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Proceedings of Synod Committees.

The Regular Quarterly Meetings of the Standing Committees of the Synod of the Diocese of Toronto, were held at the Synod Office, Toronto, on Thursday and Friday, the 10th and 11th February, 1876.

Executive Committee.

Present—Ven. Archdeacon of York, Chairman; Revds. Rural Dean Lett, Canon Brent, J. H. McCollum, W. Stennett, G. A. Anderson. Vice-Chancellor Blake, S. B. Harman, Alex. Marling.

Letter having been read from the Rev. W. Logan (who was unable to attend) urging the necessity of reducing the Synod expenditure after the division of the funds between the Dioceses of Toronto and Niagara, the Secretary was requested to furnish the Committee with such information as would enable them to make the required reduction.

The subject of the reference to the Committee of the Ven. Chairman's resolution in regard to Biennial Synods (*Journal of Synod*, 1875, page 184) having been mentioned, the Chairman stated that the resolution was referred to the Committee merely for the purpose of insertion as a notice of motion for the next meeting of Synod.

Clergy Commutation Trust Committee.

Present—The Rev. Dr. Lett, Chairman; Ven. Archdeacon Wilson, Revds. Canon Brent, A. G. L. Trew Vice-Chancellor Blake, A. H. Campbell, Richard Snelling, Peter Paterson, Archibald Cameron William Ince.

Report was received from the Solicitors in regard to the various matters in their hands.

The Sub-Committee reported that having examined the claims of thirteen Clergymen on the list of non-commuting Clergy furnished by the Bishop in accordance with the new Canon, they find the order of Seniority and amount of claim to be as follows, subject to further information to be received from the Revds. Dr. O'Meara, and S. Briggs, viz:—

(1) F. A. O'Meara, (Toronto) ... \$160	(7.) N. Disbrow, (Niagara).... \$100
(2.) T. T. Roberts, (Niagara).... 100	(8.) William Grant, (Toronto) .. 400
(3.) A. J. Broughall, (Toronto)... 200	(9.) R. H. Harris, (Toronto) ... 400
(4) S. Briggs, (Toronto)..... 400	(10) A. J. Fidler, (Toronto).... 400
(5.) S. Houson (Niagara)..... 400	(11) D. I. F. MacLeod, (Niagara) 270
(6.) R. Arnold, (Niagara)..... 270	(12.) John Creighton, (Toronto). 400
	(13.) George Nesbitt, (Toronto)... \$400.

Resolved—That Dr. O'Meara's claim be referred to the Sub-Committee with instructions to ascertain the nature of the services for which his pension from the British Government was conferred and to allow his claim, if it be found that the pension is given on grounds which do not preclude his right to share in the Commutation Surplus

Resolved—That this Committee refer to the Sub-Committee the consideration of the claim of the Rev. S. Briggs to be placed on the Commutation List, and that they determine whether he is legally entitled to be put on or otherwise; and if so entitled, to place him on such list.

The Report was received and adopted, subject to the resolutions affecting the cases of the Revds. Dr. O'Meara and S. Briggs.

Endowment of See, Rectory Lands, and Land and Investment Committee.

Present—Rev. Canon Brent, Chairman; Revds. W. Stennett, Canon Osler, J. H. McCollum, F. Farucomb, C. H. Greene, I. M. Chafee, Hon. James Patton.

Letter was read from the Rev. H. C. Cooper, complaining of a discrepancy between the Synod Office accounts of Mimico Glebe, and his own accounts thereof, to his loss to the amount of about \$56, and suggesting the appointing of a Sub-Committee to look into the matter.

Messrs. Chafee and Greenc were so appointed.

Toronto Glebe—Offer of Mrs. Tattle to purchase Lot 10, Avenue Road, for \$500 an acre, was declined.

Cobourg Glebe—Offer of Col. Chambliss to purchase Lot 25, in 1st Tier. ($\frac{1}{4}$ acre) Cobourg, for \$350, was accepted.

Lots 20 and 21, Francis St., Lindsay.—Sold to Rev. John Vicars for \$200. The Ontario Legislature having authorized the Synod, with the consent of the Incumbent of St. Paul's Church, Lindsay, to execute an absolute conveyance of these lots, the Committee ordered the deed to be executed, the Rev. Dr. Smithett being also a party thereto.

Lots 17 and 18, Con. 6, Tay., and E. $\frac{1}{2}$ 8, Con 10, Tay.—Applications to purchase these lots were declined, the Committee deciding not to sell at present.

Pine Grove Parsonage—Application from the Vestry of Christ Church, Woodbridge, for payment of the \$500 held by the Synod in trust since the sale of the Parsonage property, the same being now required for the purchase of land, and the erection of a new Parsonage.

Ordered—That the application be granted, provided the land be vested in the Synod, in accordance with the original trust.

Lot 31, Con. 2, Uzbridge—The Secretary was instructed to insert an advertisement in the *Uzbridge Journal*, offering this lot for sale

Block B., and Block D., Penetanguishene.—Application from the Incumbent and Congregation of Penetanguishene, to have these lots ($3\frac{1}{2}$ acres) sold, and the proceeds applied in aid of the Church now being erected in that Village.

It appearing from search in the Crown Land Office, that Block B was purchased, and is held as an endowment, and that Block D. was granted by the Crown as a site for a Church and Parsonage House, the Committee decided that the nature of the trusts precludes any action on their part.

Mission Board.

Present—The Lord Bishop in the Chair; The Archdeacons of York and Peterborough; Revds. Dr. Lett, A. Stewart, E. Morgan, Septimus Jones, A. H. Baldwin, Dr. Smithett, John Davidson, Alexander Marling, S. S. Peck, J. O. Browne, I. M. Chafee, T. A. Agar.

The Secretary presented the quarterly financial statement, shewing the Mission Fund account overdrawn on 1st February, \$6718.41, subject to reduction by the amount of the debt due by the Diocese of Niagara, \$3,110.24.

Rural Dean Stewart presented new guarantees from two stations in Shanty Bay Mission, viz: one from St. Thomas's Church, Shanty Bay, for \$375, the other from St. Mark's, Oro, for \$150.

Rural Dean Lett reported that no action was advisable at present in regard to the proposed new Mission of Bell Ewart and Keswick.

Rural Dean Smithett presented a report from Mr. Philip Harding, who has been officiating as Lay-Reader during 1875, in the Mission of Aspley, north of Peterborough, comprising the townships of Anstruther and Chandos, a large part of Burleigh and part of Methuen.

Rev. John Davidson reported on the state of the West Brock Mission, and on the necessity for granting aid towards the support of a Missionary in the townships of Brock and Scott.

Archdeacon Whitaker presented the report of a visit by Rural Dean Lett and himself to the Mission of Alliston, especially in regard to the failure of the Angus congregation to pay the amount of their guarantee.

Letter was read from Rev. R. Rooney of Cameron Mission, asking that the grant from the Mission Fund be increased, inasmuch as the people cannot pay the whole sum guaranteed.

The following resolutions were adopted:—

Resolved—That the two Guarantees from the Shanty Bay Mission be accepted, and that the grant-in-aid be continued when the guarantee from Kelly's School House is sent in.

Resolved—That \$100 be appropriated to the Apsley Mission, for the necessary expenses in keeping up Divine Service in St. George's Church during 1875.

Resolved—That the sum of \$200 be granted towards the support of a Missionary in the townships of Brock and Scott, upon the sum of \$400 being guaranteed by the congregations interested.

Resolved—That the sum of \$75 be paid to the Missionary at Alliston, being the portion of his stipend coming from this Board up to the 1st January last.

Also—That the Missionary be withdrawn from Angus on the 1st day of April next, unless the portion of the Missionary's salary due by Angus be remitted to the Secretary-Treasurer before that day; and that the Secretary-Treasurer do notify the congregation of the same in the usual way.

Also—That an additional grant of \$50 be paid to the Rev. W. M. C. Clarke, under the peculiar circumstances reported to this Board by the Ven. Archdeacon of York and the Rural Dean

On motion of Ven. Archdeacon Wilson—It being found necessary to separate Alnwick from Gore's Landing on account of the distance (17 miles) between the two places, and to unite it with Hastings:

Resolved—That the sum of \$200 be continued to the Mission of Hastings and Alnwick.

Also That Westwood, Norwood, and Belmont be constituted a new Mission, and that a grant of \$200 be made to said Mission as soon as the Lord Bishop shall have appointed a Missionary, and the people have given the requisite guarantee.

Resolved—That an additional \$50 per annum be granted to the Rev. R. Rooney, from 1st January last for the current year.

Resolved—That the Secretary be instructed to make out for the use of this Board a statement in gross of the sums received from each Deanery in the Diocese since 30th April, 1875, together with the amount apportioned to each by the Committee appointed in August last, and the grants-in-aid payable to the said Deaneries. The statement to include the three collections as well as the Parochial contributions, and to be made up to the 30th April next.

The Secretary having reported to the Board the following circumstances in regard to the Parish of Holland Landing, viz: that the late William Thorne in 1866 expressed his intention of granting \$200 per annum towards the support of the Clergyman at that place; that he paid the same up to the time of his death; that his Executor continued such payment for some time as directed by the testator's will, but ceased to do so, doubting his liability; that a suit in Chancery having been instituted by the widow of the testator to recover an annuity under the will, the Synod had been made parties thereto as creditors, in view of the sum directed to be paid to the Clergyman at Holland Landing; but that the Master in Chancery at London had reported that the Synod had failed to establish their claim:

Resolved—That such further steps be taken in the case of *Thorne v. Thorne* as may be necessary, provided the Counsel of the Synod so advise.

The Rev. Johnstone Vicars, of Pickering, having reported on the state of his Mission, and asked the Board to grant him \$46.50 to make up the loss of that amount to him on account of last year's guarantee: The Board decided that they could not grant the application.

An account of \$20 for the making of 200 new Mission-Boxes, was ordered to be paid.

