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The Canadian Ecclesiastical Gazette;

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

VOLUME VII.

TORONTO, FEBRUARY 1, 1860.

No. 3.

PUBLISHER'S NOTICE.

The Publisher begs to call the attention of those subscribers, who have not yet paid their subscriptions for the present year, to the notice published in the number for January 2nd, and to state that he will receive payments in the terms there mentioned, if they reach him in time to be acknowledged in the number which will be published February 15th.

TERMS OF SUBSCRIPTION.

\$1.50 per annum, from which a discount of 50 cents is allowed if remitted to the Publisher, free of postage, within one month from commencement of the volume, after which date no discount whatever can be allowed.

Mr. Charles Hsley, at Messrs. Brown and McFarlane's, 66, Great St James' Street, Montreal, has been appointed Agent for this Paper in that City.

The Rev. F. Tremayne having removed from Charleston to *North Augusta*, requests that in future all letters, notices, and papers be directed to him at that place.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

PRESENTATION TO REV. J. A. PRESTON, M.A.

To the Rev. JAMES A. PRESTON, with Seventy dollars, being a "New Year's Gift" from the gentlemen of his congregation in Stirling, as a slight token of their esteem for him, as well in his pastoral, as in his private relations with them.
Stirling, Jan. 12, 1860.

REPLY:

STIRLING, January 12, 1860.

GENTLEMEN,—I beg to acknowledge, with many thanks, the receipt of *Seventy Dollars*, sent to me through the Post office, as a "New Year's Gift," from the gentlemen of my congregation in Stirling.

I have had to acknowledge within the last fortnight, the present of a handsome *surplice*, from the Ladies of the same congregation, as well as the gift of a *silk stole*, sent to me by some kind friend, whose real name was withheld. Such marks of generosity, while they evince an appreciation of my feeble labours on the part of those committed to my trust, and tend to stir me up to further exertions, should, at the same time, cause me in all humility to remember, that while I labour so as to win the confidence and esteem of my people, my plain duty also is to minister among them, "not as pleasing men but God, who trieth our hearts."

I have to request you to communicate to my parishioners, my warmest thanks for the genuine proofs of their kindness lately received, and for the consideration of me and my wants, uniformly manifested during my sojourn amongst them; and I have to add my earnest prayer that "God, who giveth us all things richly to enjoy, may grant us His grace, that while we endeavour to discharge with fidelity our relative duties, he that sovereth, and he that reapeth may rejoice together."

I remain,

Gentlemen,
Your faithful friend and pastor,

JAMES A. PRESTON.

To George Francis and William Downing,
Esqrs., Churchwardens, Stirling.

ACKNOWLEDGMENT.

The report of the Johnstown Deanery Association in connexion with the Diocesan Church Society, adopted at their late meeting, at Cornwall, has been received, but we have been requested to postpone its publication till after the meeting of the Committee, to which it will be submitted on the 8th proximo.

It is with great pleasure that we communicate to the public the following address to the Rev. S. Johnson, signed by the members of the congregation at Oak Ridges.

OAK RIDGES, DEC. 24, 1859.

To the Rev. S. Johnson, M.A.

REVEREND AND DEAR SIR,—We, the undersigned heads of families and other parishioners of the Church of St John Baptist, Oak Ridges, respectfully beg leave to tender to you our most sincere thanks for your kindness in having officiated in our church, for the last nine months, from the time we were deprived of the services of Dr. Beaven till the present, when we enjoy the benefit of a resident clergyman.—We cannot lose this opportunity, Rev. Sir, of expressing our admiration of the fluent and elegant, concise and lucid style in which you delivered your very excellent sermons. We also warmly thank you for the punctuality with which you performed these self-imposed duties, for which receive our best acknowledgment.

In conclusion, we beg you to accept our best wishes for your future health and happiness; and to be assured that we will long remember the kindness that we have experienced at your hands.

We remain your humble and obedient servants.

REPLY:

DEAR BRETHREN,—I return my hearty and sincere thanks for that expression of good will, which is contained in your address as to my humble services in your Church. I can personally claim no merit. A sense of duty prompted me to their exercise, and your own deep attention to the religious ordinances of the Church gave

me pleasure in their continuance. It will ever afford me unmixed gratification to know that you grow in grace, and that the elevating principles of true religion and virtue have become confirmed and settled in you. True, my brethren, it is that the world with all its trials, difficulties and temptations will soon close over us, when to be found with Christ shall be life everlasting. And to effect this is the object of the public ministration, to attain to this happy consummation is my ardent desire as well on your, as on my own behalf. May we attain thereunto by the exercise of a fruitful faith in our common Lord and Saviour.

Believe me, my dear
Brethren, ever faithfully yours,

SAMUEL JOHNSON.

To the congregation at Oak Ridges, in the
Church of St. John Baptist.

ENGLAND.

Among the recent preferments we notice that of the Rev. Evan Edward Rowsell, M.A., St. John's College, Cambridge, to the Rectory of Hambledon Surrey, Patron the Earl of Radnor.

COLLECTIONS UP TO JAN. 28TH, 1860.

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

Puslinch, per Rev E. H. W. Stewart	\$ 2.17
St. Mary Magdalene, Picton, per Churchwardens	12.28
St. George's, Georgina	\$2.90
Sutton Church.....	2.29
Park's School House	0.85
Per Rev. W. Ritchie.....	6.04
St. Peter's, Barton	4.40
St. Paul's Glandford	2.60
Per Rev G. A. Bull	7.00
St John the Evangelist, Toronto, per Churchwardens	24.00
Mount Forrest.....	1.70
North Arthur	1.00
Arthur Village.....	1.30
Per Rev S. Houston	4.00
Trinity Church, Cornwall	23.50
Christ Church, Moulinette	4.80
Per Rev. Dr. Patton.....	28.30
St. James's, Orillia.....	3.00
St. George's, Medonte	2.45
St. Luke's, C. W. R.	1.45
St. Mark's, Oro.	1.10
Per Rev. T. B. Read	8.00
St. George's Church, Kingston, per Rev. A. Stewart.....	12.00

Milton	6.42
Hornby	3.28

Per Rev. F. Tremayne, jur.....	9.70
St. Mary Magdalene, Lloydtown ...	2.95
Christ Church, Albion	1.90
St. James' " "	2.75

Per Rev. H. B. Osler	7.60
Trinity Church, Chippawa, per Rev. W. Leeming	16.68
St. Thomas' Church, Cavan	4.00
St. John's, " "	4.00
St. Paul's, " "	4.00

Per Rev. T. W. Allen	12.00
Perrytown	4.10
Elizabethville	2.21

Per Rev. J. Hilton	6.31
St. Jude's, Oakville, per Churchwardens	10.60
St. John's, Berkeley, per P. Patterson, Esq	3.48
St. Paul's, Yorkville, per R. Sewell, Esq.	64.66
Weston, per Churchwardens	4.04

32 Collections amounting to.....\$237.62

WIDOWS AND ORPHANS' FUND.

Previously announced	\$825 02
St. James's, Toronto, per Churchward'ns	74 00
St. John's Church, Smith's Falls ...	3.15
St. James's, Pert Elmsley.....	1.12

Per Rev. J. B. Worrell.....	4.27
St. John's, Jordan	2 00
St. James's, Port Dalhousie	2.60

Per Rev. A. Dixon	4.50
St. Peter's, Brockville, per Rev. Dr. Lewis	40 00
St. John's, Leeds.....	7 00
St. Peter's, Newboyno	5 00
St. Mary's, Newboro'.....	4 00

Per Rev. J. Davidson	16.00
Lamb's Pond	2 00
North Augusta.....	2 05

Per Rev. F. Tremayne.....	4 05
Trinity Church, Hawkesbury	18 60
St. John's, " "	3 75

Per Rev. J. Armstrong.....	22.35
St. James's, Orillia.....	4 60
St. George's, Medonte.....	2 10
St. Luke's, C. W. R.	1 75
St. Mark's, Oro	1 55

Per Rev. T. B. Read.....	10.00
St. James's, Kingston, per Rev. R. V. Rogers	7 50

141 Collections, amounting to 1007 69

MISSION FUND.

