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Canadian Ecclesiastical Gazette;

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

VOLUME V.

TORONTO, FEBRUARY, 1858.

No. 2.

CHURCH SOCIETY.

The next monthly meeting of the Church Society of the Diocese of Toronto will be held (D.V.) on THURSDAY, the 11th March, at the St. James' Parochial School-house, at 11 A.M., the rule of the Society being that, in the season of Lent, the monthly meetings be held on Thursdays instead of Wednesdays.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

The Rev. Thomas Campbell, late of Nanticoke, in the Diocese of Toronto, has been appointed Missionary to Berlin, County of Waterloo, in this Diocese. This thriving village having heretofore been the centre of operations of several of the prominent "isms" of the day, it is hoped that the conservative influence of the Church will be felt for good throughout the community. Mr. C. has organized a Mission at Wintertown, a village eight miles from Berlin, under promising auspices.—*Communicated.*

ORDINATION.

The Lord Bishop of Toronto held an Ordination in the Cathedral Church of St. James, on Monday, January 25th, when the following gentlemen were ordained:—

Priest—The Rev. Charles H. Drinkwater, A. B., Cantab, Travelling Missionary in the county of Wellington.

Diacon—Mr. Henry William Stewart, B.A. Senior Moderator, Trinity College, Dublin, appointed Assistant Curate for Guelph and parts adjacent.

CHURCH SOCIETY.

The members of the Church Society held their monthly meeting on Wednesday, the 10th ult., in the St. James' Parochial School-room, Church-street. There was a large attendance; the Lord Bishop in the chair.

After the reading of the minutes of the last meeting, a Report was brought up from one of the Committees by Mr. J. W. GAMBLE, relating to the sustentation of the missionaries. It gave a most deplorable account of the pecuniary position of some of the missionaries, arising from the inadequate salaries which they received; and concluded with some suggestions for remedying this state of things. The Report was ordered to be printed.

The question as to the right of the Society to present to the vacant rectory of London, then came up for discussion. At the outset, his Lord-

ship expressed an opinion that the peace of the Church would best be consulted by their not interfering in any way in the matter. A great number of gentlemen, however, considered that the right of presentation was vested in the Society, and were therefore opposed to any surrender of the right. With the view of testing the feeling of the Society, Mr. J. W. GAMBLE moved, seconded by the Hon. GEORGE BOULTON, that they proceed at once to the nomination of a clerk to fill the vacant rectory.

In amendment, the Hon. Mr. DEBLAQUIERE moved, that, as the Diocese of Huron was formed prior to the vacancy of the rectory of London, in said Diocese—which vacancy was occasioned by the subsequent elevation of the rector to the episcopate—and as a Church Society for the Diocese of Huron had been formed on January 27th, the right of presentation to the vacant rectory was therefore vested in the said Church Society.

Dr. BOVEL moved, seconded by the Rev. T. S. KENNEDY, that this Society hereby resolves to transfer any right which it may have to the presentation of a clerk in Holy Orders to the Rectory of London, to the Diocesan Synod of the Diocese of Huron.

An additional amendment was submitted by Mr. W. B. JARVIS, to the effect that, until such time as the clergy and laity, comprised within the Diocese of Huron, should have obtained an act of incorporation, forming themselves into a separate Church Society, it would be expedient for the Church Society of the Diocese of Toronto to take no action with respect to the rectory of London.

Considerable discussion took place on the motion and amendments, and on division the latter were lost. The motion was carried by 19 to 16.

A protest, signed by Dr. Mackelcan and twelve others of the minority, was laid on the table.

Mr. O'BRIEN, seconded by Mr. J. W. GAMBLE, then moved that the Rev. T. S. Kennedy be presented to the vacant rectory.

The Rev. T. S. KENNEDY expressed his thanks for the nomination, and said if it had been supported by the votes of the members in the Western Diocese, he would accept it, in order to test the question of the right of appointing; but as they had absented themselves, he would propose that the name of the Rev. J. G. R. Salter, of Moore, a clergyman of the Western Diocese, be substituted for his.

In amendment, Dr. BOVEL moved an adjournment.

The amendment was carried, on the understanding that the nomination be proceeded with at the next monthly meeting, Thursday, 11th March.

ANNUAL MEETINGS OF THE PAROCHIAL BRANCHES OF THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

We perceive by the *Ecclesiastical Gazette* that the above meetings are now commenced, and we insert the following Resolution and Memorial to

the Lord Bishop, as a matter having no small interest for the Church, at home and abroad.

At such of the Parochial meetings of the Home District Association as have already taken place (at Etobicoke, Springfield, and Brampton), immediately after the usual series of resolutions were disposed of, the following resolution, with the subjoined memorial, was unanimously adopted. All true friends of the Church in this Province would doubtless rejoice in the success of the prayer of the memorial, and hope that the movement may be as general as it is desirable.—*Toronto Colonist.*

RESOLUTION.

Resolved, — That the following Memorial be forwarded to the Honorable and Right Reverend the Lord Bishop of the Diocese of Toronto, on behalf of this Parochial Branch of the Church Society;

MEMORIAL.

Of the _____ Parochial Branch of the Church Society of the Diocese of Toronto, to the Right Reverend the Lord Bishop of said Diocese,—
Humbly Sheweth,—

That whereas your Lordship's memorialists are members of a communion that is an integral portion of "the Holy Church throughout the World," and are bound to fulfil her divine law of brotherhood and catholic love,—being members of Christ and members one of another,—they firmly believe that they ought, according to their measure of ability, to unite in the general efforts of the Church of England and Ireland, for the enlargement of the Kingdom of their God and Saviour, and for the diffusion of the light of His truth throughout the world of heathendom "abroad," as well as among the Indians dwelling within the limits of this land.

And whereas the Church in this Province is confessedly indebted, and that most deeply, to the venerable Society for the Propagation of the Gospel in Foreign Parts, by reason of her unwearied care and fostering munificence as the nursing mother of the Church in this Province, during many years of almost utter helplessness, evidencing her regard to this hour by aiding in the endowment of new dioceses;

Many members of the said Church desire to evidence, on their part, an enduring thankfulness, by rendering humble but hearty help to that devoted Gospel-agency, in all her noble efforts to extend the blessed light of Christianity among the tens of millions of the heathen dwelling "in Foreign Parts," and within the dominions of Great Britain.

Your memorialists therefore respectfully pray, that your Lordship, (seeing that there is no regular provision for such action in the constitution of the Church Society of the Diocese,) would be graciously pleased to take their wishes into kind consideration; and would grant to them, and to all their brethren throughout your extensive Diocese, some opportunity of testifying practically their deep interest in all the missionary operations of the venerable Society, but more especially in those conducted in the East Indies.

Your memorialists beg leave most deferentially

to suggest, that, if it meet your Lordship's full approval, such opportunity might be very happily afforded about the time of the meeting of the Diocesan Synod, when ALL the members, as it were, of the Church within its borders—the clergy and the laity, (by its representatives,)—do habitually—eat of the Bread and drink of the Cup of Salvation together;—then—when the whole Church of the Diocese may be said to bow itself, "as one man," before the altar of its God and of His Christ,—then, might a free-will-offering, contributed from every Parish (through its representatives, lay and clerical,) be reverently, as gladly, presented before the Lord, as His people's token of lowly gratitude to Him who has dealt so graciously with themselves;—a token of disinterested love for those poor fellow creatures, myriads of whom are still in heathen blindness;—and also a token of filial affection for, and to the ever to be venerated, the Society for the Propagation of the Gospel in Foreign Parts.

Should your Lordship see fit to act upon this their humble suggestion, your memorialists would further beg that you will, at some convenient time before the next meeting of Synod, have the goodness to authorise the taking up of parochial collections through your Diocese, in aid of the aforesaid Society's foreign missions, but especially those in British India, and also to direct that said collections be sent by the hands of the Synodical Representatives to the Offertory at the Holy Communion usually celebrated immediately prior to all other acts of the Session of Synod.

