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DIOCESE OF QUEBEC.

CIRCULAR TO THE CLERGY OF THE DIOCESE OF QUEBEC, No. 2.

Quebec, 4th Feb. 1851.

Rev. and dear Sir,

In pursuance of my promise made at the close of my Circular No. 1, upon Church-building, published in the last number of the Canadian Ecclesiastical Gazette, I now proceed to offer some few remarks and suggestions upon the principles to be observed in the interior arrangement of Churches. It will be still borne in mind that my recommendations are mainly designed to be applicable to such Churches as can be erected by congregations feeble both in numbers and in resources, in the new settlements which open themselves, from year to year, in the Diocese; and, as before, "I shall avoid all technical terms whatever and shall endeavor to make myself plainly and immediately intelligible to persons without any architectural attainments."

1. PASSAGE UP THE MIDDLE OF THE CHURCH. It is perfectly indispensable that there should be what is sometimes, although quite improperly, called a *middle aisle*, running up clear and without the obstruction of desk or pulpit, to the rails of the holy table.* The fashion which once prevailed to a considerable extent, and is still, in some places, to be seen, of putting up a large enclosed desk and a pulpit of the same description behind it, directly in front of the communion-table, is now, by common consent, condemned as awkward, inconvenient and unsightly in the very extreme. And the practice of filling up the centre of the Church with a block of pews, is destructive of all good ecclesiastical effect.

There should always be a good, roomy, clear space, at the termination of the passage, between the pews or benches of the Congregation and the rails of the Communion-table: and there are occasions, such as the administration of the Lord's Supper and more particularly of the rite of Confirmation, upon which, if this space be contracted, much irreverent crowding and jostling and much actual inconvenience will be apt to ensue. It is well worth-while to strain a point in order to gain free room in this part of the Church.

2. COMMUNION-TABLE. For reasons stated in my Circular No. 1, I pass over all notice of what is properly called a *Chancel*. The holy table, however, which must always be placed at the east end of the Church, may stand with good effect, in a recess, formed by taking off a small vestry in one corner, and a corresponding closet in the other which may be used for keeping wood, or a Sunday School library, &c,—the rails being carried along the front of the recess, either in a straight or a curved line, as may be judged preferable. The rails themselves should, if possible, be of turned work, and, in some measure, massive. If the plan of a recess is not adopted, the rails may either be carried across the whole width of the Church, or may run back, at a proper distance on each side, to meet the east wall, in a direction parallel to the ends of the altar. This last arrangement is by some authorities pronounced objectionable. In calculating the space within the rails, the attendance of the Bishop and the Clergy-

* In large Churches which have been built with side-galleries, it may sometimes be unavoidable to retain this position of the pulpit, in order that the preacher may command the whole Church. This is the case in the Cathedral at Quebec, where, however, in the last improvements, the pulpit was made as light, and the whole arrangement as open, as circumstances permitted.

men who may accompany him, upon particular solemnities, should always be taken into the account. The whole of this space should be a raised platform, projecting, one step, outside of the rails, in order to afford a kneeling-place for the communicants. And, if there is room for it, the table itself should stand upon another and smaller platform, raised one step more, with space left upon this second platform for a Clergyman to stand and kneel, at each end. But in a very small Church, this last-mentioned plan is impracticable.

3. DESK AND PULPIT. In Churches upon the scale here in contemplation, as it is by far the cheapest and simplest plan, so, in my own judgment it is quite sufficient, at least to begin with, and has a pleasing effect, to have two *lecterns*, or moveable stands with turned single stems, matching each other and just large enough to hold a Church-book of the usual folio or large 4to size.* One of these is for the bible and the other for the prayer-book; and the former serves for preaching as well as for reading the lessons,—an arrangement which seems, in a manner, to proclaim the principle that the teaching of the Church is the exposition of the *Word of God* or based upon that word. These lecterns, (each having a kneeling-stool behind it.) are sometimes, if the space within the Church is very confined, placed within the rails, as is seen in All Saints' Chapel attached to the Rectory at Quebec; but properly they are placed just outside, one in front of each corner of the rails but a little off towards the side of the Church, and slightly inclined inward. A very perfect arrangement of this nature may be seen in the Church at Vaudreuil in the Diocese of Montreal, served by the Rev. Jas. Pyke.

If a regular desk and a pulpit of a more decided character are preferred, and it is not found necessary from motives of economy, to adopt the two lecterns, the desk should be of light and simple construction, without door and without panels, either at the sides or in front, and without any back, and large enough to hold both books. A pattern may be seen in St. Matthew's Chapel, Quebec, and another, upon a different plan, in the room fitted up as a temporary Chapel at Bishop's College, Lennoxville. The supporting sides should be quite narrow and the space between them, in front, may be filled up with three or four small flat bars, separated from each other by a pointed arch. The desk should stand upon a base, of the height of one step from the ground. The pulpit should not be large, heavy, nor lofty: it may be ascended by about four steps, behind, and may rest upon a stem of proportionable height. St. Matthew's Chapel just mentioned affords a pattern which is architecturally correct.