Widows and Orphans' Fund and Theological Students' Fund Committee.

Present—Vice-Chancellor Blake in the Chair; Revs. I. Middleton, and F. Tremayne. Captain Blain, S. J. VanKoughnet, H. W. M. Murray.

Letter was read from the Rev. H. C. Cooper, stating his inability to be present, on account of Parochial engagements.

The Secretary presented a statement in regard to the Widows and Orphans' Fund, showing the amount required to be raised by the October collection, 1875 \$4077 82
 Amount received up to 10th February, 1876 2919 21

Balance due. \$1158 61
 Amount unpaid from Niagara Diocese \$576 41
 " " Toronto " 582 20 \$1158 61

The Committee decided to pay the April pensions in full, relying on the existing deficiency being fully made up by both Dioceses.

The Secretary presented the Quarterly Financial Statement of the Theological Students' Fund, showing that the present charges on the fund are for seven exhibitors, at the rate of \$1.20 each per annum, and that the account was overdrawn on the 1st February instant, to the amount of \$28.78.

The applications of Messrs. Rowe, Ker, and Geoghegan, for Divinity Exhibitions having again been laid before the committee, consideration of them was deferred till the May meeting, the condition of the fund not warranting the committee in placing any more on the list.

General Purposes, Statistics, and Assessment Committee.

Present—Marcellus Crombie, Esq., in the Chair. Revds. Dr. O'Meara, Thomas Ball, John Vicars, C. W. Paterson. D. B. Read, Q.C., J. C. Morgan, Dr. Hodgins.

An application for a grant in aid of a parsonage at Colborne was declined for the present, inasmuch as the general regulations of the Committee are not complied with, especially that one which requires that the building shall be so far finished as to admit of its being occupied.

A letter having been read from Mr. J. Calcutt, of Port Hope, in regard to the resolution adopted by the Committee in November last, the committee resumed the consideration of the Canon on the Constitution of Vestries in Free Churches.

Resolved—That the following resolution be substituted for the resolution of the General Purposes, Statistics, and Assessment Committee, on the subject of the Vestries of Free Churches, passed at its last meeting, viz.: The Committee having taken into consideration the Canon on the Constitution of Vestries in Free Churches, Resolved, That the resolution proposed by the Rev. C.W. Paterson and seconded by the Rev. Rural Dean Allen, at the last meeting of the Synod, on the subject of the Vestries of Free Churches, be altered as follows: That after the words, "habitually attending worship in such church," the following be added:—"That the words, '*habitually attending worship in such church.*' shall be taken to mean attendance (unless prevented by sickness or some other unavoidable cause) at one-third at least of the regular Sunday services of the said church during the previous twelve months. And no member of such congregation shall be allowed to take part in the business of the vestry meeting unless he shall have complied with these requirements. And the said declaration shall be signed annually at the Easter meeting.

Resolved—That a sub-committee be appointed to estimate the probable expenses of the next meeting of the Synod, and the balance to be raised from last year, and levy the assessment on the various parishes and missions on the basis of the assessment adopted by this Committee last year. That the Chairman (Rev. John Fletcher), Mr. Crombie, Mr. Read, and Dr. Hodgins be such sub-committee.

Resolved—That the following be a sub-committee to revise the statistical questions to be issued to the clergy in the usual way, viz.: The Chairman (Rev. John Fletcher), Rev. Dr. O'Meara and Rev. C.W. Paterson; and that such sub-committee be instructed to inquire into the possibility of adopting some means to enforce the answering such questions.

Resolved—That gentlemen who are on Committees of Synod be requested to endeavour to make it convenient to remain till the business of their respective Committees is completed.

Sunday-School, and Book and Tract Committee.

Present—Ven. Archdeacon of York, Chairman. Revds. C. C. Johnson, W. W. Bates, G. I. Taylor, J. D. Cayley. S. G. Wood, Dr Hodgins.

A letter was read from the Rev. E. W. Beaven, Arnprior, on behalf of the family of the late Rev. James Beaven, D. D., acknowledging the receipt of the resolution of regret and sympathy passed at the meeting of this committee on the 11th November last, and expressing their gratitude to the members of the Committee for their kindness.

Ordered—That a copy of the scheme of Sunday-school Lessons be sent to each clergyman every year, including that of last year.

The following grants were made :

Rural Dean Stewart for Georgian Bay Mission, \$6 63 worth of Service Books, Prayer Books and Catechisms.

Rev. James H. Harris, North Orillia and Medont; for St. Stephen's, \$6.10 worth of Service Books and Prayer Books; for St. John's Sunday-school, \$6 worth of Library books; for St. Luke's Sunday-school, \$6 worth of Library books.

Rev. L. H. Kirkby, Batteau, for Duntroon Sunday-school, \$3.65 worth of Prayer Books, Bibles, and Catechisms.

Rev. W. W. Bates, North Essa; for Christ's Church, a Bible for the pulpit; and for St. Jude's Church, a Bible for the Lectern.

Rev. H. D. Cooper, Colborne, \$20 worth of Sunday-school Library books, \$10 to be paid.

Rev. F. J. S. Groves, Carleton, \$22 worth of Sunday-school Library books, \$12 paid.

Rev. A. G. L. Trew, Christ Church, York Township, \$20 worth of Sunday-school Library books, \$10 to be paid.

Rev. G. I. Taylor, St. Matthew's, Leslieville, \$6 towards a set of Service Books.

An application for books for the Mission of Cameron was deferred until the printed form is properly filled up.

The Rev. W. Lumsden, of Hamilton, Diocese of Niagara, having applied for a grant of books for St. John's Mission in that City, the Committee decided that the grant could be made only on condition of the same being repaid.

Audit Committee.

Present—The Rev. William Grant in the Chair; Rev. T. W. Paterson. Mr. William Gamble.

The Report of the Auditors, and the balance sheets of the several Synod Funds for the quarter ending January 31st, 1876, were presented and read.

The Auditors reported that they had made the usual examination of the Books and Accounts of the Secretary-Treasurer, and that the same was quite satisfactory. The Report was adopted.

Church Music Committee.

Present—The Rev. C. R. Bell in the chair; Messrs. J. H. Knight, H. G. Collins, John Carter. The Rev. J. D. Cayley was unavoidably absent.

The Committee having further considered the merits of the various Psalters proposed for the use of the Diocese, adopted and do recommend "The Cathedral Psalter" published by Novello, Ewer, & Co.

Printing Committee.

Present—The Rev. Septimus Jones, Chairman; Rev. A. J. Broughall. Dr. Hodgins.

Ordered—That the form of Synod Collecting-Book be revised, and a supply printed under the direction of the Chairman.

Ordered—That the Table of Fees, as printed on large paper and on leaflets, be sent to all the Clergy in the Diocese. The Large Cards to be furnished on payment of 15 cents per card.

Special Committees.

ON CANON FOR ENFORCING CHURCH DISCIPLINE.

Present—The Archdeacon of York, Chairman; Revds. H. C. Cooper, Dr. O'Meara, Septimus Jones, Dr. Lett. Vice-Chancellor Blake.

A Sub-Committee was appointed to compare the present proposed Canon on Discipline with other Canons of other Canadian Dioceses, and to report upon the same to the next Quarterly Meeting.

ON SUPERANNUATION FUND.

Present—The Archdeacon of York, in the Chair; Vice-Chancellor Blake, Mr. A. H. Campbell.

The Report presented at the November Meeting was re-considered, and some amendments and additions proposed, and the Chairman was requested to prepare a new draft for the meeting in May.

ON RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.

Present—The Archdeacon of York, in the Chair; Rev. John Langtry, Dr. Hodgins, Mr. Marcellus Crombie.

Mr. Langtry was requested to communicate with the authorities of the Presbyterian, Methodist, Baptist, and Congregational bodies, asking them to meet this committee at a conference to be held at the Synod office on the second Tuesday in March, at 3 p.m. and kindly to assist in securing the attendance of the representatives of other religious bodies interested in this question.

DIOCESE OF TORONTO.

CHURCH OF ST. THOMAS, TORONTO.

The first Missionary Meeting in connection with this new Parish came off on Wednesday the 19th Jan., and augurs well for the future of this north-west portion of the city. The assembly was large and listened with deep attention to the speakers. The meeting was opened by the Rev. J. H. McCollum, the incumbent, reading the prayers. The congregation then sang Heber's Hymn "From Greenland's Icy Mountains." The Rev. D. F. Hutchinson was then introduced, who spoke ably and well, addressing himself to the grand fact of the Gospel of God vanquishing every thing that opposed itself to its advance. The Rev. Septimus Jones, Incumbent of the Church of the Redeemer, Yorkville, was the next speaker, who brought, in his usual telling manner, before the audience the necessity of each Church engaging in Missionary work, as an evidence of spiritual life in itself. The next speaker was J. Cartwright, Esq., who, as a layman, forcibly appealed to his brethren, at their first meeting, to give a good start and character to the new Church in the mission field of the diocese. The next speaker was the Rev. John Carry, B.D., Incumbent of Credit, who met, in his able manner, the infidel and rationalistic objections to the slow progress of modern missions, by showing the very late date at which the different countries of Europe became thoroughly Christian. The Hymns sung by the congregation during the evening were 358, 274, 242, 366, 217, Hymns A. & M., last edition. At the close a vote of thanks to the speakers was proposed by John Canavan Esq., and seconded by Marcellus Crombie, Esq., and, after the singing of the last hymn and the benediction pronounced by the Incumbent, the meeting separated highly gratified at their first Missionary gathering, in their new Church. The collection in aid of the Mission Fund was \$14.32.

CHURCH OF THE ASCENSION, TORONTO.

On the 8th inst., the Congregation of the Church of the Ascension, Toronto, held an entertainment to welcome their new minister, Rev. J. G. Baylis, M.A., late of Montreal and formerly of Nova Scotia. The Hon. Vice-Chancellor Blake presided and made an admirable address. Music, readings and addresses followed. The new incumbent was welcomed with great cordiality.