And your Lordship's memorialists, as in duty bound, will for ever pray.

REPORT OF THE THORNHILL AND VAUGHAN PAROCHIAL ASSOCIATIONS, FOR 1857.

Your Committee desire, in presenting their Annual Report, to record the expression of their thankfulness to Almighty God, in being once more permitted, at the commencement of another year, to meet the friends and subscribers to these Parochial Associations, as well for the friendly discussion of the various means best adapted for the promotion of the interesting and important objects contemplated by the Associations, and the reception of such suggestions and encouragement in the work, as may, with God's blessing, enable them to proceed with increased vigour and efficiency in the further prosecution of their labours; as also to give an account of their stewardship during the past year.

The year that has closed has indeed been marked by great vicissitudes, and such an amount of pecuniary pressure and distress, as for severity and wide-spread influence upon all classes, has been rarely equalled, either on this continent or in Europe. But your Committee earnestly and humbly hope that the revulsion, sudden and severe as it has undoubtedly been, will not be allowed to react with prejudice upon the important interests of these Associations.

The work in which we are engaged is God's work, and He is abundantly able to grant His servants full compensation for whatever sacrifice or self-denial they may, in His service, be reasonably called upon to make. Were there nothing else to incite us to perseverance, it should be enough that the memory will, as we may be sure, cling with fond delight to the recollection of the part we took in the promotion of such works, when all mere worldly projects shall have faded in our view into utter insignificance; and that even the happiness of Heaven will be magnified, and receive, if that were possible, an additional glow of brightness and glory by the recollection of such charitable deeds. When, therefore, opportunities like the present are

afforded us, to withdraw for a season from the turmoil and disquietudes of the world, and to lend our assistance in the promotion of such God-like enterprises, we ought, as well from a regard to our own individual interests, as the welfare of our fellow-creatures, gladly to embrace them.

There are, however, besides the distractions and drawbacks above alluded to, certain causes, which if they do not wholly discourage, have undoubtedly a tendency to abate much of the ardour with which we might otherwise pursue such a course.

One such, for instance, is, when a sense of loneliness in the work we have undertaken, and of a want of due co-operation and support on the part of others, falls heavily upon the heart. This oftentimes is, though improperly, the origin of much despondency and languid effort. But, happily, no such cause for depression exists in the present case. For, as was announced in the last Annual Report, the Home District Branch of the Church Society has been reorganised, and several of the Parochial Associations within its bounds have come forward cordially to co-operate with the Parent Society in its general designs, and with each other, in meeting, as far as possible, the exigencies of the Church in their own immediate District, more especially in respect to the increase, maintenance and support of missionaries in its more remote and destitute settlements.

It seems to your Committee very desirable that the subscribers should be made fully acquainted with the progress that has been actually achieved in this respect, and they conceive that this cannot be more appropriately done than by here bringing under your notice the Annual Report of the District Branch, which has been compiled and published by its Secretary, the Rev. Mr. Cooper. (See Parent Society's Annual Report for 1857, page 23).

From this Report it will be seen, that although the District Branch has not gained during the past year the co-operation of all the Parochial Branches, yet, that a considerable advance towards the accomplishment of that desirable object has been made; that 13 Parochial Branches at the least have sent in Reports, and the due proportion of their subscriptions, to the Secretary; and that the hope is entertained, that, in the course of another year, the co-operation of all shall be gained. We stand, therefore, neither alone nor unsupported in the prosecution of this christian work of beneficence, and should therefore in faith and thankfulness proceed with increasing vigour.

Your Committee are moreover rejoiced in being enabled to announce the gratifying intelligence that, since the above Report was written, two additional missionaries have been engaged, and are now labouring, with the Lord Bishop's sanction, within the bounds of the District; and that a small grant has been made to a third and very deserving clergyman, who had recently, under very peculiar circumstances, been wholly thrown upon the voluntary system, in a new mission, where churches, and parsonage house and other parochial requisites were unprovided.

But gratifying and encouraging as this intelligence certainly is, your Committee regret to be obliged to report that the available funds in the hands of the District Treasurer, to meet the annual stipends and grants to these three clergymen, do not exceed the sum of £67 and a few shillings; or not one-half of what is required, to enable the District Branch, without seeking aid from the Parent Society, to pay the very moderate allowances for which it stands pledged to them.

In view of this fact, your Committee humbly hope that the subscribers and friends of this As-

sociation will cheerfully recognize the imperative necessity that exists for an enlarged measure of liberality in its support; and they trust, that in earnestly urging this appeal, it will not be supposed that they are actuated by the remotest desire that any greater burden should be entailed upon the subscribers to this Parochial Branch than has been voluntarily and cheerfully assumed by our fellow-churchmen connected with other District Branches of the Society.

That such is truly not the case, will evidently appear, by contrasting the result of our proceedings with that of a District less wealthy and populous than the Home District; and for this purpose your attention is requested to the last Annual Report of the Gore and Wellington District Branch, which is as follows. (See Parent Society's Report for 1857, page 29.)

It will at once be seen from this Report, that our united action as a District Branch falls far short of what might reasonably have been expected of us. Here we have presented to us a District Branch, comprising missions fewer in number than ours, less wealthy, and more recently established, and yet employing in its destitute settlements three travelling missionaries, and providing wholly for their incomes; besides contributing partially to the salaries of two more; having incurred in all an annual liability for missionary purposes alone, of upwards of £500; while the Home District Branch contributes towards the maintenance of three missionaries only £67 odd, or a little more than a small fraction over a tenth of the sum contributed for missionary purposes by the Gore and Wellington Branch.

This, taken in conjunction with the fact that your missionaries are actually engaged, and have entered upon the duties of their appointments, upon the faith of the solemn assurance that the very moderate allowances pledged to them will be regularly paid, will, your committee humbly hope, excuse their having brought this pressing circumstance so prominently to your notice; and fully justify the anxiety and earnestness with which they would urge their appeal. The services of these missionaries have been, under a good Providence, secured to the district at an earlier period than the most sanguine dared scarce venture to hope; and will the missions in connection with this district branch by an ill-judged economy, or the selfish application of the whole of their three-fourths to local objects within their own parishes, suffer these missionaries to languish for want of support; or will they supplicate the Parent Society's assistance to relieve themselves from their engagements?

The annual subscriptions and donations from these united Parochial Branches amounted for the past year to £47 1s. 8d., contributed in the following proportions:—

Thornhill Branch.....	£37	3	2
Vaughan do.	9	18	6

Total £47 1 8

Showing an excess of £6 4s. 2d. over the receipts of the preceding year, and the whole amount was remitted, in conformity with the Society's regulations, to the Treasurer of the District Branch.

Of the above amount, £12 16s. 10d. was appropriated to the district mission fund; and £5 to the book and tract committee. A few special donations, together with incorporated members' subscriptions without deduction, and one-fourth of the remainder were paid to the parent society; leaving a balance of £17 6s. 2d., which, less £1 0s. 2d. expense of printing, was placed to the credit of the parsonage fund.

The Sunday quarterly collections were all made at the time prescribed by the Society's by-laws and for the objects specified; and the whole,

amounting to £10 19s. 5s., paid into the parent society and acknowledged in the annual report

The excess in this latter branch of income over that of the preceding year, is.....£0 15 11
To which add excess of annual subscrip-

tions and donations 6 4 2
Which gives 7 0 1

as the excess of the gross income over that of the year preceding.

This increase of income, though in itself small, your committee acknowledge with thankfulness; and accept as a proof of the continued and growing interest that is entertained by this parish towards the important objects which the Society is desirous to promote; and they cannot but attribute it mainly to God's blessing upon the judicious and indefatigable exertions of the devoted individuals that undertook the laborious task of collection.

To them as well as to the subscribers generally the committee beg to express their unfeigned acknowledgments, and they would venture to express the hope that an increased amount of patronage and support will in the ensuing year be accorded to the Society by this parochial branch.

