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The
Canadian Ecclesiastical Gazette;

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

VOLUME IX.

TORONTO, JANUARY 15, 1862.

No. 2.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

THE LATE PRINCE CONSORT.

On Sunday last the Cathedral Church of St. James was draped in mourning, in memory of his late Royal Highness, Prince Albert. The pulpit, reading desk, and chancel were hung with black cloth, and over the altar was placed an escutcheon emblazoned with the royal arms. The prayers were read by the Rev. H. J. Grasset, B.D., Rector, and Rev. E. Baldwin. Sermons were preached in the morning by His Lordship the Bishop of Toronto, and in the evening by the Rev. Mr. Boddy. The musical services were conducted by Mr. John Carter, the talented organist of the cathedral. The selections were very appropriate to the occasion, as will be seen from the following outline of the services:—

Venite (chant).....Dr. Blow.
Glorias.....Dr. Croft.
Te Deum (service) John Carter.
Benedictus (chant) Flintoff.
Responses.....Mendelssohn from Elijah.
Gospel Glorias.....Tallis.
Magnificat (chant) Felton.
Nunc Dimittis.....Dr. Croft.
Psalm tunes.....St. Mary's and Burford.

Anthem, morning and evening.—“Forsake me not, O Lord,” arranged as an anthem from Handel's Dead March in Saul by Mr. Carter. Afternoon Anthem.—“Remember thy tender mercies,” adapted from “Qui tollis” in Mozart's 12th Mass.

Organ voluntaries.—Morning.—“I know that my Redeemer liveth,” (Handel's Messiah,) and Dead March No. 1 from Handel's Samson. Evening.—from Bethoven's Grand Funeral March in A flat, and “The trumpet shall sound,” from the Messiah.

The entire service was very impressive, and reflected the greatest credit upon the conductor. We need say nothing of Mr. Carter's ability as an organist, or as a teacher of music, but we cannot help expressing the astonishment we have often felt at the complete control which he seems to exercise not only over the instrument, but also over the chorists, many of whom are boy singers, and one would think tolerably troublesome to deal with. The choir are well trained and disciplined and they are a credit to the sacred edifice in which they sing the divine praise. The sermons, owing, we presume, to the fact that the sad bereavement of Her Majesty had been more fully dwelt upon on a previous Sunday, merely referred incidentally to the melancholy event. The congregations were large at both services.—*Leader.*

With a view to its wider circulation and permanent record, we insert in this number, the impressive sermon preached by the Metropolitan in the Cathedral at Montreal, C. E., on the lamented death of His Royal Highness the Prince Consort.

We deeply regret that the clergy and laity of

this diocese have not more generally complied with our request to be furnished with notes of the early settlement of the church in their respective parishes and missions; we nevertheless hope that the matter will not be lost sight of, and that we may be speedily favoured with many more valuable and interesting narratives.

The Rev. Arthur Mortimer, formerly of London, having lately removed to Toronto, wishes all communications and newspapers addressed to him at the latter place.

NEWCASTLE DISTRICT.—The Meetings advertised to be held at Douro North and Peterboro', in the “Gazette” of January, have been postponed to the 23rd. North Douro at 11 a. m., Peterboro', 7 p. m.

ERRATA.—CHURCH SOCIETY REPORT.—In the Appendix the Peterboro' Parochial Branch appears only to have sent up £6 13s. 0d., instead of £21, the amount credited in the books as received; the mistake must have arisen from the confusion consequent on some sending up in dollars, and others in pounds.

ERRATA.—CLERGY LIST.—The name of the Rev. Stewart Houston, A. M., Mission of Artbur, was accidentally omitted in our Clergy List.

HOME DEANERY.

Toronto, 1st January, 1862.

Several of the clergy of this deanery having expressed a desire that the boundaries of their respective parishes and cures should be arranged and defined in accordance with the canon, on the “division and formation of parishes,” I therefore notify the clergy and churchwardens of the several parishes and cures in this deanery that a conference for the above purpose will be held in the Board Room of the Church Society, in this city, on Thursday, the 23rd inst., at 10 o'clock, a.m. In the instances where the boundaries are already settled, it will be sufficient to forward to me by that date a description thereof, signed by the minister and churchwardens of the parish, together with the approval of the minister and churchwardens of the adjacent parishes, that they may be entered and registered as provided by the canon.

I further beg leave to suggest that it would be a favourable opportunity to report what church property there may be within the different parishes, in order that the titles may be examined, and if found complete, duly recorded by the registrar.

SALTERN GIVINS,
Rural Dean, Home Deanery.

SIMCOE DEANERY.

To the Members of the Clerical Association of the County of Simcoe.

MY DEAR BRETHREN,—You are requested to take notice that the next meeting of the Association will take place at my house in Bradford, on Wednesday, February 5th. As the by-laws of

the Association and other matters necessary for its complete organization, will be considered on that occasion, it is hoped there will be a full attendance of the members. Such of them as intend to be present will please communicate with me at least one week before the meeting, that proper arrangements may be made for their accommodation.

The subjects for consideration, in addition to the by-laws above referred to, are.—

A portion of the Ordination Service.

An essay on the Epistle to the Romans.

The 1st chapter of Romans to 25th verse (in Greek.)

The 1st chapter of St. Luke's Gospel as the basis of a harmony (authorised version.)

I am, my dear Brethren,
Yours faithfully,
JOHN FLETCHER,
Sec. pro. Tem.

Bradford, Jan. 10th, 1862.

The Rev. A. Crawford Walshe being about to remove from his present mission, the congregation at South Durham, Drummond County, C. E., presented him with the following address, upon his late visit:—

To the Rev. A. Crawford Walshe, Actonvale.

REV. AND DEAR SIR,

It is with infinite regret that we learn that you have resigned the cure of this congregation, and that the time for your departure from amongst us is now at hand.

We cannot allow you to go, however, without a hearty good bye, and fervent prayer to God that His blessings may be with you in whatever field His gracious providence may for the future place your lot.

We shall hold in pleasing remembrance your solemn admonitions, fervent exhortations to increased piety and holiness, and clear exposition of God's holy word.

Whilst your gentleness and upright integrity of character have not been without effect in tinting our community with like rays, and leading them to aspire more after a life of godliness. We have not failed to appreciate, as fully, the genial warmth of your generous disposition which enabled you, no doubt, to make yourself as contented and as much at home in our rude cabins as if you had been feasted in palatial mansion, or lodged in royal courts.

We remain, Rev. and dear Sir,
Your faithful friends,

Signed, THOS. BYRNE, } Churchwardens.
HENRY HUGHES, }

JOHN ARMSTRONG, &c., &c.
South Durham, C. E., 28th Dec., 1861.

To which the Rev. gentleman replied as follows:—

South Durham, 30th December, 1861.

MY DEAR FRIENDS,

Accept my most grateful thanks for your highly valuable and most kind address.

Be assured that I shall ever look back upon the

short, but happy—very happy—period of my connexion with you as amongst, perhaps, the brightest days of my professional life. There have existed such friendly sentiments and mutual esteem and confidence between us, that our relations as pastor and congregation have been of the most agreeable—and I trust in God of an equally profitable—nature to us all.

Circumstances, as you are aware, have led me to vacate this mission; but I shall not cease to take a lively interest in the spiritual and temporal welfare of yourselves and families.

Your friendly feelings towards me have induced you, I fear, to over-estimate greatly the value of my humble labours amongst you. All I can take credit for, is this;—I sought earnestly to teach you to "Walk in the Spirit," "Looking unto Jesus as the author and finisher of our Faith," and to preach the truth as it is in the Gospel, and the Church hath received the same. I have "ploughed in hope." May God give a plentiful harvest to His glory, the benefit of His Church, and your salvation.

And I also wish to acknowledge in the warmest terms, my obligations for that generous hospitality, kindness, and hearty welcome with which you have always received me into your happy homes. As you have alluded to the fact, I may be permitted to say, that as an "importation" like yourselves, it has been a source of great gratification to me to witness your prosperity and comfort. I have ever been of opinion that our fellow-countrymen make the very best colonists, and your thriving condition amply bears out my former assertions and impressions. A very few years since these fair valleys and fertile hills were covered with dense forests, the dens of wild beasts; now—thanks to your indomitable perseverance and industry—they are luxuriant pastures, and fruitful lands covered with the goodly homesteads of God-fearing christians and loyal subjects, plentifully supplied with all the necessaries and very many of the luxuries and elegancies of life.

Praying Almighty God that you may continue to walk in the ways of truth and peace, and at last be numbered with the saints in glory everlasting, through the merits of our Lord Jesus Christ, the gracious Bishop and Shepherd of souls.

I remain, my dear friends,
Your faithful servant and brother in Christ.