TRINITY COLLEGE.

The following appointments have recently been made to the Corporation of Trinity College:—By the BISHOP OF TORONTO; The Ven. Archdeacon Wilson, Rev. A. J. Broughall, M.A., and H. W. M. Murray, Esq. By the BISHOP OF NIAGARA; The Very Rev. Dean Geddes, The Ven. Archdeacon McMurray, Rev. D. I. F. MacLeod, M.A., J. B. Plumb, Esq., M. P., J. C. Chadwick, Esq. At the last meeting of the Corporation the Hon. William Cayley was *elected* a member thereof.

SOCIETY FOR PROMOTING CANADIAN AND FOREIGN
MISSIONS.

At a meeting held on February 2nd, 1876, for the purpose of adopting a Constitution for the "Society for promoting Canadian and Foreign Missions" the following Declaration was made respecting the purposes of the Society, and the intentions of those who originated it:—

I. While the very urgent needs of the Missionary Diocese of Algoma, containing as it does large numbers of the Indians of this Continent, primarily suggested the formation of this Society, it was yet considered inexpedient to designate its objects as relating to the Diocese of Algoma exclusively, and that for the following reasons:—1st. It was considered right to affirm that it is the duty of the Canadian branch of the Church to seek, according to its ability, without any arbitrary limitation, the *general* extension of the blessings of the Gospel of Christ. 2nd. It was hoped that at no distant time the wants of the Diocese of Algoma might become less pressing, while other equally important fields of labour might present a like claim on the Christian sympathy of the members of our Church. 3rd. It appeared that, even at the present moment, the Society might create a more general interest and embrace a larger number of the members of our Church, if provision were made that, through its instrumentality, aid might be given not only to our own Missionary Diocese, but also to the operations carried on in other missionary fields.

II. The originators and first members of the Society propose through its organization simply to promote the *collection* of funds for missionary objects, and not to attempt to *administer* those funds. All moneys not specially appropriated by donors or subscribers will, for the present, be placed at the disposal of the Bishop of Algoma for the purposes of his diocese, while contributions made for other missionary objects will be transmitted to the several societies by which those objects are carried out or to the Bishop of any particular diocese as the donor may desire.

III. It is held that, if a time shall arrive when the Church in Canada shall find itself called upon to undertake *independent* foreign missions and to send out missionaries of her own training, the work should be taken in hand by the Provincial Synod through a Board of Missions, constituted by that body and responsible to it.

IV. This Society will, with the most lively satisfaction, resign the work which they are attempting to inaugurate into the hands of the Provincial Synod at the earliest moment at which that body may consent to assume it: trusting meanwhile that their voluntary organization may, by the blessing of Almighty God, prepare the way for a speedy recognition by our Canadian Church in her corporate capacity of the duty of putting her own hand to that great work of foreign missionary labour which is so extensively and successfully prosecuted by the Mother Church at home, and by the Sister Church in the United States.

Annual subscriptions and donations are invited, and may be sent to the Treasurer or any of the under mentioned officers to whom also may be sent the names of any persons desiring to become members of the Society.

The Constitution was then adopted as follows:—

ARTICLE I.—NAME.

Society for promoting Canadian and Foreign Missions.

ARTICLE II.—OBJECTS.

The aiding of Missionary Work in the Missionary Dioceses of Canada.

ARTICLE III.—MEMBERSHIP.

All members of the Church of England subscribing to the funds of the Society not less than \$1. per annum, or collecting for it not less than \$6. per annum, shall be members of the Society.

Any member of the Church of England contributing to the funds of the Society \$25. in one sum, shall be a life member of the Society.

ARTICLE IV.—OFFICERS AND ADMINISTRATION.

Patrons.—The Canadian Bishops on signifying their consent.

TORONTO DIOCESAN BRANCH.

Patron.—The Lord Bishop of Toronto. President.—Rev. S. Givins. Vice-Presidents, three in number, of whom two shall be Laymen—Ven. Archdeacon of York, Peter Paterson, Esq. *Secretary*.—Rev. Septimus Jones. *Treasurer*.—E. M. Chadwick, Esq.

COMMITTEE OF MANAGEMENT.

To consist of the officers above mentioned, being members of the Society, and twelve other members, six Clergymen and six Laymen.

Members of the Committee of Management:—Rev J. D. Cayley, Rev W. F. Checkley, Rev. H. E. Maddock, and Messrs. H. Moody, W. Plummer, J. Cartwright, and S. G. Wood, the remaining members, if possible, to be selected from members of the Society residing out of Toronto, and the Committee of Management to be empowered to fill up their number from such persons.

QUORUM OF THE COMMITTEE.

Seven Members shall constitute a Quorum.

POWER TO FRAME RULES.

The Committee of Management shall have power to frame rules for their own guidance in carrying out the work of the Society.

CIRCULAR ISSUED BY THE COMMITTEE OF MANAGEMENT.

The Committee of the Toronto Diocesan Branch of the "Canadian and Foreign Missionary Society," regard it as their first duty, after their organization, to make known to the Clergy and the Laity of the Diocese, the objects of the Society, and the several methods by which, as they conceive, those objects may be advanced.

The pressing wants of the Missionary Diocese of Algoma primarily suggested the formation of the Society, and to the supply of these wants the contributions which it may receive will at present be appropriated, except the donors expressly desire that they may be applied to some other Missionary purpose.

It has, however, been considered right not to restrict the ultimate scope of the Society's operations to one single Missionary Diocese, but to provide an organization which may hereafter be available for other and larger purposes. It has been further considered both right and expedient to extend the *present* operations of the Society, by receiving contributions for Missionary purposes in general, and by making provision for the application of such contributions to any special objects which their donors may indicate. While the originators of the Society have recognized, by the name which they have given it, and by the provisions of its Constitution, their hope that it may not be confined to the Diocese of Toronto, the Committee feel that their immediate duty is to invite the Clergy and the Laity of that Diocese to co-operate with them in the work which has been inaugurated. They beg therefore to suggest that such co-operation may most effectually be given:—

1st. By the formation of Branch Societies and Committees in cities, towns, and large villages, for the purpose of awakening interest in Missionary work, and of collecting funds for its promotion.

2nd. Periodical meetings, half-yearly or quarterly, might as they think, be held with great advantage, for the purpose of offering intercessory prayer, on behalf of the heathen, and of those who are engaged in Missionary labours, and of communicating interesting Missionary intelligence.

3rd. They would suggest that in cities, towns, and even in large villages, much might be effected by a regular system of collecting small weekly or monthly subscriptions. It is well known how much is effected by such agencies at home and the younger members of our congregations, who have little else to give, might most profitably devote some time and labour to this good work.

4th. Missionary boxes might also be employed with very good effect, and these, as well as collecting Books, will be furnished, for the purposes of the Society, on application to the Secretary of the Committee.

Provision has been made in the Constitution for the holding of an Annual Meeting of the members of the Society in the month of October. The Committee earnestly hope that very many of the Clergy and Laity of the Diocese will, before the first annual meeting, have enrolled themselves as members of the Society, and thus have become qualified to take part in its proceedings.

Any member of our Church may be admitted as a member of the Society on the payment of an annual subscription of \$1, or on collecting annually \$5. for the purposes of the Society.

While it has been thought advisable not to set the minimum amount of subscription, requisite for membership, higher than the sum above stated, it is hoped that the *average* rate of subscription may be far in advance of this.

Provision will be made for transmitting periodically to every member of the Society papers detailing the progress of Mission Work in the Diocese of Algoma. And it is hoped that, at no distant period, information may in like manner be furnished respecting missionary work in general.

The Committee submit this brief statement to the kindly consideration of their brethren of the Clergy and of the Laity, well aware that their action is at present simply tentative, and trusting that they may hereafter benefit largely by the suggestions of others, to whom they are assured that the objects, which the Society avows, are no less dear than to themselves.

DIOCESE OF ALGOMA.

CIRCULAR LETTER BY THE BISHOP.

To the Right Reverend the Bishops and Reverend the Clergy of the Ecclesiastical Province of Canada :

RIGHT REV. AND REV. BRETHREN IN CHRIST,—I address you on behalf of the Missionary Diocese of Algoma, and bespeak your hearty co-operation, to enable me to carry on the Mission work therein. Permit me, in the first place, to remind you that it was by the deliberate action of the several Dioceses of this Ecclesiastical Province—first, in Diocesan Synod, and then by their representatives in Provincial Synod—that the Missionary Diocese of Algoma was formally set apart and constituted, with the express understanding that the Bishop and Missionary staff should be supported by the several organized Dioceses; further, that as a Missionary Diocese, without any fund or resources beyond what little the members of the Church within its limits can give, the Diocese of Algoma is entirely dependent upon extraneous aid for means to support the little band of clergymen and laymen now actually labouring therein, whose claims upon the Mission Fund amount to upwards of \$4,000 per annum; and *lastly*, that since the responsibility of supervising this newly formed Missionary Diocese has been deputed to me by a majority of the representatives of the several Dioceses of this Ecclesiastical Province in Synod assembled, it is not unreasonable to expect that the funds necessary to carry on the work should be provided by those who have thus committed themselves to sustain and support it.

I have been grieved to find that some of those who were active in bringing about what was at the time considered to be so desirable a work, now think it was premature, and are failing to contribute their quota towards maintaining this poor Diocese, which they were instrumental in bringing into existence; but, Brethren, seeing it is *a thing done*, it is now all too late to repudiate a liability which has been deliberately incurred, and which the honour of the Canadian Church is pledged to carry on.

It will surely be a sad scandal—a blot on the escutcheon of the Church—if the work which has been so well begun should be abandoned, or allowed to fall through for lack of support, and reason given for the world to say that, after putting her hand to the plough and beginning to cultivate what may truly be termed her legitimate Mission Field, she is looking backward and growing cold; especially when, if only united in action, a very small effort would fully meet all that is required, not only to maintain existing Missions, but also to extend the work as much as is at present needed.