The other funds usually embraced in the annual report, are the burial ground enlargement fund, and the parsonage house fund. These shew for the past year the following results:—

Burial ground fund£64 2 6
Parsonage house do 104 15 6

In conclusion your committee report that this branch has complied with all the requirements of the Society's by-laws.

All of which is respectfully submitted.

D. E. BLAKE,
Chairman.

Moved by Dr. Winstanly, seconded by N. McLeod, Esq.,

1st. That the Report now read be adopted.

Moved by Dr. Beaven, seconded by Rev. H. Cooper,

2nd. That the steady and continued progress of the Church Society of this diocese calls for the expression of our thankfulness to Almighty God for the measure of success with which he has been pleased to bless it.

Moved by Rev. S. Givins, seconded by Rev. T. S. Kennedy,

3rd. That the now well tested usefulness of the Society in its various departments gives it a strong claim upon the members of the church for such an amount of support as may enable it not only to maintain, but to increase its present efficiency.

Moved by Rev. Mr. Belt, seconded by Rev. Mr. Leach,

4th. That this meeting, while convinced that all the specific objects of the Society are commendable and deserving of support, yet views with especial favour any effort on the part of the Society to extend the missions of the church to new or multiplied quarters of the diocese.

Moved by Mr. Baldwin, seconded by Rev. Mr. Hill,

5th. That the thanks of this meeting are due, and are hereby tendered to the collectors of this parochial branch for the past year.

Resolved.—That this meeting concurs in the spirit of the memorial on the subject of Foreign Missions, adopted at the several meetings in this District, and it be presented to the Lord Bishop, and that the chairman be empowered to sign it on behalf of this Parochial Branch.

MEETING OF THE FITZROY AND PAKENHAM PAROCHIAL BRANCH OF THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

The Fourth Annual Meeting of this Society was held in St. Mark's Church, Pakenham, on Saturday, the 16th January, ult., at the hour of 11 o'clock, A. M. The Mission was represented in the persons of the most respectable and intelligent members of the Church, whose deep attention to the very eloquent and appropriate speeches of some of the movers and seconders of resolutions, attested the interest felt in the proceedings.

The presence of two of the neighbouring clergy imparted much additional animation to this meeting, from which considerable future good cannot fail to result—evidences of which, it is hoped, will be exhibited in a nearer approach than hitherto, to a just proportion between the means and the contributions of those at least of whom it was composed.

The proceedings commenced by the reading of the usual prayers, after which the Incumbent prefaced the following report, by inviting attention to the nature, constitution and objects of the Church Society:—

Fourth Annual Report of the Fitzroy and Pakenham Branch of the Church Society of the Diocese of Toronto.

The present is the Fourth Annual Meeting of this Branch of the Church Society of the Diocese of Toronto. The first question suggested by this fact is, what amount of good has our Society been the instrument of producing? The answer is, "much every way." It will not be uninteresting or unprofitable, or out of place, to devote a little time to a brief consideration of the reasons on which this answer is founded.

First, it must be remembered that the benefits accruing from the Parochial Branches of the Church Society are two-fold—their direct and their indirect benefits. By those which are here called their direct benefits, we would desire to be understood to mean the results of the local expenditure in the Mission or Rectories, of the proportion, which, by the constitution of the Parent Society, they are entitled to appropriate out of the contributions collected in each, to the relief of their own special necessities. This proportion, being the three fourths of the whole sum collected, secures the larger advantage to the missions by which it is raised—an advantage which is oftentimes very sensibly felt in the aid afforded by it towards the erection and repair of churches, the purchase of glebes and parsonages, the maintenance of travelling missionaries within the district, the furnishing of Sunday schools with books, the dissemination of the Bible and Prayer Book, and the employment of other scriptural instrumentalities for the promotion of the kingdom of Christ, which is His Church in heaven and on earth. In the fruits of the expenditure of the remaining one-fourth, are to be found the indirect advantages to the Parochial Societies of their liberality. This small proportion of the total collections goes to the Parent Society, to constitute a fund to be devoted to the "General Purposes" of Church extension and missionary enterprise—objects which are to be accomplished only by the same means which the Apostles employed and the Church has every where depended upon, and availed itself of, and these are the education and ordination by lawful authority of ministerial teachers of the Word—men who shall feel themselves to be armed with the commission of the Head of the Church Himself to stand before His altars, and who, in the strength of that

commission, will fearlessly proclaim the truth, and as fearlessly denounce error.

When then we, in imitation of the converts of St. Paul, send up to the central body our contributions for the relief of the brethren in distant parts, we conform to a fundamental principle of Christian love, which teaches us to assist the weaker members, and to strengthen and hold up their hands in the arduous warfare with the powers of Satan. And although we may not be able to behold the visible fruits of our self-denying aid in the cause of Christ's Church, we should rest content with the earnest conviction that we have discharged our duty—the solemn and imperative duty of sowing the seed, and should leave, in a spirit of faith and hope, the increase in His hands who alone can give it; we should remember at the same time that He watches the smallest mite that is dropped into His treasury, and reserves for it a reward which He oftentimes denies to the abundant gifts of the rich, because he can penetrate "the counsels of the heart," and knows how to apportion to every man his reward—not in proportion to that which he gives but in proportion to the faith and purity of spirit with which he lays his gift upon the altar.

The further enlargement of this very important and suggestive subject does not fall within the scope of the present report; we will therefore turn to an inquiry into the more particular and immediate benefits which we have hitherto derived from the operation of our own branch of the Church Society. It is to be hoped in making this estimate that contributors to its funds will remember the foregoing observations, and not lose sight of the aid to the Church at large which they have afforded, and which, it is hoped, they will continue to afford by their subscriptions, nor suppose no benefit to result from them because they cannot see it with their eyes. It is to be hoped that they will take a more Christian view of the duty of giving to the Church of God, than to measure the value of their gift by its visible fruits, rather than by the reward which is reserved alone for the motive which prompted it. When a man makes an offering out of his substance to God, as he does who contributes to the extension of God's Church, he should take care that the motive which prompts the offering should be as pure as the object on which it is to be expended. He must not give in the spirit of a speculator, who is guided in his pecuniary expenditure by the prospect of an immediate, tangible, personal, and worldly advantage; and who believes to be for ever lost that which is lost to his sight. In viewing these, the advantages which have hitherto accrued to this mission from the operation of our Branch of the Church Society, we would again request you to consider the object which it is intended to promote, that your liberality may bear some proportion to its importance and its sacredness. Those who will give it the requisite reflection, must then feel that the most they can bestow is far too little, and that if even they sold all their possessions and dedicated them to it, they would have done no more than what piety and faith have long since accomplished, when Christians cast all they owned at the Apostles' feet; and no more than Christ himself expects from those who desire to lack nothing of that character which befits His perfect disciples, as appears from His advice to the young man mentioned in the Gospel, who so faithfully obeyed the commandments and observed the law—to go sell all and follow Him.

If we take a retrospective view of the total advantages which this mission has derived from our Branch of the Church Society, we will find in them sufficient to encourage us to a perseverance in our exertions to maintain it. The funds, for

example, at the disposal of the Committee for the erection of a stone church in Fitzroy Harbour, have already received from the proportion due to that end of the mission, nearly twenty pounds—a very material aid. The 9th Line Church has been supplied with a set of valuable vestry books, and a sum now remains on hand to the amount of £4 0s. 7½d., which will essentially facilitate our efforts to erect a chancel, procure lecterns and effect other much needed internal arrangements.

The burying ground attached to St. Mark's Church, Pakenham, has been surveyed and divided into suitable lots, by means of the proportion due to that end of the mission, and steps are now about being taken to erect a substantial board fence around, and to plant it with ornamental trees; and a considerable supply of useful books has been obtained from New York, for the use of our Sunday schools. These are substantial and encouraging results—such as may well stimulate to renewed and increased liberality those who must see a return for their expenditure.

