons, he makes the father of mankind reply tremulously, "Here am I, what wouldst thou?" "What would I?" he indignantly rejoins, "I would know what you have done, Adam, that we are all damned through you?" Adam makes a speech. The preacher answers him. Adam has a rejoinder; the preacher another. Adam is greatly abashed, and has decidedly the worst of the argument, and is told, in the slang of the tap-room, "I thought I should make you sing small." Then, in jolly, rollicking, bantering style, he comforts Adam thus, "Ah, never mind, never mind, man; we have a new Adam, we have Christ instead of you," &c. Then he brings the persons of the Trinity on the platform, and holds colloquy with them. In like manner he introduces prophets, apostles, and all other scriptural personages. He makes the Saviour and Mary Magdalen hold conversation, the preacher imitating the tones of a timid, repentant woman. And this it is which the tens of thousands of the metropolitan population are crowding even unto death, to hear, to grieve at, or to approve by occasional bursts of laughter, or floods of tears. He gives scenes from hell, in which the persons of his drama are his brother ministers with their congregations; he has a powerful voice, and alters its tones with considerable effect, in a dramatic sense. He walks up and down the platform, and is only at home when he has such a stage. A pulpit cramps him. He tells that his gains to the kingdom of Christ have been a thousand souls a year, since he came to London, and he expects they will amount to an additional thousand this year. Have we said enough of this preposterous mountebank? Surely we have.—*Caledonian Mercury.*

THE CHRISTIAN RELIGION IN TURKEY.

EFFECTS OF THE AMERICAN MISSIONARY SYSTEM—POSITION OF THE PROTESTANT CHURCH.

Correspondence of the London Herald.

BROUSSA, Oct. 13, 1856.

Few people at home would be prepared to hear that Divine service, according to the Protestant form, is regularly celebrated here in the Turkish language. In the quarter of Getbashi stands a building whose style and proportions, in spite of the close vicinity of several mosques, bespeak it to be a chapel of the dissenting type. This is the meeting-house of Armenian Protestants, as thorough an architectural exotic here as the Panopticon, with its minarets, is in Leicester square. But for the Oriental character of the surrounding objects, you might fancy yourself looking at a dissenting chapel in some Welsh county. It was, however, no direct importation from home. The spirit of Protestant proselytism to which this humble church owes its origin was indeed first kindled in England; but it had to cross the Atlantic, and again to make nearly half the circuit of the globe before finding its way here. It is to the American missionaries that this country is indebted for the introduction of Protestantism. Not only at Broussa, but in many towns and villages in Turkey proper, and Syria, those self-denying men, with very limited pecuniary resources, have, by the help of God and their own unshaken faith and perseverance, brought the knowledge of a pure and simple religion to the slumbering Oriental churches.

In the course of an excursion which I made on one occasion to the Sangarius river and the supposed site of ancient Gophon, I stopped at a place called Ada Bazar, which had nothing very prepossessing about it. While waiting at a coffee shop near the khan where my horses were, a native stepped up and addressed me in broken English. I found him to be an Armenian Protestant and a very intelligent man. He introduced me to a youth who spoke extremely good Italian. This young man had acquired it from a Frank, whose business had detained him about six months at Ada-Bazar. We should at home think a good deal of such a feat, if performed in one of our country towns by the son of a poor carrier, but there is an earnestness and practical determination about those Protestant neophytes which render them capable of great effort, which show clearly that they have imbibed the Western spirit. Their chapel at Broussa is in a half finished state at the time of the earthquake, and was destroyed before it was fit for use. Not in the least disheartened, the Broussa Protestants lost no time in repairing the damage done. The whole of the structure, shattered as it was, had to be pulled down, an entirely new building commenced; yet their twice built church was, in fact, inaugurated before any of the other religious buildings of the town which had suffered damage, whether Mahomedan or Christian, were restored.