A. CRAWFORD WALSHIE.

To Thomas Byrne and Henry Hughes, Esqs., Churchwardens; John Armstrong, Esq., and others members of the Church of England Congregation, South Durham, Drummond County, Canada East.

COLLECTIONS UP TO JANUARY 12th, 1862.

Special Collection for Mission Fund on Advent Sunday as appointed by the Lord Bishop, per circular.

Previously announced	\$1184.82
Kemptville.....	\$8.89
Oxford Mills.....	1.68
Per Rev. James Harris.....	10.67
St. Paul's, Mount Forest.....	9.25
Trinity Church, Arthur.....	2.00
Grace Church, Arthur.....	2.50
Per Rev. S. Houston.....	13.75
Marysburg, per Rev. T. Stanton.....	4.00
St. James', Orillia.....	9.00
St. George's, Medonte.....	1.95
St. Luke's, C. W. R.....	3.05
Per Rev. Dr. Read.....	14.00

Seymour.....	5.70
Percy.....	2.94
Schoolhouse.....	1.34
Per Rev. F. J. S. Groves.....	9.98
St. Peter's, Innisfil.....	3.00
St. Paul's, Innisfil.....	2.05
Orange Hall, Essa.....	4.57
School house, Ramsbottom Mills.....	1.38
Per Rev. E. Morgan.....	11.00
Christ's Church, Scarboro'.....	4.25
St. Paul's, ".....	3.50
St. Jude's, ".....	2.25
Per Rev. W. Belt.....	10.00
St. Mark's, Carleton West, per church-wardens.....	4.00
West Church, Brock.....	2.00
East " and a friend.....	2.05
Per Rev. R. H. Harris.....	4.05
Trinity Church, Chippawa, Per Rev. W. Leeming, entered \$10; should be \$10.....	6.00
157 collections, amounting to.....	\$1272.17

JULY MISSION FUND.

Christ's Church, Scarboro'.....	5.23
St. Paul's, ".....	2.00
St. Jude's, ".....	1.77
Per Rev. W. Belt.....	9.00
Duffin's Creek.....	2.50
Columbus.....	2.62
Greenwood.....	1.23
Per Rev. G. B. Viner.....	6.85

WIDOW & ORPHAN'S FUND.

Previously announced.....	\$ 882.67
Kemptville, per Rev. James Harris.....	8.28
Camden.....	4.25
Sheffield.....	2.75
Per Rev. G. W. White.....	7.00
St. James', Port Dalhousie.....	4.50
St. John's, Jordan.....	0.75
Per Rev. A. Dixon.....	5.25
Seymour.....	5.00
Percy.....	1.65
Schoolhouse.....	0.74
Per Rev. F. J. S. Groves.....	7.39
Christ's Church, Scarboro'.....	7.25
St. Paul's, ".....	2.50
St. Jude's, ".....	2.25
Per Rev. J. W. Belt.....	12.00
Columbus.....	3.37
Duffin's Creek.....	2.25
Greenwood.....	1.25
Per Rev. G. B. Viner.....	6.87
157 collections, amounting to.....	\$929.46

EPISCOPAL SUCCESSION OF THE ENGLISH CHURCH.

Sir,—In reply to a correspondent, "Presbyter Anglicanus," I beg to send you a list of Bishops, which reaches (through a long and unbroken line) from St. Peter and St. Paul down to the present Archbishop of Canterbury. I am indebted to a little work by the Rev. Arthur J. Pigott, for the accompanying list. It is published by Rivington, and is well worth reading. I am, &c.,

THOS. BRUTTON, M.A.

1. S. Peter and S. Paul.....	58	A.D.	79. Athlard.....	A.D.	793
2. Linus.....	68		80. Wulfhelm.....		806
3. Clotus.....	68		81. Theofild.....		832
4. Clement.....	93		82. Cealnoth.....		882
5. Evaristus.....	100		83. Athelred.....		872
6. Alexander.....	109		84. Plegmund.....		889
			85. Athelm.....		916

7. Xystus or Sixtus.....	116	A.D.	80. Wulfhelm.....	A.D.	924
8. Telesphorus.....	129		87. Odo.....		984
9. Ilyginus.....	138		88. Dunstan.....		959
10. Pius.....	142		89. Ethelgar.....		988
11. Anicetus.....	156		90. Siricius.....		989
12. Soter.....	168		91. Alfric.....		993
13. Eloutherius.....	177		92. Elphego.....		1009
14. Victor.....	192		93. Livingus.....		1013
15. Zephyrinus.....	201		94. Agelnoth.....		1020
16. Calixtus.....	210		95. Eadsiun.....		1038
17. Urbanus.....	224		96. Robert.....		1050
18. Pontianus.....	231		97. Stigand.....		1062
19. Anterus.....	235		98. Lanfranc.....		1070
20. Fabianus.....	236		[A vacancy.]		
21. Cornelius.....	250		99. Anselm.....		1093
22. Lucius.....	252		100. Ralph.....		1114
23. Stephen.....	253		101. Wm. Corbell.....		1122
24. Sixtus II.....	257		102. Theobald.....		1188
25. Dionysius.....	278		103. Ts. & Beckett.....		1162
26. Felix.....	271		104. Richard.....		1172
27. Eutychianus.....	276		105. Baldwin.....		1184
28. Caius.....	283		106. Regi'd Fitz-Jocelin.....		1101
29. Marcellinus.....	296		107. Hub't Walter.....		1198
30. Marcellus.....	304		108. S. Langton.....		1206
31. Eusebius.....	309		109. R. Wethershed.....		1209
32. Melchiodes.....	311		110. Edmund.....		1234
33. Sylvester.....	313		111. Boniface of Sa-voy.....		1244
34. Mark.....	385		112. Rt. Kilwarby.....		1272
35. Julius.....	336		113. J. Peckham.....		1278
36. Liberius.....	352		114. R. Winchelsey.....		1293
37. Felix II.....	359		115. W. Reynolds.....		1312
38. Damasus.....	366		116. S. Mepham.....		1327
39. Siricius.....	384		117. Jno. Stratford.....		1338
40. Anastasius.....	398		118. J. De Ufford.....		1348
41. Innocentius.....	402		119. T. Bradwardin.....		1349
42. Zozimus.....	417		120. Simon Islip.....		1349
43. Boniface.....	418		121. S. Langham.....		1366
44. Celestinus.....	423		122. W. Wittesley.....		1369
45. Sixtus III.....	432		123. S. Sudbury.....		1375
46. Leo the Great.....	440		124. W. Courtenay.....		1381
47. Hilary.....	461		125. T. Arundel.....		1396
48. Simplicius.....	467		126. H. Chicheley.....		1414
49. Felix III.....	483		127. John Stafford.....		1443
50. Gelasius.....	492		128. John Kemp.....		1462
51. Anastasius II.....	496		129. T. Bourcier.....		1454
52. Symmachus.....	493		130. John Morton.....		1486
53. Hormisdas.....	514		131. Henry Deane.....		1499
54. John.....	523		132. W. Warham.....		1504
55. Felix IV.....	526		133. T. Craumer.....		1538
56. Boniface II.....	530		Vacancy—Reginald Pole intruded.....		1555
57. John II.....	532		134. Matt. Parker.....		1559
58. Agapetus.....	535		135. E. Grindal.....		1575
59. Sylvester.....	536		136. J. Whitgift.....		1583
60. Vigilius.....	540		137. R. Bancroft.....		1604
61. Pelagius.....	555		138. Geo. Abbott.....		1611
62. John III.....	560		139. W. Laud.....		1630
63. Benedict.....	574		[A vacancy.]		
64. Pelagius II.....	578		140. W. Juxon.....		1663
65. Greg'y the Great.....	592		141. G. Sheldon.....		1663
who sent			142. W. Sancroft.....		1678
66. Augustino, first Abp. of Canterbury.....	596		143. J. Tillotson.....		1691
67. Laurentius.....	604		144. T. Tenison.....		1694
68. Mellitus.....	617		145. W. Wake.....		1715
69. Justus.....	622		146. John Potter.....		1737
70. Honorius.....	626		147. T. Herring.....		1747
71. Adcodatus.....	654		148. Matt. Hutton.....		1747
[A vacancy of 4 years.]			149. T. Secker.....		1759
72. Theodore.....	668		150. F. Cornwallis.....		1761
73. Brithwold.....	692		151. John Moore.....		1783
74. Tatwin.....	731		152. C. M. Sutton.....		1805
75. Notheln.....	735		153. Vm. Howley.....		1828
76. Cuthbert.....	740		154. J. B. Sumner present Arch-bishop.....		1843
77. Bregwin.....	768		—English Churchman		
78. Lambert.....	764				

NIAGARA DISTRICT BRANCH OF CHURCH SOCIETY.

The annual meeting of this District Branch Association will (D.V.) be held on Tuesday, Feb. 4th, 1862, at St. John's Church, Thorold.