The offertory collections for the year 1857 are less than those for the preceding year, in all the churches, if we except Fitzroy Harbour—the poorest and most liberal contributor to the offertory and Church Society. They would have been greater, but for the absence of the Incumbent during two months, on a tour made through the Province, with the view of collecting means to enable the Building Committee to complete the church in Fitzroy Harbour. The general commercial distress materially affected his success. The gross sum of £83 4s. 6d. was subscribed in the cities of Toronto, Hamilton and London, most of which has been received. £30 8s. 4d. has been paid as a subscription for the same purpose by the Society for Promoting Christian Knowledge, which, when added to the above, and other small sums, will enable the Committee to appropriate for the present £100 towards the completion of the building. £200 additional will be required to finish it, towards which, it is to be hoped, those most interested will help to contribute. We must this year repeat the regret expressed in our last Annual Report, that the non-payment of arrears of subscriptions due by persons within the mission, has compelled the Committee to forego their intention of closing in the church during the past summer.

The total Church Society collection for the past year amounts to £24 10s. 7½d. It by no means equals those of the two first years of its existence, although in advance by £3 4s. 4d. of that of the preceding year.

It has been distributed as follows:—

Forwarded to Parent Society.....	£5 10 0
Proportion paid to Pakenham.....	7 15 0
" " Fitzroy Harbor.....	7 10 0
" " 9th Line.....	3 16 7½
	£24 10 7½

The proportion due to Fitzroy Harbour will be appropriated as already stated. The amount available for Pakenham is

Balance on hand from 1856.....	£4 17 8
Proportion of Collection for 1857...	7 15 0
	12 12 8
Sunday School Books.....	£1 5 0
Pickets for Burying Ground.....	0 12 6
	1 17 6

Leaving to be appropriated towards erection of a fence, surveying of burying ground, and other purposes..... £10 15 2

	Offertory.	G. P. F.	S. F.	M. F.	W. & O. F.	Prot. Hosp.	Total.
Fitzroy Harbour	6 9 4	0 10 0	0 12 6	1 0 0	1 0 0	0 12 6	10 4 4
St. Mark's, Pakenham	2 2 6½	0 6 3	0 7 8	0 15 0	0 3 8	0 6 4½	8 13 10
9th Line Church	1 18 12	0 7 2	0 7 8	0 6 1½	0 6 3	0 7 4	8 9 8½
Swamp	0 6 0 ½						
	£10 15 0½	1 3 5	1 0 2	2 0 1½	1 9 11	1 4 2½	17 12 9½

From the 31st of December, 1856, to the 1st of January, 1858.

OFFERTORY COLLECTIONS.

MISCELLANEOUS.

Sunday school children, Fitzroy Harbour, subscriptions for Baptismal Font £0 13s. 0d.

Total amount collected in the mission, during the year 1857, for all purposes,—

Church Society.....	£24 10 7½
Offertory.....	17 12 9½
Miscellaneous.....	0 18 0
Total.....	£42 16 5
Gross total for last year, 1856....	41 8 7

Difference in favour of 1857.....£ 1 7 10

We would, in conclusion, remind the members of the Church of the duty of giving to the cause of its extension—which is nothing less than the work of Christ himself, a sum proportioned to the importance of the object on which it is to be expended. We would urge them to give, "not grudgingly or of necessity, for God loveth a cheerful giver," but as those who desire to lay up for themselves treasure in heaven—as those who believe that in giving here below, they are helping to provide for themselves good things in the life to come—as those who believe the promises of the Gospel to refer to substantial realities, and not to be mere empty forms or figures of speech—as those who really believe in that duty which Christ has enjoined on all those who aspire to the pre-eminent dignity and reward of true discipleship—a condition of spiritual nobility which cannot be attained without unselfish sacrifices of our desires and passions, as well as of our

money and our substance, for it is our Divine Master Himself who has said, "If any man will come after me, let him deny himself."

January 16, 1858.

It was then—

(1.) Moved by the Rev. Mr. Godfrey, seconded by Mr. Cowan, Churchwarden, and

Resolved,—That the Report now read be adopted.

(2.) Moved by the Rev. Mr. Pettit, seconded by Mr. James Shaw, and

Resolved,—That the visible benefits derived hitherto from the operation of the Church Society in this mission, entitle it to the continued and liberal support of every member of the Church.

(3.) Moved by Mr. John Foster, seconded by Mr. Thomas Ellis, and

Resolved,—That the thanks of this meeting are due, and are hereby cordially offered to those ladies who have, as collectors for the past year, so zealously and efficiently discharged the onerous duties which they freely and voluntarily assumed.

(4.) Moved by Mr. John Foster, seconded by Mr. Cowan, and

Resolved,—That the following ladies be respectfully requested to act as collectors for the present year, viz:—Miss Jane Fraser, Mrs. W. P. Taylor, Miss Mary Anne Smith, Miss Eliza Anne Lowe, Miss Timmins, Miss Deane, Miss Bigford.

The meeting then closed with prayer.

Fitzroy Harbour, January 21, 1858.

COLLECTIONS UP TO 12TH FEBRUARY.

Collections appointed to be taken up in the several churches, chapels, and missionary stations in the Diocese, towards the augmentation of the Widows and Orphans' Fund of the Society in the month of October, 1857.

Previously announced.....	\$1225 91
Christ's Church, Delaware, per Rev. R. Flood.....	6 00
Grace Church, Markham, additional....	1 10
Wellington Square, per Churchwarden.....	8 00
Mount Forrest, per Rev. J. A. Preston.....	2 50
Brock, per Rev. R. Garrett.....	3 50
Simcoe, per Rev. F. Evans.....	26 15
Louth, per Rev. A. Dixon.....	4 00

163 Collections amounting to.....\$1777 16

DONATIONS, SUBSCRIPTIONS, & C.

Rev. R. V. Rogers.....	5 00
Mr. E. Boomer, per Rev. R. V. Rogers.....	1 00
Rev. A. Jamieson.....	10 00
Rev. Dr. Beaven.....	10 00

GENERAL PURPOSE FUND.

(Collections up to 13th February.)

Appointed to be taken up in the several churches, chapels, and missions, in the month of January, 1858.

Previously announced.....	\$ 7 00
Norwich, per Rev. J. Kennedy.....	4 00
Williamsburg, per Rev. E. J. Boswell.....	4 13
Matilda, per Churchwardens.....	3 45
Trinity Church, Thornhill.....	\$ 8 00
St. Stephen's, Vaughan.....	4 50

Per Rev. D. E. Blake.....	12 50
St. John's Berkeley, per Rev. Dr. Beaven....	4 75
St. Paul's, Newmarket.....	4 85
Christ's Church, Holland Landing.....	3 02
Trinity Church, Aurora.....	2 50

Per Rev. S. Ramsey.....	10 37
Charlestown Mission, per Rev. F. Tre- mayne.....	5 80

