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The Canadian Ecclesiastical Gazette;

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

VOLUME VII.

TORONTO, FEBRUARY 15, 1860.

No. 4.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

Lindsay, Feb. 7th, 1860.

DEAR SIR,—As so many of my brethren are publishing the presents made them, I beg to inclose a notice of some made to me last month, others of a private nature have been added, which would make the value of the whole exceed \$120. I shall send in my subscription at the earliest possible opportunity.

Yours, very truly

JOHN VICARS,

Incumbent of Lindsay

To the Editor of the Ecclesiastical Gazette.

The people of Brock have testified their esteem for the Rev. J. Vicars, Incumbent of Lindsay, by presenting him with a very elegant cutter; the people of Verulam, by the bestowal of an excellent set of harness; and as we previously noticed some of his Lindsay congregation gave him a pair of handsome robes. It must be gratifying to Mr. Vicars to learn that his services are so well appreciated by his respective flocks.

COLLECTIONS UP TO FEB. 12th, 1860.

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

Previously announced	\$237.52
All Saints', Drummondville	\$5.63
St. John's, Stamford	1.76
Per Rev. C. L. Ingles	7.39
St. George's, St. Catharines, per Rev. Dr. Atkinson.....	28.73
St. John's, Matilda.....	3.20
St. Paul's, Edwardsburg	2.10
Per Rev. E. W. Beaven	5.30
Trinity Church, Adjula	0.50
St. Luke's, Mulmer.....	0.50
St. John's, Mono.....	0.50
St. Mark's, Orangeville	0.50
Per Rev. J. Vanlinge	2.00
Christ's Church, Ottawa, per Churchwardens	24.00
St. George's, Grafton.....	9.33
Trinity Church, Colborne	5.67
Per Rev. J. Wilson	16.00
Morrisburg	3.50
Williamsburg	5.75
Per Rev. Dr. Boswell	9.25
Holy Trinity Church, Welland	2.86
Marshville Station	1.43
Port Colborne	1.20
Per Rev. J. Stannage	5.00

St. John's, Peterboro', per Churchwardens	23.63
St. John's, Stewartown, per J. Murray, Esq.....	3.00
Adolphustown	1.02
Fredericksburg	1.00
Per Rev. R. Harding	2.02
St. John's, Bowmanville, per Rev. Dr. MacNab	10.30
St. Mark's, Barriefield	2.50
St. James's, Pittsburgh.....	1.70
McLean's School House.....	1.44
Per Rev. E. C. Bower	5.61
Binbrook	0.61
Saltfleet	0.68
Stoney Creek	0.63
Ontario	1.28
Per Rev. J. L. Alexander.....	3.00
Columbus, per Rev. T. Taylor	1.00
Aurora	4.25
Oakridges	3.20
Per Rev. H. W. Stewart	7.45
Streetsville, per Rev. R. Arnold.....	9.00
St. Paul's, Newmarket	2.28
Christ Church, Holland Landing	3.52
Per Rev. S. F. Ramsay	5.80
Woodbridge	9.63
Gore	3.76
Tullamore	3.44
Grahamsville	1.59
Per Rev. J. Carry.....	18.41
72 Collections amounting to.....	\$123.93
MISSION FUND.	
Previously announced	\$519.07
Trinity Church, Adjula	0.50
St. Luke's, Mulmer.....	0.50
St. John's, Mono.....	0.50
St. Mark's, Orangeville	0.50
Per Rev. J. Vanlinge	2.00
156 Collections amounting to	\$851.07
WIDOWS' AND ORPHANS' FUND.	
Previously announced.....	\$1007.69
Mr. James Wallis, collection at Fenelon Falls in 1858 and forgotten	5.00
Trinity Church, Adjula.....	0.50
St. Luke's, Mulmer.....	0.50
St. John's, Mono	0.50
St. Mark's, Orangeville	0.50
Per Rev. J. Vanlinge	2.00
Christ Church, Ottawa, per Churchwardens	18.00
147 Collections amounting to	\$1032.69
PAROCHIAL BRANCHES, XVIII YEAR.	
Four Subscribers to Mono Parochial Branch, per Rev. J. Vanlinge	4.00
Port Hope, per Churchwardens	24.00

ANNUAL SUBSCRIPTIONS AND DONATIONS.

Rev. J. Wilson, annual sub. 18th year...	5.00
Rev. R. Harding, " " " "	5.00

GORE & WELLINGTON DISTRICTS.

Parochial meetings of the Church Society will be held as follows, unless the resident Clergymen desire to make their own special arrangements, of which in such cases they are requested to inform the Secretary.

February.

Arthur, Thursday, February 16, 11 a.m.	6 1/2 p.m.
Fergus, " " " "	11 a.m.
Christ's Ch., Peel, " " " "	17, 6 1/2 p.m.
Elora, Friday, " " " "	17, 6 1/2 p.m.

March.

Ancaster, Thursday, March 1, 3 p.m.	2, 2 p.m.
Rockton, Friday, " " " "	2, 7 p.m.
Dundas, " " " "	7, 7 a.m.
Rockwood, Wednesday, " " " "	8, 7 p.m.
Guelph, Thursday, " " " "	8, 7 p.m.
Annual Meeting, Hamilton, Wednesday, March 28th, 7 p.m.	

J. GAMBLE GEDDES,

Sec. G. W. D. B. A.

Hamilton, Dec. 30th, 1859.

HOME DISTRICT BRANCH OF THE CHURCH SOCIETY.

The following plan of Parochial Meetings for the present winter was adopted by the managing Committee at the meeting on the seventh of December, 1859.

February.

Brock, Thursday, February 16, 11 a.m.	7 p.m.
Cannington, " " " "	17, 7 p.m.
Georgina, Friday, " " " "	17, 7 p.m.
Deputation, Rev. Messrs. Givens and Belt.	

Chester, Tuesday, March 6, 7 p.m.	7, 7 p.m.
Norway, Wednesday, " " " "	7, 7 p.m.

Appointments for the missions not included in the above will be published as soon as arranged.

H. C. COOPER,
Sec. H. D. B.

BOOK-HAWKING SOCIETY.

There can be no doubt that the press is one of the most powerful agents of modern times, and that hundreds of thousands can be reached by its means who never enter a church, and seldom or never receive the visit of a Clergyman. It is equally certain that the power of the press is employed, directly or indirectly, far more against the Church than for it. The country is flooded with literature, a large proportion of which is decidedly irreligious in its character; and of the remainder no inconsiderable quantity is directly subversive of Church principles.

In order to counteract these evils through the supply at a cheap rate of books of a good and wholesome character, the system of book-hawking has been established in England, and is found to answer its purpose admirably. Commenced by

a few clergymen in Hampshire eight years ago, it has spread over the entire kingdom; and the Church of England Book-Hawking Union is now under the patronage of H. R. H. Prince Consort, and numbers among its presidents the two Archbishops, all the Bishops, and a number of the Laity, who are most distinguished for their zeal in promoting the moral and spiritual education of the people.

These facts having been taken into consideration at the regular meeting of the Home District Clerical Association, it was unanimously resolved:

1. That a Society be formed to be called the Church of England Book-Hawking Society, for the purpose of circulating through the Home District, by means of an authorised Hawker, literature of a good and wholesome character.

2. That every parish contributing not less than five dollars a-year be included in the operations of the Society; and the Incumbent of such parish be a member of this Society.

3. That every subscriber of not less than one Dollar a year be a member of the Society.

4. That a Meeting be held in the city of Toronto annually, in the second week in May, at which a President, Secretary, Treasurer, and Managing Committee be elected.

5. That the Managing Committee, by whom all the business of the Society shall be managed, consist of the Officers and six members of the Society, at least one half of whom shall be laymen.

6. That the Hawker be not permitted to sell any article or works of any kind but such as have been sanctioned by the Committee.

7. That before commencing operations in any parish, the Hawker shall call upon the Clergyman, who shall have the power to prohibit his offering for sale in that parish any books to which he may object.

8. That a meeting be held in the Board room of the Church Society at Toronto, so soon as may be found convenient, for the purpose of making further arrangements for carrying the above resolutions into effect.