Supposing the space to be clear up to the east wall on each side of the communion-rails, the desk and pulpit or, as the case may be, the lecterns, must, nevertheless, be a little in advance of the communion-rails (although not directly before them.)

There is no better material for the more ornamental, and indeed, if it can be afforded, for all the lighter wood-work of

* Plain lecterns of this description, of birch or other suitable wood, may be had for 12s. 6d. apiece.

† If the rails run completely across the Church, the distance of the lecterns from the side-walls may still be judged of, from these directions.

‡ The Canon which calls a desk a *scat*, merely employs, (as I apprehend,) a phrase of the day, to describe any decent and commodious desk—a passing fashion having found its way into the Church, of attaching a seat to the desk.

the Church, than the *butter-nut* of the country. The birch also works up very nicely into articles of Church-furniture and well chosen pieces of it are particularly suitable for communion-rails.

4. **FONT.** It is the principle of the Church of England to mark out distinctly in her chastened but careful provisions for the public solemnities of Religion, the administration of the two sacraments ordained by Christ; and she therefore rails off the place for the holy table and directs that a stone font be placed in every Church. It is unnecessary to comment upon the slovenly, niggardly and irreverent practice, which nothing but *necessity* can justify, of using some little common household vessel for public baptism; and it is a very objectionable custom which has crept in, in some places and is exceedingly common in this Diocese, to have either a small portable vessel manufactured for the purpose, or a small kind of basin sunk into a shaft or pillar. All these substitutes for a proper font are entirely irreconcilable either with ecclesiastical propriety or with architectural taste. The font, to deserve the name at all, ought to be, as all the ancient fonts are and all which are now introduced into Churches built and furnished at home upon even tolerably correct principles, of a size sufficient to make it at least *possible* to follow the rubric which provides for the case of *dipping in the child*. I do not mean to censure what has been done in times when men were everywhere careless upon these points; but now that those times have gone by, if we aim, in *new undertakings*, at having seemly and correct Churches at all, it is a great inconsistency and conspicuous deficiency, not to have a proper font. Where means run short and it cannot be managed to get one at first, it should be always kept in view, as a thing to be accomplished; and a saving in other points, may commendably be made to gain this object. There are two of our Churches in Quebec, which exhibit fair specimens of fonts,—the Cathedral in which the font harmonizes with the *Grecian* and St. Matthew's Chapel in which it is in keeping with the *Gothic* character of the building. The latter was the gift of a devout Churchman. Mr. Morgan of Quebec undertakes to make fonts to order. The price varies exceedingly according to the more or less ornate character of the article.

The font should be placed as near as can conveniently be managed, to the *entrance* of the Church.

5. **SEATS.** Of all the innovations of modern times which have tended to disfigure our Churches and to give them an unpleasing and un-church-like aspect, there is scarcely any which has been worse, perhaps, than the fashion of constructing and fitting up the pews. I shall not here speak, however, of high-walled boxes, interspersed among more moderate pews, or of *pew-linings* of various hues in the same Church,—these being enormities of which our country-missions are in no danger. I do not at all hesitate to profess myself opposed, in principle, to the system of leased as well as of proprietary pews, which I believe will gradually disappear in Christian Churches—but it is a system recognized by law in this country and must be tolerated while it lasts. Still there can be no occasion whatever, for adopting in new Churches, pews enclosed with *doors*, which are disagreeable to a correct eye and constitute a *considerable and perfectly useless addition* to the *expense* of the structure. The seats may also be made with a rail at the back instead of panels, and here again is a saving of money. The manner in which seats may be made ornamental in a Church instead of disfiguring it, is seen in many beautiful examples in England, and some *approach* to the same thing is to be witnessed in St. Matthew's Chapel, Quebec, and a nearer approach in the Church at Point Levi. The latter, however, is injured in effect by having a row of *doors*. But in the Churches for the benefit of which I am writing, it will generally be necessary to have the seats entirely plain. They will still look better than enclosed pews.

It is *particularly important*, in order to the preservation of Church-rules and the promotion of humble and consentaneous devotion, that there should be low kneeling-benches within the seats, so fixed that the worshippers face the desk and pulpit.

