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Canadian Ecclesiastical Gazette;

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

VOLUME IX.

TORONTO, FEBRUARY 15, 1862.

No. 4.

OUR NINTH VOLUME.

We have been induced to continue the publication of the *Gazette* for the present year, as a sufficient number of the parties to whom we sent the first two numbers of this volume have retained their copies, and thereby implied their willingness to become subscribers.

Subscribers who have not yet paid their subscriptions, are requested to remit to the publisher. The terms of subscription, we would remind them, are \$1 if paid in advance, and \$1 50 if not paid by the 1st March.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

Dioc.

In this city, on the 31st of January last, Sarah Jane, the wife of the Rev. Edward Denroche, in the 52nd year of her age, after an illness of many years' duration, borne with christian fortitude and patience. The decease of this estimable woman will be sincerely deplored by her numerous friends, particularly in the vicinity of Brockville, where she spent the greater part of her sojourn in Canada, and discharged with exemplary zeal and love the duties of a pastor's wife. Her kind attention to the rich and poor, her activity in the Sunday School, and her untiring exertions in presiding at the organ in the parish church, and in leading the choir, will long be affectionately remembered by the parishioners.

DEATH OF THE REV. WILLIAM MACAULAY HERCHMER, M.A.

We learn from private sources that this melancholy event took place at Rockhurst, near Kingston, on Saturday, the 11th ultimo, and in the absence of an obituary from some one more competent to furnish it, we venture to place on record a brief notice of this estimable clergyman.

Mr. Herchmer was the third son of the late Lawrence Herchmer, Esq., a U. E. loyalist, and for many years one of the leading merchants of Kingston. He was born in that town on the 11th June, 1811, and received the elements of a sound classical education at the Royal Grammar School, under the care of the Rev. George Wilson, M.A., whose labours in the cause of education and of the church are still gratefully remembered in Canada; and latterly, under that of Mr. Baxter, his successor. On leaving school, in the year 1829, being intended for the church, he went to the theological seminary of the Rev. Mr. Brathwaite, at Chambly, Canada East, where he remained about three years. He thence proceeded to England, and entered Queen's College, Oxford, where he renewed his connexion with his friend and former master, Mr. Wilson, who, on his return from Canada, had been preferred to a distinguished post in that seat of learning. In

1835, he took his degree of B.A., and having been admitted to Holy Orders, was appointed to the curacy of Shipton, on the Cherwell, in the Diocese of Oxford. On the recommendation of his friend and fellow-townsmen, the Rev. Robert Cartwright, M.A., he returned to his native town, about the year 1837, and took charge of the Grammar School, in connexion with the chaplaincy of the Provincial Penitentiary, and for several years discharged the duties of those responsible offices, in a most satisfactory manner. In 1843, he acceded to the unanimous wish of the congregation of St. George's Church, Kingston, to undertake the assistant ministrations of that important parish, vacant by the death of the late excellent Mr. Cartwright. The duties of this parish were extremely arduous, for at that period there was but one church in the town; and in addition to the recent removal of the seat of government to Kingston, the tide of emigration which flowed through it during his incumbency materially increased his labours. The earnest and unostentatious manner in which he devoted himself to his duties, particularly during those fearful visitations of the emigrant fever, gained for him the admiration of the entire community. Placed in the midst of a wide sphere of usefulness, he did not confine his exertions to the town alone, but zealously improved every opportunity of extending the ministrations of the church to the surrounding townships. His vigorous constitution and active habits enabled him to accomplish much himself, and by pressing into the work those of his brethren who were not fully occupied, he kept up a supply of services at several stations around Kingston, where churches have been subsequently built, and missionaries stationed. His exertions in this respect were the more commendable, inasmuch as he was actuated by a disinterested zeal for his master's cause, for shortly after his return to Canada, the advantageous sale of a portion of his paternal estate, placed him in independent circumstances. This good fortune seemed to add vigour to his exertions, and to increase his liberality. Among his benefactions we may mention the donation of £1,000 towards the completion of St. George's Church, a large contribution (said to be between three and four hundred pounds, towards providing a parochial school house in a neglected district in the town of Kingston, £250 to Trinity College, besides liberal subscriptions to the Church and other Societies, indeed he set an excellent example in this respect to those, who like himself have been favoured with a liberal share of this world's goods.

Of his kindness of heart and right feeling, the following incident speaks for itself. An uncle of his, engaged in the Indian trade, like many others similarly circumstanced, married a native woman. This gentleman was unfortunately lost on Lake Ontario several years before our lamented friend was born, leaving a family of several children to be brought up by his widow—which of course was after the Indian custom. The youngest son, a promising young man, became a convert to

Methodism, and subsequently a preacher in that Society. On visiting Kingston in that capacity, Mr. Herchmer readily claimed him as his kinsman, received him into his family, and subsequently showed him every attention.

Seldom have we seen a family so happy in the enjoyment of every blessing of life, or in their relations to the society they so well adorned, as that of our late friend; yet as if to teach us the fickleness of worldly prosperity, He who "chastens those he loves," in inscrutable wisdom overwhelmed them with a visitation of a most distressing nature, and which eventually proved too heavy even for M. Herchmer's buoyant and well-tortured mind. After many alternations between hope and despair, of its removal, he decided on taking his afflicted partner and his family to England, under the expectation that quiet and change of scene might prove beneficial. In this he was doomed to disappointment, and after a sojourn of two years, returned to Canada. But, alas, his trials began to tell on his *own mind* before he left England, and the shock he experienced from the wreck of the steamer in which he had embarked with his family, it is supposed, accelerated the calamity which has terminated his career in the prime of life. We mourn for him, as one whose piety, talents, and zeal are a sad loss to the church, for there can be no doubt, had he been spared, he would have occupied one of the highest stations of honour and usefulness in the Canadian branch of it.

The leading features in Mr. Herchmer's character were, earnestness of purpose, and an unostentatious activity in the performance of his duties; his ministrations were highly acceptable to his hearers, while his kindness of heart rendered him popular among all classes, and among his brethren of the clergy he was held in highest esteem.

He leaves a widow and several children to mourn the loss of a tender husband and most affectionate parent.

It appears his friends thought it best his funeral should be private. The invitations were therefore confined to a limited number of the gentry of Kingston. All the clergy within reach were present, including the Bishop elect, the Right Rev. Dr. Lewis. The Rev. Wm. Macaulay, Rector of Picton, and the Hon. John Hamilton, were the nearest relative present,—the family being in England. His remains were taken into St. John's Church, Portsmouth, a neat stone church, erected by his own exertions, where the service was read by the Rev. T. H. M. Bartlett, M.A., Chaplain to the Forces; they were thence conveyed to the family burial ground, in the rear of his late residence, and committed to their last resting place, by the Venerable the Archdeacon of Kingston, assisted by the Rev. A. Stewart.

Dark and mysterious as are the circumstances of this painful case, we would, nevertheless, bow in submission to the will of Him who does all things well. "What He does we know not now, but we shall know hereafter;" till then shall we not say "Good is the will of the Lord?"

COLLECTIONS UP TO FEBRUARY 12TH, 1862.

MISSION FUND.

Collections appointed to be taken up in January, on behalf of the Mission Fund, received between 23rd January, and the present date.