We are authorised to state that the foregoing having been submitted to the Bishop of the Diocese, his lordship has expressed himself favourable to the enterprise—and that a meeting will be held at an early date in the Board-room of the Church Society, for making the necessary arrangements to carry it into effect.

DIOCESE OF HURON.

[The following communication we gladly insert That the Poor (?) Western Diocese has not had more notice taken of it in our periodical ought not to be attributed as a fault to us. In consequence of a resolution passed at the first Huron Diocesan Synod, we determined on publishing the Gazette twice a month, and have in consequence sustained much loss. Very little information (comparatively speaking) has been since received from that Diocese. The quarterly collections and other Diocesan notices have been published, the latter even by extras, whenever received; our wish is to chronicle all matters of interest occurring in our North American Dioceses for the information of the Church at large; if such matter is not communicated to us, we have to fill up our space from other sources; and we have been especially indebted to the New York Church Journal for much interesting Church intelligence. The speeches of the Laymen delivered at the last convention might be studied with great benefit, by every churchman. The missionary sermon delivered on that occasion gave a most interesting and encouraging account of the success which has attended the missionary work of the Church.

If we had regular correspondents in each North American Diocese, as we think, considering our gratuitous labours for six years we deserve to have, papers at home would gladly exchange with us, and we would then be enabled to give intelligence more interesting, perhaps, to the majority of our Canadian Churchmen. But again, we say the fault is not ours, we have never urged the necessity of enlarging our subscription list, but we have often called upon the Clergy and Laity to aid us by forwarding an account from time to time of the progress of the work in their neighbourhoods.]

(To the Editor of the Ecclesiastical Gazette.)

As the Gazette does not generally pay much attention to our poor western Diocese, probably a scrap or two of news touching our proceedings would not be unacceptable. Deputations appointed by the Lord Bishop have lately been engaged in visiting the various parishes and stations, for the purpose of advocating the claims of the Church Society. One of these, consisting of the Rev. R. Flood, Dr. Townley, and G. Salter, visited some parts of the counties of Oxford and Brant, and here are a few jottings of the proceedings of this Deputation. The first meeting was held at Woodstock, the attendance was but small, the parish seems to feel the absence of their respected Rector; marked attention was paid to the several addresses delivered by the clergy present, and at the close a large collection, large at least when the numbers present are considered, attested the interest felt in the missionary operations of the Church. The next meeting was held at Eastwood, which, like all the morning meetings, was but thinly attended; here the deputation was much aided by the few fitly spoken remarks of Mr. Vansittart, which seemed to kindle in all present a determination warmly to support the Society; at the time a very fair collection for the number present was made. On the evening of the same day there was a large gathering in the Church at Huntingford, which might almost be called the model parish of the Diocese. The Church was densely crowded, some coming a distance of 10 miles on a night when the thermometer was 8 degrees below zero, shewing that nothing would keep them from listening to the invitation of that faithful servant of Christ, who ministered among them. A warmth of holy zeal seemed to pervade all, and a delightful evening was passed, truly refreshing to the strangers present, and it is to be trusted, a means of benefit and blessing to those who have the privilege of dwelling in such a parish. Owing to the unfortunate omission in Mr. Marsh's notice there was no collection, a matter of regret to us all, though if we are not really mistaken in the character of these worthy people, ample amends will be made in the amount of their subscriptions. On the afternoon of Wednesday there was a gathering at Weir's school house, in the mission of the Rev. J. Padfield; on the way the deputation were hospitably entertained at the house of Mr. Mills, one of the fine yeomen of that part, which may well be considered as the gardens of Western Canada. At the meeting an observation having been made as to the ignorance too often displayed by the members of the Church as to her distinctive doctrines, one of the Laity replied, that the fault rested with the Clergy, for though they faithfully preached Christ to the people, they neglected to tell them of the privileges and blessings which were theirs as members of his Church. This formed a text for many a speech afterwards. On the same evening the meeting at Burford was very well attended. The Rev. J. Padfield introduced the deputation with a few feeling and appropriate remarks, shewing his hearty concurrence with the objects of the meeting; and thus

strongly recommended by their respected Pastor, the advice of the several speakers was well received by the people, as evinced by a liberal contribution to the funds of the Society to be followed as we hope by a large subscription list. On Thursday afternoon the village of St. George was visited, a few of the principal inhabitants assembled in the School House, whose warm expressions and contributions shewed that they had the interest of the Church at heart. At an evening meeting held on the same day at Paris, the deputation was aided by several of the Clergy. The Rev. D. Armstrong, of Galt, recently ordained, moved the first resolution in a short and animated address; the Rev. F. W. Grant, of Onondaga, spoke at some length with well considered and fluent earnestness; the Rev. C. E. Thomson of the Diocese of Toronto was also present and made a very excellent speech on the necessity of unity of faith, unity of purpose, and unity of prayer in the Church in carrying on her missionary operations. The meeting was preceded by the usual evening service, at which the psalms and hymns were chanted by a most efficient choir, and though it was extended to rather a late hour, yet the large assembly seemed to give marked attention to the facts, which were brought forward; as usual there was a respectable collection, though this parish always manifests its home missionary zeal chiefly in the successful efforts of those gentlemen who collect the annual subscriptions from house to house. Friday, there was a meeting at the Church at Cainsville, this is one of the most ecclesiastical buildings in this section of the country, though unfortunately situated at some distance from the village. The evening meeting was held at Onondaga, here there is also a large handsome Church, though as yet its interior fittings are incomplete; a large and attentive congregation met the deputation, and seemed resolved to establish amongst them an efficient branch of the Society, the fruits of which are witnessed in a creditable collection. On Saturday there was a very small meeting at Mount Pleasant, but a handsome Church, adorned and kept in a manner too rarely seen in the west, evinces that the people are somewhat alive and ready to devote of their substance to the service of God. The last meeting of this deputation was held at Brantford, where the church-people have shewn their zeal by erecting a Church and parochial school house well suited to the beautiful town in which they reside. The latter, holding about 200, was well filled, when the claims of the Society were fully advocated by the deputation and other Clergymen present, while some of the Laity ably seconded the resolutions proposed; but again we were disappointed that no collection had been announced. It is to be hoped that these meetings will not be without their fruit; but will tend to kindle in the hearts of the people an earnest desire to promote the missionary efforts of the Church, while they certainly have the great collateral advantage of making both clergy and people better known to one another, and causing them by courteous interchange of views and those kindly hospitalities of which this deputation experienced a large share, to do each other good.

EAST ZORRA PAROCHIAL ASSOCIATION.

The annual meeting of the East Zorra Parochial Association of the Church Society of the Diocese of Huron, was held in Christ's Church, Huntingford, on Tuesday, 31st January; when notwithstanding the intense cold, (the thermometer many degrees below zero.) upwards of 150 members and friends of the Church were present, who evinced a lively interest in the proceedings. The Deputation, (consisting of the Revs. R.

Flood, M.A., J. G. R. Saltor, M.A., A. Townley, D.D.,) appointed by the Lord Bishop of the Diocese, was in attendance; and most ably advocated the cause of the Society, in speeches, which were at once edifying, instructive and full of interest.

The chair was taken by the Rev. F. Fauquier, the Incumbent, at seven o'clock, who, after first explaining the object for which the meeting was called, and stating that upwards of \$100 had been contributed towards the various funds of the Society, within the mission, during the past year,—called upon the Rev. R. Flood to move the first resolution.

The following resolutions were carried unanimously:—

Moved by Rev. R. FLOOD, seconded by JENNY MACQUEEN,—That the position of the Church in this Diocese, mainly dependent as she now is upon the voluntary principle for the extension of her ministrations, demands the energetic and well sustained efforts of all members to secure her permanence and stability in our land.

Moved by Rev. J. G. R. SALTER, seconded by Mr. JAMES CAISTER,—That the Diocesan Church Society, being an institution well adapted to meet the requirements of the Church, deserves the support of every member of our communion, inasmuch as it affords to all an opportunity of contributing, as God has blessed them with worldly goods, towards the carrying out of its high and holy objects.