6. **VESTRY.** It is quite necessary to have some kind of vestry, for (if there were no other reason,) it will be felt by all persons that nothing can be more awkward and unbecoming than that the Clergyman should put on or change his vestments in the view of the congregation. One mode of providing for this object, has been pointed out under the *second* head of this letter. Another is to build a small room opening from the side of the Church at the north-east corner—or it may be thrown into the form of a prolongation of the Church, at the east end, lower and narrower than the main building, so as to have the *exterior* effect of a *Chancel*, into which it may ultimately, perhaps, be converted. If there is a gallery at the west end a small vestry may be made in one of the corners under the gallery, which may be balanced by the stair-case on the other side. But galleries, which have been only the creations of necessity to gain room in overcrowded Churches, or, if parts of the original plan, the productions, too often, of a parsimonious calculation to squeeze together the largest possible number of worshippers at the cheapest rate, are by all means to be avoided where no necessity for them exists.

7. **MISCELLANEOUS APPENDAGES.** Chairs should be provided, (as soon as it can be afforded,) within the Communion-rails, having some Church-like character, and, if possible, harmonizing with the architecture of the building. Or two or three contiguous stall-seats of a plain fashion, may be made against the side-wall, within the rails, if they extend to meet it. The stalls in the Cathedral and in All Saints' Chapel at Quebec, with proper modification, might furnish hints for the pattern. The Communion-table should never be seen without a decent cover, either crimson, scarlet, purple, or dark blue, reaching down to the floor, of the best material which there are means at command to procure; and the floor within the rails should always be carpeted.* The kneeling-stools at each end of the Communion-table, as well as for the desk or lecterns, should be covered to match the hangings of the Church. Lecterns require no hangings or trimmings. Those for the desk and pulpit should, of course, match the altar-cloth.

To these directions I may venture to add, as not unconnected with the present subject, a *general* recommendation of strictly enforcing the Apostolic rule, as applied to the appearance and arrangement of material things within the Church, *Let all things be done decently and in order*. Rusty stoves and stove-pipes, and these even left standing in summer,—fire-wood piled up in view within the Church or tumbled about the floor,—unsightly and make-shift provisions for this or that purpose connected with the solemnities of worship, still contentedly retained, which were adopted in the first instance perhaps from necessity,—these are things which should never be suffered in the house of God. They jar against our feelings of reverence and irresistibly convey the idea of a low and cold estimate of the sanctity of christian worship and the value of religious privileges. It is a special duty of the Church-Wardens to guard against the occurrence of any such reproach in the Congregation, and it may be hoped that they will feel themselves happy and honored in preserving respect for the sanctuary of the Most High. Nothing, surely, should be permitted to be seen in a Church, which would offend the eye in the house of a well-ordered family, occupying a creditable position in the world.

It is very true, and it is a truth to be carefully cultivated in our minds, that all exterior decency and solemnity in our worship, are of no avail unless we WORSHIP THE FATHER IN SPIRIT AND IN TRUTH,—and unless THE LIFE WHICH WE LIVE IN THE FLESH WE LIVE BY THE FAITH OF THE SON OF GOD.

* If that form of communion-table be adopted of which the front and ends are closed with ornamented wood-work, the cover should be only of the top.

These principles, I am confident, you will faithfully inculcate. But it is a poor evidence, as you will, at the same time, point out, that such teaching has been blessed, or that our religion has taken hold of our heart and affections, if we cannot be brought to make sensible sacrifices of our worldly substance, according to our ability, for the honor of the house of God, or if we manifest a lazy indifference about the preservation of a consistent and reverential character in all the appurtenances of His worship.

I have to request that when any application is made to me respecting the erection of a Church, you will take care that the plan of the interior and exterior are submitted for my inspection.

I have also to request that you will be pleased to direct the attention of all parties concerned in such undertakings with whom you may be connected, to the advertisement of the *Lay Committee of the Church Society* which appears in the Canadian Ecclesiastical Gazette.

I am,
Dear Sir,
Your affectionate brother,

G. J. QUEBEC.

P. S.—I avail myself of this opportunity to remind you that the occasion will present itself on the 2nd of next month, for preaching the annual Quinquagesima Sermon in aid of the general purposes of the CHURCH SOCIETY,—an Institution to which the circumstances and prospects of the Church in the Diocese, make it more and more imperative upon our Clergy and people everywhere, to give their most cordial and effective support.

G. J. Q.

CHURCH SOCIETY.

The annual meeting of the Megantic District Association was held on the 8th January, in the Church of the Holy Trinity in the Parish of Pointe Levi, preceded by Divine Service at 11 a. m. The prayers were read by the Rev. E. C. Parkin, Missionary at Valcartier, and the lessons by the Rev. Chas. H. Stewart, Assistant Minister of Trinity Chapel, Quebec, and a most appropriate sermon for the occasion was preached by the Rev. Wm. Wickes, Secretary to the Parent Society.

The meeting was opened by a few suitable remarks by the Rev. J. Torrance, Chairman of the District and Incumbent of the Parish, after which the Report was read for the past year, by the Rev. Wm. King, Secretary *pro tem*,—when the following Resolutions were unanimously agreed to:—

1. Moved by the Rev. J. van Linge, seconded by Mr. H. N. Patton;

That the Report now read be received and adopted.