Previously announced.....	\$ 69.04
St. John's, Portsmouth, per Rev. F. W. Dobbs.....	2.00
St. George's, Guelph, per churchwardens...	16.32
St. John's, Elora.....	\$ 2.73
St. James' Fergus.....	2.11
Per Rev. C. E. Thomson.....	4.84
St. Stephen's, Hornby.....	2.54
Grace Church, Milton.....	4.50
Per Rev. F. Tremayne, Jun.....	7.04
St Paul's, Newmarket.....	2.63
Christ's Ch., Holland Landing....	5.66
Per Rev. F. S. Ramsey.....	8.19
St. Paul's, Fort Erie.....	4.54
St. John's, Bertie.....	2.00
Port Colborne.....	4.33
Stonebridge.....	2.85
Per Rev. H. Holland.....	13.72
St. James', Port Dalhousie.....	2.55
St. John's, Jordan.....	1.10
Per Rev. A. Dixon.....	3.65
St. Mark's, Niagara, per churchwardens	8.00
St. John, Evangelist's, Toronto, per Rev. T. S. Kennedy.....	15.98
Trinity Church, North Gower.....	2.66
St. John's, Kars.....	1.84
Per Rev. G. W. G. Groat.....	4.50
St. John's, Hamilton.....	3.15
St. Mathew's, East Flamboro'....	2.45
Per Rev. J. G. D. McKenzie.....	5.60
Victoria Hill.....	3.35
Craighurst.....	2.15
Per Rev. W. M. Ross.....	5.50
St. Peter's, Credit.....	12.81
Sydenham.....	1.52
Per churchwardens.....	14.33
St. James', Penetanguishene, per churchwardens	5.00
Shanty Bay, per Rev. S. B. Ardagh.....	4.60
St. James', Orillia.....	3.00
St. Luke's, C. W. R.....	1.40
St. Mark's, Oro.....	1.10
Atherly.....	3.50
Per Rev. T. B. Read.....	9.00
All Saints', Drummondville.....	4.50
St. John's, Stamford.....	4.00
Per Rev. C. L. Ingles.....	8.50
Beverly, per Rev. H. D. Cooper.....	3.03
St. Thomas', Millbrook.....	4.30
St. Paul's, Cavan.....	4.20
St. John's, Cavan.....	3.00
Per Rev. T. W. Allen.....	11.50
Trinity Church, Thornhill.....	5.60
St. Stephen's, Vaughan.....	1.32
Per Rev. E. H. Dewar.....	6.92
Cornwall.....	19.50
Moulinette.....	3.50
Per Rev. Dr. Patton.....	23.00
Adolphustown.....	1.00
Fredericksburgh.....	2.00
Per Rev. R. Harding.....	3.00

Christ's Church, Woodbridge.....	3.85
St. Mary's, Tullamore.....	5.12
St. John's, Oro.....	2.06
Grahamsville.....	2.16
Per Rev. J. Carry.....	13.19
St. John's, Cookstown.....	2.00
St. Peter's, Essa, W.....	1.27
School house, Essa E.....	1.00
School house, Tecumseth.....	0.73
Per Rev. A. J. Fidler ..	5.00
St. Peter's, Barton.....	4.00
St. Paul's, Glanford.....	2.20
Per Rev. G. A. Bull.....	6.20
St. George's, Georgina.....	3.10
St. James', ".....	2.14
Per Rev. W. Ritchie.....	5.24
Grace Church, Waterdown.....	2.00
St. George's, Lowville.....	1.50
Nassagweya.....	2.37
Per Rev. G. N. Higginson.....	5.87
Duffin's Creek.....	1.12
Columbus.....	0.96
Greenwood.....	0.72
Per Rev. G. Viner.....	2.80
Binbrooke.....	0.82
Saltfleet.....	0.30
Ontario.....	1.25
Stoney Creek.....	0.63
Per Rev. J. L. Alexander.....	3.00
Dickenson's Landing.....	4.00
Family of Rev. R. Garrett.....	2.00
Per Rev. R. Garrett.....	6.00
78 collections, amounting to.....	\$ 300.56
ADVENT SUNDAY COLLECTION.	
Previously announced.....	\$1308.87
St. John's, Smith's Falls, per Rev J B. Worrell.....	3.28
Pakenham.....	2.67
Fitzroy Harbour.....	1.75
Fitzroy, 9th Line.....	1.05
White Lake.....	1.25
Per Rev. J. A. Morris.....	6.72
Grace Church, Waterdown.....	4.00
St. George's, Lowville.....	2.00
Per Rev. G. N. Higginson.....	6.00
173 collections, amounting to.....	\$1324.87
JULY COLLECTION.	
St. John's, Smith's Falls.....	3.05
St. James', Port Elmsley.....	0.58
Per Rev. J. B. Worrell.....	3.63
Pakenham, per Rev. J. A. Morris.....	2.00
GORE AND WELLINGTON DISTRICT	
Rockwood on account of Gore and Wellington District, per Rev. A. Palmer	32.00
WIDOW & ORPHAN'S FUND.	
Previously announced.....	\$1016.59
St. John's, Smith's Falls, Per Rev. J. B. Worrell.....	2.85
Fitzroy Harbour.....	1.47
Pakenham.....	1.20
Fitzroy, 9th Line.....	0.80
Per Rev. J. A. Morris.....	3.47
165 collections, amounting to.....	\$1022.91

STUDENT'S FUND.

St. John's, Smith's Falls, per Rev. J. B. Worrell.....	2.24
Fitzroy Harbour.....	1.25
Fitzroy, 9th Line.....	1.28
Per Rev. J. A. Morris.....	2.53

ANNUAL SUBSCRIPTIONS.

Rev. F. J. S. Groves.....	5.00
Rev. J. B. Worrell.....	5.00

CHURCH STATISTICS, DIOCESE TORONTO. ST. PETER'S CHURCH, CREDIT MISSION.

This church (a structure of unpretending simplicity) is of wood, on a stone foundation, and stands on a beautifully wooded bank on the River Credit, and is approached from the eastern or village side by a zig-zag foot-path—the carriage road being in the opposite direction. It is embowered amid luxuriant foliage, through which peep its gable and spire, and, viewed from the high ground of the adjoining village of Springfield, can hardly fail to remind the thoughtful passer-by, especially if he be a dweller in the city, of those words by Cowper,—

"The calm retreat, the silent shade,
With prayer and praise agree."

The land upon which it is built, and that for the church yard, was given by Thomas Racey, Esq., now Registrar of the County of Halton, but who then resided at the Credit. The building was erected chiefly by means of subscriptions raised in the neighbourhood, and the labour of the few members of the church residing there at the time, among whom were General Adamson, the late Col. Wm. Thompson, the late Col. F. S. Jarvis, the Merigold family, Mrs. Chas. Cameron, the late Mr Carpenter, and A. Proudfoot, Esq.

In 1827, the late Rev. James Magrath, on his arrival in this country, from Ireland, was appointed to the mission, then called Toronto, by the late Bishop Stewart. The building was not then finished, but on the 18th of October, of that year, was opened for divine service, and was on the 23rd September, 1828, consecrated by Bishop Stewart. Mr. Magrath was some time after adopted by the S. P. G. F. P. as one of its missionaries, and continued in charge of the mission up to the period of his death, which occurred in June, 1851, at the advanced age of 82 years, having been 56 years in holy orders, the last 25 of which were passed at the Credit.

The history of Mr. Magrath's labours would be but a repetition of the oft-repeated tale of self-denying exertions and hardships experienced by the travelling missionary, in a newly-settled district: but some idea of the extent of his field of labour may be imagined when it is stated that at that period there was not a clergyman of the Church of England in Canada West to the north of his mission, and none nearer than Toronto (then York) to the east, and Ancaster to the west, the lake bounding the south. Having been also appointed missionary to the Mississauga Indians, the remnant of the aboriginal inhabitants of this section of the country, part of his duty consisted in visiting them at their village, a few miles lower on the river, where about three hundred of them were under the charge of the Rev. Peter Jones, the zealous Indian missionary, and of his brother, the late Mr John Jones. Judging from the number of marriages solemnised among them by Mr. Magrath as recorded in the old parish register of the mission, it would appear that, however zealous and successful the efforts of those missionaries in the work of their conversion to

christianity, he possessed no small share of their confidence and respect. These Indians resided in substantial houses erected for them through the exertions of the then Lieut.-Governor Sir P. Maitland, who took a lively interest in them, as did also his successor in the government, Sir John Colborne, with the view of civilizing them, and turning their attention to agricultural pursuits. The remnant of the tribe removed to the Grand River in 1832, and their village and reserve have since passed into other hands. As the land is now devoted to agricultural purposes, the log chapel is converted into a barn, and the ancient burial ground desecrated, the vestiges of the "deserted village," once the pride of those simple children of the forest, bids fair soon to become as insignificant as those of its prototype as sung by the poet.

The burial ground adjoins the church, and is extensive, well fenced, tastefully laid out, and planted, and kept in good order. A portion of it was consecrated in 1828, by Bishop Stewart, and the remainder in 1843, by the Bishop of Toronto.