St. Mary's, Warwick.....	1 00
St. Paul's, Wisbeach.....	1 58
St. James's, Brooke.....	2 73
Per Rev. J. Smyth.....	6 00
St. Peter's, Barton.....	6 00
St. Paul's, Glanford.....	3 00
Per Rev. G. A. Bull.....	9 00
St. John's, Oakridges.....	1 62
All Saints Church, King Station...	2 07
Per Rev. Dr. Beaven.....	3 69
Ontario.....	1 00
Stoney Creek.....	1 18
Binbrooke.....	1 25
Salt Fleet, on Mountain.....	2 45
Per Rev. J. L. Alexander.....	5 88
Christ's Church, Ottawa, per Churchwardens.....	34 50
St. George's, Kingston, per Rev. A. Stewart.....	13 00
St. James's, Kemptville, per Churchwardens.....	5 80
Milton.....	10 40
Hornby.....	8 16
Per Rev. F. Tremayne, jun.....	13 56
St. Jude's, Oakville, per Churchwardens.....	15 00
St. James's, Paris, per Churchwardens.....	8 38
St. John's, Peterboro', per Churchwardens.....	15 00
Nelson & Wellington Square, per Rev. T. Green.....	6 55
St. Mary Magdalen, Picton, per Churchwardens.....	8 00
Trinity Church, North Arthur.....	1 13
Reading, Garafraxa.....	2 67
Per Rev. J. A. Preston.....	3 80
St. John's, Belleville, per Rev. J. Grier.....	15 50
St. Paul's, Yorkville, per Churchwardens.....	53 60
Christ's Church, Hamilton, per Secretary to Churchwardens.....	32 32
St. Paul's, Columbus.....	3 00
Manchester, per Rev. Thos. Taylor.....	1 92
Goulbourn.....	2 67
Huntley.....	4 59
Per Rev. J. Godfrey.....	3 00
St. James's, Penetanguishene, per Churchwardens.....	2 00
Christ's Church, Mimico, per Rev. H. C. Cooper.....	2 00
Cartwright, per Churchwardens.....	5 00
St. John's, Portsmouth, per Churchwardens.....	17 25
St. Peter's, Springfield.....	12 03
Christ's Church, Sydenham.....	29 28
Per Rev. E. Denroche.....	3 00
St. Paul's, Fort Eric.....	1 20
St. John's, L. S. R.....	4 20
Per Churchwardens.....	1 30
Byford Mills.....	0 70
Dickenson's School-house.....	2 00
Per Rev. R. Lewis.....	19 05
Trinity College Chapel, per the Provost.....	4 03
St. George's, Etobicoke, per Churchwardens.....	1 00
Grace Church, Arthur, per Rev. J. Preston.....	1 42
Playter's Corners, per Churchwardens.....	2 00
Federicksburg.....	1 00
Adolphustown.....	3 00
Per Rev. R. Harding.....	6 10
Christ's Church, Huntingford.....	1 94
Lot 28 Con. XII. E. Zorra.....	8 04
Per Rev. F. Fauquiere.....	

St. John's, Stamford.....	2 40
All Saints, Drummondville.....	4 07
Per Rev. C. L. Ingles.....	6 47
Woodbridge.....	11 13
Tullamore.....	3 90
Gore, St. John's.....	2 32
Gore, Grahamsville.....	2 05
Per Rev. J. Carry.....	20 00
St. Paul's, Perrytown.....	4 42
St. John's, Elizabethville.....	0 60
Per Rev. J. Hilton.....	5 02
St. John's, Prescott.....	21 18
St. James's, Maitland.....	8 52
Per Churchwardens.....	24 70
St. Mary Magdalen, Lloydtown.....	4 65
Christ's Church, Bolton.....	4 25
St. James's, Albion.....	8 45
Sandhill.....	1 20
Per Rev. H. B. Osler.....	13 55
Louth, per Rev. A. Dixon.....	3 00
Christ's Church, Amherstburg, per Churchwardens.....	4 00
Trinity Church, Barrie, per Churchwardens.....	7 75
Georgetown.....	3 25
Norval.....	1 75
Per Rev. J. G. D. McKenzie.....	5 00
St. James's, Orillia.....	4 00
St. George's, Medonte.....	1 40
St. Luke's, Coldwater Road.....	1 80
St. Mark's, Oro.....	1 80
Per Rev. T. B. Read.....	9 00
MISSION FUND.	
(Collections up to the 12th instant.)	
Collections appointed to be taken up in the month of July, 1857.....	
Previously announced.....	\$1098 98
Christ's Church, Delaware, per Rev. R. Flood.....	7 50
Elora, per W. Reynolds, Esq.....	8 00
A friend to missions, per Rev. John Hilton.....	10 00
143 Collections, amounting to.....	\$1124 48
BOOK AND TRACT FUND.	
(Received on the 4th February.)	
Christ's Church, Hamilton, per Rev. J. G. Geddes.....	\$20 00
COLLECTIONS FOR THE EAST INDIAN RELIEF FUND.	
(Received up to the 12th February.)	
Appointed to be taken up on Friday, 27th November, 1857, being a day of Humiliation and Fast.	
St. James's, Orillia.....	\$12 00
St. Luke's, Coldwater.....	3 00
Per Rev. T. B. Read.....	15 00
St. George's, Trenton, per Rev. W. Bleadell.....	6 00
Christ's Church, Delaware.....	8 00
Stoney Creek, per Rev. J. Alexander.....	0 72
Trinity Church, Moore.....	3 00
St. Mary's, Fromfield.....	6 00
Sarnia.....	36 00
Per F. Talfourd, Esq.....	45 00
On the 23rd of January, a bill of exchange for £264 5s. sterling, was transmitted home through R. J. Pennefather	

Esq., Secretary to the Governor-general, on this account; some parishes remit their collections direct to the Secretary and a few amounts have been received since by the Secretary of the Church Society.

DISTRICT OF BATHURST BRANCH OF THE CHURCH SOCIETY.

Wednesday last, the 10th instant, having been the day appointed for the annual meeting of the District of Bathurst branch of the Church of England Society, divine service was held, according to the arrangement of the Rector of the parish, in Christ's Church in this City. The clergymen present were Revs. Dr. Lewis, Dr. Lauder, J. A. Morris, R. G. Cox, C. B. Pettit, F. Taine, J. G. Armstrong, M. H. Baker, R. L. Stephenson, J. Godfrey, and J. S. Lauder, the Rector.

Morning Prayer was read by the Rev. J. G. Armstrong, the Litany by the Rev. R. G. Cox, the anti-communion service by the Rev. Dr. Lauder and the Rev. M. H. Baker. The Rev. Dr. Lewis preached a most eloquent and impressive sermon, taken from 2nd Corinthians, 4th chap. and 5th vs., which was listened to by the large and respectable congregation present with the greatest attention.

After the sermon the clergy and laity partook of the sacrament of the Lord's Supper, which was administered by Rev. Mr. Lauder, the Rector of the parish, assisted by the Rev. Messrs. Baker, Stephenson, and Pettit.

Notice was given of the meeting, of which we have already spoken, and although the weather was unusually severe, a large number of the inhabitants of the city turned out, and almost filled the capacious hall secured for the occasion.

The variety of matter which presses upon our attention precludes the possibility of our giving even a brief outline of the speeches which were delivered on the objects of the society, but we will endeavour to give a report of the proceedings next week.—Ottawa Citizen.

DIocese OF HURON.

ST. PAUL'S CATHEDRAL, LONDON, C. W.

FIRST MEETING OF THE BISHOP, CLERGY, AND LAITY.

It having been announced previously through the public journals, that the Lord Bishop of Huron would yesterday meet his clergy, and lay delegates of the church, for the first time, in order to the adopting two great laws, fraught with the future welfare and wellbeing of the Church of England, in the new diocese of Huron, viz: the establishment of the "synod" law, for enabling the diocesan clergy and laity to meet, and make their own canons for the guidance of the church here for all time to come, and secondly, the formation of the Church Society for the dioceses of Huron, separate and distinct from that of Toronto.

The Bishop and clergy entered at ten o'clock. The Rev. Henry O'Neill, curate at St. Paul's, read prayers, after which, his lordship, clergy and laity, partook together of the holy communion. His lordship then delivered his first charge. He briefly stated his reasons for not being consecrated in Canada—the absence of several of the Colonial Bishops in England, &c. His being delayed in England, getting the necessary documents and papers prepared, for the patenting of the new diocese. His exertions on behalf of the Episcopal fund, for which, in all, he procured the respectable sum of fourteen hundred pounds. He then ad-

vorted to his having appointed the Rev. Messrs Thomas, London, England, Secretary to the Colonial Church and School Society, his secretary and treasurer for the procuring of a fund for the erection of a suitable residence in this city for the diocesan for the future. The secretary has already received from different quarters, towards the erection of the palace, two or three hundred pounds. His Lordship then closed his very excellent address by trusting that their deliberations and remarks might be characterised by that unanimity and christian deportment becoming such an assembly. That in the arrangement of their laws and canons, if they should err through unwitting neglect, they would rectify it the first opportunity.—He would, in the course of the meeting, lay before them a series of resolutions for their adoption, and finally he hoped they would, individually, (bishop, clergy, and laity) look into their own hearts, and see the objects for which they had come together, namely, the furthering of the interests of Christ's kingdom on earth, and the mutual benefitting and building each other up in their one common and great salvation.