Moved by Dr. TOWNLEY, seconded by Mr. THWAITES,—That it is both the duty and the privilege of every christian to devote a portion of his worldly substance to Missionary and other religious objects: the members of this Parochial Association therefore, sensible of their responsibilities, and looking upon the Church Society as the efficient handmaid, through whose instrumentality the good work of extending the Church's ministrations to the destitute portions of this new Diocese, is, under God, mainly to be carried on; at the same time that they pledge themselves to use their own best endeavours in supporting the Society, desire to impress upon the minds of all churchmen within the Diocese the necessity which exists for renewed exertions in its behalf.

Moved by Mr. TURNER, seconded by Mr. R. VANEX,—That it is the opinion of this meeting, that the plan adopted by the Lord Bishop of the Diocese, of sending a Deputation to attend the annual meetings of the Parochial Associations, is one well calculated to promote the interests of the Society and consequently of the Church itself.

In moving the last resolution Mr. Turner gave testimony in becoming terms to the able manner in which the reverend gentlemen forming the Deputation had discharged the work allotted them; and in so doing only expressed the heartfelt sentiments of the whole meeting. After a few concluding remarks from the chairman, the hymn for the Spread of the Gospel, and Gloria Patri, were sung with much fervour, when the meeting was closed with the appointed prayers, and all returned to their homes rejoicing in heart, and well pleased with that which they had seen and heard.

We are requested to call the attention of the Clergy of the Diocese of Huron to the notice of collections after the Church Society meetings, which was inadvertently omitted in the printed lists sent to the Clergy by the Secretary.

RESOLUTION PASSED AT THE DECEMBER QUARTERLY MEETING OF THE CHURCH SOCIETY.

Moved by Rev. A. TOWNLEY, D.D., seconded

by Rev. St. GEORGE CAULFIELD, A.B., and Resolved,—“That the Lord Bishop be respectfully requested to appoint a Committee to arrange for holding meetings of the Church Society in the several parishes of the Diocese; the travelling expenses of the Deputations, sent by the Bishop to attend these meetings, shall be paid from the funds of the Society.”

Meetings arranged by the Committee and approved of by the Bishop.

	February.	Time not
Ingersoll,		yet
Beachville,		appointed.
Huntingford,		
Tyrconnel, 7	Thursday,	February 16.
Port Stanley, 7	Friday,	“ 17.
Mohawk,		
Tuscarora,		

A Deputation appointed by the Bishop will attend each Parochial Meeting.

The Clergy are requested to make all the necessary arrangements for holding the meetings on the days named; and also to assist at the meetings in their own neighbourhood, and kindly to forward the Deputations from place to place, so as to spare the funds of the Society as much as possible.

“A collection will be made at the close of each meeting in aid of the Mission Fund of the Diocese.”

J. WALKER MARSII, M.A.,

Secretary Ch. So., D. of Huron.

Ingersoll, Dec. 23, 1859.

DIocese OF MONTREAL.

(From the New York Church Journal.)

Messrs. Editors:—The new cathedral in the city of Montreal, of whose opening services an account appeared in your paper some few weeks since, is now regularly used for Divine Service both on Sundays and other days of the week. As this is one of the most important efforts which has been made in British America for placing the English Church in a position suitable to the growing wealth and influence of our prosperous commercial cities, it may not be uninteresting to Churchmen in the United States to learn how it prospers, and at the same time to obtain information respecting the state of the Church in the Diocese at large.

The return of the holy and happy season of Christmas was welcomed by the congregation of the Cathedral Church with more than usual gladness. Now, after an interval of three years, they anticipated the celebration of that glad festival in the building which was to be their permanent abiding-place, as a portion of God's worshipping Church. On Christmas eve service was held in the chapel of the old Protestant burial-ground, which is now temporarily left for use as a tree Church. This small building is filled both on Sundays, and on the week-day evening lecture, with an overflowing congregation. It is hoped that the effort which is thus being made for providing a free chapel within the parish of a cathedral, will be much extended. The ground has already been secured for the erection of a more commodious building, and subscriptions are now being gathered for carrying forward this attempt to provide for our poorer brethren the privileges of the Church, and the preaching of the Gospel, “without money and without price.” At 9 o'clock on the morning of Christmas day, the Holy Communion was administered in the cathedral, where 186 disciples of Christ united together in commemorating the death and passion of Him

who as on that day was born in the city of David, a Saviour, Christ the Lord. This early communion was followed by the usual morning service, at which a large congregation, consisting of rich and poor, the children of happy households, and the children cared for in our orphan and benevolent institutions, was gathered in prayer and praise. The sacrament of Christ's death was again administered to no less than 212 communicants. The afternoon service followed, when though the attendance was not so large, yet it was more numerous than is usual at that time of the day. At 7 o'clock, Evening Prayer was said and the sermon was preached by the Bishop of the Diocese. As this service is one at which the experiment is being tried of opening the cathedral free to all comers, it may be desirable to give some fuller account respecting it. From the first Sunday up to the present time, when upwards of ten weeks have elapsed, the Church has at the evening service been full, sometimes to overflowing. Working-men with their wives and children, young men employed as clerks in our stores and warehouses, form a considerable part of this congregation; a sufficient proof that the free opening of the Church is accomplishing the end which the regular seat-holders hoped it would do, when they consented to forego their legal rights at the bidding of christian charity. The Psalmody at the evening service is conducted by a choir of men and boys, now more than fifty in number, who voluntarily give themselves to this good work; and who, by the heartiness and simplicity with which they assist in this important part of divine worship, do much to render the service, in a lawful manner, attractive to our people.

After Christmas, the services which have excited the most general interest were those held in connection with our Diocesan Church Society. On the Sunday previous to its annual meeting we were happy in the presence of one of your Bishops, Bishop Burgess, a man eminent alike for his cultivated mind, and his sober, earnest piety. Twice on that day, at Morning and Evening Prayer, he preached for us at the Cathedral. On Monday evening he delivered a lecture before the Church of England Young Men's Society, on the “English Bishops since the Reformation.” There was a very full attendance of members and friends, and the lecture was marked by a wonderful body of information, rendered attractive by a graceful style and pleasing delivery. The following day was devoted to the business of the Diocesan Church Society. A meeting of the members was held at noon, when a goodly number of Clergy and Laity from town and country were assembled. Several matters of importance were proposed and discussed; and amongst others it was settled that arrangements should be made for publishing a quarterly or monthly journal of information respecting the work of the Church and the progress of the Gospel, not only within the Diocese itself, but also in England and her Colonies, as well as in the United States. The public annual meeting was held in the large room of the Mechanics' Hall, which was filled in every part. The report stated that there was some small falling off in the funds during the past year, a diminution which local and temporary circumstances easily account for, but at the same time conveyed the pleasing intelligence that in no previous year since the erection of the Diocese had so much money been raised in the different parishes and missions for Church purposes. The meeting was addressed by several speakers, amongst whom were the Bishop of Maine, the Rev. Dr. Lewis of Brockville, and Lieut. General Sir F. W. Williams. The speech of Bishop Burgess will be long remembered by those who were present, as one of the most forcible and persuasive

appeals that has ever been made in this city in behalf of vigorous missionary effort. On Wednesday three Committees, appointed at the first Synod of the Diocese, held their meetings, and much real work was originated with a view of maintaining and extending the kingdom of Christ in this part of Canada. The restoration of Synodical action in the different Dioceses of this part of British America has already been followed by good results, and these, we may reasonably hope, will be further extended when it shall please the Crown to respond to the request which has been made for the appointment of a Metropolitan; and so prepare the way for the meeting of the Provincial Synod, whose action will, by God's blessing, do much to promote the unity and efficiency of the Canadian Church. The Bishop of Maine left us on the afternoon of Wednesday to return to his own residence, leaving behind him the remembrance of a visit likely not only to be of present advantage to Churchmen in this Diocese, but also to strengthen those bonds which are more and more uniting the members of our one Church in the United States and in the British Provinces.