Committee meeting, at 12, noon.
Evening meeting at 6½, p.m.

The several parochial branches are requested to send in their reports on or before Jan. 28th, 1862.

CHAS. LEYCESTER INGLES,
Secretary N. D. B. C. S.

Drummondville, Dec. 23rd, 1861.

THE CLERICAL ASSOCIATION OF THE NIAGARA RURAL DEANERY.

The clergy of the Niagara Rural Deanery, are reminded that the next meeting of the Clerical Association will take place, (D.V.) at the residence of the Rev. T. T. Robarts, M.A., St. Catharines, on Wednesday, the 5th February, prox. Those of the clergy who intend to be present on the occasion, are requested to intimate their intention to the Rev. T. T. Robarts, one week previous to the day of meeting.

Litany and Holy Communion, at 9 a.m.
Evening Prayer and sermon, at 7 p.m.
Chapter, 1 Tim. iv., 11 to the end, and 5.
Subject,—Office for ordination of deacons.

CHAS. LEYCESTER INGLES,
Secretary.

Drummondville, Jan., 1862.

PAROCHIAL MEETINGS OF CHURCH SOCIETY FOR COUNTY SIMCOE.

Mon., Jan. 20th, ... Penetanguishena. 7, p. m.
Tues., " 21st, ... Victoria Hall, ... 11, a. m.
" " " ... Craighurst, " 7, p. m.
Wed., " 22nd, ... St. Geo. Medonte. 11, a. m.
" " " ... St. Luke's Orillia 3, p. m.
Thurs., " 23rd, ... St. James' " 7, p. m.
Friday " 24th, ... St. Mark's, Oro, ... 10, a. m.
" " " ... Barrie, " 7, p. m.

T. BOLTON READ,
Sec. Ch. S. B., C. S.

NEWCASTLE DISTRICT BRANCH CHURCH SOCIETY.

Meetings of the Parochial Association of this Branch will be held as follows:—

Wed., 5th Feb., ... 11, a. m., ... Grafton.
" " " ... 7, p. m., ... Colborne.
Thurs., 6th " ... 3, p. m., ... Seymour.
Annual Meeting, Ap'19th, ... 7.30, p. m., ... Cobourg.

H. BRENT,
Secretary.

HOME DISTRICT CLERICAL ASSOCIATION.

LLOYDTOWN, Dec. 10th, 1861.

REV. & DEAR SIR,—The next meeting of the above Association will be held on Wednesday, the 22nd day of January, 1862, at the residence of the incumbent of St. John the Evangelist's Church, Rev. T. S. Kennedy.

You are invited to attend, and will oblige by notifying him whether you will be able to do so or not, in order that he may make arrangements for your accommodation.

Holy Communion at 10, a. m.
Chapter for consideration, Epis. of Philemon.
Subject of essay, The Diaconate.

H. B. OSLER,
Secretary.

GORE & WELLINGTON DISTRICT BRANCH OF THE CHURCH SOCIETY.

The following programme of appointments for Parochial Meetings has been agreed upon for the "Grand River," and the "Halton Divisions." The appointments for Guelph and the "Northern" Division will appear in due time.

HALTON DIVISION.

Monday, 20th January...Waterdown ... 7 p.m.
Tuesday, 21st " ...Nelson 8 p.m.
" " " ...Wellington Sq. 7 p.m.
Wednesday, 22nd " ...Lowville 11 a.m.
" " " ...Milton 7 p.m.
Thursday, 23rd " ...Palermo 3 p.m.
" " " ...Oakville 7 p.m.
Friday, 24th " ...Hornby 3 p.m.
" " " ...Georgetown ... 7 p.m.

The Clergy and Lay members of the Committee are requested to make arrangements accordingly.

J. GAMBLE GEDDES,
Secretary.

Hamilton, 26th Nov., 1861.

DIOCESE OF TORONTO CHURCH SOCIETY.

Parochial Meetings will be held (D.V.) in the Home District according to the following plan. Clergymen wishing for alterations are requested to communicate with the secretary.

Feb. 3, Mon. ...Mimico " "
" 4, Tues. ...Vaughan 11 a.m.
" " " ...Thornhill 7 p.m.
" 5, Wed. ...Oakridges 11 a.m.
" " " ...King 7 p.m.
" 6, Thurs. ...Holland Landing 7 p.m.

The Rev. H. Osler and the Rev. J. Carry will act as a deputation to the above meetings; and the Rev. G. C. Williams, Chaplain to Her Majesty's forces, with the Rev. G. Viner, to the meetings on the East side of Yonge Street, a list of which is in preparation.

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

Etobicoke, Nov. 26, 1861.

PAROCHIAL MEETINGS OF CHURCH SOCIETY IN THE MIDLAND DISTRICT FOR 1862.

St. James', Kingston.....Monday, 10th February.
St. John's, Portsmouth Tuesday, 11th "
St. Mark's, Barriefield.. Wednesday, 12th "
St. George's, Kingston..Thursday, 18th "

A. STEWART,
Secretary.

Parochial Meetings in the Home District, East of Yonge Street.

Feb. 10th, Mon...Christ C. Scarboro'... 7 p.m.
11th, Tues...St. Jude's 11 a.m.
" " " ...Duffin's Creek 7 p.m.
12th, Wed...Uxbridge 7 p.m.
13th, Thurs Beaverton 2 p.m.
" " " ...Brock 7 p.m.
14th, Fri...Port Perry 7 p.m.
17th, Mon...Whitby 7 p.m.
18th, Tues...Columbus 11 a.m.
" " " ...Greenwood 7 p.m.
19th, Wed...Unionville 11 a.m.
" " " ...Markham Village..... 7 p.m.

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

DIOCESE OF HURON.

CHURCH SOCIETY, PAROCHIAL ASSOCIATIONS SERVICES AND MEETINGS, 1862.

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

JANUARY.

18, Saturday, } Howick & Wallace
19, Sunday, }
20, Monday, Mitchell 7 p.m.
21, Tuesday, Stratford "
22, Wednesday, St. Mary's "
23, Thursday, Prospect Hill "
24, Friday, Thorndale "

JANUARY.

19, Sunday, St. George's, Hillsboro', Sermon 3 p.m.
20, Monday, Widdler 7 p.m.
21, Tuesday, Arcona "

JANUARY.

21, Tuesday, Dorchester Station 7 p.m.
22, Wednesday, Harrietsville 1 p.m.
Do. Ingersoll 7 p.m.
23, Thursday, Thamesford "
24, Friday, Huntingford "
25, Saturday, Innerkip 1 p.m.
Do. Eastwood 7 p.m.
26, Sunday, Woodstock, Sermon 11 a.m.
Do. Beachville, do. 3 p.m.
27, Monday, Weirs 2 "
Do. Burford 7 "
28, Tuesday, Mount Pleasant 7 "
29, Wednesday, Cainsville 1 "
Do. Brantford 7 "
30, Thursday, Middleport 2 "
Do. Onondago 7 "
31, Friday, Paris 7 "

FEBRUARY.

3, Monday, Galt 7 p.m.
4, Tuesday, Berlin 7 "
5, Wednesday, Wilmot 1 "
Do. Shakespeare 7 "
6, Thursday, Millbank 7 "

JANUARY.

21, Tuesday, Lambeth 7 p.m.
22, Wednesday, Oneida 11 a.m.
Do. Delaware 7 p.m.
23, Thursday, Muncey 11 a.m.
Do. Komoka 7 p.m.
24, Friday, Glencoe 2 "
Do. Wardville 7 "
25, Saturday, Newbury 2 "
27, Monday, Chatham 7 "
28, Tuesday, Morpeth 7 "
29, Wednesday, Blenheim 2 "
30, Thursday, Windsor 7 "
31, Friday, Irish Settlement 2 "
Do. Sandwich 7 "

JANUARY.

20, Monday, Goderich 7 p.m.
21, Tuesday, Dunganon 1 "
Do. Lucknow 7 "
22, Wednesday, Port Albert 11 a.m.
Do. Pine River 7 p.m.
23, Thursday, Kincardine "
24, Friday, Bervie "
25, Saturday, Southampton "
26, Sunday, Arran, Sermon "
27, Monday, Owen Sound "
28, Tuesday, Meaford "
19, Wednesday, Williamsville 1 p.m.
Do. Thornburg 7 p.m.
31, Friday, Sullivan 1 p.m.

FEBRUARY.

1, Saturday, Holland	11 a.m.
3, Monday, School-house, No. 20, Holland	"
Do. Artemesia	3 p.m.
4, Tuesday, Proton	11 a.m.
Do. Durham	7 p.m.
5, Wednesday, Hanover	1 p.m.
Do. Walkertown	7 p.m.

FEBRUARY.