The Bishop, clergy, and laity having closed proceedings at three o'clock, for the purpose of partaking of refreshments, met again in St. Paul's school room at half-past four o'clock, for the purpose of taking up the second subject for deliberation, viz.: the organization of the Church Society. In the evening the subject was taken up.

The following are the resolutions which were passed.

Moved by the Hon. J. G. GOODRICH, seconded by the Rev. F. EVANS, D. C. L., and

1. Resolved,—That we, the Bishop, clergy and laity of the diocese of Huron, legally convened, adopt the act of the Provincial Parliament, entitled "An Act to enable the members of the United Church of England and Ireland, in Canada, to meet in Synod."

Moved by EDMUND DEBES, Esq., seconded by the Rev. R. FLOOD, M. A., and

2. Resolved,—That, pending the adoption of a constitution by the synod at its first meeting, the synod shall consist of the bishop of the diocese, of the clergy duly licensed therein, and not under ecclesiastical censure, and of lay representatives, as hereafter provided.

Moved by L. LAWRIE, Esq., seconded by the Rev. J. C. USHER, and

3. Resolved,—That for the synod about to be convened, one lay representative, being a regular communicant, of at least one year's standing, of the full age of twenty-one years, shall be elected from among their own numbers, by the members of each congregation, duly organized, who shall declare themselves, in writing, in a book to be provided by the parish for that purpose, to be members of the United Church of England and Ireland, and to belong to no other religious denomination; and each representative shall receive from the minister or chairman of the meeting a certificate of his election, and shall continue in office until his successor is appointed.

Moved by SAMUEL PRICE, Esq., seconded by Rev. A. NELLES, and

4. Resolved,—That the first meeting of the synod shall be called together at such time and place as shall be appointed by the bishop, of which due notice shall be given through the clergy.

Moved by L. BURWELL, Esq., M. P. P., seconded by Rev. E. H. DEWAR, M. A., and

5. Resolved,—That a committee be appointed by the bishop to draft a constitution, to be submitted at the first meeting of the synod. Such constitution as recommended by them shall be printed and circulated among the congregations previous to the Easter meeting.

The following resolutions were passed at the evening sederunt:

Moved by J. WILSON, Esq., seconded by the Rev. C. C. BROUEN, M. A., and

1. Resolved,—That it is necessary for the management of the temporal affairs of the church, as well as to advance its spiritual welfare in this diocese, that a Church Society should be formed, having similar powers and like objects as those of the Church Society of the Diocese of Toronto, and that such Church Society be now formed and constituted, under the name of "The Church Society of the diocese of Huron."

Moved by Dr. HAMILTON, seconded by Rev. R. FLOOD, M. A., and

2. Resolved.—That the said Church Society of the Diocese of Huron shall consist of the Lord Bishop of the Diocese, the clergy and laity who were members of the Church Society of the Diocese of Toronto, and of all other members of the United Church of England and Ireland, within the diocese, who shall contribute to the society.

Moved by Mr. BLACKLEY, seconded by Rev. F. SANDYS, and

3. Resolved,—That the Lord Bishop of the Diocese be president, the chairmen of the district branches, and the gentlemen composing the committee of the Episcopal fund be vice-presidents, the Rev. J. W. March, secretary, and that the bishop do appoint a committee to draft a constitution.

Moved by S. PRICE, Esq., seconded by Rev. H. B. JESSOP, M. A., and

4. Resolved,—That the bishop be empowered to apply to Parliament at the next session, for an act of incorporation for the Church Society of the Diocese of Huron.

Moved by M. H. FOLEY, Esq., seconded by Rev. St. GEORGE CAVELFIELD, and

5. Resolved.—That the bishop of the diocese be respectfully requested to confer with the bishop of Toronto, as to the best and most equitable mode of dividing the property and funds belonging to the former Church Society, of the Diocese of Toronto, to communicate the result to a future meeting of the society.

Moved by M. H. FOLEY, M. P. P., seconded by Dr. HAMILTON, of Goderich, that his lordship do leave the chair, and that the same be taken by the Rev. Dr. Evans, whereupon, it was moved and seconded that the thanks of this meeting be given to his lordship the bishop, for the kind, dignified, and impartial manner in which he has presided over this meeting. Carried.

The Bishop then returned thanks, and after a few remarks pronounced the benediction.—*Prototype, Jan. 28.*

THE QUEEN V. THE PROVOST AND COLLEGE OF ETON AND ANOTHER.

Court of Queen's Bench, Westminster, Nov. 25, Sittings in Banco, before Lord Campbell and Justices Colclough, Wightman, and Erie.

This was an action of *quare impedit*, brought by the Attorney-General against the Provost and College of Eton, and the Rev. John Alexander Clarke (clerk), in order to try the right of the Crown to present to benefices avoided by the appointment of the incumbents thereof to colonial bishoprics.

The declaration was as follows:—

"Be it remembered that the Provost of the College Royal of the Blessed Mary of Eton, near unto Windsor, in the county of Berks, and the same college, and also the Rev. John Alexander Clarke (clerk), were summoned to answer our Sovereign Lady the Queen of a plea that they permit our said Lady the Queen to present a fit person to the church at Stratford-Mortimer, in the county of Berks, which is void, and is in the gift of our said Lady the Queen. And therefore our

Sovereign Lady the Queen, by Sir Richard Bethell, Knight, Attorney-General of our said Lady the Queen, who for our said Lady the Queen prosecutes in this behalf, says that heretofore, to wit, on the 10th day of September, in the year of our Lord 1840, the said provost and college, being seized in fee of the advowson of the said church of Stratford-Mortimer, did present thereto the Rev. Henry John Clitty Harper, their clerk, who, on such presentation, was duly admitted, instituted, and inducted into the same; and the said church afterward, to wit, on the 10th day of August, in the year of our Lord 1856, became vacant by the appointment by our said Lady the Queen of the said H. J. C. Harper to be Bishop of the bishopric of Christ Church, in the colony of New Zealand, the same being within and part of the dominions of our said Lady the Queen, and by the consecration of the said H. J. C. Harper as such bishop. Whereby it then belonged, and now belongs, to our said Lady the Queen, to present a fit person to the said church so being vacant as aforesaid, but the said provost and college and the said J. A. Clarke unjustly hinder our said Lady the Queen from presenting a fit person to the said church," &c.

To this declaration the Provost and College of Eton pleaded a long plea, which in substance stated that they were seized in fee of the advowson of the living in question under a charter and letters patent of King Henry VI., confirmed by Parliament; and that, on the avoidance of the benefice, by the consecration of the former incumbent, H. J. C. Harper, on the 10th of August, 1856, as Bishop of Christ Church, in New Zealand, they, the Provost and College of Eton, as patrons of the said living, presented the other defendant (the Rev. J. A. Clarke) to the said church, who upon such presentation, was duly admitted, instituted and inducted as perpetual vicar and incumbent. The defendant (the Rev. J. A. Clarke) pleaded a plea, in which he alleged that he was vicar and incumbent of the said church, and that the Queen ought not to sue him, because he said that true it was that on the 10th of September, 1840, the Provost and College of Eton presented the said H. J. C. Harper to the said living, and that the same became vacant on the 10th of August, 1856, by the said consecration of the said H. J. C. Harper as such bishop, nevertheless, the defendant said, "That the said bishopric of Christ Church was and is a bishopric lately erected and constituted, and situate wholly in parts beyond the seas, and not within any part of the United Kingdom of Great Britain and Ireland; and that after the living became vacant—viz. on the 10th of August 1856,—the Provost and College of Eton presented him (the defendant) to the said church, upon which he was duly admitted, instituted and inducted." To these pleas the Crown demurred, and thus raised two questions for the consideration of the Court:—1. Whether, on the avoidance of a living by the consecration of the incumbent as a colonial bishop, the crown had the power to present to the living so vacated; and 2, whether in this particular case the claim was not inconsistent with the original grant of the advowson to the college.