Previously announced	\$796.97
St. James's, Toronto, per Churchwardens	50.00
St. John's Church, Smith's Falls, per Rev. J. B. Worrell	2.20

162 Collections amounting to\$849.07

ANNUAL SUBSCRIPTIONS AND DONATIONS.

Rev. J. B. Worrell, annual sub. 18th year	5.00
" J. Davidson, " " " "	5.00
" F. Tremayne " " " "	5.00
" R. V. Rogers, " " " "	5.00
" T. Creene, " " " "	5.00
Colonel Hamilton, " " " "	5.00

Perrytown, Christmas offering for Mis-	3.37
sions	3.37
Elizabethville, " "	0.61

Per Rev. J. Hilton

SUSTENTATION FUND.

Previously announced.....	\$1300.91
St. James's, Toronto, per Churchward'ns	62.00
St. John's Church, Smith's Falls, per Rev. J. B. Worrell	4.53
St. James's, Orillia	7 00
St. Mark's, Oro	1 00

Per Rev. T. B. Read	8.00
Hillier.....	4.09
Wellington	1.16

Per Rev. R. C. Boyer..... 6.25

162 Collections amounting to\$1470.69

GORE & WELLINGTON DISTRICTS.

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

February.

Georgetown, Monday, February 6,	7 p.m.
Hornby, Tuesday, " 7,	11 a.m.
Milton, " " 7,	7 p.m.
Oakville, Thursday, " 9,	7 p.m.
Waterdown, Friday, " 10,	3 p.m.
Wellington Square, Friday, " 7,	7 p.m.
Mount Forest, Wednesday, " 15,	7 p.m.
Arthur, Thursday, " 16,	11 a.m.
Feigus, " " 16,	6 1/2 p.m.
Christ's Ch., Peel, " " 11,	11 a.m.
Elora, Friday, " 17,	6 1/2 p.m.

March.

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

J. GAMBLE GEDDES,

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

Hamilton, Dec. 30th, 1859.

HOME DISTRICT BRANCH OF THE CHURCH SOCIETY.

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

February.

Weston, 7 " Wednesday, February 1.	
Scarborough, 7 " Thursday, " 2.	
St. Paul's, 7 " Friday, " 3.	
Markham, 7 p.m.	

Deputation for the above, the Rev. W. Cooper and the Rev. W. Emery.

Toronto, St. George's, on the 8th February at 7 p.m., in the School House rear of the Church.

Oak Ridges, Wednesday, February 1,	11 a.m.
King Station, " " 7,	7 p.m.
Thornhill, Thursday, " 2,	7 p.m.
Markham, Friday, " 3,	3 p.m.
York Mills, " " 7,	7 p.m.
Duffins Creek, Monday, " 13,	7 p.m.
Columbus, Tuesday, " 14,	11 a.m.
Greenwood, " " 7,	7 p.m.
Uxbridge, Wednesday, " 15,	7 p.m.
Brock, Thursday, " 16,	11 a.m.
Cannington, " " 7,	7 p.m.
Georgina, Friday, " 17,	7 p.m.
Deputation, Rev. Messrs. Givens and Belt.	

Chester, Tuesday, March 6, 7 p.m.
Norway, Wednesday, " 7, 7 p.m.
Appointments for the missions not included in the above will be published as soon as arranged.
H. C. COOPER,
Sec. H. D. B.

REGISTRY OF LANDS.

At the meeting of the Synod at Kingston, it was resolved:

Whereas it is desirable to establish a Registry in this Diocese in which all lands granted, conveyed, or devised, to any corporation or person in trust, for any purpose in connexion with the United Church of England and Ireland in this Diocese, shall be registered.

Be it enacted by the Synod of the Diocese of Toronto duly constituted and assembled,

1st.—That the Bishop of the Diocese shall nominate and appoint a Register.

2nd.—That the Registry office be kept at such place as the Bishop may select, and that suitable books be provided for the purpose of registering all said documents.

3rd.—That it shall be the duty of all Rectors, Incumbents, Churchwardens, Trustees, or other persons having legal custody of all grants, conveyances, or wills or parts thereof, in any way relating to land or property granted, conveyed, or devised, for the benefit of the said Church of England and Ireland in this Diocese, to transmit the same to the Register.

4th.—That it shall be the duty of the said Register to enter in the books so provided a full and exact copy of every such grant and conveyance, and a copy of the clause in every will devising such land or property, together with the date thereof and the name of the witnesses thereto, and if a probate, the court in which the same is proved.

5th.—That it shall be the duty of the said Registrar to endorse on every such grant, conveyance, and will, or probate thereof, a certificate of such registry, and to return the same forthwith to the party from whom he received it.

6th.—That the said Register shall keep indices shewing the grantees, grantors, and Parishes or Churches mentioned in the grants, conveyances and wills registered.

7th.—That on application by any member of the Church of England and Ireland, the said Register shall furnish a copy of any such instrument, or permit a search and examination thereof, upon payment of the fee hereafter to be arranged. And whereas it may be desirable to deposit the originals of such grants, conveyances, and wills in a safe and secure place, it is further enacted,

8th.—That the Register shall retain such grants, conveyances, and wills, as the parties transmitting may be desirous of having so kept, and shall deposit them in some safe and secure place of deposit to be appointed for the purpose and approved of by the Bishop of the Diocese, and in such cases shall furnish copies thereof certified, and shall state in the certificate that the originals are so deposited, and in case the parties desire to withdraw the originals the said certificate to be produced and cancelled.

9th.—That separate books be kept for the proposed subdivisions of the Diocese of Toronto, and that the books and instruments deposited, appertaining thereto, be handed over to the Register duly appointed for any new Diocese.

10th.—That the Bishop of the Diocese be authorized to establish a reasonable tariff of fees to be paid to said Register.

All which is respectfully submitted.

J. KIRKPATRICK,
Chairman.

The Rev. T. S. Kennedy, the Registrar of the Diocese, requests that all deeds of Church lands in the possession of the clergy or any other person be forwarded to him without delay for registration. He would further recommend that in every parish enquiry be instituted as to the whereabouts of the several titles for Church sites, parsonages, &c., instances of much inconvenience and loss having occurred, from not knowing where to find them when wanted.

CHURCH SUPPORT TO ROMANISTS.

Some of the members of the Church in St. Catharines having taken an active part in a Romish Soiree lately held there, the Rev. T. T. Roberts, curate, preached a sermon on the inconsistency of so doing. This sermon it seems made a great sensation, and the Romish priest there denounced Mr. R. publicly in his Church. The following able letter on the subject we commend to our readers:—

THE SERMON ON "SPURIOUS CHARITY."

DEAR SIR,—The letter in the *Post*, signed "A Protestant," commenting on a sermon lately preached by the Rev. Mr. Roberts in St. George's Church, is so utterly contemptible, both in style and matter, as to be unworthy of the slightest attention. Friends, however, and quasi friends of the Curate, have considered it necessary to publish their comments on it, and in doing so they have done great injustice, either willfully or ignorantly, to the reverend gentleman's sentiments. Some of these professed friends even ascribe to Mr. R. a selfish personal motive in delivering his discourse; but no real friend, who is in the slightest degree acquainted with him, would ever dream of making such an insinuation.

Permit me now to give a brief statement of the facts of the case.