There is a good road to the church, and a large shed for the use of the parishioners. On the death of the first venerable incumbent, the Rev. Saltern Givins was appointed to the mission, and discharged its duties for 4 years, when he was preferred to the incumbency of St Paul's Church, Yorkville, by the Lord Bishop. In the year 1854, during Mr. Givins' incumbency, the church underwent a thorough repair, and was much improved, the spire completed, and a bell provided. In 1856, the Rev. E. Denroche succeeded Mr. Givins, but resigned the charge after an incumbency of about 2 years, when the present incumbent, the Rev. T. P. Hodge, was appointed. Mr. Hodge's predecessors being in the old establishment, were in the possession of stipends from the Clergy Reserve Fund, but since his appointment, the task of supporting their missionary has fallen, in a great measure on the parishioners, so they have exerted themselves considerably in meeting their engagements. Mr. Hodge resides in Springfield, in the parsonage house, a commodious and substantial building, two stories high, having neat grounds, and every thing necessary to make it a comfortable residence. This property was purchased and the house built since Mr. Hodge's incumbency, and has cost the parishioners about £450. There is also belonging to this parish a valuable piece of ground near the village, of about 45 acres, well fenced, and having a good new frame barn on it. This land was formerly set out as a "glebe," but when afterwards sold by government, was purchased by the parishioners, towards which Capt. Harris, a warm and estimable member of the church, who has resided many years in the vicinity, liberally contributed \$70.

The state of efficiency in which the various departments of the church in this mission are found, reflects great credit on its corporation, and though it is thought desirable that the office of churchwardens should be held from time to time by new members, yet there is in this mission one instance where one has held that office for 27 years, in the person of Mr. James Magrath, who, together with his co-churchwardens, from year to year have been untiring in their exertions, and the present state of this parish affords a proof of how much may be done by the laity, when diligently exercising the great privilege they enjoy, in attending to the temporal interests of their church.

The congregation of this church, in which there is morning service every Sunday, is generally about , besides which Mr. Hodge attends at out-stations,—at Sydenham, every Sunday afternoon, and at other points as opportunity may

offer for evening week-day service during the winter season.

The limits of the parish extend to near Streetsville on the north, with the lake shore on the south, and to the town-line of the township of Toronto east and west.

TO THE EDITOR OF THE ECCLESIASTICAL GAZETTE.

DEAR SIR,

Having lately been requested to advocate the claims of the Church Society in a neighbouring parish, I have been led to collect a few facts relating to the religious destitution of the diocese, which you may possibly think it worth while to place before your readers, in the hope of thereby arousing them to the necessity of greater exertions on behalf of the society.

There are, I am persuaded, few amongst us who are fully aware of the extent of the work that has to be performed before the church can consider her duty accomplished towards the multitudes of her members in this diocese who are as yet without churches or opportunities of religious worship; without clergymen or means of christian instruction; without the sacraments; without those spiritual helps and privileges which our more favoured parishes enjoy, and who from this deprivation are in danger of declining altogether from the cause of religion, and of relapsing into a condition little better than that of the heathen. Among them tens of thousands, of whom, without any breach of charity, it must be said, that although perhaps nominal christians and churchmen, they are, with few exceptions, living in actual enmity to Christ, are yet numbers who might by means of the appointed instrumentality of Christ's Church, be won back to Him, but whose salvation, if that instrumentality be not employed on their behalf, must be fearfully imperilled. Let me request the earnest attention of your readers to the facts I am about to adduce with reference to this spiritual destitution, and the utter inadequacy of the means that have hitherto been employed to relieve it.

The present population of the Diocese of Toronto, exclusive of that of Ontario, is by the last census, 544,699, of whom 134,680 profess to be members of the Church of England. The rural portions of the Diocese, including the counties of Durham, Haldimand, Halton, Lincoln, Northumberland, Ontario, Peel, Peterborough, Simcoe, Victoria, Welland, Wellington, Wentworth, and York, contains an aggregate population of 480,782, of whom 114,741 return themselves as members of the Church of England. Among them there appear to have been labouring, at the time of the publication of the last report of the Church Society, only 73 clergymen of our church; being an average of but one clergyman to every 1571 members of the Church of England, or one to every 6586 of the aggregate population.

Suffer me for a moment to fix the attention of your readers on this fact; and let me ask them to consider over how many souls one clergyman can, in a rural parish, exercise efficient pastoral supervision. It will be conceded that where the population is concentrated, as in a city, a congregation of from 600 to 800, probably representing a population of 1200, or 240 families, would be a charge amply sufficient for an individual clergyman. But in a rural parish where the population is sparse, where villages are at a considerable distance from one another, and where miles sometimes intervene between the house of one churchman and another, an average number of

120 church families, or of 600 souls, would be more than enough for the pastoral charge of one clergyman. The enquiry is limited to the number of church families only for the sake of arriving at a definite conclusion with regard to numbers: but it is not for a moment supposed that the clergyman will confine his attention to them. They will of course be entitled to his first care, his regular and stated supervision, but in every congregation, especially in country places, will be found many persons, who although professing to belong to other denominations, will thankfully avail themselves of the church's services, and will look for the clergyman's visits. By this means the amount of his labours will be largely increased, so that the average assumed above, will in fact be beyond the ability of many clergymen. To what conclusion then are we led by a comparison of the actual number of the clergy with the present population of the Diocese? That, supposing the ministrations of the church to be afforded by each of the 73 clergymen now employed in the rural portions of the Diocese, on the average, to 600 of her members, there is at the present time provision made by the church for the spiritual wants of only about 44,000 out of 115,000 of her members, leaving no less than 71,000 altogether unprovided with the means of christian instruction; that in order to make anything like an adequate provision for the spiritual wants of these, the number of the clergy requires to be at once much more than doubled; that where there are now 73 labourers in the field, there should be at least 191.

From another view of the question we arrive at a similar conclusion. The counties enumerated contain altogether 165 townships. It will be admitted that there ought to be at least one clergyman in each well settled township, while in such as contain large villages or towns, additional clergymen will be needed. Some of the newly settled townships indeed may not yet be entitled to a resident clergyman in each. Still these, united 2 or 3 together with the larger number that are already well settled, and with such as contain large villages or towns, will demand for effectual pastoral supervision at least the number of clergymen previously stated.

But this general statement will fail to convey to your readers an adequate impression of the religious destitution of particular localities.

In the counties of Haldimand, Lincoln, and Welland, where the number of the clergy bears a larger proportion to that of the church population than in any others, there is an average of one clergyman to about 1000 church people. But in the County of Wellington with 13 townships, where, according to the average above stated, there should be 17 or 18 clergymen, I find but 6, i. e. 1 to 1766 of the Church of England, or 1 to 8200 of the aggregate population. In Halton, where there should be 9 clergymen, there are but 3, or 1 to 1859 of the Church of England, or 1 to 7598 of the aggregate population. In Victoria, with the vast area of 24 townships, where, according to the population, there should be at least 8 missionary clergymen, I find but 3, i. e. 1 to 1652 of the Church of England, or 1 to 7697 of the aggregate population.

In Peel, where there ought to be 12 clergymen, there are but 3, i. e. 1 to 2742 of the Church of England, or 1 to 9080 of the aggregate population. And in Northumberland, with 9 townships, and where at least 13 clergymen are required, there are but 2, i. e. 1 to 4045 of the Church of England, or 1 to 20,295 of the aggregate population, leaving, in these 2 counties alone, no less than 12,000 members of the Church entirely unprovided for.

Would we know how utterly powerless for

good some of our clergy find themselves in presence of these facts, we have only to refer to the report of Mr. Fidler, at p. 42 of the last report of the Church Society, or to the letter of a correspondent of the Society in the same mission at p. 23.