By a calculation carefully made, I find that if only an average of *eight* individuals in each Parish or Mission in the organized Dioceses of this Ecclesiastical Province can be found to give six (6) cents a week, or sixteen persons three (3) cents a week for Mission work in Algoma, all that is required to send a Missionary to every district where a labourer is at present needed would be amply provided. And shall it be said that, amongst the members of our communion in this highly favoured Dominion, there are not eight persons in each Parish both able and willing to contribute the sum of six (6) cents a week over and above all parochial and diocesan claims, to aid me in doing our blessed Master's work, and fulfilling the high mission given to His Church, of preaching His Gospel to the poor and publishing the Good Tidings of Salvation?

Think not there is no work to be done in Algoma! There are many members of our communion scattered throughout that vast District, who are longing for the privilege of again worshipping God after the manner of their fathers; and there are many—alas, very many more—who, though they “care for none of these things,” should themselves be cared for. Again, there are men—clerical as well as lay—who have offered to cast in their lot with me in doing the Master's work, but to each alike I am obliged to say, I can do nothing! for so small are our funds and so

uncertain our means of supply, that I dare not, in justice to those who are at present labouring with me, increase my liabilities.

Brethren of the Clergy, I ask your assistance, feeling assured that it only needs that every Parish and Mission should take its share in this work, with a proper sense of responsibility, to effect a large result.

May I ask you then, Brethren, to speak plainly, earnestly, lovingly, to your people upon this subject, to give them an opportunity of discharging their duty by making a collection once a year—say on Whitsunday—in your churches for the Missionary Diocese of Algoma, and also to form a Missionary Association, to consist of members who will promise to subscribe not less than one dollar annually to the same object. Only do this, and I fear not but that all that is required to enable me to carry on my work will be forthcoming, for I have ever found the Laity ready to give liberally whenever and wherever I have had an opportunity afforded me of bringing the subject before them.

Bear with me, Reverend Brethren, when I remind you that it is only as the Church is supporting and extending her Missionary operations that she can be said to “*live*,” that a deep responsibility rests upon her to be up and doing the Master’s work, and that every baptized member of the Church should be made to feel, and urged to meet, his share of that responsibility, from which neither Parish nor individual can safely separate itself.

Commending this all-important subject to your consideration, and praying that the Great Head of the Church may put it into the hearts of all His people more clearly to realize and more willingly to meet their responsibilities,

I remain, Reverend and dear Brethren, faithfully and affectionately yours,

FREDK. D. ALGOMA.

THE EPIPHANY, 1876.

CANADA.

THE OJIBEWAY, DELAWARE, AND MOHAWK CHRISTIAN CONGREGATIONS.

A remarkable person, the Rev. H. Pahtahquahong Chase, the hereditary chief of the Ojibeway nation, and President of the Grand Indian Council, is on a visit to Paris, and preached last Sunday afternoon in the English Church, Rue d’Aguessseau. His grandfather received from Geo. III. a silver medal which has now descended to his grandson. He is the medium of communication between his nation and the English Government. When the Prince of Wales visited Canada this chief read to him the address prepared by the Indians, his Excellency Lord Lyons being present on the occasion. This interesting man was early brought to a knowledge of the Christian faith by the Rev. Mr. Campbell, a missionary to the Red Indians, and was himself, after due preparation, ordained by the late Bishop of Huron. He has under his charge three congregations composed of three different nations, the Delawares, Mohawks, and Ojibeways, amongst whom there are 260 regular communicants. His Mission field is most interesting. It was visited in the year 1869 by the Rev. Dr. Forbes, who inspected the various Missions in Canada and reported very favourably of Mr. Chase’s work, having himself preached to the Indians under that clergyman’s charge. One of Mr. Chase’s objects in visiting England (and he comes endorsed by his Bishop) is to raise £500 to build another church for his people, and to obtain aid towards the education of two red Indian youths for the Ministry. He speaks English fluently; and the simple and touching account he gave, last Sunday afternoon, of the manner in which the Gospel has been received by his people, made a deep impression on those who heard him. He is himself an example of the fruit of missions to the heathen, and a proof of the elevating power of Christianity in fitting an Indian boy, who once lived with his parents in a wigwam in the woods of Canada, to preach acceptably to a Paris audience.—*Record*.

REPORT FROM BISHOP HORDEN.

Letters dated September last have been received from Bishop Horden. During the year he had written and revised the whole New Testament in Cree, except St. John's Gospel and the Acts. He reports favourably of several stations in the Moosonee district, particularly of Brunswick, where the Gospel was making rapid progress. The Native Christians in the diocese now number 2000. The Rev. J. H. Keen, who went out in May, had arrived safe and well at Moose, though the ship had been much embarrassed by the ice in Hud-on's Straits.

ENGLAND.

DEANERIES OF RIPON AND CHICHESTER.

Mr. Disraeli has, on the part of the Crown, appointed the Rev. Sidney Turner Inspector of Reformatory and Industrial Schools in Great Britain, to the Deanery of Ripon, in the room of the Very Rev. Dr. McNeill, resigned. Mr. Turner, who was educated at Trinity College, Cambridge, was formerly a curate at Christ Church, Blackfriars. He has done good work in his day, and has fairly earned his preferment.

Rev. J. W. Burgon, D.D., has been installed Dean of Chichester, in room of the late Rev. Dr. Hook.

Dr. Scrivener, rector of St. Gerrans, Cornwall, has been presented by the Duke of Portland to the vicarage of Hendon, Middlesex. Dr. Scrivener is well known as an eminent Greek scholar, and as one of the New Testament Revision Company. Personally unknown to the Duke, he receives the benefice quite unexpectedly, to mark the appreciation entertained by his Grace of his self-denying and arduous labours.

At the Christmas ordinations held last week in 22 of the English and Welsh dioceses, 428 candidates were ordained, 209 being admitted to deacons' orders and 219 to priests'.

Mr. Scott Robertson has published his yearly table, showing the exact amount subscribed in the United Kingdom for foreign Missions. The result is as follows:—

	1872	1873.	1874.
Church Missions.....	£345,735	£446,288	£400,089
Joint ditto	118,580	132,264	163,585
Nonconformist ditto	294,512	308,517	303,720
Sootb and Irish ditto	118,707	133,321	133,096
Roman-Catholic ditto.....	5,352	11,786	8,709
	£882,886	£1,032,176	£1,009,199

These figures do not include income from investments, or balances in hand, or foreign receipts. The apparent falling off in 1874 is owing to the fact that in the previous year the Church Missionary Society received two special benefactions of £20,000 each.

AN EXAMPLE FOR THE CANADIAN CHURCH.

Archdeacon Demison preached a funeral sermon on Sunday morning in South Brent Church for his old opponent in the Law Courts, the Rev. Joseph Ditcher. The sermon was preached, it is said, by the special request of the deceased clergyman. The Archdeacon (who wore a black gown in preaching) took for his text St. Paul's words, "The love of Christ constraineth us," and remarked at the outset that his being asked to preach on that occasion, and the willingness with which he responded to the request, illustrated the truth of the words. Nothing but "the love of Christ" could have brought it about. "I have known our dear friend," the Archdeacon said, "whose body we laid in the grave last Tue-day, above thirty years. On some chief points of the religious life as delivered and taught by the

Reformed Church of England, our judgment was not the same. On a primary point it was so different that the difference issued in proceedings before courts of law. We were therefore—and I have no reason of any kind to think that his belief and judgment had at all changed in any manner or degree up to the time of his death, as I know, and others know, my own belief and judgment have not—we were quite apart upon things which go very deep indeed—none other, indeed, so deep—into a thoughtful man's mind and heart. But, all this notwithstanding, in the kindly, brotherly, loving intercourse of life we were not apart. What is the one true account of this? The one true account of it is that, with all our difference of judgment touching these great matters, we have believed of each other that the desire of our hearts and the purpose of our mind has been throughout that of entire faithfulness to the Reformed Church of England. This has been our mutual charity. To this have we been constrained by the love of Christ. If it had not been so with him, I should never have been asked to be here to-day. If it had not been so with me, I could not have come.”—*Record*.

THE MOST ANCIENT CHURCH OF THE CITY OF LONDON.

The following is a brief historical account of the Church of St. Michael, Queenhithe, which was read at the closing service in the early part of last month :— “This parish is probably, in its foundation, one of the oldest in the City of London. It was originally known as St. Michael's Cornhithe, but when King John bestowed the surrounding land upon his Queen Consort, and at the same time enacted that no vessel should be allowed to unload corn in the City of London except at the Queen's hithe or wharf, the church was re-named St. Michael's ad Ripam Regine. On the site of the original church a parish church was built in A.D. 1181, in which King Edward III. afterwards founded two chantries, and in 1419 Stephen Spilman, Chamberlain of London, did the same; and he and Sir Richard Marlow, who was Lord Mayor when the celebrated Corpus Christi play was performed in the City, were both buried under the high altar William Parker, and Richard Grey, Sheriff in 1515, were both great benefactors to this church. The former church was destroyed by the great fire of 1666; a piece of the north-west wall and the lower part of the tower are the only fragments of it now remaining. The present church was begun to be rebuilt, as the stone at the corner of Trinity-lane informs us, in the year 1676 and its demolition will probably be commenced in the year 1876, after an interval of just 200 years. The stone communion table is supposed to have been the ancient altar of the Church before the Reformation, and it is interesting to find from the minutes of the vestry in 1683 that the present handsome pulpit probably stands where its predecessor did before the great fire. By an Act of Parliament passed in the reign of Charles II., the Parish of Holy Trinity-the-Less was united to that of St. Michael, and its church was given by that monarch to the Lutherans, where Divine service was, until a few years ago, performed in the German language, the church site being taken by the Metropolitan District Railway. The registers of this parish, commencing in the first year of the reign of Edward VI., contain much interesting information. We find in them a record, in 1552, of the Lady Jane Sauer (so spelt) standing as sponsor at the baptism of the infant child of Lord Delaware. Of a marriage being performed on the day that King Philip of Spain came from beyond the seas and landed at Greenwich. The clerk of the parish at this period was John Wachyn, member of the Painter Stainers' Company, and author of the chronicle so well known to London antiquarians. There is a long list of rectors of both the parishes. Among the most remarkable were William Wright, who was rector when Stephen Spilman founded his charity; John Rogers, who was the first Martyr in the persecution of the Protestants during the reign of Queen Mary; Richard Hooper, Bishop of Gloucester, who suffered in the same persecution; Dr. Dee, who was rector of Holy Trinity in the reign of James I.; Gregory Huscord chaplain to Charles II., and Dean of Windsor; Dr. Thomas Nixon, rector for twenty-one years, and Canon of Canterbury, buried near the communion-table; the late Dr. Russell, Canon of Canterbury, and recently rector of Bishopsgate; and James Lupton, the late rector, also Minor Canon of St. Paul's and Westminster Abbey, and Vicar of Blackburton, in Oxfordshire, who died in December, 1873.

THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The following Pastoral in support of the Church of England Temperance Society has been issued by the Bishop of Lincoln:—

Just as the great Missionary Societies of the Church of England fully recognise that the Church herself is the true and divinely appointed Missionary Society, and that they themselves are only her auxiliaries in her endeavours to execute the commission which she has received from her Divine Lord, so the "Church of England Temperance Society" acknowledges that the Church herself is the true and divinely instituted Temperance Society; and that it is only by acting in dutiful obedience to the Laws delivered by Him to His Church, and contained in His Holy Word, and also by labouring in humble dependence on that divine and spiritual grace which flows from Him, and is given to the faithful in answer to prayer, private and public, and is dispensed by her in the sacred ministries of religion, that the Society can hope for His Blessing on its work, in endeavouring to stay the plague of Intemperance, and to restore the community to a healthier and higher condition, physical, social, moral, and religious.

While, therefore, this Society acknowledges that every one who has been baptized is under a solemn vow to "be temperate in all things" (1 Cor. ix. 25); and whilst it also freely admits that under certain circumstances and with proper precautions, it may not only be expedient but also requisite for some persons to be total abstinents, both for their own sakes and for the sake of others; and, while it highly esteems those who are actuated by such principles; it also greatly honours those who "add to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity" (2 Peter i. 4-7); without which none of those other graces are of any avail (1 Cor. xiii. 1-3); and therefore it is guided in all its acts by a spirit of Christian charity, and mutual forbearance: and does not enforce total abstinence on any (Rom. xiv. 3-6), as a term of communion with itself; and while also it does not venture to condemn as evil any of God's creatures, which He "hath created to be received with thanksgiving," as well as "to be sanctified by prayer" (1 Tim. iv. 3-5), it feels itself bound to deliver a solemn warning against all excess in the use of those creatures, as a sin against the Creator who has consecrated human nature by the Incarnation of His Dear Son, and has made the human body of the Christian to be "a member of Christ" (1 Cor. vi. 15), and to be a "Temple of the Holy Ghost" (1 Cor. vi. 17-19), and therefore not to be desecrated by intemperance, but to be "possessed in sanctification and honour" (1 Thess. vi. 4), in "obedience to the will and word of Him who says, "Be ye holy, for I am holy" (1 Peter i. 16); and "without holiness no man shall see the Lord" (Heb. xii. 14); and "whether ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x. 31).

For such reasons as these I earnestly commend the Society to your cordial support.

I am, my dear friends, your faithful servant and brother in Christ,

C. LINCOLN.

At a meeting of Cornish clergy, held at Truro on Saturday, it was announced that the Home Secretary had promised to bring in as a Government measure a bill in the coming session for the purpose of erecting Cornwall into a separate bishopric, on condition that £30,000 were at once raised to give it £1,000 a year as a stipend, in addition to £1,200 a year promised by a layman and the £800 a year which the Bishop of Exeter has promised to allow.

SCOTLAND.

THE BISHOPRIC OF BRECHIN.

On Tuesday the Synod of Brechin met in St. Andrew's Church, Brechin, for the purpose of electing a successor to the late Bishop Forbes. Dean Nicolson presided. The names suggested were the Rev. Canon Furze, Principal of Cuddesdon

College; the Rev. Sir J. E. Philipps, the vicar of Warmiuster; and the Right Rev. Bishop Jermyn, ex-Bishop of Colombo. Bishop Jermyn was unanimously elected both by the clergy and laity, and the necessary steps will be taken to have the appointment ratified. Bishop Jermyn was ordained in 1842, was formerly Archdeacon of St. Christopher, in the West Indies, rector of Nettlecombe, 1868-70, and vicar of Barking 1870-71. He was consecrated Bishop of Colombo in 1872, but resigned through ill-health last year. Rev. Dr. Capterton has been appointed his successor in the see of Colombo.

EDINBURGH.

Rev D. T. K. Drummond on his retirement from a thirty years incumbency of St. Thomas's Episcopal Chapel has been presented with one thousand guineas and other valuable presents from the congregation

DUNDEE.

St. PAUL'S.—The Rev. H. Macnamara, M.A., has been appointed by the vestry to this incumbency, rendered vacant by the death of the late Bishop of Brechin.

BARBADOS.

THE CHURCH IN BARBADOS AND MR. J. POPE HENNESSEY.

We learn from the *Barbados Agricultural Reporter* that the following Address has been presented to the Governor by the Bishop and Clergy of the Anglican Church in the island of Barbados:—

To His Excellency J. Pope Hennessey, Esq., C.M.G., Governor-in-Chief of the Windward Islands.

May it please your Excellency,—We, the undersigned, Bishop and Clergy of the Church of England, desire to congratulate your Excellency on your safe arrival at our shores, and to welcome you among us as our Governor

We are of course aware that your Excellency's religious convictions differ from ours, nor can we expect or desire a large amount of sympathy with or interest in our special work as a Church on your part: we rejoice, however, to reflect, that amid its many unhappy divisions, Christianity is thoroughly at one in seeking to advance the cause of education in all classes of society, of amelioration of social evils, of the wise yet kindly relief of destitution. On all of these points we are sure we shall find your Excellency as intent, as we beg to assure you you will find us; and on this common ground it will be alike our duty and our pleasure cordially to co-operate with your Excellency's efforts.

We need not remind your Excellency that loyalty to the Throne and its institutions has been the unchanging tradition of the Clergy of the Church of England; and Her Majesty's representative in this colony may always reckon on the loyal support and obedience of the Anglican Bishop and Clergy, and may rest assured that, as far as their influence extends, they will endeavour to maintain the same loyal attitude among the laity in their several parishes and districts.

(Signed.) JOHN BARBADOS,

Thomas Clarke, Rector St. Michael's; W. H. B. Bovell, Rector of St. Thomas; G. Duncan Gittens, Rector of St. Lucy; H. W. Moore, Rector of St. Andrew's, &c., &c.

To which his Excellency replied as follows.—

My Lord Bishop and Reverend Gentlemen:—There are special reasons why I receive this address with more than usual satisfaction.

In the first place you frankly refer to the difference in our religious convictions, and thus you give me an opportunity of mentioning an incident that occurred a few years ago, but which may have some interest for us in the future.

I was travelling in the east of Europe, when I received from Colonel Taylor (the present Chancellor of the Duchy of Lancaster) an intimation that an attack was

about being made in the House of Commons on the Church of England. By travelling night and day, I managed to reach London an hour or two before the division. Two hundred and seventy-four members voted against the Church, and two hundred and seventy-four for the Church. The House being equally divided, the Speaker cast his vote with us; and that evening Mr. Disraeli said to me, "the fact that you travelled all this distance to add your vote to the two hundred and seventy-three members of the Anglican Church, who were thus enabled to resist successfully the attack of to-day, is a significant event in your career."

In the policy expressed by that vote I have always been consistent; for I have long cherished the hope that the tide of infidelity which is unhappily rising in Europe will encounter in the Anglican Church a firm breakwater.

And such being my view of the religious question in England, how much more deeply must I not feel it in Barbados? In no part of the Queen's Colonial Empire, indeed, in no county of England itself, is your venerable Church so manifestly consistent with the wants and wishes of the people as it is in this island.

Reverend Gentlemen:

In the educational work of this colony, and in the prudent but kindly relief of those whom we are told will always be with us, it is most gratifying to me to know that I can count with confidence on the aid of your long-tried experience, and the apostolic zeal of your youthful but most distinguished Bishop.

(Signed) J. POPE HENNESSEY, Governor.

Government House, 23rd November, 1875.

MISSIONARY NEWS.

AFRICA.

An official despatch has been published, addressed to Lord Derby by Major Ewan Smith, Acting Consul-General at Zanzibar, describing his visit to the C.M.S. new Settlement for Freed Slaves near Mombasa, and speaking in very high terms of Mr. Price's arrangements, "I was satisfied with everything I saw and heard," he writes—"Mr. Price has initiated a new state of things in this part of Africa.

The last letters from East Africa, give a vivid idea of the trying work thrown on Mr. Price by the sudden influx of 270 freed slaves. The difficulties of housing, feeding, managing, and employing such a company have, by God's help, been bravely and successfully met. Between the medical care of these poor creatures, and attendance on the numerous cases applying at the dispensary opened at Mombasa, Dr. Foster's hands are quite full. In addition to the seven converts from Giriama whose baptism has been already mentioned, their chief, Abe Sidi, and his wife were baptized on October 17th. Mr. Price begs for "the fervent intercessions of friends at home on behalf of the Mission."

The Rev. H. K. Binns, who was about to proceed to Port Lokkoh, has been appointed instead to East Africa, and will be on his way thither before these lines appear. With him goes another student from the C. M. S. College at Islington, Mr. Handford, who spontaneously offered himself for the school work at Mombasa.