2. Moved by Rev. Wm. Wickes, seconded by Mr. R. Rudd; That this meeting desires to acknowledge the goodness of God in the degree of prosperity which has so far attended the labours of the Society, and would call upon all Churchmen to unite in vigorous efforts for its continuance, to be undertaken in entire dependence on the blessing which is from above.

3. Moved by Mr. G. Chapman, seconded by Mr. G. Beswick; That the objects embraced by the constitution of the Society present so wide, and at the same time so varied, a field of Christian usefulness as to afford to every member of the Church an appropriate channel for the exercise of his liberality.

4. Moved by Rev. E. C. Parkin, seconded by Mr. W. G. Ross;

That this meeting, while acknowledging the deep amount of obligation which rests upon the Church in Canada towards the Society for the Propagation of the Gospel in foreign parts, which, with a parent's tenderness and care, has fostered and supported her from her earliest infancy—desires *practically* to recognise the claim which lies upon Churchmen in this province to relieve to the very utmost of their power the *venerable Society* of the burden of her support, that she may be enabled to respond to the calls made upon her by those who are in greater spiritual need.

5. Moved by Rev. R. R. Burrage, seconded by Mr. Jos. Sample;

That this meeting hail with satisfaction, and heart-felt gratitude

to Almighty God, the prospect of increased usefulness, and stability to the Church, which has been opened up by the late division of the Diocese of Quebec.

6 Moved by the Rev. C. H. Stewart, seconded by Mr. E. Houghton;

That this meeting feels itself called upon to respond to the feeling of indignation exhibited by all members of the Church in England at the recent act of aggression on the part of Papal Rome, whereby the supremacy of the Queen is assailed, and the existence of our Church, as a branch of the Church universal, virtually denied.

7. Moved by Rev. Wm. King, seconded by Mr. John Tilley; That the hearty co operation of the laity with the Clergy, in all our undertakings, is indispensable to their success and the general prosperity of the Church.

8. Moved by Rev. S. H. Simpson, seconded by Mr. D. Ross; That this meeting desires to acknowledge with thanks the services of the officers of the Society during the past year.

9. Moved by Mr Wm. Jenkins, seconded by Mr. T. Amireaux; That the Rev. J. Torrance do leave the chair and that the Rev. E. Parkin do take his place,—and that the thanks of this meeting be given to the Rev. J. Torrance for his able conduct in the chair.

Upon the apostolic benediction having been pronounced, the meeting separated, evidently much gratified with the interesting services of the day, and the addresses that had been delivered by the several gentlemen present.

STATEMENT of Monies received for the Incorporated Church Society.

GENERAL FUND.	
Subscriptions in Upper Ireland and parts adjacent.....	£6 16 0
Do. in West Frampton.....	0 15 0
From Rev. R. G. Peets, proceeds of a Missionary Box....	0 15 7
	£8 6 7

Fund for Widows and Orphans of the Clergy.	
Collection in Upper Ireland and parts adjacent.....	£0 4 0
Do. East Frampton and Standon.....	2 3 1½
Do. West Frampton.....	0 14 0
Do. Eaton.....	0 15 0
Do. Lennoxville.....	4 5 0
	£8 1 1½

Quebec, 11th February, 1851.

W. BENNETT,
Treas. In. Ch. Society.

BISHOP'S COLLEGE, LENNOXVILLE.

An exhibition of £30 currency, per annum, from the S. P. G. for divinity Students, will be awarded by examination in August next.

The exhibitions will be open to competitors between the ages of 17 and 25, who will be required to present certificates of age, baptism and confirmation, as well as of character and religious deportment; they must also be communicants of the Church.

The exhibitions will be tenable for not more than 4 years; and being granted by the S. P. G. for such theological Students as have not the command of sufficient means to provide for their course of preparation for holy Orders, they will not be open to the competition of any candidates who are differently circumstanced; nor yet of any who will not be ready to afford every reasonable pledge and security for their perseverance in the object for which the assistance is given.

Candidates must send in their certificates to the Bishop of Quebec or Montreal respectively, on or before August 1st.

The examination will be held at Bishop's College, on the last Thursday, Friday, and Saturday in August.

The following is the list of subjects for examination.

Latin: Cicero's select orations: Virgil's Eclogues.

Greek: Xenophon's Anabasis, B. 2: Homer's Odyssey, B.

1. Latin and English (prose) composition.
The Gospel of St. Mark in Greek: and the Old Testament

(historically and geographically) generally.

Mathematics : Euclid, B. 1. 2. 3.

Algebra, up to Simple Equations.

Arithmetic : Vulgar fractions and decimals.