But in estimating the efforts which are required of us, there is another fact which must be considered. I refer to the rapid increase which is annually taking place in the population of the Diocese. The population of the 14 counties enumerated, has increased since the previous census, from 366,688 to 480,782 or nearly 35 per cent. Within the same period the number of our clergymen in these counties has only increased from 63 to 73, being only about 37 per cent. or very little in excess of the rate of increase of the population. That is to say, the number of our clergy is now scarcely larger in proportion to the entire population, than it was in 1851; and this notwithstanding all the efforts that have been made on behalf of the Church Society, and notwithstanding that during the former part of that time the church was receiving an annual income from the clergy reserves, which was employed in increasing the number of her missionary clergy. This fact also requires to be dwelt upon in detail. Thus in each of the counties of Peterborough, Ontario, and Victoria, the number of the clergy appears to have been increased by only one, while there has been an increase in the Church of England population, in Peterborough, of 1584 souls, in Ontario, of 1866, and in Victoria, of 1884. In Halton, with an increase of 1180 souls, the number of the clergy appears to have remained stationary. And in Northumberland with the Church of England population increasing, although less rapidly than in other counties, the number of the clergy would appear to have actually decreased.*

Now from these facts, which present themselves to my own mind as truly appalling, and which can hardly be regarded as otherwise by any earnest churchman who is made cognizant of them, what conclusion must we form? Do they not prove that unless those members of the church who enjoy a stated ministry and the full complement of her services, and who value these as privileges, can be aroused to exertions far, very far, beyond any they have hitherto made, we must expect to see the church waning in her influence and decreasing in numbers, relatively at least to other religious organizations. Multitudes of those who from early association entertained a cordial respect for her, and now enrol themselves as her members, and who, were the privileges of the church afforded them in due proportion, would speedily become warmly attached to her discipline and worship, and bound to her for ever, must inevitably become the prey of one or another of the numerous forms of error which prevail around them, and in many instances be alienated from her entirely.

There is another fact, which, however painful and humiliating to us as churchmen, ought yet to be made known, and should prove a strong incentive to exertion. It is this; that while the aggregate population of the 14 counties which have been named has increased during the last 10 years 35 per cent., the Church of England population has increased only 29 per cent. that is, the Church of England has lost ground relatively to the entire population; so that whereas in 1851, the one of our communion numbered more

than one in four of the population, in 1861 they numbered less than one in four. It is impossible to ascertain precisely to what extent this circumstance is attributable to immigration; but the fact is a significant one, and ought not to be overlooked by churchmen. For the same reason, we must not perhaps insist too strongly on another fact which is not without its lesson of encouragement as well as of warning; that while in Northumberland where the number of our clergy has been less in proportion to the population than in any other county, viz., only 1 to 20,295 of the aggregate population, the former has increased only 9 per cent. while the latter has increased 30 per cent.; and in Peel where there is only one clergyman to 2742 of the Church of England, or 1 to 9030 of the aggregate population, the former has increased only 6 per cent. while the latter has increased 9 per cent. being in both cases a very serious relative diminution in the members of our church; on the other hand, in the County of Lincoln, where the number of the clergy gives 1 to 1023 of the Church of England, or 1 to 4604 of the aggregate population, the former has increased 18 per cent. while the latter has increased only 15 per cent.; and in Welland where the clergy are 1 to 1035 of the Church of England, or 1 to 5000 of the aggregate population, the former has increased 49, while the latter has increased only 24 per cent. being in each case an important and encouraging relative increase in the number of the members of our church, and leading us to the assurance, that if the Church of England but did her duty, she would gradually but surely win the hearts of our people.

And now, I would ask your readers, of the 26,000 members of the Church of England who have been added to the rural population of our Diocese within the last ten years, the greater part of them probably by immigration; of the 71,000 in the rural parts of the Diocese who now profess themselves members of our church, but for whose religious instruction no provision is made, how many probably will, ten or twenty years hence, be found adhering to her faith and worship, unless their spiritual yearnings are met by the provision for them of religious ordinances in connection with their own church? Sad experience of the past supplies the ready but mournful answer. God forbid, however, that we should suppose the church's mission to be confined to these. Of the 366,000 who form the remainder of the population, how many tens of thousands are there, who if closely questioned, would avow no religious belief whatever, would profess, to adopt their own phraseology, that they "belong to no church"! Have we no duty to fulfil towards these? Are there not among them, "Christ's sheep that are dispersed abroad, His children who are in the midst of this naughty world," and whom His church is bound to "seek out that they may be saved through Christ for ever"? Are there not among them multitudes of good as well as of bad fish that might be caught in the church's net? Shall we make no provision for their conversion and evangelization? If not, what deem we of our Lord's command to "go into all the world and preach the gospel to every creature"? Yet if such provision is to be made, whether for these or those, it must, as we all know, be by means of candidates for the ministry, taken by the hand, and assisted in their preparation for holy orders; by means of clergymen sent forth, and for a while maintained in their spheres of labour; by means of churches, towards the building of which assistance must be given; by means of books and prayer books and other religious works distributed freely by our missionaries as they travel from settlement to settlement, or

visit from house to house. But if then, as we are informed, the Mission Board of the Church Society, in place of being able to employ additional missionaries, is now, from the want of proper support, unable to sustain its present staff of missionaries; when our number of candidates for holy orders was never so small as at present; where, as appears from the Report of the Society lately published, the whole amount which the Society had it in its power to contribute last year, towards the erection of churches was only \$400, while the amount contributed for books was only \$671 when such is the case, can it be thought that Canadian churchmen are doing their duty, or that the efforts they are making are at all commensurate with the necessities of the Diocese? I would appeal to the hearts and consciences of your readers, to their sense of duty and responsibility, to their professed acknowledgment of the Gospel of Christ. I would ask them, can they hear of multitudes of their fellow countrymen, in danger of perishing for lack of knowledge, and not stretch forth a hand to rescue and keep them? Can they hear of the service of God neglected, because there are no churches in which to bend the knee, no ministers to read the worship; of the Sabbath desecrated, because there is nothing to remind man of its weekly return; of children unbaptised and uninstructed, because there are none to administer the holy rite, and none to catechize them; of the sick and dying unvisited and unconsolated, because they are now far away from the homes of their youth and their manhood, and there are no pastors within their reach; can they enjoy these privileges themselves and not also do their utmost to afford them to those who cannot have them without their aid? I do trust, sir, that the statement of facts which I have given above, may have the effect of convincing all who read it, that the Church Society of our Diocese has the strongest possible claim upon them for a much larger measure of support than they have hitherto accorded to it; and that under the influence of such a conviction, they will at once come forward and deal out that support with a liberal hand, remembering that "he that soweth little shall reap little, and he that soweth plenteously shall reap plenteously."

I remain,

Dear Sir,

Faithfully yours,

HENRY HOLLAND.

Fort Erie, 10th Feb., 1862.

WEST GWILLIMBURY BRANCH OF THE CHURCH SOCIETY.

The annual meeting of the West Gwillimbury and Bradford branch of the Church Society of the Diocese of Toronto, was held on Friday, 17th ult., in Trinity Church, in this village. The Rev. John Fletcher, A.M., occupied the chair, and was very ably assisted by the Rev. Thomas S. Kennedy, Secretary of the parent society in Toronto; the Rev. S. B. Ardagh, A.M., rector of Barrie, and the Rev. T. B. Read, D.D., incumbent of Orillia.

The following report of the proceedings of the parochial branch was read by the chairman:

REPORT.

In submitting the annual report of the state of the West Gwillimbury and Bradford branch of the Church Society of the Diocese of Toronto, the committee desire to record their heartfelt gratitude to God for the degree of success that has attended the labours of the society through the

* These facts in so far as the number of the clergy is concerned have been obtained by a comparison of the Reports of the Church Society, for 1851 and 1861. Since the publication of the last report there has been a small accession to the number of the clergy by a recent ordination, which has not been taken into account in the above statement.

diocese at large, and more especially in our own county. The Mission Board has made strenuous efforts through the year to send faithful labourers into all parts of this section of the Lord's vineyard, and we have reaped the advantage of its formation by receiving into our county three missionaries, supported in part by that board. One of these is the travelling missionary of the North Riding, another, the late travelling missionary of the South Riding, now the settled minister at Cookstown; the third has been appointed to Mono in place of the late incumbent, who resigned the charge of that mission during the past year. In addition to these, another minister has been appointed to Orillia, as assistant to the incumbent of that parish, but he derives his income from an extraneous source, namely, the Colonial and Continental Missionary Society. Notwithstanding this addition to our ministerial ranks, there is still a deficiency of labourers; a demand is made for two more to labour in the western sections of the North and South Ridings, which are still unsupplied with the ministrations of the church. The circumstances of these townships have been laid before the Bishop and the Mission Board, and we trust that before many months, at least one missionary shall be obtained to labour in those sections of our county.