1, Saturday, Amherstburg	7 p.m.
3, Monday, Colchester	"
4, Tuesday, Kingsville	"
6, Thursday, Dresden	1 p.m.
Do. Florence	7 p.m.
7, Friday, Auhrim	1 p.m.

A deputation, appointed by the Bishop, will attend each Parochial Meeting.

A Collection will be made at the close of each Service and Meeting, in behalf of the Mission Fund of the Diocese.

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.

N. B.—It is particularly requested that the Parochial Association Collections may be sent to the Secretary by the 15th day of March.

J. WALKER MARSH, M. A.,

Secretary Church Society,

London, Dec. 17, 1861. Diocese of Huron.

DIocese OF HURON.

The Right Rev. Benjamin Cronyn, D.D., (Lord Bishop of Huron, consecrated 1857)	London
Armstrong, D.	Moore
Baker, J. T.	Wyoming
Baldwin, M. S., B.A.	Port Dover
Bayly, B., B.A.	London
Bettridge, W. B.D.	Woodstock
Boomer, M., L.L.D.	Galt
Brookman, W.	Thamesford
Brough, Ven. Archdeacon, M.A.	London
Carmichael, J.	Clinton
Caulfield, H.	Millbank
Caulfield, St. G., L.L.D.	St. Thomas
Clotworthy, W.	Princeton
Curran, J. P.	Southampton
Des Barres, T. C., M.A.	Dorchester Station
Des Bourdieu.	Blythe
Elliott, A.	Tuscarora
Elliott, F. G.	Colcester
Elwood, E. L., M.A.	Goderich
Evans, W. B., B.A.	Sarnia
Falls, A., A.B.	Adelaide
Fauquier, F. D.	South Zorra
Fisher, A.	Springford
Fletcher, R.	Kingsville
Flood, R., M.A.	Delaware
Gibson, J. C., B.A.	Warwick
Grant, F. W.	Aylmer
Grant, R. F.	Quondaga
Grassett, E., M.A.	Simcoe
Gunne, J.	Florence
Haines, S. C.	Durham
Hellmuth, Ven. Archdeacon, D.D.	Durham
Hincks, J. P.	Exeter
Hughes, T.	Dresden
Hurst, J.	Windsor
Hutchinson, A., B.A.	Woodstock
Hutchinson, J.	Meaford
Jamieson, A.	Baby's Point

Jessopp, H. B., M.A.	Port Burwell
Johnson, C. C.	Onondaga
Johnstone, R. W.	Proton
Kellogg, S. B.	Eastwood
Kennedy, J., M.A.	Tyrconnell
Keys, G.	Chatsworth
Lampman, A.	Morpeth
Mack, F.	Amherstburg
Marsh, J. W., M.A.	London
McLean, J., M.A.	London
Mellish, H. F.	Haysville
Middleton, I., B.A.	Kincardine
Mockridge, J.	Port Stanley
Montgomery R. A., B.A.	Dungannon
Mortimer, A.	Toronto
Mulholland, A. H. R.	Owen Sound
Hulholland, J. G., M.A.	Simcoe
Nelles, A.	Brantford
Newman, E. E.	ShIPLEY
Padfield, J.	Burford
Patterson, E. B.A.	Stratford
Potts, A.	Delaware
Rally, W. B., M.A.	Mitchell
Revell, H., M.A.	Woodstock
Roberts, R. J., B.A.	Bayfield
Salmon, G.	Simcoe
Salter, G. J. R., M.A.	Sarnia
Sanders, T. E.	Walkerton
Sandys, F. W., D.D.	Chatham
Smythe, J., B.A.	St. Mary's
Smythe, T. H.	St. Mary's
Stimson, E. R., B.A.	Berlin
Sullivan, E., B.A.	Birr
Tighe, S., B.A.	McGillivray
Townley, A., D.D.	Paris
Usher, J. C.	Brantford
Vicars, J.	Ingersoll
Wood, W.	St. Williams
Wright, J. T.	Wardsville

DIocese OF QUEBEC.

The Right Rev. George Jehoshaphat Mountain, D.D., D.C.L., Lord Bishop of Quebec, (Consecrated 1836.)	Quebec
Adamson, W. Agar, D.C.L. (Chaplain to Legislative Council)	Quebec
Allen, A. A., B.A.	Leeds
Balfour, A.	Sydenham, Kingsey
Boyle, Felix, M.A.	Magdalen Islands
Burges, Henry, B.A.	Nicolet
Burrage, H. G., M.A.	Hatley
Chapman, T., M.A.	Marbleton
Crosse, S.	Cape Cove
Dalziel, John.	Eaton
De Lamare, F., M.A.	Gaspé Basin
De Moulpied, Jos.	Malbaic
Doolittle, Lucius, M.A.	Lennoxville
Falloon, Daniel, D.D.	Melbourne
Fothergill, M.M.	Danville
Gay, J. L. (Sec. Church Society)	Quebec
Hamilton, Chas., M. A. (St. Peter's)	Quebec
Heaton, Geo., M.A.	Three Rivers
Housman, Geo. V., M.A. (Assistant Minister of Cathedral, and Chaplain to the Bishop)	Quebec
Jackson, C. (retired)	Hatley
Jenkins, J. H., B.A.	Frampton
Kemp, John, B.D.	Bury
Ker, Mathew	Sandy Beach
King, William	St. Sylvester
Lyster, W. G., B.A.	Port Daniel
Magill, G. J., B.A.	Drummondville
Merrick, W. C., M.A.	Rivière du Loup en haut
Milne, Geo., M.A. (Rural Dean)	New Carlisle
Mitchell, R.	Stoneham
Mountain, Armine W., M.A., (Rural Dean, and Chaplain to the Bishop, St. Michael's)	Quebec
Nicolls, Jasper, H., D.D. (Chaplain to the Bishop, and Principal of Bishop's College)	Lennoxville

Parkin, E. C.	Valcartier
Pearse, A. H., M.A.	Portneuf
Petry, H. J., B.A. (St. Peter's)	Quebec
Plees, R. G. (St. Paul's)	Quebec
Reid, C. P., M.A.	Sherbrook
Richmond, J. P.	Labrador
Richmond, W., M.A.	Compton
Roberts, C.	Bourg Louis
Robertson, D. (Chaplain to the Forces)	Quebec
Roe, H., B.A. (St. Mathew's)	Quebec
Ross, E. G. W.	Rivière du Loup en bas
Scarth, A. C., S.T.L.	Lennoxville
Sewell, E. W. (Trinity Chapel)	Quebec
Short, R.	Beaufort
Smith, F. A.	Three Rivers
Thompson, W. L.	Stanstead
Vial, W. S.	North Inverness
Walshe, A. C.	Actonvale
Ward, R. G.	Lower Ireland
Williams, J. W., M.A. (Rector of Grammar School and Professor Bishop's College)	Lennoxville
Wood, Samuel S., M.A., Rector of Three Rivers, and Chaplain to Bishop, Rural Dean	Durham
Woolryche, A. J.	Point Levi
Wurtele, L. C., B.A.	Barford

DIocese OF MONTREAL.

The Right Rev. Francis Fulford, D.D., Lord Bishop of Montreal, and Metropolitan, (Consecrated 1850.)	Montreal
Very Rev. J. Bethune, D.D., Dean; Ven. J. Scott, M.A., Archdeacon; J. H. Thompson, M.A., Senior Canon; J. Reid, D.D., M. Townsend, M.A., W. T. Leach, D.C.L., Charles Bancroft, D.D., Honorary Canons; Ven. Archdeacon Scott, M.A. J. H. Thompson, M.A., Bishop's Chaplains; Edward J. Rogers, Bishop's Secretary; S. Bethune, Esq., Bishop's Chancellor; J. J. Gibb, Esq., Bishop's Registrar	Cathedral, Montreal
Abbott, C. P.	South Stukely
Allan, J.	Isle aux Noix
Anderson, W. (Rector)	Sorel
Bancroft, Canon, M.A. (Incumbent of Trinity Church)	Montreal
Bond, W. B., M.A. (Assistant Minister. St. George's)	Montreal
Brathwaite, F. G. C., B.A.	Onslow
Brethour, W., M.A.	Durham, Ormstown
Burt, F.	Huntingdon
Codd, F.	Clarendon
Constantine, I., M.A.	Stanbridge East
Curran, W. B., B.A. (Ass. Min. Tr. Ch.)	Montreal
Darnell, H. F., M.A. (Rector)	St. John's
Davidson, J. C.	Cowansville
Duvernet, E., M.A. (Rural Dean)	Hemmingford
Ellegood, J., M.A. (St. Stephen's Ch.)	Montreal
Fenn, N. V., M.A.	Sabrevois
Flanagan, J.	Lachine
Fulton, J., M.A.	Russeltown
Godden, J.	South Potton
Gribble, John	Portage du Fort
Griffin, Joseph	Lakefield, Gore
Irwin, John, M.A. (St. Luke's Ch.)	Montreal
Johnston, John	Aylmer and Hull
Jones, J.	Bedford
Jones, W.	Graby
Leach, Canon, D.C.L. (Incumbent of St. George's Church)	Montreal
Lewis, B. P., B.A.	Sabrevois
Lindsay, D., M.A.	Frost Village
Lindsay, R. M.A.	Brome
Lockhart, A. D.	New Glasgow and Kilkenny
Lonsdell, R., M.A. (Rec. R't Dean)	St. Andrew's
McLeod, J. A., M.A.	Christieville
Merrick, W. C., M.A.	Berthier
Montgomery, H. (Rector)	Phillipsburgh
Morris, William	Buckingham
Machin, Thos.	Onalaw