On Thursday evening, the annual meeting of the Church and Colonial School Society was held in "Bonaventure Hall," which was well attended. The Bishop of Montreal presided, and several Clergymen and Laymen advocated the cause of the Society, which in this Diocese devotes its attention almost exclusively to the promotion of a sound and religious education.

One other service of general interest is now awaiting us, of which notice was given by the Bishop on the morning of Sunday, 29th, in the following words:—

"On Sunday next, at afternoon services, it is intended to assemble in this cathedral all the children who attend at the Sunday schools of the different churches in connection with the Church of England in this city.

"It will be useful for them, as teaching them that, though separated by accidental circumstances, they are nevertheless severally members of one Body in Christ, professing the same faith, worshipping with the same Liturgy, and witnessing before men to the same great Catholic truths. It will also teach them, that this Cathedral Church of the Diocese is meant to be as the Mother Church of all; and that, with the Bishop as chief pastor, whose official chair is placed therein, she is to strive to have a care of, and interest for, not only those who are the habitual worshippers here, but for all.

"It will be useful also as giving encouragement to each separate congregation, by the general manifestation of the work carrying on in this city by the clergy in their several ministries, with the aid of the teachers who help them in their schools in training up the young in the knowledge of the truth as it is in Jesus."

"It is expected, if the weather is at all favorable, that there will be at least one thousand children present on that occasion, and as it is desirable that they should be arranged in some regular order, and that the managers and teachers of the different schools should be informed beforehand what places they are each to occupy, we have to ask the congregation to allow the pews to be all thrown open, on the afternoon of that day, for that particular service; so that the whole centre of the nave, on each side of the pillars may be appropriated to the children, the pews against the side walls and in the transepts being left for any other members of the congregation who may attend.

"And I pray that the Spirit of the most High God may be with us then, and overrule then and always, all our purposes to His glory and the

edification of His people, young and old, rich and poor, one with another in the Lord's House, for Jesus Christ's sake. Amen."—*Ch. Journal, N. Y.*

Foreign Ecclesiastical Intelligence.

PRIMITIVE CHRISTIAN MISSIONS.

We have received, from a highly respected correspondent, permission to print the following private letter, written to a friend, in reference to the subject handled in an article in our number for November:

"The history of Missions in the *Apostolic age* is written clearly enough in the Acts of the Apostles. For example, St Paul goes over to Greece; he preaches the gospel in Macedonia, and leaves Silas and Timothy, and probably St. Luke, there, to water and tend what he had planted; and he then writes his two Epistles to the Thessalonians, in which he recognizes the Church there as already organized, and deals with it accordingly.

In like manner he chooses other *great centres of population*; he plants the Gospel and the Church there, from which they radiate into their neighbouring regions; and thus Christianity is diffused, like the leaven in the three measures of meal, or like the grain of mustard-seed, which grows into a tree and overshadows the earth.

St Paul, we may suppose, was designed by Almighty God to be the type and model of a Missionary. He would not preach the gospel where it had been received before; and he was a Bishop, and carried with him the fulness of apostolic gifts, not only in Preaching, but in Ordination and Confirmation (see Acts xix. 6.) He was, in the true sense of the term, a *missionary Bishop*; and his plan of evangelization seems to be specially commended to the Church of all ages by the Holy Spirit in Holy Scripture (viz., in the Acts of the Apostles,) as the true rule and divinely-appointed method of missionary work.

The records of the *sub-apostolic age* concerning missionary progress are necessarily very scanty. The Christians of that age did not write histories; they had to fight and suffer for the faith, and a great part of the literature which they produced was destroyed in the Decian and Diocletian persecutions.

The history of the early Missions of the Church is not written in *words*, but in *facts*. It seems to me that it would be a defective view of the matter, to confine ourselves to the few scattered notices, still surviving in books, concerning the progress of missionary work and the plan of its operations, and not to direct our eyes on the *facts* of the case, which cannot deceive us, and which look us in the face in almost all parts of Christendom in the second and third centuries.

Wherever we turn our eyes we see Churches with Bishops at their head. The Seven Churches in the narrow strip of Proconsular Asia, in the Apocalypse, are only a specimen. We also see Councils held in divers parts of the world; and those Councils suppose Bishops; for they consisted mainly of Bishops.

How did then Bishops come there? They must have been consecrated, and there must have been Bishops to consecrate them. The fact that we find them every where, and *no where* scarcely find a church without a Bishop, seems to furnish a strong practical proof that a Bishop was regarded as the mainspring of a Mission, and that Churches were either founded by Bishops, or, as soon as the gospel was preached in a city, a Bishop was settled in it to preside over the Church there.

A few of the *obiter dicta* of early Christian writers are perhaps of more value than any express statements in polemical treatises on this subject. The dictum of St. Ignatius, *ἡγήθην ἕνεκα τοῦ ἐπισκόπου*

καὶ διάκονου—*and χωρίς ἐπισκόπου, πρεσβυτέρων, καὶ διακόνων Ἐκκλησία οὐ καλεῖται*, and that of St. Cyprian, 'Ecclesia in Episcopo,' and Tertullian's assertion that the *origines* of Churches are to be traced upwards through Bishops to some Bishop ordained by the Apostles or by Apostolic men (De Præser. 32); and the assertion also of St. Augustine, that the 'Christiana societas per sedes Apostolorum et successiones Episcoporum certè per orbem propagatione diffunditur' (Ep. xlii.) seem to point out what principles they had received, and what they supposed to have been the practice of the primitive Church in this matter.

I am, &c.

OXFORD AND CAMBRIDGE MISSION TO CENTRAL AFRICA.

MEETING AT CAMBRIDGE, TUESDAY, NOV. 1 1859.

At one o'clock the Vice-Chancellor (Dr. Bateson, Master of St. John's) entered the Senate House, accompanied by the Bishops of Oxford and Grahamstown; Sir George Grey, Governor of the Cape of Good Hope; the Right Hon. W. E. Gladstone, M.P., Chancellor of the Exchequer; the Right Hon. S. H. Walpole, M.P.; the Rev. Dr. Plumtree, Master of University College, Oxford; the Rev. Dr. Heurtley, Lady Margaret's Professor of Divinity, Oxford, &c.

The Oxford deputation consisted of the Bishop of Oxford, the Chancellor of the Exchequer, Dr. Plumtree, Dr. Heurtley, Captain Burrows, the Rev. W. Ince, the Rev. John Burgon, and the Rev. Canon Jenkins.

The London deputation consisted of the Bishop of Grahamstown, Sir George Grey, Canon Wordsworth, Mr. Fuller, M.P., Mr. Beresford-Hope, Rev. T. Jackson, Rev. E. Hawkins, &c.

The meeting was opened with prayer by the Rev. Professor Selwyn.

The VICE-CHANCELLOR addressed the meeting as follows.—Before I proceed to the business of the meeting, I wish to state that a communication has been received from the Bishop of London, to the effect that his Lordship wishes every success to the meeting, and would have had pleasure in attending, had he not been prevented by important business in his own Diocese. It is now nearly two years—it will be two years next month—since we met in this Senate House, not in such crowds as upon this day, still in goodly numbers, to hear from Dr. Livingstone an account of the great things which he had achieved in Southern and Central Africa. Few of those who have read his book, or were present upon that former occasion, will fail to remember the remarkable traits of that distinguished person. What a massive simplicity there is in his character! What a plain and unadorned tale did he tell of the feats he had performed, of the labours he had undergone, of the deserts he had traversed! He seemed, indeed, to have been raised up, as it were, by the finger of God, from an humble station, and to have had it committed to him to make known the glory of God in those distant countries, and to bring those heathen lands to some knowledge of the saving truths of the Gospel. True, Dr. Livingstone has performed great feats and undergone great labours; but it is not for that that he wrote his book, or came here to tell his tale. He was animated by a true missionary spirit; and his object in coming to Cambridge and Oxford was to urge those seats of learning to take their share in that great missionary duty to which he had dedicated his own life. His aim, as he looked at the many heads in that Senate House, "To you I address myself: I want not mere plain pious persons for this labour, but I want persons distinguished by station, education, enterprise, and