During the year the amounts raised in this parish for the parent society were as follows:

	Trinity Ch.	Christ's Ch. St. Paul's Ch.	total.
Annual subscriptions.....	\$ 40.95	\$18.76	\$80.40
6 sermons	21.92	2.78	27.54
Special Mission Board subscriptions.....	00.68	1.00	1.68
In addition to the above amounts, there have been raised for local objects, the following sums:			
Minister's stipend.....	114.00	61.50	250.80
Payment of debt on church.....	108.70	108.70
Sunday School libraries.....	19.35	9.00	28.35
" " prizes.....	6.00	6.00
Christmas offertory and presents to minister, in compliance with resolution of Synod.....	68.80	32.39	108.71
	\$380.50	\$116.38	\$622.27

In consequence of the payment of the debt, which has been so long due upon Trinity Church, there is now only St. Paul's Church against which any claims can be made, and the committee trust that during the present year some exertions will be made in the neighbourhood of that church to lessen, if not altogether to liquidate, the debt due upon it.

It is pleasing to notice from the returns of the census taken during the past year, that our

church still holds by far the highest position of any religious body in this section of the Province, her present numbers being 311,565, nearly one-fourth of the whole population. In our own county, 11,078 persons, or nearly one-third of the population, enrol themselves among her members, which is also the proportion in the township of West Gwillimbury, and in the village of Bradford, that has 1186 church members in the township, and 342 in the village. A comparison of the returns published by government, after the taking of each census during the last 22 years, will show the astonishing growth of the church in that period. In 1839, the church population of Upper Canada was 61,788; in 1842, 107,791, in 1848, 171,757; in 1851, 223,190; and in 1861, 311,565; thus showing an increase during 22 years of more than 500 per cent. In the ten years that have intervened between the census of 1851 and that of 1861, the church in Western Canada has increased at the rate of 40 per cent., while the increase in our own county has been still greater, namely, 56 per cent. The churches and clergymen in our county have doubled in number during the same period, thereby showing a growing attachment on the part of the people towards the church of their forefathers, and an earnest desire for her permanent prosperity.

It may be gratifying to the members of the church to learn that her progress in other parts of the world is equally rapid. Other bodies measure their growth by the number of missionaries employed by them, but this method of calculation is not possible in the case of the church, as her missionaries are increasing with such rapidity that it is a difficult matter to keep an accurate account of them. The mode of calculation that lies within her reach, is through the increase of her bishops, who possess in themselves the power of increasing the lower orders of the ministry to such an extent as circumstances may require. This increase may be perceived from the following facts: at the close of the last century, there were two colonial bishops, and at the end of each decennial period, from the beginning of the present century the numbers were as follows: in 1810, 2, in 1820, 3, in 1830, 5, in 1840, 11; in 1850, 26, and in 1860, 41. There is thus at the present time in the colonies and other dependencies of the British empire a greater number of bishops than in both the branches of the mother church in the United Kingdom. During the past year, several other bishops were consecrated for the colonies, and a new phase in the missionary operations of the church presented itself through the consecration of missionary bishops, whose spheres of duty are beyond the limits of the dominions of our Queen. Everywhere the field looks white unto the harvest, let us continue to pray the Lord of the harvest, and to enable us to be fellow-workers with him, by consecrating to his service a portion of our incomes in some degree commensurate with the necessities of those who are calling upon the church to come over and help them.

Moved by J. W. H. WILSON, Esq., seconded by Dr. MORTON—"That the report just read be received, and that this meeting desires to express its gratitude to God for the measure of success that has attended the labours of the society during the past year."

Moved by the Rev. Dr. READ, seconded by J. W. BARRY, Esq.,—"That the past usefulness of the Mission Board is a convincing proof that it is the agency required by the church for extending her missionary operations, and this meeting desires to express its hope that churchmen will afford to it that assistance which the importance of its work demands."

Moved by the Rev. S. B. ARDAGH, A.M., and seconded by J. SWALLOW, Esq.,—"That as a portion of Christ's holy church throughout all the world, this meeting desires to record its heartfelt pleasure at learning that the onward progress of the church in all parts of the world is so very marked, and hopes that God in his mercy will hasten the period when all the kingdoms of the world will be submissive to the gentle authority of the religion of Jesus."

Moved by the Rev. T. S. KENNEDY, seconded by J. J. VANCE, Esq.,—"That this meeting sincerely thanks those ladies in the different sections of the parish who so efficiently discharged the duties of collectors during the past year for the parent society, and for the Sunday School of the parish, and also those ladies who voluntarily assumed the office of collectors for the liquidation of the debt on Trinity Church, and whose efforts have been so crowned with success that there is now no debt hanging over it.—Communicated.

THE DIVISION AND FORMATION OF PARISHES.

HAMILTON, FEBRUARY 10th, 1862.

(To the Editor of the Ecclesiastical Gazette.)

Observing in your issue of the 1st instant, a notice having reference to proposed action on the part of "The Home Deanery" for defining boundaries for the several parishes and missions within its limits, it occurs to me that it would not be uninteresting at this present time to acquaint the members of the church with what has already been done in this City, in carrying out the canon for the Division and Formation of Parishes, passed at a Synod of the Diocese in the year 1858.

It will no doubt appear somewhat strange to your readers, that the provisions of this law has been carried into effect in the City of Hamilton, so long since as 1859; and that no official notice whatsoever of so important a matter to the Church in Canada should have been furnished to "The Ecclesiastical Gazette;" and the more especially as Hamilton has been the first, and is I believe as yet the only parish, in which this Canon Law has been brought into effectual and happy operation.

In the year 1859, Hamilton contained three churches (two of which existed since 1851), namely, Christ's Church, the Church of the Ascension, and St. Thomas' Church, under the charge of, respectively, the Rev. J. G. Geddes, M.A., the Rev. John Hebdon, M.A., and the Rev. T. M. W. Blackman, D.C.L.

Conferences, as provided by the canon, were held by the said clergy and their churchwardens, which resulted in an agreement by them, for boundaries for the Parish of St. Thomas. No such mutual arrangement could be arrived at for boundaries for parishes for Christ's Church, and the Church of the Ascension. His Lordship, the Bishop of Toronto, therefore, on application made, issued his commission, bearing date the 28th of May, 1859, in order to carry out the provisions of the canon, appointing the Rev. T. B. Fuller, D.D., the Rev. F. L. Osler, M.A., and S. B. Harman, Esq., his commissioners, "to arrange and define the boundaries of the respective parishes;" and accordingly, after an examination by them of the merits of the case, a report was drawn up, and boundaries for the said two future parishes therein recommended, and which report, bearing date the 16th day of September, 1859, received duly the Bishop's formal approval.

Hamilton therefore, since the above date (1859), has comprised three distinct, and wholly (of each other) independent, parishes, with their several

distinctive limits: of each of which parishes the particular incumbent is to be (to quote the words of the canon) "styled, and to all intents and purposes deemed, the Rector of said Parish,"—and is the Rector of such Parish: each is bound, by the duty which he owes to established ecclesiastical authority, to restrict himself as far as possible, and for all ecclesiastical purposes, within the limits of his own settled jurisdiction; and where each incumbent thus respects the law of the church, and renders due obedience to it, as he is solemnly pledged to do, the best results may be confidently anticipated, occasions of disagreement cannot possibly arise; due respect for each others rights being observed, harmony must prevail, and the general interests of the church be promoted.

I enclose for your perusal a copy of the commissioners report, to which I have referred, and which was sometime since furnished me by the Rev. Mr. Emery, then Assistant Clerical Secretary of Synod; and from which it will be seen, that in Hamilton there are now the following parishes and clergy, viz., the Rev. J. G. Geddes, M.A., Rector of the Parish of Christ's Church, the Rev. John Hebdon, M.A., Rector of the Parish of the Church of the Ascension, and the Rev. T. M. W. Blackman, D.C.L., Rector of the Parish of St. Thomas.

I have to apologize for the length of this communication; but its importance at this present time will plead my excuse.

And am,

Faithfully yours,

JOHN HEBDEN, M.A.,

Rector of the Church of the Ascension.

PROVINCE OF CANADA.

DIOCESE OF TORONTO TO WIT:

The Report of the Reverend Thomas Brock Fuller, D.D., D.C.L., the Reverend Featherston Luke Osler, M.A., and Samuel Bickerton Harman, Esquire, B.C.L., Commissioners, &c., &c., &c.

To the Honourable and Right Reverend Father in God John Strachan, D.D., D.C.L., by Divine permission Lord Bishop of the said Diocese, &c.