Exhibitions will be announced in future as they fall vacant, at the earliest possible period : and it is probable that, after the present year, at least two will fall vacant annually.

Bishop's College,

The feast of the Epiphany, 1851.

DIocese OF MONTREAL.

MEETING OF THE CHURCH SOCIETY.

Abridged from the Montreal Gazette of January 22.

Yesterday morning at 11 o'clock, a large number of the Clergy of the Diocese, and a good many of the Laity of the city, assembled at the Cathedral, at morning service, introductory to the proceedings of the Association. Prayers were read by the Rev. Dr. Adamson, the Lessons, Offertory, and Prayer for the Church militant, by the Rev. Dr. Bethune. His Lordship the Bishop of the Diocese preached a most eloquent and impressive discourse, from the 18th Matthew, 7th verse—"Woe unto the world because of offences ! for it must needs be that offences come ; but woe to that man by whom the offence cometh !"

At the subsequent meeting of the Clergy, at the National School House, the Rev. Dr. Bethune presented a request on behalf of several of his fellow-clergymen and himself, that his Lordship would favor them with a copy of the sermon, in order to its publication ; a request with which, we are happy to state, his Lordship was pleased to comply.

The Psalms were beautifully chanted, and an Anthem, "Lord God of might," sung during the morning service. The congregation owe a debt of thanks to major Talbot for the efficient state to which he has brought the Cathedral choir by his untiring exertions in that behalf.

At 2 o'clock the clergy and a few of the laity met at the National School House, when some preliminary business was disposed of. Resolutions drafted for proposal at the evening meeting, with the names of movers and seconders, were submitted and decided upon.

His Lordship the Bishop communicated to the meeting certain resolutions passed by the Venerable Society for the Propagation of the Gospel, concerning the funds for the support of the Church in the diocese of Toronto, coupled with an intimation that the same measures were likely to be adopted in respect of this diocese ; when a resolution was moved by the Rev. Mr. Bancroft, seconded by the Rev. Mr. Lonsdell, and carried—expressing the approbation of the meeting of these resolutions as tending to make the Provincial Churches self-dependent.

In the evening, the Association again met at St. George's Chapel. The Bishop occupied the chair.

His Lordship having opened the proceedings, called upon Mr. Justice McCord to propose the first resolution, which was seconded by Major Campbell, supported by Rev. J. Reid, and passed,

1. That this meeting contemplates with great satisfaction the erection of a separate Bishopric in the diocese of Montreal, and at the same time recognizes the necessity for the formation of a new Association, in order to carry out the purposes of the Church Society of this newly constituted Diocese.

Moved by Rev. Chas. Bancroft, seconded by Dr. Holmes ; and Resolved,

2. That this meeting looks alone to the blessing of Almighty God for that success in the dissemination of Gospel Truth, for which it is the duty of every Christian man to labour, and would impress upon every member of the Church the necessity of endeavouring by anxious efforts and by constant prayer, to support the Church Society of the Diocese of Montreal, in promoting the knowledge and practice of the Word of God.

Moved by Mr. Montzambert, seconded by Rev. Mr. Scott ; and Resolved,

3. That the Secretary be directed to convey to the sister Societies of the Dioceses of Quebec and Toronto, the expression of our aux-

ious desire to co-operate with them in their efforts to promote the Glory of God, and the extension of His Church ; and the assurance of our earnest prayers for their prosperity and success in this labour of love.

Moved by the Rev. W. Bond, seconded by the Hon. George Moffatt ; and Resolved,

4. That the following gentlemen be Vice Presidents for the ensuing year, viz:—Lieut. General Rowan, C. B., Hon. Mr. Justice Aylwin, Hon. Mr. Justice Gale, Hon. Mr. Justice Day, Hon. Mr. Justice Pyke, Hon. Mr. Justice McCord, Hon. Samuel Gerrard, Hon. George Moffatt, Hon. John Molson, Hon. Wm Badgley, Hon. J. Pangman, Colonel Wigness, Major Campbell, Reverend Dr. Bethune, The Principal of Bishop's College, Lennoxville, Col. Stevens Baker, Lieut. Col. O. J. Kemp, and such Chairmen of District Associations as are members of the Society ; and that the Central Board shall consist of the President, Vice Presidents, and the other officers of the Society, all officiating Clergymen and Church Wardens of every Church and Chapel of the United Church of England and Ireland within this Diocese, being members of the Society. Wm. F. Coffin, Esq., W. C. Evans, Esq., S. C. Bagg, Esq., Fred. Griffin, Esq., Augustus Heward, Esq., A. F. Holmes, Esq., M. D., Thomas Kains, Esq., John Lovell, Esq., William Macrae, Esq., J. H. Matland, Esq., E. L. Montzambert, Esq., Chas. S. Ross, Esq., John White, Esq., H. H. Whitrey, Esq., Wm. McTavish, Esq., Rev. L. Doolittle, and Rev. J. Hellmuth, also Rev. J. Abbott, Dr. Howard, Dr. Hall, J. Ogilvy Moffatt, Dr. Fraser, Henry Chapman, Philip Holland, Thomas Mussen, Hy. Mussen, Dr. Sewell, Gen. Evans, Major Taylor, George Pyke, Wm. Macdonald, and R. S. Tylee, Esqrs ; and that the first meeting be held on Wednesday, the 22nd inst., at 12 o'clock, at the National School, Montreal.