authority." And when he brought his lecture to a close, what were his words? "I go again to Africa," he said; "I know that in a few years I shall be cut off in that country, which is now open; do not let it be shut again. I go back to Africa to try to make an open path for commerce and Christianity; do you carry on the work which I have begun. I leave it with you." Such was the text, and this grand meeting is the commentary. It does not become me, in the situation which I occupy, to enlarge upon the theme. I dare not do so. Surrounded by this distinguished assembly, I have not the courage to proceed with it. For who are expected to address the meeting? First let me mention that bright ornament of the Episcopal bench, who, in the illustrious name of Wilberforce, has an hereditary claim to speak on behalf of injured Africa, and adds thereto even higher personal claims of his own, in the indefatigable energy of his character, his unrivalled abilities, his consummate eloquence. Whom must I mention next? That brilliant son of Oxford whom his *alma mater* delights to honour, who is here to tell us that academic studies and University distinctions are the natural, the legitimate, avenue to distinctions in the State—nay, I will say in this instance, to a bright niche in the temple of fame, as the greatest orator of his time, and, for myself, I will add, as a wise and far-seeing statesman. And let me not forget that Africa sends a contingent to the forces of this day. First of all, I must mention, as is due to my own college, the Bishop of Grahamstown, of whom I will say that he is no unworthy successor of those African Fathers of the Church from whom we derive much of the glory and the illumination of our Western theology. From him we must pass to that proud consul of a distant province, whom the Cape will be glad to receive back to her arms, to carry forward that administration and those successes of which he may well be proud. Sir George Grey, I hope, will give a useful and practical turn to the meeting. Of him it may be said that his life has been dedicated to the solution of that great problem—how civilized and uncivilized man can be brought together without the ruin of the one and the degradation of the other. He will tell something of those tribes of Africa which it is proposed to encourage to come to Christ, and the result, I hope, will be to keep the meeting from vague and uncertain aims and give their deliberations a practical and useful turn. Then there is our own beloved representative, Mr. Walpole. Of him, after the reception he met with in the morning, it is not necessary to say one word. There are also Heads and Professors of this and the sister University, of whom I will only say that they were not inore remarkable for learning and eloquence, than for the piety and purity of their lives. Animated and encouraged by such guides and counsellors as these, I cannot doubt that we shall break up from this meeting with enlarged hearts and enlightened minds, and be able to carry forward this great Mission in the names of Oxford and Cambridge, not, I trust, unworthily associated, to a successful issue, so that it may be the means, under the providence of God and the guidance of His Holy Spirit, of advancing His glory, as well as the temporal and eternal welfare of our fellow-men.

The Rev A V HADLEY, one of the Secretaries, then read the following

REPORT.

In presenting a report of their proceedings up to the present time, the Cambridge Committee of the Oxford and Cambridge Mission to Central Africa wish first to recall the special circumstances which have led members of this and the sister University to undertake the work of establishing

a mission to those regions—a work well befitting the two great centres of Christian education in this country.

The Mission owes its origin, under God, to the impression produced by the visit of Dr. Livingstone to this University, revived and strengthened by the subsequent visit of the Bishop of Capetown.

The feelings awakened by these visits resulted in the formation of a committee, pledged to take steps towards establishing a Mission to Central Africa.

The first step taken by this committee was to invite the co-operation of the University of Oxford. This was promptly and heartily accorded.

A highly influential committee was immediately formed in that University, and large subscriptions were promised. A public meeting was also held in the Sheldonian Theatre on May 17th, at which the Bishop of Oxford presided, and which was attended by a deputation from the Cambridge Committee.

These proceedings were followed by a meeting held on May 26th, at No. 79, Pall Mall, at which a London Committee was formed, consisting of members of both Universities. Thenceforth all measures taken for effecting the objects in view have resulted from the correspondence and concurrence of the three committees.

In adopting the name of "The Oxford and Cambridge Mission to Central Africa," the committees are far from intending to imply that they do not seek the co-operation of those who are not members of either University—on the contrary, they earnestly trust that their design will call forth active sympathy and aid from all classes throughout the country, and that the clergy generally will give their cordial assistance to the secretaries in making arrangements for sermons and meetings in behalf of the mission.

They also wish it to be distinctly understood that they disclaim any intention of founding a new Missionary Society, or of interfering with the operations of those already existing. It is their hope that in a short time they will be able to hand over to the Society for the Propagation of the Gospel in Foreign Parts the management of the Mission: but it is necessary that its establishment and maintenance, for the first few years should be provided for by means of a special organization.

The committee hope to be able at an early period to send out not fewer than six missionaries under the direction, if possible, of a Bishop.

With reference to the field of labour in which they shall be employed, the committees have agreed that it shall be selected so as not to interfere with existing missionary operations. The Bishop of Capetown has engaged to open communications on this subject with Dr. Livingstone who on his part has kindly promised to aid the undertaking.

From a comparison of statements furnished by the Society for the Propagation of the Gospel in Foreign Parts, the Church Missionary Society, and the London Missionary Society, of the expense of sending out missionaries to South Africa, and of maintaining them there, it has been estimated that a sum of not less than £1000 will be requisite for the outfit of a Bishop and six other missionaries, and that the annual expense of maintaining the Mission cannot be less than £2,000. The amount actually promised up to the present time in donations is £1,610 7s 4d, and in annual subscriptions for a term of years £176 8s. 6d.

It will thus be seen that great efforts are necessary to raise the requisite funds.

It will be understood that the great object of the Mission is to make known the Gospel of

Christ, but as the committees are well aware that in Dr. Livingstone's own words, "civilization and Christianity must go on together," they think it advisable to state that it will be their aim to encourage the advancement of science and the useful arts, and to direct especial attention to all questions connected with the slave-trade as carried on in the interior of Africa.

In conclusion, the committees beg earnestly to commend this great work of evangelising the heathen in Central Africa to the earnest sympathy of all. They venture once more to repeat the appeal of Dr. Livingstone, that now the way is open—but that it may be shut again—and they pray that it may please God to bless and prosper their undertaking, and to raise up men to go out as labourers into the fields which "are white already to harvest."

PROFESSOR JENKINS.—I was urged to take my humble part on this occasion by one who felt the deepest and most solemn interest in the great cause we are labouring to promote. I imagine that I see at this moment the warmth of manner—the quick glance of earnestness—with which he pressed the request. I cannot realize the fact that those looks, so bright with intelligence and cheerful goodness, are covered with the shades of death, and that friendly form, which we hoped to great among us this day, lies cold and mutilated at the foot of the Pyrenees. I say that the poor form lies there—for we know, and we console ourselves with the knowledge that death has no dominion over the soul; and, if the spirits of the departed are allowed to witness the affairs of this lower scene, it may be that his spirit still lingers amongst us and rejoices over the spectacle which this vast assemblage presents. For surely it is a theme of the highest and holiest joy when repentance has touched the heart of a nation—when it rises, with its collective masses, to deplore the past, to lament the offenses of its forefathers, and when, sensible of duties too long omitted and responsibilities too long forgotten, it would fain, as on this day, efface the heavy cloud of accumulated wrongs which gathers over the name of Africa. There was a time when that name was not so darkened. It was once invested with the purest lustre. It told of the brightest period of Christian history. It told of crowded Christian churches—of numerous Christian bishoprics—of great men who illustrated the Gospel by their writings and adorned it by their lives: it told of that glorious band of which Augustine is the central light. Then came a disastrous eclipse. A horror of great darkness fell upon Africa. It was not, as in other lands, where truth and error—light and shade—are intermingled; it was one unbroken night of superstition and ignorance. It seemed as if the shadow of death had enlarged and rested on one entire quarter of the globe. And, in that period of moral gloom, how was the superior knowledge of Christian Europe employed? Was it employed to guide, to enlighten, to relieve the wretched sons of Africa? Alas! it was employed to let loose against them the worst passions of our nature, and to devise and foster the most iniquitous system that ever defiled and degraded humanity. I will not dwell on the atrocities of the slave-trade; but I cannot but reflect with gratitude and pride, that one, who was united to me by the ties of near relationship and affection, devoted all his time and talents—all the faculties of his mind and the energies of his soul—to the abolition and extirpation of slavery. Full of ardent courage and devotedness, he shrank from no toil or sacrifice, he braved every risk and peril—the assassin by land and the pirate by sea—in order to vindicate the rights, to ameliorate the condition, and to raise the moral character of the negro. And though he never saw the full fruits of