On September, 19th, Bishop Royston, of Mauritius, admitted to priest's orders, the Rev. C. Kushalli, the Society's native missionary to the Bengali Coolies in that Island.

The Bishop of Bloemfontein, (in South Africa), sailed from Southampton on Christmas Day by the Union Steamship Company's vessel Danube, for the Cape, carrying with him a band of twenty-two helpers for his Mission work, one being a daughter of the Archbishop of Dublin. Few of our colonial or missionary Bishops have been so successful as Bishop Webb in enlisting the sympathies of the Church at home. The Mission party now on its way to Africa, bears witness to the deep and wide spread interest felt amongst earnest members of the Church in this particular Mission, which, in some ways, has so little that is romantic or attractive to natural enthusiasm about it. The party numbers in its ranks three priests, one deacon, and hymon of various social positions; while all classes of women are represented

in it. The whole party assembled on Christmas Eve at Rownhams, a small country parish, about four miles from Southampton. The vicar, an old and intimate friend of Bishop Webb's, placed his house and church at the disposal of the Bishop, and with the kind and willing help of friends and neighbours, whose hearts and houses were opened wide for the occasion, the whole band was accommodated for the night. At 6.30 p.m., the several members of the Mission party met at the church, and were solemnly admitted and blessed by the Bishop as associate workers of the Mission. This service, which was short, and rather of a private than public character, was followed at seven by choral Evensong, in honour of the great festival so close at hand, for which the little church had been carefully decorated. The Bishop preached. On Christmas Day, all met once more for the eight o'clock celebration, the real farewell service, in which a large number of the parishioners joined. After the service was over, the whole party with friends and relations, and members of the church choir, numbering not less than fifty, sat down to a substantial breakfast in the school. The ship was advertised to sail at noon, and there was, therefore, only time for a hasty meal, after which omnibuses and flies conveyed them to the docks, cheered, it may be hoped, by the sympathy felt and expressed, and carrying with them that true inner Christmas joy, which no outward circumstances of this mortal life can really touch. The Bishop being a Cuddesdon man, the members of that college have naturally taken a special interest in his Mission; and Canon King, the present principal, had preached at a gathering of the friends of the Mission at St. Barnabas's, Pimlico, while on the last Sunday in Advent, he had preached at St. Mary Abbott's, Kensington.

INDIA.

In a letter from one of the special correspondents with the Prince, we read that at a village with an unpronounceable name, between Tuticorin and Madura, in and near some very well ornamented sheds, were assembled some 3,000 native Christians from the Tinnevely Mission, men, women, and children—converts, and the offspring of converts—all very clean, wearing the native dress, and attended by four or five missionaries of the Church Missionary Society, besides several ordained native clergymen, catechists, &c. The sight was certainly a very striking one, and was of itself evidence that in this part of India—what is, over a district of about fifty square miles—English missionary work is a reality, and not a mere fiction. The children sang a hymn in honour of the Prince. From what the correspondent saw, and from what he learned afterwards from the collector of the district, Christian missionary work in the district of Tinnevely is, he says, certainly a great fact, and, and as a rule, those who come under its influence are far better men and women than the Hindoos around them, and very much better than they were before. There can be no doubt but that the Church Missionary clergymen go heart and hand into their work, and that their work has borne both great and good fruit during the seventy odd years they have toiled. After this novel and interesting ceremony was over, the Prince was presented by the people with a very handsome folio Bible in Tamil.

The Cawnpore Memorial Church was consecrated by the Bishop of Calcutta on the 8th ult. The East India Railway Company generously offered to convey by special train, for any distance, and free of charge, all who were able and willing to attend so solemn and impressive a ceremony. Sir John Strachey invited every civilian who could possibly be spared to be present on the occasion. The result was an important gathering. Long before the appointed hour of half-past ten the church grounds were well filled with carriages, groups of English soldiers in their red jackets and white helmets, of Anglo-Indians in their plain costumes, of Eurasians in more gorgeous attire, and of white-turbaned dusky natives. The Memorial Church stands on the site of the intrenchment where General Wheeler and his handful of Europeans kept the Nana Sahib and his armies of mutineers at bay during the terrible weeks of June and July, and where so many of them, together with our countrywomen and their little children, met a cruel and untimely death. An occasional correspondent of the *Times* says:—

"The church is noticeable for its architecture, as well as for its hallowed memories. It measures 162 feet from east to west, and 80 feet from north to south. Its spire is about 110 feet or 120 feet high. The building material is red brick and reddish-gray sandstone, of which the naturally obtrusive colour is relieved by the shade of the loophole fenestrations of the lower, and of the deeply cut, close, row of

lancet windows in the upper line of the building. Inside the general effect is very pleasing. The two sides of the nave contain eight piers, with, between each pair, two circular columns supporting round arches, over which rise the thirty-six pointed arches of the galleries. The alternate reds and grays of these last relieve the rather monotonous white of the nave walls and vaulted roof. The lancet windows, beautifully coloured, are inscribed with the names of their donors. The vaulted ceiling of the chancel is painted with fleecy clouds on a sky dark blue, and interspersed with stars.

"In the east end a double window threw its floods of gorgeous light on the chancel pavement of white Jodhpore marble. The great circular window in the west end is also a fine specimen of artistic work; but, fine as it is, the writer regrets that the glazier and painter did not leave the task of adornment to the *jalee* worker of Hindostan:—

"Perhaps the regret will be intelligible only to those who have seen the famous *jalee* work, with its lovely interplay of bright Indian light and black shadow, as in the stone-lace windows of Shah Jehan's palace at Agra, and Sheikh Suleim's town at Futtehpoore Sikri. But I am glad to add that all the architectural ornamentation of the Memorial Church is the work of native artists from Agra—the headquarters of art in Upper India—and well have they fulfilled their task. The lotus flowers and foliage of every variety which adorn the capitals of the columns and great piers show a grace of outline and an eye for perspective which are too often wanting in the grand architectural monuments of Upper India. Never had memorial service a significance so pathetic and sorrowful. Every accessory of the service was in keeping with the main idea. The musicians were the well-trained bandsmen of the 65th Regiment, stationed at Lucknow, who led, with their rich and solemn harmonies, the long train of English and Hindoo clergymen up the main passage of the church."

Two baptisms of great interest took place at Goruckpur on August 8th. One was a Pundit, who some years ago heard a missionary preaching in a bazaar, and has ever since been gradually coming nearer and nearer to the truth. The other was a Bengali Babu, who had been wandering about the country attaching himself to various bodies of fakirs. Both are the fruits of the influence of native Christian agents; the Pundit, of a colporteur named Chedy; and the Babu, of one of the masters in the Mission-school.

The Government of India has published the census of the entire empire taken in 1871-2. This census was taken with extreme care, the officials being aided heartily by the enumerators, and it shows that the entire population of British India was 190,563,048, living on an area of 3,04,049 square miles; while the population of India, including native States, was 238,930,098, and the area 1,450,744. That is, India had nearly seven times the population of France, and seven times her area, which in Europe is 204,000 square miles. In British India there were 104½ millions of Hindoos, 40½ millions of Mohammedans, and 9½ millions of others, mostly Buddhists, the number of British-born inhabitants, exclusive of the army, being throughout the entire empire, only 59,000, less than the population of a single large town.

BRITISH GUIANA.

A correspondent sends us an account of the opening of a church for the use of the Chinese Christians in Charlestown, British Guiana. There was an early Communion, at which the Bishop (Dr. Austin,) was celebrant, and at which sixty-eight persons received the Sacrament. The right Rev. Prelate was himself the preacher, his remarks being translated by one of the catechists. The church at present consists of a nave 50 feet long by 20, and an aisle 8 feet wide, but it is intended as soon as possible to add a chancel. It has cost \$3,408. A pleasing peculiarity, says the *Royal Gazette*, is seen in the groups of flowers and fruits painted by a Chinese artist on scrolls, and attached to the panels between the windows. On the panel facing the entrance, the scroll contains in Chinese characters the name of the church—St. Saviour—and over the door way a sentence of which the literal translation is "Amen, Come, Worship." The eastern end is adorned with a painted window, the gift of a lady in England through her son, a clergyman in the colony. The altar cover is given by the Bishop's wife, and a beautifully worked pulpit frontal has been sent by another lady from England. Our correspondent states that the church was entirely erected through the exertions of the free and indentured Chinese throughout the colony. The ordinary services will be wholly in Chinese.—*Guardian*.

MODERN JAPAN.

A correspondent of the *Morning Post*, writing from Yokohama, on September 25th, says:—"During the last few months the native newspapers have contained many articles attacking Christianity, and also some very quaint criticism on the Bible. Yet, to all appearance, the Buddhist religion is not looked upon in a much more favourable light, and seems to be losing ground here as civilization advances. In one district alone 71 temples have been turned over to the laity since 1873, and within the last five years no less than 700 have been converted into dwelling-houses and adapted to other uses. The younger generation of Japanese seem to find that the Buddhist religion, with its worship of idols, is incompatible with the teachings of modern civilization. After much long and tedious negotiation it is reported that Yedo is about to be opened to foreigners desirous of residing in portions of the capital beyond the limits of the foreign concession, on the condition that the persons availing themselves of this concession comply with the native tenancy law."

AUSTRALIA.

The *Missionary* states that on Tuesday afternoon, October 12th, the Church Assembly of Melbourne, by a solemn act, committed the authority with which they are legally invested of electing a new Bishop, into the hands of six clergymen and six laymen, who are now commissioned to choose a successor to Bishop Perry as soon as convenient after his resignation. The Board of Nominators is as follows (arranged alphabetically):—Canons Beecher, Chase, Goodman, and Handfield, the Dean, and Canon Vance; the Hon. T. T. A'Beckett, Judge Fellows, Dr. Henn, Mr. Henry Honty, Mr. G. W. Rusden, and Sir W. F. Stawell.