MAY IT PLEASE YOUR LORDSHIP,

Whereas under and by virtue of your Lordship's Commission to us specially directed, bearing date the twenty-eighth day of May, in the year of our Lord one thousand eight hundred and fifty-nine. After reciting that by a certain canon passed at a Synod of the said Diocese held in the month of June, in the year of our Lord one thousand eight hundred and fifty-eight, entitled a canon on the division and formation of parishes, it was enacted, (1) that the clergymen and churchwardens of each settled cure now established, do within six months after the adjournment of this Synod from time to time hold a conference or conferences with the clergymen and churchwardens of the adjacent parishes or cures, and by mutual agreement arrange and define the boundaries of their respective parishes or cures, and report the same to the Lord Bishop for his consideration, and should his Lordship approve of the same, then the boundaries so arranged, approved and declared shall be the boundaries of the parishes or cures aforesaid. (2) That in case where the boundaries cannot be arranged by such mutual agreement, then that the Bishop be requested to issue a Commission to two Clergymen and one Lay Representative, none of whom shall be locally connected with the said parish or cure, directing and authorising them to investigate the merits of the case, and to decide thereon, and to report their decision to the Lord Bishop for his

consideration, and should his Lordship approve of the same, then the boundaries so arranged, approved and declared shall be the boundaries of the parishes or cures aforesaid, as by reference to the said canon will more fully appear. And after further reciting that in the City of Hamilton, in the said Diocese, there were three Churches, to wit: (1) Christ Church, whereof Rector, the Reverend James Gamble Geddes, M.A. (2) The Church of the Ascension, whereof was incumbent, the Rev. John Hebdon, M.A. (3) The Church of St. Thomas, whereof was incumbent, the Reverend T. J. M. W. Blackman, D.C.L. And after further reciting that the boundaries of the respective parishes or cures of the said several churches not having been arranged and defined by mutual agreement, your Lordship has been requested to issue your Commission in accordance with the said recited canon. After such recital your Lordship did choose, nominate and appoint us, the said, the Reverend Thomas Brock Fuller, D.D., D.C.L., the Reverend Featherstone Luke Osler, M.A., and Samuel Bickerton Harman, Esquire, B.C.L., your Lordship's Commissioners to investigate the merits of the case of the said Churches of the said City of Hamilton, and to define and arrange the boundaries of the respective parishes or cures to them severally appertaining, and that the decision thereon by us made under and by virtue of the said Commission, we should with all due diligence report to your Lordship for your Lordship's consideration.

Now therefore we your Lordship's Commissioners appointed under and by virtue of the above recited Commission having made due enquiry into the several matters to us thereby referred, respectfully beg leave to lay our report before your Lordship, and which we hereby do as follows, that is to say:

On the entry of our investigation we found that the church of Christ Church was the old mother church of the said City of Hamilton, over the whole of which City as forming an original undivided Rectorial Territory, the Reverend James Gamble Geddes, M.A., was Rector; our duties were therefore narrowed to our defining such limits to be set off therefrom to the churches of the Ascension, and of Saint Thomas, as their respective positions and their capacity for the accommodation of a congregation seemed severally to require.

And the cases of these last named churches we take in the following order, (1) the Church of St. Thomas; with reference to this church we are glad to report that limits have been agreed upon between the said, the Reverend James Gamble Geddes, M.A., and the said, the Reverend T. J. M. W. Blackman, D.C.L., without requiring the immediate intervention of your commissioners. (2) The Church of the Ascension; in this case the decision was left to your commissioners, and we therefore report for your Lordship's consideration, as in the opinion of your commissioners, fit and meet boundaries for the parish to be set off to the said church, the following, that is to say, on the east Wellington Street, on the west Queen Street, on the north Main Street, on the south the city limits, such streets and limits so assigned as boundaries being the recognized streets and limits of the said City of Hamilton.

All which we respectfully submit for your Lordship's consideration.

J. B. FULLER, D.D., D.C.L.

F. L. OSLER, M.A.

SAMUEL B. HARMAN, B.C.L.

Dated this 16th day of September, A.D., 1859.

STEPHEN LETT, LL.D., Clerical Secretary

JAMES BOVELL, Lay Secretary.

Approved,

JOHN TORONTO.

Foreign Ecclesiastical Intelligence.

CHINA.

From the N. Y. Spirit of Missions, Feb., 1862.

LETTER FROM REV. D. D. SMITH.

CHEFOO, Oct. 12th, 1861.

DEAR BISHOP,—I do not know when the mail will go, and write as I have opportunity. I have the very worst news to give you. The rebels have been here, and are still in the neighbourhood; and we fear that Parker and Holmes are dead. Just one week ago, we heard that the rebels were within one hundred "le" of our village. Mr. Morrison, the English consul, sent us a note that day, advising that we ask the French commander to make our village an outpost, and thereby save ourselves from annoyance. We at once called upon him, and urged as strongly as possible our desire that he should do so. He declined, saying he had only three hundred sailors and no soldiers; but advised us to bring the ladies and children into Yen-Tai, where they would be safe. We got back to Chookio about eight o'clock in the evening. The next morning, as I was coming into Yen-tai, to preach for Mr. Hall, Parker asked me to beg Mr. Holmes to come out immediately and go with him to see the rebels. They (Parker and Holmes) had for more than a week previously spoken of doing this, as they thought they might prevail upon the rebels, or their chiefs if they would see them, not to come to Yen-Tai, and not to pass through our village. I presume they judged these rebels by those whom Holmes and Parker had already seen at Soo-Chow and other places. Mr. Yates will remember that they talked it all over while he was here. Mr. Yates said once that "he could, with his double-barrelled gun keep them all off." Well, Parker and Holmes left Chookio about 11 o'clock on Sunday morning, saying they would certainly go on until they met them, and would probably be gone Sunday night and Monday night. They each had a revolver with them. The next day I went in and brought Mrs. Holmes out to spend the day and night with us. About 5 p.m., Monday, we walked out in the direction Parker and Holmes had gone. The road was thronged with refugees flying toward Yan-Tai. They had been running away in this manner for two days preceding. Just as we got out of the village, I met two white men coming toward me. They were two butchers and compradores who live in Yen-Tai, and supply the ships with beef, etc. They at once told me they had met the rebels about eight miles off, and being themselves unarmed, had made signs of peace and friendliness to the rebels, who instantly acknowledged them by putting their lances under their arms in fighting fashion, and rushing upon them at full speed. The compradores fled, and having good horses, easily escaped. My heart instantly misgave me for Parker and Holmes, and up to this moment they have not returned. A man, who says he escaped from the rebels, came down and reports that he heard them say, during their talk that night, that in that day they had killed two "Yang Kevaits," and had secured their horses. Parker's and my horses were very fine and swift animals. Our fears are the worst. If Parker and Holmes were attacked as the compradores say they were, I do not know whether they would draw their weapons or not; you can judge as well as I can; but if they did, and fired them, I am sure they have been sacrificed, unless trusting to another hope, which is, that they escaped; but of this you can guess as well as any of us. Mrs. Parker and Mrs. Holmes are in the deepest distress.

To return a little. After hearing the report of the compradores, I immediately asked them to give Mr. Morrison the whole account for my sake, and I also wrote a note to Mr. Hall, asking him to help me to see Mr. Morrison, and in the morning to bring out horses enough to take the ladies and children into Yen-Tai. Before Mr. Hall could do any thing, (Mrs. Hall being sick,) Mr. Morrison sent out his servant with horses, and a few minutes came himself with another horse and eight French soldiers to escort us into town. This was nearly eleven o'clock.