his labours—though he lies by the side of an only son, cut off in the prime and promise of life, on the deadly shores of Sierra Leone—yet, at least, he took his part in a great and noble work, and his name will be enrolled with the names of those whom this University will ever reckon among her worthiest sons—with Clarkson, and Grant, and Stephen, and above all, with that illustrious man, who is the boast, Sir, of your college—the father of the distinguished Prelate whose presence we hail among us this day. I said that Clarkson was a member of this University: and let it never be forgotten that it was the subject of a Latin dissertation proposed, Sir, by one of your predecessors in the office of Vice-Chancellor—which first drew his attention to the wrongs and unimaginable woes of Africa: and from that day—such an effect had the subject, with all the withering details which it drew out, upon his mind—from that day to the last pulse of life, or, at least, to that period of utter feebleness and decline, when, to use his touching words, he was “borne out of the field,” he never ceased with unwearied zeal, with unflinching solicitude, to press forward that righteous cause, which, in spite of all the opposition of wealth and power and inveterate prejudice, in spite of every shape of difficulty and discouragement, of taunt and threat, of open resistance and of crafty evasion, was destined finally and signally to triumph. God be praised, the day when the enormities of the slave trade were practised by many and palliated by more has entirely passed away. No man in this country dares to avow himself the advocate of slavery. As far as we are concerned we have broken asunder the bonds of the oppressor and cast away the reproach from us. But are we to stop here? Is our debt to Africa thus cancelled? Assuredly not. This is but half our work. Christianity is not the mere abstinence from evil, but the energetic pursuit of good. It is not enough to withhold our hands from violence and blood, we must carry out the purposes of Christian sympathy, benevolence, and love. We must show the poor negro tribes that we are indeed, to use their own simple but significant expression to Dr. Livingstone, “the right sort of white men”—not the sort whose image is associated in their minds with rapacity and cruelty and desolation and death; not the sort whose track has been marked, like the path of the pestilence, but the “right sort,” they who acknowledge the great truth, that God “made of one blood” all the nations of the earth—they whose feet are beautiful upon the mountains, for they bring glad tidings of happiness and peace. Oh! let it not be said that in this most favoured place—in the midst of so many rich privileges and mercies—surrounded on all sides by the magnificent structures which the piety of our fathers raised—oh! let it not be said that we can make no effort to show our sense of God’s blessings, to impart a portion of those unnumbered gifts which His abundant kindness has poured upon us. This meeting is a proof not only that we enjoy the highest advantages, but that we know the obligations they impose. And we especially rejoice to see—we greet with heartiest welcome our distinguished visitors—the members and delegates of our sister University—that University to which we are attached by every bond of endearment and respect—by kindred studies, by kindred feelings and habits, by the glorious recollections of the past, and by cheerful anticipations of the future. At a time when divisions so unhappily prevail, it is, indeed, a source of the deepest gratification and encouragement to see the two great Universities of the land thus combining together to support this society—a society, framed in a true Catholic spirit, on large and comprehensive principles—a society, we would wish it to be distinctly

understood, which belongs to the Church of England, but knows no parties in the Church of England. Let us dwell not on the small points on which we differ, but on the great points on which we agree. Diversities of opinion must exist as long as there are diversities of minds and temperaments and pursuits; but, where the essential are untouched and unimpaired, may not all these diversities unite in a common purpose? May they not be like the embroidered curtains of the sacred tent, which, with all their varieties of tint and colour, were linked and coupled together so that “it became one tabernacle?” We hear much of difficulties; let us not be deterred by difficulties. They are inherent in all great undertakings. No degree of prudence can ensure success; every day supplies a proof of it. You may have most carefully planned the noblest of designs; it may seem to you to be the triumph of human genius—the wonder and admiration of the world; it may be all glorious within and without, and yet, in the midst of this apparent solidity and splendour, there may be a secret and undiscerned element of destruction, lurking “in grim repose,” and, in a moment, it may shatter to pieces every ornament of beauty, and tear up every bolt and bar of strength, and scatter to the winds your magnificent device, turning it to a blackened and shapeless mass, so that “the strong shall be as tow, and the maker thereof as a spark, and they shall both burn together.” These are the projects of man; but we lean on a mightier arm than that of man. Ours is a cause in which we may with humble confidence implore the favour and rely on the protection of God. For what is our aim and object? It is not to minister to ambition or avarice, it is not to acquire power and extend dominion, it is simply to promote the best interests of society; it is simply to diffuse the gentle influences of civilisation and peace; it is to spread the knowledge of Divine truth, to proclaim the message of Divine love; it is, in a word, to speed the coming of that blessed day, when the mild Spirit of Christianity shall universally prevail; when even Africa, wasted with misery, shall revive and break forth into joy. I feel great pleasure in moving—

“That this meeting receives with gratification the intelligence of the steps which have been taken in the two Universities for the purpose of establishing a Mission to Central Africa, more especially to the regions explored by Dr. Livingstone.”

(To be continued.)

A FAMILY QUARREL.

From the *New York Church Journal*.

As everybody knows, Mrs. Language has a large family of children,—five sons and five daughters. How old they are, no one pretends to say, but it is believed that the oldest of them have seen more years than it would be convenient to reckon up; and what is not a little wonderful, age, instead of impairing, only adds to their graces, sprightliness, and vigour. Even the father of Mrs. Language, heaven-born Thought, who is supposed to be older than the world itself, is as full of vitality and beauty as when man first made his acquaintance, upon the morn of creation. It is indeed a remarkable family, and no more remarkable for its age and high descent and opulence—its resources are almost without limit—than for its democratic tastes and sympathies. Instead of the aristocratic bearing, and pride of birth, that it might be expected to indulge in, it is so condescending, and easy of access, as to invite the most obscure to make its acquaintance, and is as ready to serve the peasant as the king. Another delightful feature, which characterises

in an eminent degree this interesting family, is the concord which subsists among them, and the unanimity with which they think and act upon all subjects and occasions. So strongly are they attached to, and so indissolubly bound up in each other, that they have always lived together, and worked in concert,—sharing all labours, duties, and pleasures in common. In all their undertakings they have had but one interest, one object. This unparalleled unity of aim and action has given a singular efficiency to their efforts, and crowned their enterprises with unprecedented success. And yet—strange as it should seem—notwithstanding the harmony and consequent happiness that reign in this well-ordered household, it would be scarcely possible to find a family in which the children differ more widely from each other, in native endowments, temperament and capacity.

Miss Interjection, the eldest of the ten, is a maiden lady of uncertain years and strange caprices. Naturally of an impulsive and rather combustible make, she is the creature of extremes: in an ecstasy of joy, or overwhelmed with grief; full of hope, or on the borders of despair. So with her likes and dislikes. She knows no medium. She loves, or she hates; rapturously admires, or intemperately despises. Like most passionate people, she is but a fitful worker. If, however, there is anything exciting on hand, she is ready, at once, to lend her assistance. But towards the discharge of ordinary, every-day duties, she seldom lifts a finger; and as the family can manage such work quite as well without her, as with her,—better, they say among themselves,—it is but rarely that the services of the ancient Miss are in requisition,—except when a piece of work is to be executed for some unusually neat writer, or particularly windy speaker.

The next younger of the children is Gen Noun, twin brother of his sister Verb, between whom, in consequence perhaps, of this intimate tie, such an attachment exists that they are rarely found far apart. Noun has many valuable properties—indeed he possesses more than any other member of the little community in which he moves; and stands higher in the general estimation and in his own. In all its transactions, he is the chief agent and actor. His speciality is Nomenclature; a science in which he is perfectly at home, and has no equal. Indeed, such is his passion for naming,—every body and every thing,—that no person or object, of which he has the slightest knowledge, from the great Supreme down to the minutest insect, is allowed to want this mark of his distinguishing favour. Though by no means remarkable, in any case, for his modesty,—claiming always for himself, in every enterprise, the first place—and not a little addicted, in all cases, to the love of titles, yet such is his sterling worth and substantive value, that in no case, of need, is there a member of the family that would refuse to stand by him; especially, as before intimated, is he the object of the unwavering regard, and of many a friendly action, of his sister Verb.