Mussen, T. W., B.A.....	West Farnham
Neve, Fred. S.....	Grenville
O'Grady, G. DeC'y, B.A. (<i>R'l Dean</i>).....	Mascouche
Pyke, James.....	Point à Cavagnel
Reid, Canon, D.D., (<i>Rector</i>).....	St. Armand, East
Robinson, F., M.A.....	Abbotsford
Rogers, E. J. (<i>Chaplain to the Forces</i>).....	Montreal
Rollit, C.....	Rawdon
Scott, J., M.A. (<i>Rector</i>).....	Dunham
Seaborne, W. M.....	Kildare
Slack, G., M.A. (<i>Rural Dean</i>).....	Milton
Sutton, E. G.....	Edwardstown
Sykes, J. S.....	Sutton
Townsend, Canon, M.A. (<i>Rector</i>).....	Clarenceville
White, J. P. (<i>Rector</i>).....	Chambly
Wetherall, C. A., B.A.....	Lacolle
Whitten, A. T.....	Waterloo
Wood, E., M.A. (<i>St. John., Evangelist</i>).....	Montreal
Wray, H., B.A.....	Morin and Mille Isle
Young, T. A., M.A.....	Coteau du Lac

A SERMON,

Preached on Sunday, 5th January, 1862, in Christ Church Cathedral, Montreal, after the Death of H. R. H. The Prince Consort, by FRANCIS FULFORD, D.D., Lord Bishop of Montreal, and Metropolitan of Canada.

In that lorn hour and desolate,
Who could endure a crown? but He,
Who singly bore the world's sad weight,
Is near to whisper, "Lean on Me:
"Thy days of toil, thy nights of care,
"Sad lonely dreams in crowded hall
"Darkest within, while pageants glare
"Around—the cross supports them all."

Christian Year.

1 Peter, 1 ch. 24, 25.—"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:
"But the word of the Lord endureth for ever."

These words of the Apostle are almost an exact quotation from the 40th chapter of Isaiah, where the prophet, at the command of the Lord, describes the promulgation of the Gospel and the voice of its forerunner: "All flesh is grass, and the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever." Such is the judgment—the description given in the Scriptures. In the Wisdom of Solomon we have the same declaration respecting the fleeting nature of all that appertaineth to man in this world: and how vain it is to place any confidence in them: What hath pride profited us, (he asks) or what good hath riches with our wanting brought us? All those things are passed away like a shadow, and as a post that hasteth by (and having further compared them to the swift passage of a ship over the waters, a bird or an arrow through the air, the traces of which are lost as soon as made) even so we in like manner (he continues) as soon as we were born began to draw to our end." Ch. v 8-13. And when that comes, what have we to show?

That time passes onward is a truth we all acknowledge: and during the last few days, we have entered upon a fresh year of this world's account. But to realize the fulness of the important truths contained in the text, and to which I have alluded, to act as if we did believe them, to use this world as if it was indeed but a thing of time, and to receive God's word, as if obedience

to it were the only lasting possession, is a lesson we are all too slow to learn—and for the attainment of which we often require to be subjected to stern and severe discipline. There are some works of men that seem, when compared with others which we see around us, and when judged after the judgment of this world, to possess so grand and enduring a character, that we are apt to claim for them, in our imagination at least, some exemption from this universal law, which the Almighty has attached to all created matter: some achievements there are, which so transcend the ordinary doings of mortal men, that we can scarcely credit the glory of them to be so frail and perishable. But, except as bearing upon human character, either for good or for evil, and advancing the kingdom of Christ, and forming the will of man to the obedience of Christ, it is most true, that there is no other imperishable reality, in all we see, or learn, or do, or suffer. They all perish with the using. It is the word of God alone, and what has been done in obedience to that word that abideth for ever. Bishop Horne (so well known from his beautiful Commentary on the Book of Psalms) in a sermon preached by him nearly 100 years ago, "On the death of the old year," says, "that day draws on apace. For not only friends die, and years expire, and we ourselves shall do the same, but the world itself approaches to its end. It likewise must die. Once already it has suffered a watery death: it is to be destroyed a second time by fire. A celebrated author, having in his writings followed it through all its changes from the creation to the consummation, describes the eruption of this fire and the progress it is to make, with the final and utter devastation to be effected by it, when all sublunary nature shall be overwhelmed and sunk into a molten deluge. In this situation of things he stands (in imagination) over the world, as if he had been the only survivor, and pronounces its funeral oration in a strain of sublimity scarce ever equalled by mere man:—

"Let us reflect upon this occasion, on the vanity and transient glory of this habitable world. How, by the force of one element breaking loose upon the rest, all the varieties of nature, all the works of art, all the labours of men, are reduced to nothing! All that we admired and adored before, as great and magnificent, is obliterated, or vanished; and another form and face of things, plain, simple, and everywhere the same, overspreads the whole earth. Where are now the great empires of the world, and their imperial cities; their pillars, trophies, and monuments of glory? Show me where they stood, read the inscription, tell me the conquerer's name. What remains, what impressions, what difference or distinction do you discern in the mass of fire? Rome itself, eternal Rome, the great city, the empress of the world, whose domination and superstition ancient and modern, make a large part of the history of this earth; what is become of her now? She laid her foundations deep, and her palaces were strong and sumptuous; she glorified herself, and lived deliciously, and said in her heart, I sit as a queen, and shall see no sorrow. But her hour is come, she is wiped away from the face of the earth, and buried in everlasting oblivion. But not cities only, and the works of men's hands—the everlasting hills, the mountains and rocks are melted as wax before the sun, and their place is no where to be found. Here stood the Alps, the load of the earth, that covered many countries, and reached their arms from the Ocean to the Black Sea; this huge mass of stone is softened and dissolved, as a tender cloud into rain. Here stood the African mountains, and Atlas with his top above the clouds; there was

frozen Caucasus, and Taurus, and Imaus, and the mountains of Asia; and yonder, towards the north, stood the Riphæan Hills, clothed in ice and snow. All these are vanished, dropped away as the snow upon their heads!—Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints!"

But, however accurate this eloquent description may be of what shall take place hereafter, yet when man looks around on the world's surface, and sees all the earth abiding year after year in the same stable majesty and beauty, the ready answer may be given now, as it was in the days of St. Peter, "where is the promise of His coming to judgment—for all things still continue as they were from the beginning of creation?"

And if it be so, it is because God is waiting in mercy, long suffering to us-ward, not willing that any should perish, in the sudden destruction of an ungodly world, but that all should come to repentance. He does not, however, leave himself without witness; and we may yet be taught in time the truth contained in the text, by many lessons written and proclaimed every where around us.

With respect to national greatness and prosperity we need not trace back the pages of history to learn, that it has no assurance of perpetuity: the passing events of each day teach us the melancholy truth, how quickly peace and prosperity may whither away. And, however mighty may be the power of any existing empires in the world, there is not any one that can venture to claim a security from the universal law: save that kingdom which, according to the words of the prophet Daniel, the God of heaven has set up, amidst the ruins of the monarchies that once ruled the earth, which shall never be destroyed, but shall stand for ever. (a) Let us not then be high-minded but fear.

And with respect to individuals, that of them it is most true, that "all flesh is as grass, and the glory of man as the flower of grass; and the grass withereth, and the flower thereof falleth away."—Bishop Taylor in his excellent work on "Holy Dying," tells us that in the same most sumptuous palace, "the Escorial, where the Spanish Princes live in greatness and power, and decree war and peace, they have wisely placed a cemetery, where their ashes and their glory shall sleep till time shall be no more: and in the same place (Westminster Abbey) where our own sovereigns have been crowned, their ancestors lie interred; and they must walk over the buried dust of their forefathers to take their crown. There is a spot sown with Royal seed, the copy of the greatest change, from rich to naked, from ceiled roofs to arched coffins, from living like gods to die like men."