We sent the children, nurse, and Chinese females who were at our house at once into town, and I returned and took Mrs. S—, Mrs. P—, Mrs. R—, and Harry, each on a horse, and led them to town. I took the precaution to bundle up some clothing in sheets, and sling them on the backs of the horses. I left our best servant at the house, with Mr. Morrison's gun, telling him to protect the house, and promised him I would be back instantly. It was 4 o'clock when we got to Yen-Tai. The mail had just arrived, and I delayed a few minutes to open a letter or two, and the first one I glanced at gave the tidings of the death of Mrs. Dashnell. I could not leave my wife then, and so, while I was in the house, my horse was led away to be fed. When I went to look for him, I couldn't find him, and had to wait an hour before I could get away again. Then it was after sunrise. I immediately went at full speed toward Chookie, but found the road alive with refugees from Chookie, who said the rebels were in the village. I had no arms, and so returned, not daring to risk a flight from them through such roads and over such hills as we have here. When I got home, Mr. Rau and Mr. Bonheure offered to go with me again, and as the servant whom I left there had not returned, I rode out to see if I could help him. On the road I met him, and he gave me the gun, and then Mr. Rau and I went on over the hill to have a look. Some of the people said there were twenty rebels on horseback; others ten, four, two, etc. So I thought the least I could do was to go and look after the house, if I could. Presently two rebels, mounted on white horses, appeared coming up the hill. They came within one hundred yards, and stopped. I told them to go back, which they did; and I rode on briskly after them. They went on at full speed, and I continued to follow, when, as I got nearly into my village, I saw several more; the number I could not make out. They turned and pursued me, and I, not desiring to have an encounter, rode rapidly away toward Yen-tai. Mr. Rau had no arms, and was all the while with me. The men who were behind found they could not overtake me, and discontinued the pursuit. Just at that moment we turned a curve in the road, which at that place was a deep ravine, and upon the bank, within fifty yards, were two more rebels, mounted and having long spears. They at once descended into the road to intercept us. The first one poised his lance, and there was no escape but through the road which he occupied. I immediately fired one barrel at him; he staggered, and Rau and I passed him. The other fellow reined his horse square across the road, and also placed his lance so that I could not have avoided it. I fired the other barrel, and his horse fell. Mr. Rau and I then got completely away, and over the hill to Yen-Tai. Mr. Rau, who was behind all the time, says both of the men got up and went away, and I am sure neither of them were killed. They came no farther that day. In the afternoon I procured six other men, who took arms, and with twenty coolies, we went out and brought in as much clothing and bedding as we could find. Our house was completely gutted,

and I suppose all that the rebels deemed valuable was taken. Mrs. Parker's trunk of silver was taken. At the time we were saving these goods, the rebels were just two and a half miles further on, murdering people by the hundred, and burning the village. Several hundreds now lie dead there. This day was Tuesday. On Wednesday morning, the rebels appeared at the top of the hill which overlooks Yen-Tai, and sent their runners, who came right down into the plain into the nearest village, not more than two "le" from us. The French soldiers were ready. The "Insolent," gunboat, was stationed off the town, and two large French boats, each having a gun. Unfortunately, the French fired too soon, and the English were compelled to throw a shell among them at the top of the hill. One or two shots, and one or two shells dispersed them, and they left us. We regretted ever since that they were not allowed to come down over the hill, and then receive a sound drubbing.

Sunday, 13th.—What an eventful week this has been! Yesterday, just as I was writing, a rumour that the rebels were descending a hill to the south-west of Yen-Tai, was spread about, and all the people of the different villages came pouring into our place. However, nothing came of it. No further alarm has occurred.

On Wednesday, I took three ladies and the children on board the "Amalia," for there was a fear lest the rebels might come down upon us at night. I brought them back on Friday, and here we will remain in safety, I trust. To-morrow morning early, the French are going out toward Foo-Sau, ten miles distant, and if possible, attack and drive away the enemy. Mr. Mathew Holmes and Mr. Danforth came down last evening from Tung-Chow, but saw no rebels. They report that all the country they passed through, and Mr. Holmes, who came from Tientstin overland, also says, that for three hundred miles the whole land is one scene of desolation. The rebels have burnt every thing, have killed all the donkeys, cattle, sheep, hogs, and whatever they found. The men who would go with them, they spared; the others who did not flee were slain. Several poor creatures are now in our house, having most ghastly and horrible cuts in the head and arms. Many of them look as if they had been hacked with an axe. I can see the pulsation of the brain through the cleft of one of these gashes in the head. Mr. Danforth had heard that two foreigners had been killed by the rebels, and all the Tung-Chow people were alarmed for Parker and Holmes. We trusted that they had escaped, and made their way on to Tung-Chow. The arrival of these gentlemen dispelled the last hope.

Besides this, last night, Mr. Morrison and I examined a man who lives about eleven miles from here. He is a play-actor, and an opium-smoker. He was taken by the rebels, and used by them as a waiter and labourer. He reports that on Monday, the 7th, the rebels told him they had killed two persons, and described them to him. Asking him, as he had been to Yen-Tai, if people wearing such clothing and beards were foreigners. He also saw a foreign stirrup, which, not being large enough, they broke. I feel assured, and dreadful assurance it is, that poor Parker and Holmes are dead, murdered by those fearful wretches. We console ourselves that they went on a peaceful errand, with the best intentions, and that they doubtless met a quick death. God grant it was not otherwise. Last Monday, a band or army of Cantonese and Fok-Kien junkmen marched out to our village. They had been asked by the mandarins of Yen-Tai to come on shore and defend them from the rebels. They marched out, as I said, having all kinds of for-

midable weapons—gingalls, swords, spears, English muskets, with bayonets, and small cannon. I would rather fear than trust them, and their after conduct proved it. On Tuesday, during the panic, they came ashore and began to plunder, different factions robbing the friends and patrons of the others. They met, and began to kill each other. The French then took part, and several were shot down and many wounded. Afterward they were all ordered off shore, and every native with arms ran the risk of his life. The French have four hundred or five hundred men here now, and to-morrow will go toward Foo-Jau. Mr. Holmes, Mr. Danforth, and I, want to go along to search for the bodies of Parker and Holmes. If the road is infested too thickly on Wednesday, the French admiral will go in his gun-boat, to a point farther up the coast, where it will not be more than seven or eight miles from the place in which it is supposed the unfortunate men perished.

It is a long time, I know, after the sad occurrence; but it cannot be helped. I have used every effort to get assistance, but without avail, and you know it would not have been wise to have risked my own life at such a time as this. We have received every kindness that the heart could ask from persons on whom we had no right to call. We have also seen specimens of human meanness.

The first party that ransacked our house took the silver and all the valuable clothing that they desired. We managed the same afternoon to go out and collect as much as was possible. We saved Mrs. Parker's winter clothes, and some of Parker's. The second party of rebels that went into the house smashed nearly every thing that remained. I do not know what there is left. You may imagine what my feelings are and have been during all these fearful times. It seems like a horrible dream, and to see these two bereaved women is enough to wring tears even from the fiends who destroyed their husbands.

Poor Mrs. Holmes gave it up at the very first, and every hope which was suggested made but a slight impression upon her. When Mathew arrived, she broke down completely, and was almost like a dead person. Poor woman! but two months ago she had both husband and baby; now she is a childless widow. Mrs. Parker has always been hopeful, and yet, after the blasting of them all, she bears up wonderfully. She is greatly comforted with the firm assurance that poor Parker passed quickly from this sad world to his heavenly rest.

I have myself been noticing him, for several weeks preceding, that there seemed a deeper seriousness—something like a fitness for heaven coming over him; his prayers were most spiritual, and Mrs. S. and I spoke of them to each other. We are sure that "it is well" with him and with Holmes.

I cannot tell you at this moment any plan that I have formed; I am in such a nervous, excited condition that I cannot trust myself to say any thing definite. The mail will perhaps go off in two days, and this sad letter, I suppose, will be all I shall be able to send. After you have read it, and have communicated its contents to our friends, and to those of Mrs. Holmes, I would be glad if you would write to Mr. Denison, or send this letter to him, if you think it will be legible, that he may send it to our friends. But about this you can use your own discretion.

Tuesday, 15th.—Yesterday, Mathew Holmes, with eleven others, including myself, went out twenty miles, to search for the bodies. They were reported to be at this place, but when we arrived, it was a mistake. We found a man who said he knew the exact spot where they were

killed, which was about fifteen miles further on. Mathew Holmes, with half the company, went on to that place, while I, with the remainder, returned. My horse was a poor animal, and would not eat, and fearing that the rebels might cut off my retreat, I came home again. The French had gone out that morning early to attack them, and we did not know but that they might drive them on our road. It has since appeared that they did not find them, and now there is no danger to the party that is out. I was the only married man in the company, and felt justified in returning, (there was another married person in the party, who had a Chinese wife.)

Since I have come back, I have heard that a man, who says he was an eye-witness, states that Parker and Holmes were killed and stripped, and then burned. I presume the rebels felt afraid after they had murdered them, and desired, by burning the bodies, to avoid all detection. If this be the case, Mathew Holmes will not find them.