A soiree (the second of the kind) was got up a few weeks since under Romish auspices, for the "Sisters of Charity!" Flashy posters were in every shop window: beautiful nets to catch loose Protestant fish. Great were the attractions; ending with a dance! The game had been played before, and succeeded admirably. There is something touching and affecting in the very name of "Sisters of Charity." It brings to our remembrance tales of feminine devotion in times of sickness and sorrow—of ministering angels seeking out the poor and distressed in the squalid haunts of misery, and relieving their necessities. Our charitable feelings are kindled and excited by the associations connected with the name, and the heart and the pocket open simultaneously.

Well, large sums were raised at both soirees. But what have the Sisters done with them? They have not certainly followed the Scripture injunction, of letting their light so shine before men, that they may see their good works. Will Mr. Grattan be kind enough to explain how it is, that possessing such a staff and no lack of money, the great army of Roman Catholic beggars in this town are thrown almost exclusively upon Protestants for support? Report declares that the soiree funds have gone to the building up of the Romish School in this town, where doubtless the children are taught in accordance with Romish formularies, that all Protestants are on the broad road to perdition!

Shams, delusions and unrealities of every variety are not however confined to St. Catharines. There are hosts of "Sisters of Charity" and "Christian Brothers," who wear exceedingly queer hats, in Toronto; but by all accounts Protestants since their advent are not in any appreciable degree relieved of their charge of the Romish poor. In a pamphlet on the subject of

Church grievances lately issued by a "number of Irish (R. C.) gentlemen" in that city, it is, even charged against the authorities of the Romish Church, that the unclaimed Irish Roman Catholic dead, who die in the Hospital, go to the dissecting rooms, "because no one has pity on them." Their Church does not take sufficient interest in them to pay the last rites of respect to their poor remains—rites which it was infamy for a heathen to deny.

Our popularity-hunters will consider it very bigoted and narrow-minded to allude to these matters. I know that when a man turns against the broad and easy current of the spurious liberalism of the times, no liberalism will be exercised towards him by its most earnest apostles. The stir produced by Mr. Roberts' sermon illustrates the matter. Some denounce him as a bigot, while quasi friends apologise for his *inadvertency*, and justify him by ascribing selfish motives! The majority, however, I am happy to say, entirely coincide with him. He ventured to bring before his hearers some stirring episodes in the history of the English Church. He reminded them of the corruptions of Romanism, and the fearful struggles of our forefathers in relieving the Church from the thralldom of Papal Rome. He alluded to the martyrs of the Reformation, who went joyfully to the fiery stake—thinking their lives of no value, in comparison with leaving to their posterity the glorious heritage of a pure and reformed Church, freed from the middle-ago novelties with which it had become incrustated. He then spoke of the degeneracy of these days, when churchmen were found actually building up the system which their martyred ancestors had rejected at the cost of their lives, and he characterised such spurious liberalism as it is deserved.

Such is "the head and front of his offending," I shall now offer my own comment. At the time of the Crimean war we all felt justly indignant on hearing that "our cousins across the lines" were supplying our foes with revolvers and other deadly weapons. But how much more intense would have been our disgust, if we had detected some of our own citizens engaged in so nefarious a traffic! Yet the churchman who aids in fostering Romanism, is even more guilty than the man detected in so treasonable an act as that supposed. Rome fights against Gospel light as well as civil liberty—against the welfare of the immortal soul, as well as the progress of human civilization; and every shilling given to her by a churchman is an act of treason to his own Mother—an aid to those who would undermine the British Constitution as well as the British altar.

It has been insinuated that Mr. Roberts denounced those who gave in charity to Roman Catholics; I perceived no such tendency in his sermon, and I think that his own practice is contrary to such a supposition. The Church of England holds, that in cases of charity we should do good unto all men—all, irrespective of creed or colour, but specially unto them that are of the household of faith, her own distressed members.

A CATHOLIC,

but not a Romish one.

St. Catharines, Dec. 1869.

To the Editor *Ecclesiastical Gazette*, Toronto.

REV. AND DEAR SIR,—I seldom send you a communication. The following will no doubt be interesting to your readers.

Yours faithfully,

J. G. ARMSTRONG.

CHURCH IMPROVEMENTS.

On Sunday, the 18th day of December—being

the fourth Sunday in Advent—the Church of the Holy Trinity, West Hawkesbury, C. W., was reopened for Divine Service. Morning Prayer, on the occasion, was read by Rev. H. Patton, D.C.L., Rural Dean; the Lessons, Arto-Communion Service, &c., by Rev. C. Hamilton, M.A., Diocese of Quebec, and Rev. J. Gilbert Armstrong, B.A., Rector of the Parish. The Rev. J. Travers Lewis, LL.D., Rector of St. Peter's, Brockville, preached the Sermon. The fact that Dr. Lewis had been for some years Rector of Hawkesbury, and the first clergyman who put the parish into a thorough state of organization and efficiency, attracted (notwithstanding the extreme inclemency of the day) a crowded congregation, amongst which were many of the oldest parishioners. The text was from St. Mark, xi. 17—"My house shall be called of all nations the house of prayer." Dr. Lewis handled his subject with his well known ability, and preached a most instructive, practical, and eloquent discourse.

In this, which may be justly termed the "age of Church building" in the mother countries, a short account of advancement in a similar direction in Canada may not be deemed out of place or uninteresting.

The Church of the Holy Trinity, Hawkesbury, C. W., was erected A. D. 1814, by members of the Church of England then residing in East and West Hawkesbury and surrounding townships. The material is blue and grey limestone quarried on the Ottawa river, a short distance from the Church. In 1857, Trinity Church was considerably improved by the addition of a spire, chancel, and porch. At this time a very beautiful stained glass window was placed in the chancel in memory of George Hamilton, who died 7th January, 1839, by his sons Robert, George and John. The style of this window is "Early English," and is formed by the combination of three lancets—the middle higher than the others—which are connected by means of drip-stones and attached shafts resembling that at Salisbury Cathedral. The subjects represented are seven scenes from our Lord's life, including his birth and ascension. The design and execution of these, as well as the details of the whole window, are pronounced by competent judges to be of the highest character, and do great credit to Mr. J. C. Spence, of Montreal, the manufacturer. The remaining improvements (which with a trifling exception are now finished) are according to the plans of Fuller & Jones. By these the whole Church has been skilfully remodelled to the style of architecture which prevailed in England in the 13th century, known as the "early pointed" or "early English," and which is considered best adapted to village churches in this country. A new steep-pitched roof has been erected over the nave, which shows the timbers within. The principals, or main rafters, are chamfered and "let into" each other, and form equilateral arches. The wall-pieces rest on handsome cut stone corbels. The "bays" or compartments between the principals and tie-beams, are formed of narrow diagonal boarding. The whole of this roof when stained and illuminated will have a very fine effect. The roofs of the chancel, porch, and tower, as well as that of a neat Vestry (which has also been recently added) are of "open timbers" and handsomely finished. The spire rises from the outer face of the wall of the tower, which is simply surmounted by a tooth-moulding without any intervening parapet. It is octagonal-shaped, with the sides that face the cardinal points sloping down to the eaves, etc., etc. Many examples of this style of spire are to be found in Northamptonshire. The chancel, nave, porch, and tower are supported by deep buttresses with cut stone base courses and weatherings, or slopes, corresponding in construction with the