But, at the present time, we surely have no need to be taught this lesson by memorials of departed greatness in the cemetery of the Escorial, or beneath the venerable roof of Westminster Abbey. The whole empire of England is now mourning for the loss of one, who, so lately in possession of all the accidents of worldly greatness, and in the full exercise of all the high talent with which he was endowed, has thus afforded us a most striking commentary on these words of Scripture, "All flesh is as grass: and all the glory of man is as the flower of grass: the grass withereth, and the flower thereof falleth away." The husband of our Queen, the late Prince Consort, just in the prime of life, full of active energy, nobly fulfilling all the various duties of his station, has suddenly (so suddenly that we in Canada knew not of any the least ailment till we

(a) Daniel 2. 44.

heard of his death: and even in England it was only anticipated for less than a couple of days) has suddenly been hurried out of this world, when we might have been naturally calculating upon a long course of usefulness before him, and imagining that his allotted task, the work of his life on earth, was only just culminating to its meridian. "So inscrutable are the judgments of God; and his ways past finding out."

I shall not now attempt any detailed description of the character of the departed Prince. Called as he was at an early age to fill in England so high and responsible a position as the husband of our Queen, it may be sufficient to say that in every way he proved himself equal to the occasion; and by his whole demeanour, life, and talents, added dignity and grace to the exalted rank which he held. The loss of so wise and prudent a statesman, so judicious an adviser of the Sovereign, one who, himself keeping aloof from all party political strife, had free access to the royal ear at all times, and who was always at hand ready to assist with his manly wisdom, and support with his vigorous aid that imperial Crown, the reflected lustre of which rested on his own ennobled brow; this loss can scarcely yet be appreciated by the empire at large, because, devoid of all low and vulgar ambition, he never obtruded his actions on the notice of the public; but was contented if only wise counsels prevailed, that his influence should unperceived affect the mainsprings of power, conscious that he himself must ever be identified in closest union with England's glory and her greatness.

But there is another aspect in which to look upon this sad visitation: it strikes another chord, which draws forth at once a full response from the throbbing heart of every subject of the empire. Whatever might be the disturbing cares necessarily attendant upon royalty; whatever the weight with which the imperial diadem pressed upon the fair brow of our beloved Queen, it was over the joy and the pride of all her people of every creed, race, or degree, that whether she was wandering with freedom among the wild glens and mountains of Scotland, enjoying the quiet seclusion of Osborne, holding her high court amid the stately halls of her ancient palace at Windsor, or mingling in the crowded and busy scenes of her capital, yet that always and everywhere, in the inner circle of her home, her cup overflowed with the fulness of domestic love and peace. Yes, much as we may hereafter, on public and political grounds, have to lament the loss we have sustained as a nation, yet the first spontaneous outburst of grief has every where been called forth, by deep and true sympathy with the widowed Queen. In every public newspaper the same feeling is manifested; and also in every private letter, of which I have received several from different parts of England, one from the wife of a clergyman in a little country village, who says, "Nothing can be more striking than the deep sorrow every where felt, and the sympathy for the Queen, even here in this remote village; all the people into whose houses I happened to go yesterday were talking of nothing else."*

* Another friend writes word, "we are all so unhappy at the Prince's death—for the poor Queen especially, they were so happy and domestic together, like private people; and he was so much use to her in all her business. It is most deplorable; it seems to excite the same feeling in every one as was demonstrated on the death of the Princess Charlotte. The Dean told us he was about to preach on Sunday, the 16th, at the cathedral, on the uncertainty of life—not knowing what had occurred at Windsor the night before; when just as he was going up to the pulpit, he had a paper put into his hand from the Mayor, telling him of it. At the conclusion of his sermon he informed the congregation that the Prince was dead; and he said he never saw anything like the effect produced: some jumped up, others cried, and it had some striking effect on all."

It is the deep prevailing love for the Queen, and the full appreciation of the magnitude of her loss which have elicited such a universal manifestation. Most truly, she has thus had brought home to her, in her own severe trial, the vanity of all created things; and as far as we can yet learn, she has submitted to the visitation in no weak or repining spirit. To one who spoke to her of resignation, we are informed, that her Majesty replied through her tears, "I suppose I must not fret too much; many poor women have to go through the same trials." She felt then that she had no reason to expect that she should have any immunity assured to her, or that sovereigns were exempt from the sorrows and suffering incident to human nature. For death can find an entrance as easily into the palace of the king, as into the cottage of the peasant. The sentence is passed upon all alike, "All flesh is as grass." Her noble husband, however, had been spared to her till, by God's mercy, he had accomplished no trivial or unimportant work. He had not been merely the sharer in the pleasures or the pageants of the royal court; he had carefully employed his strong good sense and practical wisdom, in training up and forming the minds and characters of those children, with which God had blessed their marriage, and from whose future conduct so much of good or evil must result to this great empire,—and in this sacred labour of love the Queen was no ineffective assistant. And one noble minded daughter, at least, was with her during all that trying time, who was old enough, and able and ready to be the ministering spirit to the dying father, and the stay and support of the weeping mother. And it must have been a most deeply touching and instructive, but heroic act when, in the first moments of her widowhood, the Sovereign of the British Empire, and the mother of the deceased Prince's children, strong in the conviction of past parental duties piously fulfilled, pressing back for a time the feelings of the wife and the woman into the depths of her bereaved heart, called, as we have been told she did, "her children around her at that trying and awful moment, and, invoking a blessing on their heads, prayed that they might obtain strength and wisdom to assist her in doing her duty to them and the country over which it had pleased Providence to place her as supreme ruler." The burden of that solemn ejaculation and counsel must have fallen on the heart of the youthful prince, whom we so lately were rejoicing to see amongst us, and on whom, in the course of nature, will devolve the government of the kingdom when his royal mother's reign shall have drawn to a close. He now stands in the place of a husband to his widowed parent. But not only he—will not the whole empire, with one heart, yearn to do its best to supply her mighty loss? And shall we not all, with more earnestness and sincerity than ever, commend her in our prayers to our Heavenly Father, "the King of kings, and Lord of lords, that He will be pleased to rule her heart in His faith, fear, and love; and to her defender and keeper, giving her the victory over all her enemies?" Yes! never, I believe, in the annals of her history, was there a time when the people of England were more satisfied with their political system; and never could it be said with more truth, that in affection and love, and all the finest and deepest feelings of our nature, the Queen of England may rely with confidence on her people, as her husband. They have ever been ready to rejoice with her in her joys; they are now one with her in this deep sorrow; and will ever be one with her, whatever

burden or heat of the day she may be called to bear. And happy is it for any people when such is the case! Happy is it for us here in Canada, where the country has so thrived and prospered under her beneficent rule; happy is it, in these days of perplexity, when we hear such rumours of war, and men's minds are so filled with many an anxious thought, that on this question of loyalty to our Queen and love for her person, and sympathy with her in her sorrow, there is no uncertain sound. God grant that we may never become subjected to all the stern realities of war. In itself, war must ever involve many consequences which cannot but be contrary to the principles of humanity and the spirit of the Gospel; and will embitter, for years to come, all future relations between ourselves, and those with whom we ought to live in amity and close alliance. But the only war which now threatens to disturb us, will be on our part a war of defence, defence of our country, our altars and our homes. No war of aggression has ever for a moment been contemplated by those in authority over us. Unjust wars—wars prompted by ambition, or for the purpose of spoliation, are amongst the greatest of iniquities: "but a just and defensive war is the last and greatest appeal to the God of truth." If this shall unhappily, from any circumstances, be ever forced upon us, I trust that that there will be no craven or recreant hearts amongst us; but, that Canada will nobly respond to the call of our Queen in her hour of necessity—and commit the issue of the battle in all confidence to the Great Ruler of the World. But of this we may be certain, that if we desire peace, the best assurance that we shall be able to preserve it, is to be ever ready and prepared for the terrible alternative of war.

But does not the very mention of such events, as a possible contingency, suggest another most apposite commentary on the words of the text? Who can presume to foretell what shall be the issues of the morrow; and what assurance have we of any fixity of tenure in any thing we now enjoy, whether as a nation or as individuals? Even

"The smile of homo; the mutual look,

When hearts are of each other sure,"—

how soon may all be changed!—as our beloved Queen has now been so painfully and unexpectedly taught—the Word of the Lord, that alone endureth for ever.

And now I will close what I have wished to say this evening, with another short passage from Bishop Taylor's "Holy Dying," which will perhaps furnish us with some good thoughts to carry away with us for our quiet meditation at home;

"Since we stay not here, being people but of a day's abode, and our age is like that of a fly, and contemporary with a gourd; we must look somewhere else for our abiding city, a place in another country to fix our mansion, whose walls and foundation is God, where we must find rest, or else be restless for ever. For whatsoever case we can have or fancy here, is shortly to be changed into sadness or tediousness; it goes away too soon, like the periods of our life; or, stays too long like the sorrows of a sinner; its own weariness, or a contrary disturbance is its load; or it is eased by its revolution into vanity and forgetfulness; and where either there is sorrow or an end of joy, there can be no true felicity, which because it must be had by some instrument, and in some period of our duration, we must carry up our affections to the mansions prepared for us above, where eternity is the measure, and felicity is the state, angels are the company; the Lamb is the light, and God is the portion and inheritance."