The question was argued at great length on the 29th of May last, by the Attorney-General (with whom was Mr. Welsby) on the part of the Crown; and by Sir F. Thesiger on the part of the Eton College. The Court then took time to consider.

Lord Campbell now delivered the judgment of the Court as follows:—From the great importance and novelty of the main question raised in this case we have taken time to consider it very deliberately, after the able argument addressed to us upon it by the Attorney-General on one side, and Sir Frederick Thesiger on the other.

There can be no doubt that on the promotion of the incumbent of a benefice in England, to a bishopric in England, the benefice is so avoided, and it belongs to the Queen to present to the benefice avoided. This is clearly a prerogative of the Crown, whatever may have been the reason for it, and however it may have been acquired. It rests upon uniform usage, and is supported by so many *dicta* of our text writers and decisions of our courts of justice, that it cannot now for a moment be questioned. The prerogative is stated likewise to extend to the bishopric of Sodor and Man, not within the realm of England, although held under the Crown of England, that see having been immemorially a see of the Church of England, anciently attached to the province of Canterbury, and more recently to the province of York. Whether the prerogative likewise extends to the case of an English incumbent promoted to a bishopric in Ireland has been considered a question of great doubt. In "Mallory's Quare Impedit," 113, the learned author says that "*de jure communi*, all promotions are vacated by the taking of a bishopric as such, and that not only English promotions to bishoprics in England, but likewise English promotions to bishoprics in Ireland, and *vice versa*," the consequence no doubt being understood to be that the Crown would be entitled to present to the vacant benefice. So, in "Gibson's Codex," vol. i. lib. xxxiii., cap. 2, it is said, "Upon promotion of any person to a bishopric in England or Ireland, the King hath a right to present to such benefices or dignities as the person was possessed of before such promotion." On the other hand, Lord Coke (4 Inst. 356, 7), commenting upon the case in which the Bishop of Exeter was fined for his contempt in not admitting the King's presentee to an archdeaconry within his diocese, which the archdeacon had vacated on being promoted to be Archbishop of Dublin, says; "That when the archdeacon was by the King preferred to an archbishopric, he (the King) has the presentation to the archdeaconry in respect of the temporariness of the Bishop of Exeter, patron of the archdeaconry, and not by any prerogative. And so it is if an incumbent in Ireland be made a bishop in England." The temporariness of the see of Exeter had then been in the Crown, the see being vacant; and in this right alone had the Crown the power to present to the archdeaconry; but if there had been a Bishop of Exeter, in whom the temporariness were vested, he, and not the King, would have been entitled to present to the archdeaconry, on the archdeacon being promoted to be Archbishop of Dublin. Lord Coke considers England and Ireland, with a view to the "cession" of ecclesiastical preferment on promotion to a bishopric, as different kingdoms and different churches, although under the same Crown. With reference to this Lord Chief Baron Cronyn, in his "Digest, tit. 'Eglise' (H. 6)," after stating that if an English archdeacon be created a bishop, the King shall present to the archdeaconry, and citing for this his authorities, adds, "Dubitatur, 4 Inst. 356, 7." This doubt seems much strengthened by the Irish statute, the 17th and 18th Car. II., c. 10, for preventing clergymen holding preferment in England but at the same time holding preferment in Ireland, and from the practice which seems to have followed thereon of clergymen always resigning it before they are promoted to be bishops in Ireland. But we do not think it necessary further to examine the authorities relating to this controverted question, or to give any opinion upon it: for were the rule clear and undisputed, that if the incumbent of a living in England is promoted to a bishopric in Ireland the Crown shall present to the English living, we think the consequence would by no means follow that the Queen has a right to present to the church of Stratfield-Mortimer on the Rev Henry John Chitty Harper being appointed and consecrated Bishop of Christ Church, in the colony of New Zealand, although "the same be within the and part of the dominions of our said Lady the Queen." To establish this proposition we may expect either some express authority, or the explication of some principle which brings such a colonial bishopric into the category of English and Irish bishoprics for this purpose. Express authority there is none. The general *dictum* that if an incumbent is made a bishop the Crown shall present to his preferment thereby vacated, cannot be relied upon; for this evidently was meant to be understood of English preferment, and an English bishopric, and the same writers who lay this down say that the rule does not extend to a titular bishop or a suffragan bishop, under the statute the 21st of Henry VII., cap. 14. See "Mallory, 113, Com. Dig. tit. 'Eglise' (U 1)." Nor has any principle been announced upon which the rule rests in respect of an English and Irish bishopric, and which would apply to this bishopric in New Zealand. The English and Irish bishops hold bishoprics founded and endowed by the Crown; they are prelates of a Church which is the established Church in England and Ireland; they have by law well-defined jurisdiction and important rights and privileges, both spiritual and secular. The Bishop of Christ Church in New Zealand has nothing in common with them, except that he is a Protestant bishop canonically consecrated, and holding the faith of the Anglican Church. We do not question the power of the Queen to create a bishopric in any part of her dominions, except where, as in Scotland, such an exercise of prerogative is forbidden. In a newly settled colony such an exercise of prerogative is lawful, but we must bear in mind that in such a colony there is no established Church, and that the ministers of religion in communion with the Church of England, with the Church of Scotland, and with the Church of Rome, in the absence of any imperial or colonial legislation on the subject, are all upon an equal footing. If by legal enactment there were a fund created for the support of "the Protestant clergy in New Zealand," according to the opinion given by the judges in the House of Lords upon the Canada Reserves, the Episcopalian and Presbyterian clergy in the colony would be entitled to have it in equal proportions. It has likewise been held that the Crown may create an ecclesiastical Roman Catholic corporation in an English colony, as well as a Protestant bishopric. The bishopric of Christ Church, in New Zealand, has been created purely by the prerogative of the crown, without any such statute as 53 George III., cap. 155, or 3 and 4 William IV., cap. 85, which authorised the Crown to grant jurisdiction to bishops to be created in India, and to establish a hierarchy in that country, as had been before done in Jamaica and other parts of the dominions of the Crown in the West Indies. We by no means say that the promotion of an English incumbent to be a bishop in the East or West Indies would give the Crown a right to present to his English preferment; but there is great difficulty in saying that the bishop of Christ Church, in New Zealand, has any jurisdiction except over those who voluntarily submit to his jurisdiction; and he really seems in this respect to be in the situation of the "titular bishop," whose promotion to be a bishop all the authorities agree, gives the Crown no right to present to his preferment. Had the declaration been sufficient in showing a *prima facie* right in the Crown to present to this living on the promotion of the incumbent to a bishopric, we should have had no difficulty in deciding that the plea is bad, for, although the advowson was granted by the Crown to Eton College, and the grant was confirmed by

Parliament, the claim to present on such vacancy would be an incident of the right granted, and not a derogation of the grant. But being of opinion that the declaration shows no title in the Crown, and that the right to present to the living was the same as if the vacancy had arisen upon the death of the incumbent, it is our duty to give judgment for the defendants.

Parliament, the claim to present on such vacancy would be an incident of the right granted, and not a derogation of the grant. But being of opinion that the declaration shows no title in the Crown, and that the right to present to the living was the same as if the vacancy had arisen upon the death of the incumbent, it is our duty to give judgment for the defendants.

English Ecclesiastical Intelligence.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Jan. 8, 1858.

The Society is desirous that the large meetings which have been held in London, in aid of the Indian Missions Extension Fund, should be followed by similar meetings in every important town, and wherever any special interest for Indian missions exists. The aim of the Society is to raise an additional income of £30,000 per annum, and to double the present number of missionaries in India. It is obvious that this cannot be effected without the most strenuous efforts of the friends of the Society to procure new subscribers from among their own connexions and in their own neighbourhood.