This rarely gifted lady has an energy of character and versatility of talents that command universal respect. She is not afraid, therefore, to declare her mind, in reference to any subject or person, and that too in a very plain and emphatic manner; and when she chooses, she can express her will in a mood so potential that none venture to resist it. Though often irregular, she is almost always active, and even when passive or ostensibly neuter—as she sometimes affects to be—manages to make her power felt. Even Gen Noun, nominally at the head of the family though he is, and fond of asserting his independence, when the case will permit, is not unfrequently governed—as is well known to everybody else—by his

strong-minded sister. Indeed so well assured is this lady of her power, that she does not scruple, if the humour takes her, to assume the imperative mood, when she can exhort and command with an authority that *General Noun* would attempt to wield in vain. But—to her praise be it recorded—in whatever mood she may be—she never loses sight of or fails to promote, the best interests of the family.

The portly Mr. Adjective is confessedly the *Savant* of this lettered circle. Early giving evidence of a literary turn, he was allowed, in accordance with his natural inclinations, to devote himself to Historical studies; a rich field, in which, acting in concert and agreement with *Noun*, he has won unending laurels. *Noun* had done his best, before Adjective's time, to distinguish himself in this field; but though he had attempted much, owing to the paucity of his resources and barren consciousness of his style, he had accomplished little. But since joined by Adjective, whose graphic powers the elder brother was not slow to perceive and appreciate, their united labours have been eminently successful. *Noun* gathers the material, and Adjective works it up; the one discovers and names things, and the other describes them.

Miss Adverb is equally attached and serviceable to her sister Verb. Having little character of her own, she never attempts to act but in connexion with some one else,—usually with Verb, though occasionally with Adjective and Participle. And yet, though she never thinks for herself, she never agrees with them, maintaining their sentiments always with some qualification.

Pronoun, one of the younger children, is a smart, nimble lad, whose vivacity and personal accomplishments make him a universal favourite. He is perhaps a little vain and egotistical; and little wonder, for no member of the family has contributed so much towards simplifying and facilitating its labours, and giving grace and refinement to its intercourse. *Noun* finds him so invaluable an assistant, that he quite monopolises his time, having deputed him to act in his stead in a variety of important offices, all of which the youth fills with great credit to himself and immense relief to his brother, despatching with ease a vast amount of work, which that dignified gentleman, before taking Pronoun into his service, got through with in a very clumsy and unsatisfactory manner.

Miss Participle seldom has much to do or to say, but is never wanting nor unwilling when required to act in connexion with *Noun* and Verb.

Preposition is of a philosophic turn, and by accurately ascertaining and unobtrusively indicating the mutual relations and dependencies existing between different members of the family, contributes not a little towards its harmony and efficiency. He never fills a conspicuous place among, nor, like Verb, presumes to command his fellow-labourers, though he is known often to govern them.

Miss Conjunction occupies a still more modest place. She never seeks to govern, nor strongly attaches herself to any one, but silently labours for the good of all. What she most dreads, is division; what she most desires, union. Her mission is peace; her one great thought and work, to keep the family together. Wherever there is danger of alienation and separation, there immediately she takes up her post, and at once the danger is past.

Master Article, the youngest of the children, though of tender years and small of stature, has his specific duties, and in the faithful discharge of them, contributes his full share towards the general usefulness and happiness of the family.

Such is a brief description of the ten children of this happy mother. What honor they have re-

flected upon her,—how zealously they have served her, and how lovingly they have lived and worked together,—all the world knows; but all the world does not know, that there was, once upon a time, a quarrel among them that had well nigh made a sad breach in the family.

They had been engaged in an unusually difficult piece of work,—attempting to supply an intelligible expression of unintelligible ideas,—which had tasked their powers and patience to the utmost; and when the author,—a famous transcendentalist,—whom they had tried their best to serve, complained that they had done him injustice, and accused them of want of capacity, it put them in a very bad humour, and in their mortification and chagrin, they began each to lay the blame of the failure upon the other. Thus, as will readily be supposed, did not very much mend the matter.

Noun said he was confident he had given the right name to every idea presented, but if Adjective failed in describing,—as he was sorry to say sometimes happened,—or Verb imperfectly expressed him, or neglected to agree with him, what could he do?

"Agree with you!" retorted Verb. "As if I had nothing to do but to agree with you! If I mistake not I sometimes govern you; and when I am in the mood for it, there is not one of you that I cannot command, nor that dare disobey me."

"O! indeed!" exclaimed Miss Interjection. "I should like to see you ordering me about, Miss Impudence! Hoity toity! but things have come to a fine pass!"

"They have indeed!"—put in Adjective, swelling with indignation,—when character can be trifled with in this manner. A beautiful return *Noun* makes no for the services I have rendered him. You all know—at least Verb and Interjection know—what a poor, insignificant fellow he was until I distinguished him by describing and eulogising his before unknown properties and virtues."

"You distinguish me! Whom, pray, modest sir, do you belong to? helpless imbecile that you are,—unable for the life of you to stand alone."

"I can stand alone though, mighty sir,—vociferated little Pronoun,—and I must tell you to your face, that your vast importance is to be found chiefly in—your own estimation."

"And I tell you, Verb, despite your domineering ways," added her highly offended younger sister, Miss Adverb, "that we are as necessary to you, as you are to us. It is well known, with your sweeping manner of speaking, what a precious reputation you would soon make for yourself, if I was not by to qualify your reckless assertions."

"Poor thing!" retorted Verb. "She never indulges in Superlatives."

"Ah! the shrew again," exclaimed Interjection.

"And in any thing but a passive voice or tender mood," added Noun.

"Or disposition to agree with anybody, or express any thing, but her own imperious will."

"Imperial, you mean," interrupted another. "We are all, it seems, under petticoat government."

And so the quarrel, like most other quarrels, went on from bad to worse, till, in a frightful passion, unable to gain a hearing from each other, and almost ready to come to blows, they rushed in a disorderly manner into the presence of their astonished parent.

"Mother, mother!" exclaimed a confusion of voices.

"My children! what is the matter? Have you lost your senses?"

"I believe they have mother," Noun was quick

to reply, lest some one else should be before him,—"especially my amiable sister here,"—pointing to Verb,—the would-be head of the family, who seems to imagine that she has nothing to do but to command, and me to obey."

"And my amiable brother, here,"—broke in Adjective,—whose pretensions are not a whit less lofty or ridiculous—

"And my"—

"Silence!" commanded the mother. "Are you mad, my children? But I need not ask. 'Tis evident you are beside yourselves. What in the world has happened to put you in such an unwonted passion and set you so wickedly against each other? Verb, what is the meaning of your brother's accusation? Can you have forgotten that I am the mistress as well as mother of you all?"

"I am sure," somewhat sulkily replied the daughter, "I should not have spoken as I did, but for the insufferable airs of brother, who bears himself towards us as if we were all his inferiors and dependents; when every one knows that my position in the family is as honourable and useful as his. Certainly if any thing is to be done or suffered for the common good, my services are indispensable. Not a sentence can be uttered, or solitary action performed without my help."

"O! really!" exclaimed the gray-haired eldest. "Was there ever such assurance! A mighty help you are to me! I have never acted without you! Nothing was done, of course, and no thought expressed, before the birth of her lightness!"

"To hear Verb and Noun talk," Adjective now seized the opportunity of saying, "one would think all the rest of us were nowhere. I believe I am not quite a cipher in this family, nor altogether unserviceable to my titled brother; and yet he affects to look down upon me as an imbecile dependent. I have half a mind to allow him to try the experiment of attempting to do without me."

"And of course," ironically put in Miss Adverb, "sister stands in no need of my help! She would be very truthful and never stretch things if I was not at hand to modify her extravagant statements!"