I had heard, some days ago, that they were burned, and I am disposed to believe it. Along the road, yesterday, I saw sights which were appalling. In one village, where great slaughter has been done, were more than thirty bodies lying unburied. The ponds seemed filled with women and children. In some instances, the poor wretches were bound with their hands behind them, and then burned in their houses. I asked one of the villagers how many had been killed; he said the number could not be counted. All along the road with the exception of persons returning home, it was as still as death. Some villages were almost entirely deserted. Every where we could see the poor survivors burying their dead. It was an awful day with me.

Wednesday, 16th.—Well, it is all over. The bodies of our poor friends have been recovered and decently interred. They were found about one hundred and five "le" from here, most frightfully mangled. Holmes had received ten wounds, most of which were about the head, inflicted with a sword or spear. All the upper portion of his person was burned. Apparently, he had fallen into a fire, or upon a pile of fodder, which was afterwards set on fire.

Parker had some six or seven wounds, most of which also were on his head. His right hand was cut through at the nuckle, where the fingers join the hand. They were evidently defending themselves, for most of the wounds were on the right side. We had their bodies placed in Chinese collars, the decomposed state of them both preventing any delay. This morning, at nine, the English gunboat *Drake* carried them across the harbour to an island upon which other bodies are buried. A little more than a month since Parker and Holmes attended the funeral of two children there. We have had every kindness shewn us. Mr. Morrison, the English consul, who is a son of Dr. Robert Morrison, has attended most assiduously upon every desire. He seemed to anticipate our wants always. I believe if he had not come out to Chookie on Monday night, Mrs. Smith, myself, and all who were there, would have been killed before other help could have come.

We have depended chiefly for all our help upon people of other nations, and English, French, and Germans have all shown themselves very ready to do us kindness. I can scarcely realize what has happened during the last ten days. I have been in a very great state of excitement; have been broken of rest, and engaged in most unnatural and unwelcome duties. Mrs. Parker will, of course, return to Shanghai, and thence to America. How soon I cannot yet tell, for all her affairs, furniture, &c., at Chookie, have yet of the housekeeping here at Holmes' house, be-

to be collected. Doubtless she will go down in less than a month hence. Mrs. Holmes, I believe, thinks of remaining here, and doing what good she can among the people. She is thoroughly at heart a missionary, and has already been teaching the poor fugitives in the house something. As for myself I have had no time to collect my thoughts. Our hour is in quite good order at Chookie, and we could be comfortable there. I have had strong feelings toward remaining here, and applying myself most vigorously to my work.

My teacher, who is a very respectable man, and would long ago have been a mandarin had he been rich enough, is evidently deeply impressed with what has occurred. His house was plundered, all his furniture and clothing stolen, and now he is living here in Yen-Tai with me. A great change seems to have pervaded his mind, and the other night he came in the house voluntarily to tell me that he valued the friendship of foreigners more than that of his own people, and that, after a while, when he should be instructed, he would like to "enter the doctrine." I have much confidence in him, and hope some day to see him the first disciple of our church in Shantooing.

By next mail I will be more able to tell you more; and after I get your reply to this, can more fully decide what is best to be done. One thing is certain about these rebels—they have no religious feature about them. There are no temples destroyed and no idols broken. Plunder alone is their object.

I have a strong desire to make, through our minister, or some other personage fitted for the office, a demand upon the Taiping government for all damages we have suffered. I am of the opinion that they ought to be made to pay most severely for all this that they have inflicted upon us. Some steps ought to be taken with regard to the murder of Parker and Holmes. It is time for foreign nations to put a stop to that most abominable imposture whose headquarters are at Nanking; and I trust that the death of these two men, who ventured themselves among them on a peaceful errand, will be the turning point of foreign interference with them.

Mr. Hartwell heard a rumour that our friends passed the outskirts, not having any thing to do with the advance-guard, and penetrated to the headquarters of the chief. After they had talked awhile with him they asked him how he could go through the country murdering and plundering in this way, and, I suppose, telling him (what he doubtless knew) that it was very wrong. The chief would submit to no such reproof, and in anger commanded their death. This I do not believe; but that the sight of two good horses excited their cupidity, and to obtain them, they were instantly set upon and killed. I send you the report which a French medical man has made after examination of the wounds of our brethren, so that you may use it in making an official demand upon the rebels for reparation. The rebels are now ravaging all the promontory to the eastward of us, and will doubtless return to the southern shore, to their main army, before cold weather sets in. Next spring, I presume, they will try to reach Peking. The French have some soldiers here now, and a large frigate. The English have two gun-boats, and will, all the winter, have a man-of-war at this port; so that it is beyond the power of the rebels to do any harm to Yen-Tai. It seems that hitherto they have not attacked any walled city, having no arms fit for such an undertaking. Mr. Hartwell, who is here from Tung-Chow, has heard that a larger army is to come down to take all such cities as have walls around them.

Mrs. Smith is fully employed. She has charge sides the sad office of comforter to the two

bereaved ones. She is quite well, and keeps going all the time. Fauny is also very well, and fatter than ever. Harry has a couple of play-mates in two little Chinese "protoges" of Holmes. He wept sorely when he heard of his father's death, and does now whenever we talk with him about it.

The weather, fortunately has been bright, and warm; otherwise I know not how we could have done.

Dear Bishop, this will be a sad letter to you, and it grieves me sorely, sorely, to have to write it. By one means or another, our poor mission is shortened of its members; yet each removal makes me cling closer to it. Oh! that I could do something! I have gone over, in my mind, more than once lately, your visit to our seminary, when so many of us gave ourselves to your call. Only two remain. I remember the pleasure with which you told us that "Mr. Parker, who is from my own native State, is going." I pray that God may keep your heart strong in this sad bereavement.

CONSECRATION OF A RUSSIAN CHURCH IN PARIS.

An interesting spectacle has been lately witnessed by the inhabitants of Paris: I refer to the solemn consecration of a church, according to the Oriental or Russian type. The building cost one million two hundred thousand francs (£48,000). It is constructed according to the rules of orthodox architecture—that is to say in the Byzantine style. It consists of a double church: the one, the upper church, dedicated to the Trinity; the other subterranean, dedicated to S. Alexander Nowski. The whole is surmounted by five gilded domes, having golden crosses.

A Russian Bishop, Monsigneur Leonce, coadjutor of the Metropolitan of St. Petersburg, came expressly to Paris to preside at the ceremony. He was assisted by an archimandrite, seven priests, several deacons, and a large number of choristers. The Russian Government had given orders that all possible magnificence should be displayed in this festival. It appears that Monsigneur Leonce is the first Bishop who has consecrated an orthodox church in the West.

The edifice was filled by a numerous and brilliant audience. The Russian Ambassador was there as the representative of his Sovereign. Marshal Vaillant and the Prefect of Police of Paris, both in official costume, had been directed by Napoleon III. to take part in the ceremonial: it was a guarantee and an expression of the religious liberty which reigns in France.—*Evangelical Christendom Correspondent.*

SUBSCRIPTIONS RECEIVED TO FEB. 15.

To End of Vol. 9.—J. H. L. W., Cobourg; Mrs. S., Picton; J. B., Thornhill; Rev. H. H., Fort Erie; Miss H., England; Rev. E. M., Barrie; Rev. E. H. M. B., Carltonplace; W. H., Carltonplace; J. H., ditto; C. D., Pakenham; Rev. T. B., Arnprior; Dr. M., Toronto; Prof. C., Toronto; J. M. C., Tallamore; A. H., Prescott; J. S. M., Prescott; W. P. T., Fitzroy Harbour; Lord Bishop of Montreal; Rev. T. A. Y., Coteau Landing; Rev. J. H., Hamilton; Prof. B., Toronto; Rev. Dr. F., Toronto; Rev. S. B. A., Barrie; Asst. Com. Gen. F., Prescott; Rev. Dr. R., Orillia; Miss R., March; Rev. J. G., Belleville; Rev. F. L. O., Dundas; Judge J., Cornwall; Rev. G. A. B., Barton; Rev. B. G. P., Quebec; Rev. J. McN., Thorold; Rev. Jas. H., Kempville; Rev. E. D., Toronto; Rev. A. S., Kingston; Rev. Dr. A., St. Catharines; Rev. V. C., Peterboro'.