It was in 1853 that Mr. Schmidt the first of the American missionaries in this field came to Broussa. On arriving he hardly knew any Greek and Turkish; but he had hardly been two years in the country when he spoke both with great accuracy, and translated into Turkish verse Watts' collection of hymns. He then established a school, which had great success. Besides the ordinary routine of school studies, his pupils were instructed in several branches of useful knowledge, as well as initiated in many little matters of general behaviour and habits. The humanizing effects of this system were soon conspicuous, and the American schools in consequence became so popular especially among the Armenians, as almost to threaten the extinction of the old schools. Through their children the parents also began to be acted upon, and many of them gave up attendance at their own church to follow the missionaries, who now became the objects of the hatred and ill will of the priests and their followers. Unlike your pet convert in England, for whom everything is made smooth, even to his bread and butter, the Greek or Armenian who embraced the Protestant faith had nothing but persecution to expect. Excommunication and every variety of bad treatment and annoyance which the constitution of society here admitted of, were directed against the Protestant proselytes, not by the Turks, who, like Gallio, "cared for none of these things," but by their Christian fellow citizens.

A former Pacha of Broussa—Delaver Pacha—used to take great pleasure in relating an answer which he gave on one occasion to the Armenian bishop, in the case of a dispute between him and one of his missionaries regarding the hiring of a house by the latter in the Armenian quarter, which the bishop opposed. "But what harm is this man going to do you that you wish to prevent him inhabiting your quarter?" asked the Pacha. "Why, your excellency," replied the good shepherd, "he will take away our flock." "Oh, is that all?" retorted the Pacha, "you must set more dogs to watch them, then."

Not only were the Protestant converts denounced from the pulpit, slurred in society

and cut off from their former customers in trade but being by the law of the country in all matters, except such as regard exclusively the Turkish tribunals, placed (as all Rayahs are) under the jurisdiction of their priests, from whom they had revolted, they were met by a complete denial of justice. Did they want a passport (*teskerch*) to leave home on a journey, and applied to the Turkish authorities, they were referred to the heads of their community, who alone were supposed to know them, and by them, on some frivolous pretext, were sure to be refused. Was a call made by the government on the particular community to which they originally belonged, they were always certain to have to bear more than their own share of the burden when it came to be divided among the different houses. In an endless variety of ways they were continually made to feel that their very existence almost depended on conforming to the will of their priests, who, had they had the power, would have treated the seceders from their church with as much implacable cruelty as the Turks exhibit in cases of the renouncing of Islamism. To such an extent were these persecutions carried, as to become quite unbearable. The Turks, who pay little or no attention to the internal bickerings of the Giaours, though often applied to on the subject, showed no inclination whatever to afford a remedy, till Lord Stratford took up the case and obtained from the Porte the important concession of raising the Protestants into a separate community. They now depend on no other community, but form a separate body, like the Roman Catholic and orthodox Greek and Armenian churches. There are now, therefore, five distinct Christian communities in Turkey.

The Turkish system, by which Christian communities were permitted to exist and to exercise each its own worship in the midst of a Mahomedan population, was, at the time it originated, far in advance of the legislation of Europe. Every Rayah community was allowed to manage its own affairs somewhat like our town corporations. As religion was the distinctive mark of each community, the priest came naturally to exercise the chief sway. In all matters that did not concern the imperial jurisdiction, the bishops decided with all but absolute authority. This state of things, which was highly advantageous during the old Turk regime, is no longer of the same character at the present day, when the tyranny of the Turks is beginning to give way from contact with the modern European system. As maintained up to the present time, it leaves the Rayah subject to the despotic sway of the priesthood in many of his most important interests, very much as in the middle ages. Nothing calls more loudly for reform in Turkey than the internal constitution of the Christian communities. The want of unity among the Rayahs has long been the strength of the Turks, for each of the old communities would support them in preference to their fellow Christians of a rival church. But this feeling of jealousy and hate does not more tend to keep down their influence in the general affairs of the empire than does the particular constitution of each body operate in retarding the progress of society in the individual communities.

THE

Canadian Ecclesiastical Gazette

IS PUBLISHED MONTHLY,

BY HENRY ROWSELL, TORONTO.