Modest Miss Participle thought, notwithstanding some folks' pretensions, that her brothers and sisters would bear her witness that she sometimes did something; she did not claim to do a great deal, but she thought it a little unkind to say she did nothing.

"So it is, Parley! so it is!" exclaimed half-a-dozen voices. "You do all that is required of you, and give yourself no airs about it, either."

"Mother,"—exclaimed Pronoun in a very consequential manner, now that the tempest had so far subsided that his slender voice could be heard,

"—I am disgusted with brother Noun! Here have I worked and slaved for him ever since I was born, and yet he does not seem to know that there is such a person in existence. I have a great mind to quit his service and abandon a family where it seems I am without appreciation."

"Pray let him go, Mother,—the van upstairs! As if he was necessary to me! I did without him once, and dare say—though I may have to work a little harder—shall do very well without him again. Besides, the conceited fellow is constantly coming between me and persons whose acquaintance I would be glad to cultivate. Do let him go—the silly egotist!"

"Noun, Noun! This from you, my first-born son," cried the grieved mother. "I—this the example you set before the younger children, and this the return you make for the really valuable services of Pronoun? Have you forgotten the embarrassments in which you were constantly

getting involved before your sprightly brother came to your assistance, the pressure of duties with which you were overwhelmed, and mortification you not infrequently suffered in consequence of your inability satisfactorily to meet the many personal calls that were made upon you? 'Let Pronoun go!' I shall do no such thing; nor would you, in your senses, ask it. He may be a little vain, as you I think are a little proud, and all of you I fear—just now—a little inconsiderate and selfish; but I can spare none of you. I have need of you all. You are all servicable to me, and what is more, indispensable to each other. Even the younger children, who, to their credit, have taken no part in this angry controversy, fill important places in the household.

"What unhappy separations would creep in among you but for the loving offices of your little sister Conjunction, who is never weary in promoting union and concord among you. Little praised, and seldom noticed, she is after all the precious tie that binds you together.

"And how sadly should we miss the unpretending but manifold services of thoughtful Preposition, who besides the assistance he lends Conjunction in the discharge of her special duties, so accurately points out the relations which you sustain to each other, and duties thence resulting. What blunders would you not make, and how often trespass upon each other's rights, but for him.

"And what should we do without our youngest born, Article?—our brave little guide, who, in almost every enterprise, goes before and points out the way? What if his duties are light? as befits his age, they are many, and in the faithful discharge of them, he is not a whit less useful than some of your older ones; even the services of our eldest, however important in emergencies, I dare say you could spare as well as those of your baby brother."

The "eldest" took the somewhat disparaging but playful hit in good part, as it was in the interest of "baby," while the significant smile that passed over the countenances of the others showed that they enjoyed this allusion to the rather dromsh habits of the austere old maid.

General good nature was restored, and a disposition manifested to appreciate each other's position and services. They were obviously ashamed of the disgraceful quarrel which they now saw was both wicked and silly, and unanimously resolved that they would never again fall out among themselves because they might not be able to meet the unreasonable demands of every one who might have occasion for their services.

"What could have possessed us?" said Noun. "How cruelly have we wronged each other, and I do not care to conceal that I think myself to have been quite as much to blame as any one of you."

"Not so much though, as I,"—returned Verb.

"Nor as I," cried Adjective.

"Nor half so much as I," urged Pronoun "with my offensive personalities."

"Ah, this is a contention worth having!" exclaimed Interjection.

"Yes, yes" added the pleased mother. "Quarrel in this way, my children, as much as you please."

"I will tell you what it is," said Noun, "whatever difficulties we may have with others, let us be determined to be hereafter as we have been heretofore, at peace among ourselves. Such a miserable experience as we have just had, let us never repeat."

"It was so foolish of us," added Verb. "And then to think of our finding fault with each other, because one cannot do, and was not made to do,

another's work! Or to think that any one could get along without the help of the rest."

"Now again," exclaimed the delighted mother, "you are my own dear children, of whom I have always been, and may still be, so proud."

MURRAY.

CHRISTMAS-TIDE AT JERUSALEM.

I have been favoured with the following extract from a letter written by the Rev. Sylvanus Reed, of Albany, now travelling in Palestine—*Evs. Ch. Jur.*]

JERUSALEM, Holy Innocents' Day, 1859.

* * * * I have thus reached Jerusalem, and have been here at Christmas and on this holy day. It is a great privilege, and I trust I shall profit. But it has been purchased with some sacrifices and anxieties, and as far as the enjoyment of the Festival is concerned, I would infinitely prefer to be at home, and in my dear little church, and amongst my own people. * * *

Jerusalem at present is so full of rubbish and dirt, the rivalries of Latins and Greeks and the strife of Jews and Moslems are so sad, the uncertainty as to the most sacred localities is so great, that I have felt it far from a pleasant thing to walk about the city, and go round about it. The beauty of Zion has departed. Yet there is, I need not say, more than enough to move one's deepest sympathies and emotions,—more than sufficient instruction for the mind,—to compensate for the labour of the journey. We have sojourned in the place of the City of God, we have visited Bethlehem, and Bethany, and the Garden, and been not far from the spot where stood the Cross, and where the Sepulchre was opened by our Risen Lord. These things are of inexpressible value and infinite power over the heart of the Christian pilgrim. * * *

Saturday, December 24, we set off early in the afternoon, on wretched horses, for Bethlehem, falling in with many pilgrims hastening to the solemnities of that place. We passed Rachel's tomb again, and entered the Convent at sunset. The great services of Christmas at Bethlehem are those of the Latin Church—beginning on the eve, and continued until three o'clock A. M. Last year, the rude population of the village, resenting the neglect of an American to kneel at the elevation of the Host, assaulted him, and there was a row. We were advised, therefore, not to go into the Chapel, and our Minister from Constantinople declined to accept the place provided for him, because they would not promise room for us all. At ten o'clock we went into the Chapel of the Nativity, visited the grotto where the place of the birth of our Lord and the Manger are shown, and took our place in the vestibule, where we could see the services very well. I sat and stood until two o'clock, when I retired with my companions to the room prepared for us at the Arminian convent. In the morning of Christmas Day, we again visited the grotto, and were afterwards served with breakfast, consisting of arrack, coffee, boiled eggs, salt fish, brown bread. I had the pleasure of celebrating the service of the Church in the tent of our Minister, and keeping Christmas with some twenty of our countrymen. This was an unprecedented thing, as was our going afterwards to the grotto of the Nativity, and there reading the narrative of the Birth of our Lord from the Gospels. The moment I stopped reading, the service of some Latin clergy before the altar began. At another altar on the floor of the church, the Armenians were beginning Mass. The Greeks, in another place, were, or had been, also at their service. Alas! that

among the followers of the same Lord there should be so many divisions.

We got back to Jerusalem at three o'clock. We sat down to dinner, in the evening, some ten Americans, and three or four English and French, the greater part were young men travelling for pleasure. * * *

St. Stephen's Day—Mr. DeWitt, who arrived here on Wednesday last, and myself walked out by the St. Stephen's Gate, by the reputed scene of the first martyrdom, and to Gathsemane. At each spot we read the Scripture appropriate to the solemn event which happened at the place. We have been thus together at Bethlehem, the Garden, and in the Church of the Holy Sepulchre, greatly to our satisfaction. He has now gone with a large party to the Dead Sea and the Jordan, whither we had been before. * * * *
*To-day, I hoped to have gone out to Bethlehem to hold service, but circumstances prevented. We went before breakfast to the Church of the Holy Sepulchre, but saw no service. * * **

After breakfast I was invited to go with Mr. Williams, the American Minister, to call on the Greek Patriarch of Jerusalem. It was a very interesting visit, but I must tell you of it another time. We then mounted our horses, and rode quite around the city—up the Hill of Evil Counsel, where is the Adama (the Potter's field), and up the Mount of Olives, whence, from the Church of the Ascension, we had a fine view in every direction, seeing the Dead Sea and the plains of Jordan far off below us, very distinctly. * * *
How often have my thoughts reverted, this day, to my church and people, and my Sunday School: God grant the dear children may be as happy as they are wont to be on this Holy Festival!

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