The proceedings having been finished, the Bishop closed the meeting with the benediction.

We learn from a Montreal paper that the new Church at St. Thérèse de Blainville has been completed, and opened for Divine Service. It is a stone building, the cost of which has been chiefly met by the people upon the spot, aided by a grant from the Church Society and a collection made by the Missionary in Montreal. The site was given by S. W. Monk, Esq., of that city. A numerous congregation were present at the opening. Divine Service was performed, and a sermon preached from Habakkuk, ch. 20, by the Missionary in charge, the Rev. T. A. Young.

DIocese OF TORONTO.

A new Church, of which the foundation stone was laid on 15th June last, was opened near Brantford on the Festival of St. John the Evangelist. The following description of the building, which has been erected chiefly through the exertions of the Rev. R. N. Merritt, Travelling Missionary of the Church Society, is taken from the "Church."

"It is constructed of brick, of a light stone colour in the early English style ; and the rules for the erection of churches, recommended and published by the Church Society, in the Diocese of Toronto, have been followed, as far as circumstances would permit. The roof is covered with shingles. The nave is forty feet in length, and twenty-five feet in width ; and the chancel is thirteen feet long, and seventeen feet broad. On the outside is a vestry from which the chancel is entered by a door just outside of the communion rails, and there is a priest's door immediately opposite on the south side of the chancel. The entrance to the nave is through a tower on the south side, midway between the east and west ends. The chancel is separated from the nave by two steps, over which is a handsome arch, and the sanctuary rises a step higher. The church is lighted by three lancet windows on the north side, and two on the south, one being on each side of the tower. There is also a triplet at the west end of the nave, and another in the chancel. The roof is equilateral, and made entirely of wood, no plaster being used on the interior. The height of the tower and spire, when completed, will be between fifty and sixty feet. The interior is, as yet, unfinished. It is to be fitted

up with open seats. Pulpit, Reading-desk, Font and Altar, in conformity with the style of the edifice. All the seats will be free. It is taken for granted that a cross will be placed upon the church, (probably over the east end of the church,) as in England this symbol of our salvation usually ornaments the house of the Lord.

DIOCESE OF FREDERICTON.

On the 22nd of December, an Ordination was held in Christ Church, Fredericton, by the Lord Bishop of this Diocese; when the following gentlemen were ordained:—

The R. E. A. Warneford, Curate of Woodstock, Priest.

E. Du Vernet, A. B. of King's College, Fredericton, Deacon.

An appropriate Sermon was preached by the Venerable Archdeacon Coster, whose text was taken from the 43rd chapter of Isaiah, 2nd verse.

DIOCESE OF RUPERT'S LAND.

From the Colonial Church Chronicle.

In the year 1820, the Rev. John West went out from England as Chaplain to the Hudson's Bay Company, being the first Clergyman employed by them in that capacity. His instructions were to reside at the Red River Settlement, as the Chaplain of the Company; and at the same time he was to avail himself of any openings that might occur for the instruction and religious benefit of the native Indians of that remote region. Upon landing at York Fort, in Hudson's Bay, he visited several native Indians. What then happened will be best related in an extract from his own Journal:—

"I was told of difficulties, and some spoke of impossibilities, in the way of teaching them Christianity, or the first rudiments of settled and civilized life; but with a combination of opposing circumstances, I determined not to be intimidated, nor to 'confer with flesh and blood,' but to put my hand immediately to the plough, in the attempt to break in upon this heathen wilderness. If little hope could be cherished of the adult Indian in his wandering and unsettled habits of life, it appeared to me that a wide and most extensive field presented itself for cultivation in the instruction of the native children. With the aid of an interpreter I spoke to an Indian, called *Withawecapoo*, about taking two of his boys to the Red River Colony with me to educate and maintain. He yielded to my request; and I shall never forget the affectionate manner in which he brought the eldest boy in his arms, and placed him in the canoe, on the morning of my departure from York Factory. His two wives accompanied him to the water's edge: and while they stood gazing on us, as the canoe was paddled from the shore, I considered that I bore a pledge from the Indian, that many more children might be found, if an establishment were formed by British Christian sympathy and liberality for their education and support."

Here was the first little beginning, which even now is remarkably bringing forth good fruit. These two little boys were indeed the pledge of a future harvest. They were baptized with the names of James Hope and Henry Budd.