MISCELLANEOUS.

The *Record* says that the Rev. R. B. Girdlestone, who has been superintendent of the critical and linguistic department of the Bible Society since 1866, proposes to resign his appointment in the course of the present year, as his health has been impaired by the sedentary life and the close application which his office involves.

At the last committee meeting of the Society for the increase of the Home Episcopate (Lord Lyttleton in the chair), the following minute was passed:—

"That Mr. Beresford Hope, M.P., be requested to introduce in the House of Commons at the earliest period next session the Bill for the Increase of the Home Episcopate, which passed through the House of Lords last session, and which obtained a second reading in the House of Commons."

Mr. Beresford Hope, M.P., has been able to secure the co-operation of Sir John Kenauway, M.P., and Mr. Thomas Brassey, M.P.

On the Feast of the Epiphany, there was a fair congregation at the Chapel Royal, St. James's. The magnificent gold plate, which has been in use for many generations, was placed upon the altar, which it completely covered. The Bishop of London, in his capacity of Dean of the Chapels Royal, celebrated the Holy Communion, the Epistle being read by the Rev. S. Flood Jones, M.A., precentor of Westminster Abbey, and priest in ordinary to Her Majesty, and the Gospel by the Rev. Francis Gardin, M.A., sub-dean of the Chapels Royal. Before the general Offertory was collected two members of her Majesty's household, who had been seated in the Royal pew, were conducted by Mr. Chapman, the serjeant yeoman, to the holy table, where they humbly presented to the Bishop her Majesty's gifts—gold, frankincense, and myrrh—in a pink satin bag. As the Bishop placed them on the communion-table the choir sung a special anthem—"All kings shall fall down before Him, and all nations shall do Him service." The ceremony, though shorn of much of its old pomp and circumstance, is still a very interesting one.—*Guardian*.

CHURCH PROPERTY IN THE UNITED STATES.

One of the Brooklyn papers, commenting on President Grant's Message, says: "When President Grant, in his late Message, attempted to give the figures relating to Church property, he should have endeavoured to secure some degree of accuracy, particularly as he was framing a State paper, and not making a stump speech. He says that in 1850 (he believes) the Church property of the United States amounted to about \$3,000,000. In 1860 it had doubled (\$6,000,000). In 1875 it is about

\$1,000,000,000, and 'in 1890 it is safe to say that this property will reach a sum exceeding \$3,000,000,000.' The census returns are most singularly contradictory of these statements. They show that the entire Church property in 1850 was \$87,000,000, instead of \$3,000,000; in 1860, \$171,000,000, instead of \$6,000,000; in 1870, \$354,000,000, and at this rate probably \$600,000,000 in 1875, making allowance for reduced values, instead of nearly twice that sum according to the President, whose estimates for five years' increase are wilder than his 'figures.' It will be seen that in the decades Church property has just about doubled. At this rate the total value in 1880 would be \$708,000,000, and in 1890 \$1,416,000,000—less than half of the President's expansive estimate. It is useful to examine the returns of some of the churches in order to note the gradual increase. We give ten leading denominations, and the returns for each of these Churches:—

	1850.	1860.	1870.
Methodist	\$14,825,670	\$33,083,371	\$69,854,121
Roman Catholic	9,256,758	26,744,119	60,985,556
Presbyterian	14,543,780	24,227,359	53,265,856
Baptist	11,620,855	19,799,378	39,229,221
Protestant Episcopal	11,375,610	21,666,698	36,514,549
Congregationalist	8,001,995	13,327,511	25,069,093
Reformed (Dutch)	4,116,280	4,453,820	10,359,255
Lutheran	2,909,711	5,385,479	14,917,747
Unitarian	3,280,822	4,338,316	6,282,675
Universalist	1,718,316	2,856,695	5,692,825

"The reader can make his own inferences in regard to the relative past growth of these Churches in wealth, and the future prospects of each. The remainder of the Church property is divided among seventeen other denominations, whose possessions aggregate about \$30,000,000. As for the distribution of the Church property among the several States, a few figures from the census of 1870 will be of interest, though they have no bearing on the case in hand. Nearly one-half of the Methodist property is in the States of New York, New Jersey, Pennsylvania, Ohio, and Illinois. The Roman Catholic property is more than half of it in New York, Pennsylvania, Ohio, Illinois, Missouri, California, Massachusetts, and Michigan. More than half the Presbyterian valuation is in New York, New Jersey, and Pennsylvania. Half of the Baptist property is in New York, New Jersey, Pennsylvania, Ohio, Massachusetts, and Kentucky. The Dutch Reformed have \$7,000,000 of their ten in New York, and \$2,540,000 in New Jersey. Half of the property of the Congregationalists is in Massachusetts, Connecticut, and New York. The Unitarians and Universalists have half of their Church property in Massachusetts and New York. More than half of the property of the Episcopalians is in New York, Pennsylvania, New Jersey, Connecticut, and Massachusetts."

THE OBITUARY OF THE YEAR 1875.

The death roll of the past year, while presenting comparatively few names of eminence in the Courts or in political circles, contains an unusually large proportion of men more or less famous in the various branches of literature, science, and art. The only throne vacated is that of the young Emperor of China, Tong-Chi, but we have to record the deaths of several European princes, including the ex-Emperor of Austria, Ferdinand; Frederick William, Elector of Hesse-Cassel; and Adelberg, Prince of Bavaria. Among foreign diplomatists we find the Comte de Jarnac and Count Bruunow, familiar at the Court of St. James's as the Ambassadors of France and Russia; since which France has also lost the Vicomte de la Gueronniere, Councillor of State under the Empire, but better known of late as a journalist and as the manager of *La Presse*. From the ranks of the English peerage will be missed the aged Lord St. Leonards and Earl Stanhope the historian, who died on Christmas-eve; while in the Lower House of the Legislature, Ireland has sustained several losses, including Sir John Gray, the Member for Kilkenny, Mr. Vance, M.P. for Armagh, and Mr. Martin, who died only ten days after his sometime colleague, John Mitchell, the convict Member for Tipperary. Several ex-Members of the House of Commons died during the year, the most eminent being Sir Samuel Bignold, the founder of the Norwich Union Insurance Company, and Mr. Ingham, Q.C., who sat for Shields in seven Parliaments.

Among the prominent military names in the obituary are those of Sir Hope Grant and Sir W. M. Gomm, Field-Marshal and Constable of the Tower; while in the sister service the losses were heavy, including Commodore Goodenough, Sir Sherard Osborn, of Arctic fame, and Sir G. A. Westphal, the last surviving officer of those who served with Nelson in the "Victory." In the Civil Service the names of Sir Edward Ryan, of the Civil Service Commission; Sir James Hill, Chief Charity Commissioner; Sir E. Currie, of the Indian Civil Service; and Sir Charles Cowper, of the Australian Government, claim mention.

Turning to the religious world, whether at home or abroad, the list of deaths leaves many a gap among almost all Churches and sects. The English Church has to mourn Bishop Thirlwall, who had but recently resigned the See of St. Davids; Dean Champneys, of Lichfield, who won an honoured name in Whitechapel; and Dean Hook, of Chichester, still better known from his parochial work at Leeds; Archdeacon Sinclair, of Kensington; Canon Kingsley, who died within one short year after his appointment as a Canon of Westminster; Archdeacon Freeman, of Exeter, an eminent authority on questions of ritual; Canon Selwyn, the learned Professor of Divinity at Cambridge; Prebendary Raudolph, the last of the salaried prebendaries of St. Paul's Cathedral; Dr. Mousell, the hymn writer; Dean Peel (a brother of the late Sir Robert), who had shortly before resigned the Deanery of Worcester; Archdeacon Hony, of Salisbury; Mr. Packman, who had been half a century minor canon of St. Paul's; Mr. Charlton Lane, Mr. Vores, and Mr. E. B. Elliott (author of *Horæ Apocalypticæ*), well-known members of the Evangelical School; Mr. Hawker, the Cornish parson and antiquarian; Dr. Burnet, F.R.S., an old City rector; and Mr. Havergal, of Cople, a well-known musical clergyman. To these may be added the names of Bishop Forbes, of Brechin, and Bishop Douglas, of Bombay; and among Nonconformists, Dr. Brock, Mr. Luke Wiseman, Professor North, and Mr. Arnot, of Edinburgh; while abroad the deaths have to be noted of Archbishop Lycurgus, of Syra and Tenos; of Cardinal Rauscher, of Vienna; and of M. Athanase Coquerel, the leader of the Liberal party in the French Reformed Church.

In the legal profession we note the deaths of three well-known judges—Sir Gillery Pigott, of the Exchequer; Sir G. Honyman, of the Common Pleas, and Sir E. Vaughan Williams, who had also long sat in the latter court. Medical men will remember Sir Charles Locock; and in other scientific professions we have to record the deaths of Sir Charles Wheatstone, the electrician; Mr. Vignoles, the civil engineer; Dr. J. Gray, the naturalist; Sir Charles Lyell, the geologist; Mr. Dudley Baxter, the statistician; the astronomers Schwabe, the discoverer of the eccentricity of Saturn's ring; D'Arrest, of Brussels; and Wenlock, of the United States; and Sir Gardner Wilkinson, the Egyptologist.

In all branches of art we find many well-known names, and it may be added, many early deaths. Among the painters G. J. Pinwell, who was only thirty-three, F. Walker, A.R.A. (thirty-five), and A. B. Houghton (thirty-nine); H. W. Pickers-gill, the venerable retired Academician; and the two French artists, J. F. Millet and J. B. Corot; among sculptors, J. Birnie Philip and G. A. Stevens; among architects, E. Welby Pugin and Rohault de Fleury; and among musicians, Sir Sterndale Bennett and Georges Bizet the composers; Marie Pleyel, the pianist; Ferdinand Laub, the violinist; Robert Barnby and Giulio Perkins, the vocalists, G. A. Griesbach, the violinist; J. H. Griesbach, the author of an "Analysis of Musical Sounds;" and Richard Limpus, the founder of the College of Organists. In the dramatic world the deaths occurred of Mr. Bateman, the lessee of the Lyceum Theatre; Mr. Benjamin Lumley, the former impresario of Her Majesty's Opera; M^{me}. Virginie Déjazet, reputed to be the oldest actress on the stage; M. Grenier, the well-known French actor; and Mr. Geo. Belmore.