deep angle of the roof. *Buttresses* are also placed diagonally at the angles of the chancel, nave, and tower, which produce a very substantial and symmetrical appearance; long and narrow single lancet windows are inserted in the nave, the jambs and sills of which are of grey cut limestone, showing a chiselled face on the inside. The exterior arches of these windows are finished with dripstones or hood mouldings. The tower opens into the nave with a lofty and well-proportioned arch, purely early English in design and finish. The chancel is divided from the nave by an equilateral arch, beautifully finished with round mouldings and deep hollows. The west window consists of two long narrow lancets comprised within a single dripstone, with a quatre-foil opening, coming down partly in the space between the heads. The belfry windows are triple lancets—the middle rising above the others—played externally, divided by square-faced mullions and included in equilateral arches. A deep plinth course of grey cut stone runs all around the entire church at the base; this and the other cut stone work, which is of similar colour, while the other parts of the building are of black or dark blue stone, form a very pleasing contrast, and give the sacred edifice a most imposing appearance. All the windows of the Church (including the porch and east gable trefoil lights) are of stained glass. That in the chancel has already been noticed. The window in the S. E. corner of the nave, contains a representation of "the raising of Lazarus." In the upper part, an angel is figured holding a scroll, on which are the words "Come Lord Jesus," and underneath the centre medallion the passage, "I know that he will rise again," is gracefully introduced. The opposite window contains a representation of the "raising of Jairus' daughter." A dove is stained at the top of the lancet, and at the bottom a white lily. In the tracery are scrolls containing the appropriate text—"Weep not, she is not dead but sleepeth." In the west window the "life giving miracles" are completed by the representation of the "resurrection of our Lord" in the centre of one lancet; and the "raising of the widow's son" in the centre of the other. In the upper and lower compartments of this window are stained the emblems of the "Four Evangelists," and in the quatre-foil opening at top, that of the Trinity. These windows were erected in memory of a deceased brother and sister, by the members of the Hamilton family. The drawings for them were procured from London, and were executed in Montreal by Mr Spence, and will compare favourably with the windows manufactured in England. The remaining lights are filled with pattern glass stained by the same artist. The colours and patterns are very rich and varied, and each lancet contains a short passage of Scripture.

The church, with the whole of the improvements thus imperfectly described, is 76 feet long, and 32 wide, cost nearly seven thousand dollars, about five thousand of which sum were subscribed by members of the Hamilton family.

A beautiful font of *Can stone*, imported from Exeter, was presented to the church by John Hamilton, Esq., in 1857, and at the close of the following year, a very costly solid silver Communion Service to the memory of George Hamilton (who died 21st May, 1854, by members of the congregation and employees of Hamilton Bros.

Such instances of Christian liberality are worthy of public notice, because they are worthy of public imitation. "This parish, says the Secretary of the Church Society Dio. Tor., in his Report for 1854, is mainly indebted to the Christian liberality of the firm of Hamilton Bros. for the privileges of having a resident minister. These gentlemen have extensive factories and lumber yards,

supply a great number of hands, and have quite a little town occupied by their tenants; it would be well if all, situated as they are, were as sensible of the responsibilities which attach to wealth." This church, then, it will be seen, was built in the district where wealth was won, amongst the busy workers who have toiled for their employers' success. Its beauty and costliness will tell them and their children, that the ample fortunes at which they may murmur are not always devoted to the selfish indulgence of those who employ them. It may help, perhaps, to raise their own thoughts to the true end and aim of all human energy, and suggest to them how poor and worthless is the most successful industry which is not dedicated in its exercises and in its results to the *Glorify of God*.

P.S.—On the Sunday after the Church was re-opened, a solid silver pocket Communion Service was presented to the Rector with the following inscription:—

"From John Hamilton to Rev. J. Gilbert Armstrong, B.A., as a small token of respect, and also of appreciation of his unwearied efforts and invaluable assistance, in carrying out, towards completion, the improvements of the Church of the Holy Trinity, Hawkesbury, C. W."

"Hawkesbury, Christmas, 1859."

PRESENTATION TO THE REV. GEORGE NOEL HIGGINSON, M.A.

The members of the congregation of the above named Clergyman, assembling at Strabane, West Flamboro' gave him an agreeable surprise, on Sunday evening last, and though the people of that portion of his charge are, for the most part, "poor in this world's goods," they have presented an example worthy of the imitation of their fellow churchmen in wealthier parishes and missions.

After the conclusion of the evening service, by the Rev. Mr Higginson, Mr A. Johnson, one of his parishioners, came forward, and in the name of those who worshipped with him, with a few appropriate remarks, presented him a handsome purse of more than \$10, as a new year's gift, marking their esteem and high appreciation of his services during the year last past.

The Rev. gentleman responded briefly, thanking the members of his congregation cordially for their donation, and expressing the hope, that if spared to labour in that portion of his Master's vineyard, they would find his zeal and interest in their behalf still unabated and his anxiety for their advancement in the "knowledge of the one true God and of Jesus Christ whom He has sent" still undiminished, so that at the last when called before the bar of the Great Judge Eternal he might render his account with joy and not with grief.—Communicated.

DIocese OF HURON.

The Clergy and all other persons in the Diocese of Huron who may have in their possession deeds of Church sites, burial grounds, &c., decided in trust for local purposes to the Church Society of the Diocese of Toronto, or to the Lord Bishop of Toronto, are requested to forward them without delay to the Secretary of the Church Society of the Diocese of Huron, in order that they may be included in the deeds of assignment about to be made to the Church Society of the Diocese of Huron.

Ingersol, January 21st, 1860.

CLERICAL APPOINTMENT.

We have sincere pleasure in announcing this:

week, and to state that the Lord Bishop of the Diocese, has appointed the Rev. A. H. R. Mulholland, Incumbent of St. George's Church here, as Rural Dean for the County of Grey.

We hope the truly evangelical spirit and the energetic manner of Bishop Cronyn since his accession to the Episcopate, as directed to this part of his Lordship's Diocese in organising and supplying the spiritual wants of his people, will be met by a corresponding desire on their parts, in exercising their abilities and means which they are blessed with in supporting their estimable Bishop in his good work.

In noticing the above appointment, we feel assured that it will give general satisfaction to all interested, as the well and widely known energy and ability as displayed by the Rev. gentleman upon whom the honour has been conferred, during the past ten years amongst us, will, in the exercise of the functions of his office, reflect honour upon himself and satisfaction to his Bishop, whose wise appointment, we again repeat, ought to be highly appreciated by the Churchmen of the County of Grey.—Owen Sound Times.

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

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

Moved by REV. A. TOWNLEY, D.D., seconded by REV. ST. GEORGE CALFIELD, A.B., and Resolved,—That the Lord Bishop be respectfully requested to appoint a Committee to arrange for holding meetings of the Church Society in the several parishes of the Diocese, the travelling expenses of the Deputations, sent by the Bishop to attend these meetings, shall be paid from the funds of the Society."

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

	February.	Time not yet appointed	
Ingersoll,	2	Wednesday, February	1.
Beachville,	7	" "	1.
Huntingford,	2	Thursday, "	2.
Weir's,	7	" "	2.
Burford,	2	Friday, "	3.
St. George's,	7	" "	3.
Paris,	2	Saturday, "	4.
Cainsville,	7	Monday, "	6.
Onondaga,	11 a.m.	" "	
Mt. Pleasant,	7 p.m.	" "	
Brantford,		" "	
Mohawk,		" "	
Tuscarora,		" "	
Derham,	7	Monday, "	6.
Otterville,	11 a.m.	Tuesday, "	7.
Fred'ksburg,	7 p.m.	" "	7.
Simcoe,	7	Wednesday, "	8.
Victoria,	2	Thursday, "	9.
Port Dover,	7	" "	9.
Walsingham,	7	Friday, "	10.
Port Burwell,	8	Monday, "	13.
Vienna,	7	" "	"
Tilsontown,	7	Tuesday, "	14.
Aylmer,	11 a.m.	Wednesday, "	15.
St. Thomas,	7 p.m.	" "	"
Tyrone,	7	Thursday, "	16.
Port Stanley,	7	Friday, "	17.
Mitchell,	7	Wednesday, "	1.
Berlin,	7	Thursday, "	2.
Crosshill,	7	Friday, "	3.

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

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

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

J. WALKER MARSH, M.A.,
Secretary Ch. So., D. of Huron.

Ingersoll, Dec. 23, 1850.

MONTREAL.