In making this special appeal for India, the Society is constrained to express a hope that its subscribers will not appropriate to India any of their ordinary subscriptions to the General Fund, or any collections which would, under ordinary circumstances, be sent to the General Fund. Such a course, if generally followed, would greatly embarrass the Society. It is recommended that meetings and sermons, in aid of the Indian Missions Extension Fund, take place at a convenient interval before or after the regular meeting or sermon in aid of the Society's General Fund.

The following extract is taken from a report just received from the Rev. C. E. Driberg, missionary at Tolly-gunge, near Calcutta:—

"Tolly-gunge is considered the head-quarters of the Mission, as it is the residence of both the missionaries, the Rev. Mr. Babonau (Deacon) and myself; and from hence we sally out to visit and inspect the other circles. The Christian community here is very small. We have a central school for the children from all the Society for the Propagation of the Gospel Missions. There are at present thirty pupils who are boarders, and some day-scholars. Most of the former are orphans. The senior pupils have all recently left the school; one as tender to the Baripore Mission, one to the medical college in Calcutta; three have been sent as apprentices to the press at Bishops' College; there are two, however, of the elder boys who are prosecuting their theological studies under my coadjutor, Mr. Babonau, with a view of qualifying themselves to labour in the Mission field. The thirty now in school are chiefly young children.

"Tolly-gunge is a large Mohamedan town. The Mysore princes are kept here, and with their families and dependants make up a large number. One of the princes has been my pupil ever since I have come here. I am now instructing his son also, a lad of sixteen, though no religious books are read. I have frequently interesting conversations with the father on the subject of religion.

"Since the breaking out of this terrible mutiny and rebellion, all Missionary work at Tolly-gunge itself (I mean among the Mohamedons and Hindus) is entirely stopped for the present. The people were in such a state of mad excitement (when the news of the awful tragedy of Meerut and Delhi first reached us), at the prospect of the restoration of the Mohamedan rule, that it was

utterly impossible to go among them. More than one asked me if I were not an agent of Lord Canning for the conversion of the Hindus and Mohomedan by art or force. My reply was, that I was a minister of Christ for the conversion of the Hindus and Mahomedans, through the preaching of the Gospel, that I was unconnected with the Government, except as being a British subject and citizen.

"It was considered unsafe for us to remain here, isolated as we were from all other Europeans; so for nearly two months we took refuge in Calcutta, coming here only occasionally. As to the feelings of the natives generally I venture to quote a passage from a printed letter of Dr. Duff, than whom few understand the native character better,—a passage the most people in India would readily endorse. He says, 'It is notorious that leading men among the Mohomedans are every where in a state of chronic rebellion against the British Government, so far as their wishes, intentions, and words are concerned. Nor is it to be disguised that among Hindus who have been educated in Government institutions, and many of whom are now in Government employ, a similar disaffected and treasonable spirit very largely and widely prevails, uniting with contagious influences all who come in contact with them.'

"And now, thank God, that the worst is over, and the arrival of large bodies of our brave troops has inspired confidence, the sullen and sinister countenances one meets with, especially among the followers of the false prophet, are an index to their real feelings.

"When things were at the worst, and there seemed a well-founded apprehension of an insurrection in Calcutta itself, and which I believe was only prevented by the wise measures adopted by our eminent Governor-General, several of my readers and head men came to me with alarm and anxiety painted on their countenance; they had themselves been threatened by the up-country armed retainers of the Zeminders. All our losses were magnified, the slaughter of our brethren published in the most remote and obscure village, with an additional item, viz. that the King of Delhi had ordered every 'Padree' to be killed, as they were most active in carrying out the intentions of Government as to Christianizing India.

"I told our people exactly what the state of things was, and our fears and anxieties. 'What would you like to do?' I said. Some of the men replied, 'Sir, we have cast in our lot with you; we shall stand or fall with you.' And I believe that some of our people would have stood fast by us had any sad extremity happened, though the major part would have sought safety in flight to the wilds of the Sunderbunds.

"Some months before the mutiny a Moulvie of this place applied to me to be received as a catechumen. He said he had long studied the subject privately, and could no longer resist his conviction. After two or three months instruction he was exceedingly anxious to be baptized. I begged the Rev. Mr. Smith of the Calcutta Mission to examine him, as I only know Urdu colloquially, and that in a very imperfect manner. The Moulvie knew a little English, and with that and my little Urdu we used to get on tolerably. He did not think the Moulvie sufficiently advanced in Christian knowledge. As this agreed with my judgment I told the Moulvie he must wait a little longer, but really the man's earnestness in seeking for baptism sometimes made me doubt whether I was doing right in refusing it. The mutiny broke out and the Moulvie disappeared. The next I heard of him some time after was, that he was employed by the Imam Bara at Hoogly?"

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields.

The LORD BISHOP OF MONTREAL in the Chair. The letter of the Lord Bishop of Montreal, dated 79, Pall Mall, Nov. 17, 1857, was read.

On the vote of a grant of £500 being proposed by the Standing Committee, the Rev. Thomas Darling moved by way of amendment:

"That a sum of £1000 be voted for the Cathedral of Montreal, £500 payable now, the other £500 to be payable at the commencement of the next year."

J. C. Mc-mott, Esq., seconded the amendment, which was negatived.

The original motion was then put from the chair and carried.

The sum of £500 was granted accordingly.

TURKISH MISSIONS AID SOCIETY.

Special attention is drawn to Bulgaria, as an inviting and most promising field for missionary enterprise.

This important and interesting province of European Turkey, contains a population of at least four millions. A vigorous mission to them might, with God's blessing, look forward not only to affect the Bulgarian field, but through them to influence materially the whole Slavonic race in Moldavia, Wallachia, and Russia. So necessary does the Christian enterprise in this country appear to be, that the Rev. Dr. Schauffler, of Constantinople, thus writes:—

"If the American Missions in Turkey remain confined to Asia Minor and Constantinople, and there more particularly concentrated on the Armenian work, Turkey in Europe will be swept away by the two chief forms of Idolatry: they will occupy that part of Turkey which, as the higher position, commands the rest," &c.

The plan decided on is this, to occupy forthwith two, four, or six places at once in Roumelia, (according as funds shall be supplied) as stations for missionaries to the Mahometans and Bulgarians. Philloppolis and Adrianople are the two first places named as points of departure for the work. In each station so occupied there must be a book-store opened and a school established, and one missionary family for the Bulgarians, and one other, if possible, for the Mahometans. These book and Bible stores in Turkey are always the first places where the Gospel can be preached, and daily preached, to many who could never perhaps hear it otherwise. Also, when four or five stations shall have been thus entered on, a boarding school or seminary for young men ought to be established, in which Bulgarian should be the vernacular language in use, but in which Turkish should be taught regularly.

The following is an extract from Dr. Hamlin to Mr. Henderson of Glasgow, who has promised to bear the entire expense of one missionary:—

"It is a great and noble field, surrounded with many difficulties, but He whose providence seems most signally to have called us to it will make the rough places smooth. The blessings of God is attending the work amongst the Turks in a most remarkable manner." Other extracts from Dr. Hamlin, Bebeck, June 24th, 1857.

Facts are occurring every week bringing to light case after case of Turks so fully enlightened by the Word of God, as to be fully persuaded that salvation is to be found in Christ alone. But how feeble is the impression of this great work on the Christian Church. It is that alarms me more than all, the power or fanaticism of the Moslems.

"Could you be here you would be intensely interested in the Bulgarian movement. They are a

profoundly religious people, but ignorant and superstitious, and no doubt the Gospel will be met with persecution and opposition, but its triumphs will be glorious, and if we enter into the work with zeal and faith, they will be rapid and extensive. I trust we shall have the eight missionary families we have asked of our society, and that here, and in England, and in America, we shall all unitedly have grace, wisdom, and zeal, to act fully up to the leadings of God's providence in this great enterprise. If we do, we shall have a Protestant Church in Turkey, which will baffle all the designs of Rome and Russia, and it will carry the blessings of the Gospel to all those surrounding nations."

We have requested to state to that a lady has promised to give ten pounds, if sixty others would give or collect £5 each, in Ireland, for this purpose, before the closing of the accounts on the 31st of March.

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