Mr. West resided about three years at the Red River; he succeeded in building, partly with his own hands, a Church and School, which are now replaced by more substantial ones. Many Indian children were sent to the school, some from chiefs at a distance perhaps of 1,000 miles. The Indian boys Mr. West instructed chiefly himself, although he had brought a schoolmaster with him. In course of time Henry Budd had improved so greatly in learning, &c., that he was employed as a Catechist and schoolmaster; and in the year 1840 he began his labours in that capacity at Cumberland station, where there was a favourable opening for another Mission to the native Indians, about 500 miles from Red River. Here Henry Budd laboured with great zeal for two years amongst his native countrymen, the Cree Indians.

When the station had been in existence for two years, the Rev. J. Smithurst, the Missionary at the Red River, was anxious to visit it, with a view to strengthen Mr. Budd's hands,

and to baptize such as might be ready to receive that sacrament. This desire was increased by his receiving a request, through Mr. Budd, from the Indians of that district, earnestly desiring him to visit them. As the journey occupied twenty-six days, Mr. Smithurst's joy may be imagined, when the guide made the pleasing announcement, "*Mr. Budd's place is just behind that point of wood.*" A few minutes brought him within sight of the Infant Mission establishment, which he thus describes:—"The school-house in the centre, Mr. Budd's house on the south side, and the children's house on the north, appeared respectable buildings, and struck me as reflecting very great credit on Mr. Budd's industry. Our boat was soon observed, and the children flocked down to the beach to welcome our arrival. Their appearance was highly satisfactory, considering the short time which has intervened since they were taken from their native woods. Notwithstanding the unfavourable circumstances under which we arrived, and a deluge of rain, the first impression upon my mind was so pleasing, that I quite forgot the tediousness of twenty-six days' travelling through a solitary wilderness."

The school was found to contain thirty-one Indian children, all neat and clean; on examination it appeared that they had made very good progress in learning. There were but few adult Indians at the station when Mr. Smithurst arrived, as they were necessarily absent at a fishing-place about a day's journey off, but he was informed that they would not fail to reach the station on Saturday, according to their regular custom. Accordingly on that day he writes:—

"In the afternoon, a whole fleet of canoes made their appearance, and formed a most pleasing scene. The party, consisting of from sixty to seventy persons, pitched their tents alongside the Mission establishment, in order to attend the services of the Lord's Day. This was, indeed, one of the most cheering sights I ever witnessed, and called forth feelings of the deepest gratitude to God."

Up to a late hour on Saturday evening, Mr. Smithurst was engaged in examining the candidates for Baptism individually. He reported the result of the examination as "highly satisfactory."

The next day, June 26th, 1842, was a memorable day in the annals of this Mission. Mr. Smithurst had the privilege of admitting into the Church of Christ, by Baptism, eighty-five Indians, of whom thirty-six were adults, and the remaining forty-seven their children.

Such was the progress made by Mr. Henry Budd at Cumberland in 1842. There he continued his labours for the period of ten years altogether, an ordained Missionary having been resident there with him during the latter part of that period.

The most interesting progress has been indeed now made, both there and throughout the Mission in Rupert's Land: so much so, that a Bishop was sent out in the year 1849 to reside at Red River. Accounts have already been received from the Bishop. He has visited Cumberland station, and has been so well pleased with all that he has seen there, that he has taken Mr. Henry Budd with him to the Red River, that he might prepare him for receiving Holy Orders. It was intended that Mr. Henry Budd should receive Holy Orders at this Christmas just passed. The Bishop in a letter begged the prayers of us all on that day for this first-fruit of the North American Indians.

When it is considered that Rupert's Land is as large as Russia, inhabited by many tribes of Indians, who seem peculiarly open to instruction, nothing, perhaps, can exaggerate the importance of the Mission at Red River, situate as it is, almost in the very heart of Rupert's Land, 1,200 miles from one coast of America, and 2,500 from the other. But without a native Ministry the attempt appears hopeless.

Mr. Henry Budd will, after his ordination, proceed to organize another Mission among the Indians. If an establishment were formed at Red River for the training of a native Ministry, we might hope to see many whole tribes soon brought into the fold of Christ our Saviour. This, it is believed, is the intention of the Bishop to form.

The following letter has lately been received from Mr. Henry Budd. It is addressed to the Rev. Henry Budd, Rector of White Roothing, Essex; after whom, in memory of the warm interest taken by him in the Red River Mission, Mr. West baptized that native Indian.

Red River Academy, Aug. 3d, 1850.