The list of authors who have passed away includes Sir Arthur Helps, Hans Christian Andersen, Dr. Ewald, Dr. Trevelles, Winwood Reade, Augustus Mayhew, and M. Quinet; and, lastly, among men famous in commercial and other pursuits, we find Mr. Robertson Gladstone, of Liverpool; Mr. Gibbs, of Tyntesfield, the munificent donor to Church work; Mr. W. B. Astor, the New York millionaire; and Mr. John Gurney Hoare, the London banker. The obituary also includes Sir Joseph Hawley, whose name was famous in the sporting world, and Mr. E. B. Hayward, the "Father of Cricket." The deaths of the year have also included that of Lady Franklin, the widow of the Arctic navigator.—*Pull Mall Gazette*.

Official Acknowledgments.

COLLECTIONS, SUBSCRIPTIONS, AND DONATIONS RECEIVED FROM
DECEMBER 1st, 1875, TO JANUARY 31st, 1876.

MISSION FUND.

Thanksgiving Collection.

Toronto—St. Philip's \$6 57; Newmarket \$6; Uxbridge \$7 90; North Douro \$11 67; Scarborough—Christ Church (additional) \$1; Toronto—Church of Redeemer \$13 35; Bolton \$3 33; Campbellford \$4; Pickering—Duffin's Creek 40c, Greenwood 50c; Port Hope—St. John's \$16 45; Emily—Omemee \$2, St. John's 75c, St. James's 82c; Oakridges \$3 91; Brooklin 43c; Port Whitby 81c.

January Collection.

Weston \$2 62; Aurora \$5 49; N. Essa—Ivy \$2 68, Thornton \$1 18, Ballynascreen 64c; Bobcaygeon \$3 35, Dunsford \$1 20; Barrie \$16; York Mills \$9 10; Orillia \$13; Newmarket \$13; Scarborough—Christ Church \$1 80, St. Paul's \$2 62, St. Jude's 88c; Toronto—St. James's Cathedral \$15, St. John's \$13, St. Anne's \$4 03, St. Luke's \$38, St. Bartholomew's \$1 46, St. Matthew's \$2; Markham—St. Philip's \$2 60, Grace Church \$6 20; Collingwood \$9 60; Vespra \$6; Carleton \$2 65; Pickering—Duffin's Creek \$1 60, Greenwood 37c; Emily—Omemee \$2 73, St. John's 42c, St. James's 58c; Cambray 50c, Coboconk \$1 50; Whitby \$15 13; Credit \$2 67, Dixie \$2 38, Port Credit \$2 95; Cobourg \$60.

July Collection.

Uxbridge \$8 69, Greenbank \$1; Bolton \$2 05; Emily—Omemee \$1 44, St. John's 45c, St. James's 54c; Brooklin \$1 10, Columbus \$1 60, Ashburn \$2 45, Port Whitby \$2 05.

PAROCHIAL COLLECTION.

Otonabee \$22 50.

Missionary Meetings and Services.

Perrytown \$4; North Douro \$2 61; Campbellford \$6, Warkworth \$12; Port Hope—St. John's \$9; Omemee \$1 52; Barrie \$5 60; Toronto—St. Thomas's \$13 82; Pickering—Duffin's Creek \$2 50; Cavan—Bloomfield \$6 67; Whitby \$7 53.

DONATIONS.

Joseph Gander and family, Cardiff, \$10; Ven. Archdeacon Palmer's annual subscription \$20; Barrie Sunday-school \$5 15.

INDIAN MISSION FUND.

Little Grace Harris's mission-box 75c; little Collinette Harris's do. do. 55c.

ALGOMA MISSION FUND.

Toronto—St. Paul's Church missionary meeting \$7 35; do. balance of assessment \$32 65; Book Z \$5; donation per Ven. Archdeacon Whitaker \$4; do. S. W. Farrell \$20; E. O. Bickford \$25; Collingwood \$4 80; Barrie \$7 58; Credit (Parochial Collections) \$14 33; Carleton \$7; Whitby \$20, Berkeley (on acc.) \$10; Omemee Sunday-school boxes \$7 92; Dysart \$2 80; Cookstown \$18 75; Toronto—St. John's \$6 14, St. George's \$128 10, St. Anne's \$10, St. Bartholomew's \$10; Craighurst and Waverley \$10; West Mulmur \$4 20; North Douro \$10.

SHINGWAUK HOME.

Toronto—St. Paul's Sunday-school \$6 25, St. John's do. \$6 25; Bond Head \$12 50; York Mills Sunday-school collection \$6 11; York township—Christ Church \$6 25; Collingwood, for Alice Wawanosh \$25.

DAY OF INTERCESSION COLLECTION.

Toronto—St. James's Cathedral \$45 45, St. Paul's \$39, St. George's \$12 31, Holy Trinity \$27 34, St. Stephen's \$13, St. Peter's \$15 35, St. Luke's \$24 85, Church of Redeemer \$8, All Saints' \$14 57, Grace Church \$4, St. Bartholomew's \$1 44, St. Philip's \$4 04, Trinity College Chapel \$9 85, Christ Church (York township) \$8 80, York Mills \$2 31; Port Hope—St. John's \$2 20, St. Mark's \$6 60,

Trinity College School Chapel \$8 20; Newmarket \$5; Vespra—Christ Church \$1; Uxbridge \$; 18; Newcastle \$15 20; Port Perry \$2 80; North Douro \$10 10; Whitby \$6 95; Scarborough—Christ Church \$1 90, St. Paul's \$2 90; Penetanguishene—St. James's \$9 40; Credit \$6 62, Dixie \$1 54, Port Credit \$2 14; North Essa—Ivy 63c, Thornton 76c; Barrie \$13; Orillia \$7 50; Berkeley \$1 50, Chester \$2; Weston \$2 90; Georgina—St. James's \$3 10, St. George's \$2; Grafton \$6; Campbellford \$2; Bolton \$1 01; Etobicoke \$7 31; Brampton \$7; Cameron 60c, Cobocok \$1 20, Norland 50c; Millbrook \$2 19, St. John's \$1 22; Cobourg \$28 23; West Mulmur—Whitfield \$2 23; Honeywood 86c; Aurora \$2 35; Brooklin 25c, Port Whitby 88c; Omemece \$3 05.

WIDOWS AND ORPHANS' FUND.

October Collection.

Georgetown \$9 15; Cookstown \$7 68, St. Luke's \$2 23; Perrytown \$5, St. John's \$2 50, School House \$2 50; Uxbridge \$25 84, Greenbank \$1 62; Lloydtown \$3 61, Nobleton 79c, Kettleby 60c; Toronto—St. Philip's \$14 50, St. Luke's \$32; North Douro (additional) \$2; Grafton (additional) \$1; Bolton \$4 65; Campbellford \$16; Lowville \$5, Nassagaweya \$2 78, Carlisle \$1 47; Thorold \$24 11, Port Robinson \$7 64; Toronto—St. Anne's, collected by Miss Givins \$10 45, do. Miss Andrews \$12 26; Port Hope—St. John's \$51 41; Saltfleet \$5 98, Binbrook, \$5 24; Saltfleet under the Mountain \$4 28; Alliston \$4 50, West Lssa \$4 35, Angus \$4 20; Toronto—Trinity East \$7 50; Emily—Omemece \$2 03, St. John's 69c, St. James's 65c; Grantham \$2 18, Virgil \$1 30, Queenston \$2 50; Tullamore—St. Mary's \$1, St. John's \$2 48, St. James's \$3 52; Elora \$12 20; Markham—St. Philip's \$1 87, Grace Church \$2 83; St. Catharines—St. George's \$89; Brooklin \$3, Colunbus \$4 06, Ashburn \$1, Port Whitby \$3; Merriton and Homer \$10; Pickering—Duffin's Creek 77c, Greenwood 50c.

DONATIONS.

Cavan \$2; Joseph Gander and family, Cardiff \$5; Mr. Holt, Barrie \$2 50; Barrie Sunday-school collection \$4; Rev. Joseph Fennell, Queenstown \$2 02; Mrs. Flood \$4.

ANNUAL SUBSCRIPTIONS.

Rev. C. E. Whitcombe, Saltfleet \$5; Rev. W. M. C. Clarke \$5; Mrs. Leech \$5; Rev. F. J. S. Groves \$5.

STUDENTS' FUND.

April Collection (1875).

Uxbridge \$9 20; Greenbank \$1 15.

BOOK AND TRACT FUND.

Subscriptions for Sunday-school Libraries.

Carleton \$12.

DIOCESAN GAZETTE.

SUBSCRIPTIONS TO DATE.—Rev. H. L. Yewens, Mount Forest.

NOTICES.

TABLE OF FEES.—A printed table of Clerical Fees, sanctioned by the Bishop of Toronto, has been issued on a neat card by the Honorary Secretaries of the Synod, and may be had at Messrs. Rowsell & Hutchison's, Toronto.

IT is particularly requested that THE RURAL DEANS will return to the Synod Office the SETS OF DIAGRAMS which they received in the autumn of 1874, in order that they may be examined and re-distributed by the Committee.

Toronto, Jan. 24, 1876.

The Toronto Diocesan Gazette.

The *Gazette* will be mailed free of postage, for one year, on receipt of Sixty Cents. Communications for the *Gazette* to be addressed to the Editors, Synod Office, Toronto; but remittances are to be sent to W. P. Atkinson, Esq., Secretary-Treasurer.