† The London Morning Post tells us "previous to the closing of the coffin containing the remains of the Prince Consort, a wreath of flowers made by the Princess Alice, was placed over the corpse, and a miniature of the Queen placed by the hands."

Extract from the Annual Report of the S. P. G.,
continued from our last.

MONTREAL.

"On Sunday, the 3rd of February, we had our annual gathering of the *Sunday-schools* in this city, at the afternoon service at the Cathedral. The scholars were considerably in excess of the number which attended last year; owing, no doubt, in a great measure, to the increase in the attendance at Trinity Church, which is now got into full work in its new locality, to which I alluded in my last letter; and also to the enlargement of the cathedral schools, which are now held in the new and spacious school-rooms recently erected on the lot adjoining the cathedral grounds. The day was most propitious, and the whole building was crowded in every part, the school-children, numbering about 1,200, and the hundredth psalm and an appropriate hymn were well sung by them.

"The only other special service I have to notice is the Confirmation for the city, which I held yesterday in the afternoon; 312 candidates were presented to me by their respective Clergymen—126 males, and 187 females. At the last Confirmation, held the 19th September, 1858, there were 201 candidates.

"I am sorry to say that I am about to sustain a great loss by the removal of Archdeacon Gilson, who has been my active coadjutor here for the last seven years; but, in consequence of the continued ill-health of Mrs. Gilson and one of his children, he has at length felt obliged to resign his office, and return to England in the course of the ensuing summer. He will also be very much regretted at the cathedral, where his services have been exceedingly valuable, and are well appreciated by the congregation."

TORONTO.

The sole connexion of the Society with this Diocese—upon which but a few years ago it expended several thousands annually—is the contribution which it makes to the support of a Missionary to the native Indians on Lake Huron. And most thankful is the Society to know, that so rapidly has the Diocese grown in wealth and prosperity, that it no longer needs the help which was freely rendered during the earlier period of the settlement. The seed which the Society was then enabled to scatter is now springing up and bearing fruit abundantly; and the men whom the Society was instrumental in sending out, and for a long time contributed to support, are now the honoured ministers of a flourishing independent Church. One of them, the Rev. J. Travers Lewis, L.L.D., was (at a meeting of the clergy and lay delegates of the parishes and Missions within the boundaries of the proposed new Eastern Diocese held at Kingston on the 13th of June last) elected Bishop. His see—to avoid the confusion of having two Bishops of Kingston—will be called the Bishopric of Ontario. Dr. Lewis is a graduate of Trinity College, Dublin; and went out as Missionary from the Society in the year 1849.

Not only are the Clergy of the Diocese of Toronto no longer assisted by the Society; they no longer, for the most part, go out from this country. The Church, therefore, which is already independent, is becoming indigenous; and a large number of Clergy are educated at Trinity College, Toronto, which was founded mainly by the exertions of the Bishop, and is authorised to confer degrees.

By the last report it appears, that since that College was opened in January, 1852, no fewer than thirty-nine of its students have been ordained, while eight are now candidates for Holy Orders.

A report from the Rev. P. Jacobs will be found in the *Mission Field* for October, 1860, Vol. v. p. 232.

Mr. Jacobs has been engaged in translating the Pentateuch, the Book of Proverbs, and the Prophecy of Isaiah, into the Ojibwa language. He gives the following account of a pastoral visit paid to an Indian farm family:—

"July 31st.—I went out this evening to visit some Indian families. The last man that I talked to was the one of whom I spoke in my report this spring, as being very ill. He was indeed laid up for many weeks, and scarcely any hopes of his ultimate recovery were entertained at one time. I thought myself that he would not get over his illness. I used to visit his tent, which was about eight miles from this place; at such times I generally took him some food; I read and explained Scripture to him; before leaving him, I always offered up a prayer to God on his behalf. He was a very attentive listener. At one time he told me that if ever he recovered, he would endeavour to serve God better than he had done before. He also said that the next time the sacrament of the Lord's Supper was administered in the church, he would, provided he could walk, go up with his brethren to the Lord's table, and partake of the holy feast. This evening he talked in nearly the same strain."

SHEDIAC.—From this Mission the Rev. Dr. Jarvis writes:—

"To give some idea of the nature of the duties in this mission, I will specify the work of three consecutive Sundays. First Sunday—Unusually early breakfast, and drive to Dundas church, whole service, sermon, and Holy Communion; afternoon, no dinner, to be in time for evening service on the Bend Road, twenty-three miles. Second Sunday—Called before breakfast to baptise a dying child; at 11 a.m., whole service, sermon, and Holy Communion, in Shediac Church, to a large number; afternoon, hurried to service on Dorchester road. Third Sunday—Funeral service at church and grave, at 10 a.m., in pouring rain; at 11 a.m., whole service and sermon in parish church; afternoon, hurried to service in Memramcook, at 5 p.m., and, after supper, a wedding at another place; thirty miles travelled in a pouring rain and gale of wind, and did not reach home till 11 p.m., with difficulty of finding the way in the storm, and the horse being much injured. As usual I have been called frequently out of bed to visit the sick, and administer the sacraments to the dying; I had one journey of seventy-seven miles to give the Holy Communion to a dying person. His two sisters received with him, having no previous opportunity to do so, from their isolated position; and in another case, an Englishman, employed all his life upon railways, lived a very worldly life, and totally neglected public worship; he became ill in Shediac. My visits were very frequent. At first, religion was a subject for mirth with him; he became gradually serious, and in the opinion of all who saw him, a true penitent. He was most grateful for my services, and spoke with the greatest remorse of his past life. Finally, he and his wife received, both for the first time, the Holy Communion, and the man died comforted, and, I hope, pardoned."

ANNUAL MEETING OF THE CHURCH SOCIETY.

From the *Quebec Morning Chronicle*.

The twentieth anniversary meeting of the Church Society of the Diocese of Quebec, was

held at the Lecture Hall, St. Ann street, last night. The attendance was much larger than last year; the galleries were filled to their utmost limit, and seats were with difficulty obtained in the body of the hall.

At half-past seven o'clock the chair was taken by the Lord Bishop of Quebec—the Rev. J. L. Gay acting as secretary. Shortly before that hour, His Excellency the Governor General accompanied by Colonel Irvine, A. D. C., and Mr. Godley, secretary, took his seat on the platform. Among the gentlemen present we also observed the Rev. Messrs. Adamson, Housman, Hamilton, Woolryche, Fothergill, Parkin, Rowe, Plees, &c.

Prayers having been said—

THE LORD BISHOP opened the proceedings with a brief address. His Lordship alluded in general terms to the progress of the missionary work and to the diffusion of the Word of God throughout every clime, however remote, or no matter how great the difficulties might be which the messengers of the Gospel had to encounter. In the missionary colleges, the children of every land might be found preparing themselves for the task of bringing the Gospel to the nations of the earth. It was consoling to know in the progress which marked the course of the Church, the fact that they had succeeded in establishing Missionary Bishops in the most distant parts, whose labours would result in incalculable good. Coming nearer to ourselves, we might remark what hardships the Bishops of remote dioceses in the British dominions had suffered. The Bishop of New Zealand had performed visitations on foot, being obliged in many instances to swim rivers. The Bishop of Rupert's Land had travelled over hundreds and hundreds of miles, drawn by dogs, in the course of his ministry over the wild territory of which he had charge. He (His Lordship) had, however, witnessed many pleasing instances of missionary zeal and self-denial, as well as of the excellent fruit which their labors had produced, within the limits of his own jurisdiction. He recollected how in former years, when he had appointed a missionary at Sault Ste. Marie for which he had received a letter from one of the chiefs of the Aborigines, thanking him and expressing the satisfaction he felt at the result of missionary labours. His Lordship also alluded in glowing terms to the labours of the travelling missionaries of the church in Canada, and to the many privations which they suffered. In conclusion, he urged the necessity of self-dependence on the part of the members of the church in Canada, now that they were called on mainly to depend on their own resources; he trusted therefore, that they would do everything which their means permitted to advance the interests of the church, and to strengthen and support the missionaries in their labours.