An interesting ceremony was lately performed near the Victoria Bridge, which spans the St. Lawrence. The *Montreal Gazette* thus notices it:—

A huge boulder, weighing about 30 tons, was set in its place, on a base of cut-stone masonry, 12 feet square by 6 feet high. The Anglican Bishop, the Rev. Canon Leach, L.L.D., the Rev. Mr. Ellegood, B.A., Mr. Hodges, and all the workmen of the Victoria Bridge, assisted at the ceremony. The boulder, which was dug up in the vicinity, is to bear this inscription:—"To preserve from desecration the remains of 6,000 emigrants, who died from ship-fever in 1817 and 1818, this monument is erected by workmen in the employment of Messrs. Peto, Brassey and Betts, engaged in the construction of the Victoria Bridge, 1859." The Bishop made some remarks appropriate to the occasion, the Rev. Mr. Ellegood said prayer, and the Rev. Dr. Leach gave some particulars of the great affliction. Mr. Notman, we believe, photographed the scene. Many Montrealers will look back to those sad times, commemorated by this stone, with mingled feelings. It is fitting the monument should be erected.—*N. Y. Ch. Journal.*

QUEBEC.

The summary account of proceedings and occurrences of any note in the Diocese of Quebec, which is rendered, from time to time, to the *Church Journal*, is now to be taken up from the month of August.

On the 17th of September a *jeu champêtre* was given to the Sunday School children of the chapel of St. Peter, in the parish of Quebec, who amount to 160 in number, by the Rev. C. Hamilton, Incumbent of that chapel, at Linfield, the residence of his family, near Quebec. Two large marquees were put up in the grounds, under which the tables were spread, hymns were sung by the children in a body, and after their repast, they engaged in rural sports. The only drawback was that, as they are much scattered in point of residence, and many of them engaged in occupations which they could not leave, about one-half of the number were absent.

On the day following (which was Sunday,) the Bishop crossed the St. Lawrence to New Liverpool, where twelve persons were confirmed. The musical services, including an anthem and the chanting of the canticles, were very creditable for a small country congregation. It is in contemplation to repair and enlarge the beautifully situated little church, which is built of stone.

On the 24th of September, the Bishop of Nova Scotia, accompanied by Mrs. Binney, arrived at Quebec, to pay a long-promised visit to his brother prelate, and on the day following (Sunday,) made an appeal from the Cathedral pulpit, as previously

concerted, on behalf of the Missions of the Diocesan Church Society. His Lordship took his text from Rom. x. 14, 15, and the collection amounted to \$128. In the afternoon of the same day, he preached at St. Michael's chapel, situated within the parish of Quebec, at the distance of about a league from the city walls, of which the incumbent is the Rev. A. W. Mountain. This visit was a gratifying circumstance, and was marked as well by very agreeable intercourse between those who were engaged in the same sacred labours, as by the particular service rendered by the stranger Bishop to the cause.

The 30th of the month was marked in a different way, and presented a scene more than commonly solemn and touching. It was on that day that the mortal remains of Mr. Head, only son of the Governor-General, Sir Edmund Head, who was drowned in the river St. Maurice, were consigned to the grave, in the Mount Hermon Cemetery. The family had not desired that the funeral should be made a matter of state; but the sympathy of the public mind drew together a vast concourse of people, and persons of distinction came from distant parts of the Province, to give their attendance upon the occasion. The service appointed to be used within the church, was performed in St. Michael's Chapel, which is close to the cemetery. The portion read at the grave was performed by the Bishop. Mr. Head was a young gentleman who had been most carefully educated, a person of amiable character and remarkably correct habits of life, much addicted to scientific pursuits, and of a very considerable range of attainments for his years.

On the 7th of October, the Bishop, accompanied by his Chaplain, the Rev. A. W. Mountain, proceeded to the Mission of Leeds, in the county of Megantic, where they became the guests, in the parsonage-house, of the Rev. R. Short. The object of this journey was to admit to Deacon's Orders, Mr. W. S. Vial, whose previous engagements did not permit his presenting himself at the Ember season. His examination had already taken place, and the range of his intended Missionary labours being in the neighbourhood of Leeds proper, it was conceived that it would be useful and interesting to the people, to hold the Ordination upon the spot. It took place accordingly in Leeds church, on Sunday, the 9th of October, and the occasion being entirely new in that part of the country, it drew together a concourse of people from all parts of the county of Megantic. The sermon (which was extemporaneous) was preached by the Bishop, who took his text from the first Morning Lesson, Ezek. ii. 3. The field of labour appointed for Mr. Vial, comprehends the establishment lately formed by an English company, with great prospects of success, at the Copper Mines in Leeds, and the company have contributed an addition to the minister's stipend.

On the 23rd of October, the Bishop crossed the St. Lawrence again, to hold a confirmation at Point Levi, upon which New Liverpool, before mentioned, is a dependency in the same Missionary charge, now held by the Rev. A. J. Woolryche. Eleven persons were here confirmed, making in all twenty-three in the mission (of whom four, however, brought tickets from Quebec, having, from different circumstances, missed their confirmation there.) The Bishop, according to his usual practice in country places, incorporated with the address to the recipients of the rite, such remarks as served for a sermon to the congregation at large.

A general thanksgiving throughout the Province was observed, under proclamation from the Governor-General, on Thursday, the 3rd of November, on account of the abundant harvest.

The sermon in the cathedral was preached by the Rev. Gerald de Courcy O'Grady, of the Diocese of Montreal, and the collection (which was appropriated under the direction of the Diocesan Church Society, for the benefit of the Widows and Orphans of the Clergy) amounted to \$119 50.

The first of the course of Advent Sermons, in the hands of different clergymen, of whom the Bishop was one, at St. Matthew's, or the Free Chapel in the parish of Quebec, was preached on Wednesday, Nov. 30, and the course was continued on the Wednesday and Friday evenings through the season. It was very encouragingly attended.

On Sunday, 4th of December, the annual appeal was made from the Cathedral pulpit, on behalf of the Quebec National Schools. The preacher was the Rev. Dr. Adamson, Chaplain to the Legislative Council, and the proceeds amounted to \$192. Printed slips were also put into the pews, inviting annual subscriptions, and prepared to be filled up and returned to the clergy—an invitation which, in one instance, prompted a liberal friend of the Church to put down his name for \$10.

On Wednesday, 12th of December, the Bishop, attended by two of his chaplains, and assisted by other clergy of the city, consecrated a small but very neat chapel, which has been provided for the use of the Church of England in the Marine and Emigrant Hospital at Quebec. The Rev. Dr. Percy (who was present and assisting) is the Hospital Chaplain,—the office being maintained from the "Emigrant's Spiritual Aid Fund" of the Society for the Propagation of the Gospel. The sermon was preached by the Bishop, who took for his text Matt. xi. 4, 5, and the chapel was consecrated under the name of St. Luke's chapel,—the function of a physician fitted by that Evangelist, having been considered to render the title appropriate.

On the 15th of December, after the Ember days, the Bishop, for the third time during the year, held one of those detached Ordinations in the rural districts, for which a reason has been here already stated. Mr. R. G. Ward has been for a great many years employed, under the auspices of the S. P. G., as a Catechist and Lay Reader in the townships of Inverness and Ireland, and in parts adjacent within the county of Megantic, and had so greatly approved himself to the clergy, and so well gained the respect and affection of the people, that a very general desire was felt to see him admitted to the Order of Deacons,—he not aspiring to any ulterior advancement to a higher grade in the ministry. Accordingly the Bishop, having examined Mr. Ward at the parsonage of Leeds, proceeded thence on the morning of the Ordination, to Christ Church, in Inverness, close to the residence of Mr. Ward, where he was met by an overflowing congregation, and the Churchwardens were obliged, in order to provide extra sitting accommodation, to draw out the kneeling-benches from between the seats, and range them along the vacant spaces of the church. Many persons were still left standing. The Bishop was attended by the Rev. A. W. Mountain, and was met at the church by the Rev. H. Roe, from Upper Island (of which vacant Mission he had kindly taken temporary charge, having provided by other hands for his duty in the city.) His Lordship preached from Rom. x. 14, 15.

The season of Christmas was observed with the usual distinctions in the parish. The evening refreshment and Christmas Tree provided at the National schoolhouse for the day and Sunday scholars, of whom between two and three hundred were present, the same spectacle exhibited upon a smaller scale in the chapel of St. Michael, the tasteful decoration of the Cathedral and some

of the chapels,—these and other customary doings were features of appropriate observance which are repeated, with little variety, from year to year.

The whole number of communions in the parish on Christmas day was nearly 750, of whom, so far as could be ascertained, there were nearly 300 in the Cathedral,—St. Matthew's having stood next, where there were 175.

Several pleasing instances of beneficence have, of late, been witnessed in the Diocese. A great effort has been commenced for the erection of new buildings in order to the better accommodation of the Junior Department of Bishop's College—a graft upon that College which is of great importance and of excellent promise. Subscriptions upon the spot—the Principal and other officers of the College setting, themselves a most liberal example—have been followed by efforts put in train in the cities of Quebec and Montreal (the College being common to both Dioceses,) which have opened with encouraging auguries. There are already three or four subscriptions of \$500 each.

The Finlay Asylum at Quebec, of which some account was given in a former number of this paper, is about to be transferred to a new and more advantageous site, upon which suitable buildings are to be erected. A widow lady, whose gift of \$2,000 to this institution was mentioned in the notice referred to just above, has recently given an additional sum of \$100, and \$300 have been given by one of her sons for the same object—\$2,700 from the Hamilton family, for the name is no longer any secret, and there can be no further reserve in giving it newspaper publicity.

The Rev. Mr. Housman, the minister in charge, parochially of the Cathedral congregation, has, in concert with the churchwarden in charge of the poor fund, very successfully established in the suburbs of the city a soup-kitchen in connection with the Finlay Asylum, which, in the present hard season and slackness of work, has afforded much relief to the poor.

Measures are in train for creating certain endowments of the Church in Quebec, but are not yet in that season of their advancement which would warrant any exhibition of details in the Church Journal.

The foregoing sober chronicle does not pretend to present any events of a dazzling or exciting character; but they have been such as are linked with the work of true religion, and the advance of the Church within the sphere to which they relate.—*Church Journal.*

UNITED STATES.

THE AMERICAN BISHOPS ON CHURCH MUSIC.

We have been requested by the Secretary of the House of Bishops to publish in our columns the following important circular:—

To the Editors of the Church Papers.—By request of Bishop Meade, who presided in the House of Bishops, this opinion is furnished, in anticipation of the journal, as it was the request of the Bishops that it be read to the Congregations by the several ministers—

Resolved,—That in the opinion of the House of Bishops, there is very much in the prevailing manner of conducting those parts of our public worship which require the aid of sacred music, to which the serious attention of the Clergy and their congregations should be directed—as, not only not promotive of a devout spirit, but, very injurious thereto; as directly calculated to nurture a lifeless formality, by making the congregation mere passive listeners to the musical sounds confined to the choirs, in the formation of which there is often little reference to fitness of personal character; as virtually depriving the congrega-

tion of their proper privilege of uniting with their voices in the worship of the Church when its words are sung as well as when only read; as impairing the beautiful simplicity of our public worship, and thus rendering it in the parts referred to, unadapted to the greater number of our people, and so taking therefrom one of its chief excellencies, as being *Common Prayer*, accommodated to all conditions of worshipping christian people; as causing moreover a needless delay and interruption of our morning and evening Prayer, by the introduction of music, especially such as is merely instrumental, which unprofitably and needlessly abridges the time allotted to the preaching of the word, and, by fatiguing the hearers, both in body and mind, interferes with their ability rightly to receive the same; and lastly, as creating in all these particulars, an influence which, in our opinion, is decidedly counteractive of the proper work of God's Church, as his appointed instrument of cherishing and promoting His worship "in spirit and in truth."

Resolved,—That in the opinion of the House of Bishops, the evils referred to proceed chiefly from the following causes, namely, first from an oversight of the principle that the object of Church music is not the gratification of a cultivated musical taste, but by the aid of simple and appropriate music, to cultivate devout affections among all classes of worshipping people, and to enable them to commune with one another in the united and animated expression of the same.

Secondly, from the selection by organists and choirs of such tunes and chants, as, on account of their not being sufficiently familiar to the congregation, or from their want of due simplicity, the congregation cannot be expected to unite in singing.

Thirdly, from the use of musical compositions, especially such as are called chants, which require too much time in the performance, and also from the introduction of voluntaries on the organ, before the chants, and between the verses of psalms and hymns, which, having no value, but as exhibitions of instrumental music, are wearying to the congregation.

Lastly, from the extent to which the control of this part of the worship of the Church is virtually taken out of the hands of the Rectors of Parishes, where alone the Church law has placed it, and is exercised by committees of Vestries, and chiefly by organists and choirs.

Resolved,—That in the opinion of the House of Bishops there can be no material improvement of our public worship in the particulars mentioned, except as each parish minister shall faithfully perform the duty assigned him by the law of this Church, which, in the words of the Rubric, is, that with "such assistance as he can obtain from persons skilled in music, he shall give order concerning the tunes to be sung at any time in his church, and especially shall suppress all light and unseemly music, and all indecency and irreverence in the performance."

Resolved,—That it be recommended to all the Pastors of our churches that they endeavour by all suitable measures to promote a general participation of their people, by voice, in those parts of our worship, which are sung, as well as those which are not.

Resolved,—That in the opinion of the House of Bishops, it is particularly incumbent on the Rectors in our larger and older cities, to see that the music in their churches be so conducted as to afford a wholesome example to those in our humbler and younger congregations, who naturally look to such sources for guidance, in matters of external order and expediency.

A true extract from the minutes:

Attest—LEWIS P. W. BALCH,

Secretary of the House of Bishops.

The editors of the Church papers will oblige the Secretary of the House of Bishops by publishing the above as soon as convenient.—*Church Record.*

WHAT A CHURCH PAPER IS.

(Extract from an Editorial of the New York Ch. Journal.)

It is thought that this giving of Church news is a low and comparatively unimportant work? There could not be a greater mistake. We are all One Body, and members one of another. If each little company of believers were to keep itself separate from all the rest of the world, only being careful to maintain the exercises of religion among themselves, and thus devote themselves wholly to the salvation of their own souls, they would be realizing the ideal of some of the good people who despise Church news. They would be worse than even the monks of the middle ages, who, though they did separate themselves from the world, and took no newspapers, yet loved dearly to see some traveller stop at their monastery door; and they made haste to have him in, and give abundant and hospitable cheer, and then all gathering round, they would ask him eagerly of the tidings of the brethren in all the lands and cities and villages where he had been. The instinctive desire for this sort of knowledge is deep-seated in every true christian heart,—inherent, inextinguishable. The Holy Scriptures abound with it every where; and the manifestations of it in the Epistles of the New Testament, when the Church was spreading rapidly from land to land and from people to people, are more numerous and more touching than in all the rest of the Bible put together. If we truly realize our common membership in one Body—that we are brethren, sons of one Common Father in Heaven and of one Mother Church on earth,—we shall never cease to feel a lively interest in every member of the heavenly Family every where. And it is one of the peculiar blessings of this our latter age, that the means of this intelligence,—rapid, abundant, certain, beyond the experience of all former ages,—are lavished upon us so astonishingly, by the multiplying powers of the printing press, the steam-engine, and practical electricity. These are means for renewing and restoring fraternal love and union among members of the Family. Woe be to those who pervert the very means and instruments of union, into fresh engines of division—new and more mischievous provocatives of fraternal strife.