The Secretary then laid before the meeting a lengthy abstract of the Report, giving full details of the labours of the Society. Touching first on the missionaries and their labours, it next alluded to the educational efforts of the Society—the distribution of books and tracts, &c. The loss which the Society sustained in the person of its former Patron, Sir Edmund Walker Head, a liberal contributor to its funds, was also spoken of; and the announcement which followed that His Excellency Lord Monck, our present Governor General, had kindly consented to become Patron, was received with loud applause. The appointment of the Rev. J. L. Gay, and his labours in visiting the distant missions, formed the next section of the Report; and finally mention was made of the fact that the Rev. Mr. Housman, who was about to visit England, and the Rev. George Mackie, had been authorized to represent the claims of the Church in Canada to the Church in the mother

country. A financial abstract, giving details as to the pecuniary affairs of the Society also accompanied the Report, which, upon the whole, gave evidence of a very satisfactory progress upon the part of the Church Society, and a praiseworthy zeal on the part of the Church members generally.

His EXCELLENCY LORD MONCK then came forward, amid the applause of the large audience. He said it afforded him great pleasure to move the first resolution, which was to this effect:—"That the report be adopted and printed under the direction of the Central Board." It was also a source of great pride and pleasure to him, to appear before the assembled members of the Church in this city. He did not appear in an official and public character: but because he felt that it was the duty of every church member to render assistance to the Society in its meritorious efforts. It might be deemed, with justice, presumptuous and impertinent on his part, speaking in the presence of so many gentlemen who were much more conversant than himself with the real interests of the Society, to speak of its numerous claims; but, within the last twenty-four hours, the Secretary had kindly placed at his disposal a number of documents bearing upon the early history of the Anglican Church in Canada; and he therefore hoped the meeting would bear with him while he briefly alluded to them. In 1793, at the time of the appointment of the first Bishop of Quebec, there were only six clergymen scattered over an extent of territory where there were now three hundred and sixty-one. But the hopeful progress of the Church in Canada was easily accounted for. From one, whose presence here has rendered it unbecoming to speak in the terms of eulogy which his merits deserved, down to the youngest clergyman in the Diocese—all had exerted themselves earnestly, steadfastly, and hopefully. Their labours and their self-reliance deserved the success which they obtained. They had placed their trust in divine Providence, and were not disappointed. The husbandman who sowed his seed in the ground and hoped to see it bear fruit, when properly tended, was not guilty of presumption—neither were those, who, from the labours of earnest and self-denying men had hoped for cheering results. He (Lord Monck) trusted that these efforts would go on, with the blessing of God, increasing in energy and success, until the resources of the Church were commensurate—as he feared, notwithstanding these tokens of undeniable progress and success, they were not—with the requirements and wants of the Church of England inhabitants of the Diocese.

His Excellency sat down amid prolonged applause.

The seconder of the motion commented briefly upon the amount of good which had been already effected by the labours of the Society, in accordance with its objects; and, hoping for increased liberality on the part of church members generally, trusted that the annual report for 1862 would show even a still greater amount of good effected.

The first resolution, moved by His Excellency the Governor General, seconded by R. Hamilton, Esq., V. P.,—"That the report be adopted and printed under the direction of the Central Board," was then read from the chair, and carried unanimously.

The hymn—"Hail thou source of every blessing" was then sung.

Rev. M. M. FORTNERAILL moved the second resolution, seconded by Denis Godley, Esq., in the following terms—"That this meeting desires to express its gratitude to Almighty God for the rapid growth and progress of the Anglican Church throughout the world in our day." The Rev. mover, in an eloquent discourse, spoke of the

cheering progress which the history of the church exhibited, and which was manifested more particularly by what had been effected during the last seventy-five years—during which period some thirty-six colonial bishops had been established. Each bishop was accompanied and supported by a body of working missionaries who laboured to extend the light of the Gospel. In Africa, the appointment of these had done a great deal to dispel the gloomy heathenism of the tribes of that country. Such was the effect which these messengers of the gospel had produced that it was on record in the country in question, that a woman travelled 114 miles for the purpose of having her child baptized into the church. The great work had been commenced; many natives of these savage countries were now receiving their education in the missionary colleges, preparing to go forth to their benighted brethren as heralds of the gospel, and here he ought to remark that none were so well qualified to teach the gospel to the heathens as those who had themselves emerged from its darkness into light. The glorious results of the spread of gospel light were being felt everywhere—in New Zealand, in Madagascar, in the islands of the Southern Ocean. It had at one time been pretended that the Church of England fell behind other persuasions in efforts to convert the heathen; but such was no longer the case. In the present instance it might perhaps be urged that supporting the society was not giving support to the missionary cause; but it should be recollected that by supporting the church in our own country, we would thereby enable the missionary societies to send forth their messengers of salvation. The citizens of Quebec are noted for their liberality; and it was to be hoped they would exert themselves in so holy a cause. It was not sufficient that there should be a proper number of clergymen to attend to the religious wants of the people of the cities; the remote districts should by no means be neglected, and it was the duty of those who had means to give, in order that this should be effected. The standard of the cross should be raised everywhere, so that every town and village, every hamlet and district throughout the land should have its place of worship.

Mr. GODLEY seconded the motion. He observed that on drawing a contrast between the voluntary and State Church system, it would be found that the balance was entirely in favour of the former. It would certainly be admitted that Canada had been particularly fortunate in the bishops sent out to this country from England; but there was no saying how long this could have continued. In this country we had reason to look with pride at the advantages of self-support as well as self-government. It was, however, to be hoped, in the former connexion, that the laymen would do their duty so that their clergymen would not suffer.

The second resolution was then read and carried.

After the "Te Deum" had been sung by the choir,—

Mr. KIRKPATRICK, in the absence of Mr. Justice Day, who was prevented by illness from attending, moved the third resolution, seconded by GEORGE INVINE, Esq., and supported by the Rev. J. L. Gay,—"That this meeting desires to record the expression of its continued interest in the welfare of the Sister Societies in the other British North American Dioceses." He briefly remarked that he was glad to see that the Church members of the District were evidently becoming more alive to the duty which devolved upon them of supporting their clergy, and exerting themselves to further the interests of the Church. They had now to look to many things which had formerly been supported from the old country,

and it was to be hoped their exertions for that purpose would be crowned with success.

Mr. G. INVINE said that it was the duty of all to sympathize with the sister societies in their difficulties: but, above all, to emulate their exertions. Every churchman should make it his particular duty to consider the position in which we were now placed. We would soon be left entirely to our own resources. He (Mr. Invine) did not think, however, that the Church would suffer, inasmuch as it would not be difficult to induce the people to contribute to the entire support of the Church. Nay, he felt sure that an appeal for this purpose would scarcely be necessary with any true churchman. In sympathizing with other societies we should not neglect ourselves; but should go on increasing our aid to the Church, so that we might not, in any way, feel the withdrawal of the aid we once received.

Rev. J. L. GAY supported the motion in an eloquent speech. After a few preliminary remarks he observed that it was indeed a cheering evidence of progress to note the fact that there were now 51 or 55 bishops and 3000 clergymen on a continent where, seventy-five years ago, there were so few. But could his hearers witness the deep devotion, the heartfelt and simple earnestness of those who might be called the bone and sinew of the Church—as his Lordship had witnessed it, as he (Rev. Mr. Gay) had witnessed it, in his missionary labours—then they would see where the material strength of the Church lay. The aim and object of the Church was to reach the masses, and in this there was still much to be done—we had scarcely commenced to work upon the vast body. The task of Christianization had been principally exerted on the borders of our great thoroughfares, on the banks of our rivers and in the vicinity of our cities. The population of this portion of North America—now three or four millions—would go on increasing until perhaps some of those present might live to see it reach the figure of the population of Great Britain. How many sons and daughters might be born into the Church in that immense population? The peace and good feeling which prevailed in our community was mainly owing to the leaven of Gospel light, how much more noble would be the result if the whole of the people had been reached?

The second hymn—"From all that dwell below the skies"—was then sung, after which there was benediction by the Lord Bishop.

His Excellency, Lord Monck, came forward and stated that he had a motion to propose which he was sure would be seconded and carried by acclamation of the whole meeting,—"That the thanks of this meeting are due and are hereby tendered to the Lord Bishop of the diocese, for his services as chairman."

The motion was, of course, unanimously carried amid repeated applause.

A collection was taken up towards the end of the meeting, which, to judge from appearance, must have been extremely liberal.

The choir—with Mr. Petty at the organ—did good service during the evening.

The meeting then adjourned.

SUBSCRIPTIONS RECEIVED TO JAN. 17.

TO END OF VOL. 9.—Rev. Dr. B., Montreal; Rev. H. B. O., Lloydstown; Rev. T. K., St. Catharines; J. B., Dundas; Rev. P. S. W., Lakeside; M. R. V., Toronto; W. H. L., Quebec; Archdeacon B., Cobourg; Rev. A. M., Toronto; Mrs. W., Hamilton; P. L., Kingston; Rev. W. R., Georgina; Rev. Dr. G., Port Nelson; Mrs. Gen'l M., Drummondville; Mrs. L., Kingston; Rev. B. C. H., Y.

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