And what a comfort it is, to all labourers in the vineyard, to know how it fares with their brethren, and how they do. If we are in trial or difficulty, it is a well-spring of sympathy to know that they are suffering also with us; or it is a compensation, in our sorrow or our failures, to know that the work of the Lord is prospering in their hands, if not in ours; and that they are gathering in large rich sheaves, even though our stony fields be barren and bare. If we are rejoicing in prosperity and success, it is delightful to know that brethren afar off are watching us, and rejoicing with us; or perhaps, it is still better for us to learn that in one place and another the hands of the brethren hang down through faintness and want, and we at once hasten out of our abundance, to give unto them liberally, as unto brethren beloved, of all things whereof they have need.

All who are members of a large family, the sons and daughters of which have been widely scattered over the world far from the ancestral roof-tree, know how delightful a part of the periodic return to the old homestead it is, to get out the bundles of letters that have been written to father and mother by the other brothers and sisters since the last visit, and read them all over in the order of their dates, so as to follow up the for-

tunes or misfortunes of the loved ones far away. If we have the true Church feeling, the newspaper is, as it were, the weekly abstract of the Family correspondence, simultaneously sent with its intelligence of success or failure, of rejoicing or mourning, to all in whose hearts the love of that Family beats warm and strong. This is, or ought to be, the root idea of the Church Newspaper. It presupposes the existence of the Family, its extension, its close and clinging ties, its strong affection, its traditions, watchwords, festivals, and the thousand indescribable tendernesses that mark and make the indissoluble unity, of which the Family is the consecrated sanctuary,—the abiding Home. It takes all this for granted. But this root idea is no barren root, set in a dry ground. It is a vital power, springing up and growing, generously and vigorously, into many thriving branches, of which we may have more to say hereafter.

Foreign Ecclesiastical Intelligence.

INDIA.

We conclude the very instructive and interesting account of the mission work at Edeyenkoody, Tinnevely. The Rev. Mr. Caldwell has done good service in this use of his pen:—

I must here mention some particulars respecting the progress of the native Missionary Association.

In the field selected for its labours, the western and almost wholly unchristianized portion of this district, it employs three school masters, who instruct the congregations as well as the schools, and two itinerant catechists, at an expense of a little more than 30 rupees a month. Every fortnight some members of the native committee, according to rule, join the itinerants, and make a missionary tour in their company amongst the heathen villages.

The labours of the Society have already produced some, though not much, direct fruit. In one village a little christian community has been formed, numbering 24 souls, in another 13 souls. All these converts are Pariahs, with the exception of two Shanar families.

There have been no accessions as yet from amongst the higher castes, who form the bulk of the population in that extensive district, as well as the most influential portion of it; but it is a source of gratification that our native itinerants, who go about amongst them from village to village have free access to them, and are every where, respectfully received and attentively listened to. If I were to judge, as I might safely do in England, from the demeanor and language of the people, alone, as reported to me by the native itinerants, and confirmed by my own observations, I might naturally expect that large numbers of them would soon place themselves under christian instruction. Much of this apparent friendliness, however, is owing to the natural politeness of the Hindoo character, something is owing to the respect which is supposed to be due to the teachers of religion, and something also to the wish to get rid of troublesome visitors by speaking them fair. Often have I seen politeness turning into bitter hostility in consequence of a few conversions. Still, we have much reason to be thankful that so wide a "door of utterance" has been opened to us, and that the inhabitants of this newly opened field listen to the Gospel so patiently and attentively. All the itinerants testify that the most thoughtful, attentive people they meet with, are the Vellalers, the most respectable cast of farmers, and that here and there, especially amongst members of that caste, they have met with individuals who not only listened to them attentively, but seemed to be well disposed to

receive their message. Few of the private members of congregations, who make their fortnightly tour, according to rule, in company with the catechists, have been found to be competent to say much to the heathen. Their visits, however, seem to be beneficial notwithstanding. When I asked the last catechist who visited the West, how the old headman of Edeyenkoody who accompanied him had got on, he replied, "To tell the truth, he never opened his mouth, and he was besides rather hard of hearing; but I found him very useful to point to when any body said you are teaching this new religion for a salary. I would reply, You see my friend here; he has come all this distance, and goes with me from village to village without the smallest reward, and at his own expense: he is a farmer like yourselves, but he wishes to convince you that christianity is a good religion."

I took the opportunity of cloudy monsoon weather to make a ten day's tour myself amongst the principal heathen villages in the west, when my own observations were exactly in accordance with the various reports I had received from the itinerants. I was invariably listened to with respect, and allowed to say whatever I pleased, and as much as I pleased, but an attempt was almost invariably made to reply to what I said, and it was only in a few instances that I met with people who seemed really to desire to know what the truth was.

From the great variety of the lines of defence which the people adopted, it was evident that when driven from one argument, there were many others on which they believed that they could fall back. Their remarks disclosed the real state of their minds; and for this reason I will mention a few of them here, in the promiscuous way in which they were uttered in different villages or at different times. Sometimes the same reply was made by some one or another in almost every village.

Many said, "We are hard-working farmers, and these learned matters are above our comprehension. We must attend to our occupations. We have too much to do in this life to have time to think of any other." Not a few paraded their stupidity—more pretended than real,—as a reason for putting the consideration of religion aside altogether: "We are stupid farmers, and our one duty is to endeavour to get our bellies filled." "Our lot is fixed already," said others, "and can never be changed. The Creator made us what we are." This was an answer which all were ready to make, and it was sometimes followed up by the assertion of still more explicit fatalism. Thus said one, "God intended us to be sinners. He made sin. He gave us the nature from which sinful acts proceed. What can we do but submit? Don't speak against God, sir! don't say that any thing can happen which God dislikes." I quoted to him in reply the Tamil proverb, "one's own mind burns one;" a proverb which proves their belief in the existence of conscience, and endeavoured to explain how conscience testifies that the guilt of our sins rests upon ourselves, and how God must disapprove of what conscience disapproves. I met a consequential old man, with whom I had attempted to have a conversation some time before in another village, when he had drowned my voice by loud, violent assertions, that God was the author of sin. On this occasion I fared a little better. I told him, on his recommencing his former argument, that no matter what the origin of sin was, I came there to inform him of a way whereby he could be freed from sin. He immediately roared out, "You say that sin can be taken away, I don't believe that; sin is part of our nature, it quits its hold of no man. There is your nice Pariah

christian, Mark of Kanaken kullum. He has five times allowed his cow to get into my field. Has that man's sin been taken away?"

Some would make their prosperity a reason for remaining in heathenism,—“We are suffering no lack of any thing; nobody oppresses us; we have every comfort. Why should we wish to change our religion?” I would reply, “Your minds, your souls, are being ruined. You have made no provision for a future life;” to which they would say, “We are not ambitious of obtaining more happiness than we have, it is good to be content with what God gives us.” Others would try the discontented tack,—“I don't see,” said a man, “what we have to be thankful for. Rain has fallen, it is true, but we shall have to pay the land-tax whether there is a harvest or not.”

People often said that they would become christians, as a matter of course, when their time came, without our putting ourselves to any trouble about them. One man expressed it thus: “Why do you trouble yourself to come here and give us advice? when our time comes we will send for you. Things are not really yet; when the berries of the banyan get ripe, it will not be necessary for any one to invite the birds to come.” Some, on the other hand, were careful to explain to me, that whosoever might change their customs, no change was ever to be expected of them. The people of a Kottei-reddy village said, “We are a peculiar caste,—you will meet none of our caste north of Palamcottah. People of our caste have never gone over to any foreign religion. Search and inquire, and every body will tell you that our caste never changes. Once only a widow lady, who was living in this village, was won over by a catechist; but we and the headmen of the neighbouring villages of our caste joined together and we rescued her.”

A village Moonsiff, a sort of petty judge, who gave me a very attentive hearing together with a group of his neighbours, replied, “If our religion is wrong, why does your Government pay for the support of so many temples?” I replied that those payments were no proof of approval, for they were merely in lieu of lands which had been resumed. Immediately he shifted his ground, and said, “Well, at all events, your Government respects the customs of former Governments; it regards a custom as a right. This shows the propriety of our adhering also to custom. It is better to adhere to custom, even if the custom is an objectionable one, than to follow our own fancies in an arbitrary sort of way, without any custom to bear one out.”

I met a man who had once been employed in a mission school, but remained a heathen, and who made use of an argument which proved how little he knew of the spirit of christianity. “There are two kinds of virtue,” he said, “according to the Shastras, ascetical virtue and domestic virtue. Christ practised and taught the ascetical sort of virtue, but I follow the domestic sort. I have a wife and family, and it is therefore impossible for me to become a christian.”

In a village in which I had spoken, as I sometimes did, of the gods that had not made the heavens perishing from under the heavens, and said that it was evident that Brahma, Vishna, and Siva had also perished, for they had failed to obtain for their votaries the government of the only part of the world in which they were worshipped or even known, a man replied, “The government is now in the hands of christians, it is true, but formerly, for thousands upon thousands of years, it was in the hands of the worshippers of our gods—our turn will come again some day. These external gods and evils come and go, but the gods never perish.”

In another village, called Kotci-karaukkullum

(Fort Black Tank,) in which there were a few traces of the existence of a fort at some former time, a farmer with whom I entered into conversation expressed himself in very doleful terms, but with amusing simplicity, about the ruin into which the place had fallen.

A Chola king, he said, had lived there long ago, but for generations back the people, though of the highest caste of cultivators, had been sinking into poverty. "Every thing is against us," he said; "we have no money to carry on the temple services, and the gods are angry at being deprived of the right necessary things, and oppress us; no boys are born to us now, but girls only, and the rain has failed for the last three years." He then took us to the place where the lane leading to the village joined the high road, a road which leads from Travancore to the great temple at Trichendoor, and there showed us a sort of pillar on which these words were engraved: "Help! Lord of Trichendoor! This has been erected in the hope that pilgrims will inform the Court of Travancore, which forgets not the sacred feet of Padma-naba, that the heroic lion god is destitute of the right necessities." I asked our friend what "the right necessities" were. He answered that he did not know exactly—it was the Brahmans' business,—but he knew that one of the rights was gunpowder for fireworks! After I had commented on all he had told me, and given him my ideas of things, he replied, "Alas! it is bad enough with us now, but we should be ruined outright if we went over to a foreign religion." Last of all, he said "If you would establish a school amongst us, there might be some chance of our understanding things better."

In one village the headman said to me, with shocking oriental slattery, "Now that you have come into our village, we have seen God; all our sin is gone;"—whilst in another, a Pariar village, in which our itinerants had fancied that they had produced an impression, the people all ran away on seeing me, and called out, angrily, to the itinerant who was with me, "So, so, because you have given you a hearing several times, you have brought the gentleman upon us! is this fair? when our masters hear of this, they are sure to give us a beating."

An answer I received several times was, "God has made four religions, and we belong to one of the four." This popular enumeration of four religions, owes its origin to the four Vedas of the Brahmans.

The word "Veda" has come in Tamil to have the meaning of "a religion," and hence "the four Vedas" are supposed to be "four religions." People who speak of the four divinely instituted or authorised religions, do not always agree as to which they are, but the enumeration which I have most commonly met with is Heathenism, Mahomedanism, Romanism, and Christianity. By "Christianity" they mean the religion which Protestant Missionaries teach, and which they suppose to be a totally different religion from "Romanism." It has obtained an advantage over the others in that it is commonly called "religion," or "the religion," without any distinguishing epithet. Thus Veda-kovit, "a church of the religion," is the most common name for a Protestant Church. The name "Protestant" is totally unknown.

The most unsatisfactory people I met with in the course of my tour were the busybodies of their respective villages, who used sometimes to buzz about me like bees, interrupting me with all manner of trivial questions—in the midst of a serious address, asking me "what I paid for my bullocks?"—and sidgiting about those who were listening, and calling off their attention.

Many were the requests made that I would establish schools amongst them, "that their children," as they expressed it, "might learn arithmetic;" and this gave me an opportunity of explaining to them that there are many things of more importance even than arithmetic, of which they and their children were still more ignorant. "True," said a man, "we are living in great ignorance; open a school amongst us, and our children will learn your religion at once, and we shall learn it by and by."

I conclude with the most interesting reply I received, which was from a thoughtful-looking young Vellaler in Hoombikullam.

I had reminded him of the ancient favourite Hindoo stanza: "Our only companions into eternity will be our sin and righteousness." "True," he replied, "of all that a man has in this life, it is only his sin and his righteousness that will accompany him into the next. Few or no men are altogether free from sin. There is a great mixture of good and evil in most people. If there were any way, now, in which people could get rid of sin in this life, so that righteousness alone should accompany them into the other state, it would certainly be an excellent thing. If you can tell us of any way in which this could be brought about, we shall be glad to learn it." Before I could utter a word in reply, I was interrupted by a black, eager little man, with a book in his hand, of which he was evidently taking great care. "Here it is all explained," said he, "in this book. It is the Keivalya navanitan, and was printed in Madras. It is a dialogue between a spiritual teacher and his disciple, and it shows most clearly that we are freed from sin when we learn to believe that there is no such thing as sin." The interruption gave me an opportunity of pointing out, first, the reality of sin, and secondly, the necessity that deliverance from sin should also be a reality. I then explained that God, in compassion to man, took a human body, in which he bore the sins of the world, and took them away by his voluntary death, and that they who believe this will be enabled to conquer sin.

To go from village to village in this way, scattering around the seeds of moral and religious truth, is a work which is full of interest, and which, when steadily persevered in, must produce an impression on the Hindoo mind. I must add, however, that it did not seem to me to be the only species of work which is required, or likely to be very successful when solely relied upon.

The easy, polished secularism of the high-caste Hindoos, their indifference to truth, and their moral torpor, require to be assailed on many sides at once—by christian education, as well as by itineration; superior Anglo-vernacular schools might be established in the more important villages, as well as in towns, with the prospect of great advantage. I have just got a tent, which will enable me in future to itinerate, whatever the weather may be, whenever my other duties will permit, and I am happy also to say that two superior English schools will be established at the beginning of the year, in this portion of my field of labour, through the help of the Society's new India Missions Extension Fund. "Help us now, O Lord; O Lord, send us now prosperity."—*Church Journal, N.Y.*

CHINA.

WILL EVERY PARISH CONTRIBUTE?

A GOOD EXAMPLE—AN INFANT PARISH.
The following letter speaks for itself. Here is an infant parish, only a few months old, strugg-

ling with its own early wants, and enjoying, as yet, only the benefits of lay reading, sends its contribution for our cause. Is there any one of all the non-contributing parishes which has greater difficulties in the way, and might better prefer them, than this young, but willing parish.

But for the letter, which we give without place or name:

—, Dec. 12th, 1859.

REV. AND DEAR SIR,—Enclosed please find— in answer to the Advent Appeal of the Domestic Committee, from — Parish, —. The amount is small, but, like the widow's mite, it comes from willing hearts, may it receive, like hers, the Master's commendation.

The mission was established this summer, the first service ever held in the village being on the last Sunday of the month of August just passed.

We would like to have given more, but, as yet, it is somewhat difficult to raise enough among ourselves to support the incidental expenses of the chapel. Trusting that the smallness of the amount may be overlooked in the spirit with which it is given, I am, Rev. and dear Dr.,

Respectfully and affectionately yours,

LAY READER IN CHARGE.

SUBSCRIPTIONS RECEIVED TO FEB. 1.

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