"REV. AND DEAR SIR,—The time is now come round when I usually think of you, and I cannot let this favourable opportunity pass without sending you a memorial of my remembrance of you, though it is only in the shape of a letter. You will easily see by the date that I am now at Red River, with the Bishop. The Bishop of Rupert's Land has made a Missionary tour to the Cumberland Station, and has consecrated our church there, the burying-ground also; confirmed us, and 110 of our Christian Indians. I cannot tell you how much I rejoiced to see him, and I bless God that He has in mercy sent such a man as the Bishop is, to my country. I have come here with him from Cumberland, and arrived here with him on the 22nd of last month. I left Mr. and Mrs. Hunter both in good health, and my family too were in good health when I left them. I have brought my oldest boy (Henry) with me to the Bishop's school. He is a stout boy, very willing to learn, and he knows a good deal too in English; and the Bishop is to see what he is to make of him.

"After reading and studying Divinity for a season, with a view to Ordination, then, please God, I go back again to my family and my people at Cumberland; and after assisting the Rev. Mr. Hunter with the Indian translations in Cree, of the Scriptures, for a season or two, then, please God, I will go on further to the interior, and encounter, through God's grace, the strong-holds of Satan, and endeavour, through the grace of God, to bring my poor deluded countrymen to the knowledge of the truth. I always think that it is time that I should do something while in perfect health and strength, to make manifest my gratitude and love to that God, who, I can truly say, has been so good to me all my life; and also as being the only way I can show my gratitude to our good Society, in being the instrument, under God, of instructing me, and bringing me to a true knowledge of Christ and His great salvation. For I fancy I have done but little yet for Christ. What signifies the little I have already done at Cumberland in establishing the Mission there? Methinks it is only but a handful to what I ought to do. And yet it has cost me ten years of incessant labour, through thick and thin, through good report and evil report; and by the grace of God alone, we have succeeded in our object in a great measure. Our church, which is a very neat one, is just about being finished; which we expect will accommodate our congregation at Cumberland for twenty years to come. A substantial and very neat parsonage is quite completed, and a new large school-house is being erected, so that Station is about finished, and we must now turn our thoughts about establishing another further on. May God give us grace to go and be His faithful ambassadors in beseeching the heathen in 'Christ's stead to be reconciled to God?' and may He still own and bless my poor labours to the glory of His grace. It is not without a sense of my own insufficiency, weakness, and many infirmities, that I look forward to what is before me. I have often alleged my own unworthiness of being promoted a step higher in the Church of God; but our good Society* in England, our good Bishop here, and all the Clergy in this country, seem unanimately to recommend it. Let me ask you to pray for me, that should it please God that I take the Ordination vows upon me, I may be faithful in discharging my own conscience, and also in dispensing faithfully the word of life to my brethren, my kinsmen according to the flesh. With regard to my family, of which you kindly requested me to give you information, we have now at Cumberland Station one little boy, named John. He reads in any part of the Scriptures, re-

* It is right to add that this Mission in Rupert's Land has been supported chiefly by the Church Missionary Society. There are now 7 Missionary stations, 17 schools, 602 scholars, 464 communicants, and 1,619 attendants at public worship.

peats the Church Catechism quite perfectly, says the Thirty-nine Articles of the Church of England very well, knows his arithmetical tables, and writes a little. Our oldest boy (Henry) is here, at the Bishop's school. He is just at his twelfth year, 9th of this month: he of course knows more than his brother John, and is of a far stronger constitution: and we have also four little girls; the eldest reads the Bible well, and can repeat the Catechism perfectly; Elizabeth, the next, reads the miracles of our Saviour.

"Give my respectful regards to all your children. May God be your support in your declining years, and your exceeding great reward hereafter!

"I am, dear Rev. Sir,

"Your humble Servant,

"HENRY BUDD."

ENGLISH ECCLESIASTICAL INTELLIGENCE.

SUMMARY OF THE CHRISTMAS ORDINATIONS.

	DEACONS.	PRIESTS.
Archbishop of Canterbury.....	10	16
" York	6	6
Bishop of London.....	17	13
" Winchester.....	13	14
" Bath	11	6
" Chichester.....	9	13
" Durham	2	11
" Exeter*	8	9
" Gloucester	8	13
" Hereford.....	9	6
" Lichfield	16	14
" Lincoln	10	6
" Oxford	16	21
" Ripon	4	7
" Rochester	5	9
" Salisbury	9	17
" Bangor	4	0
" Llandaff	14	6
" St. Asaph.....	2	5

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* At the Ordination at Exeter Cathedral, by the Lord Bishop of Exeter, a Wesleyan Minister was received, who is the second the Bishop has ordained in six months.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The monthly meeting of the Society took place on December 20th, the Bishop of JAMAICA in the chair. A letter was read from Sir George Grey acknowledging the receipt of the Society's Memorial to her Majesty on the recent papal aggression. Letters were read from the Bishops of ADELAIDE, MELBOURNE, and BARBADOS, the latter enclosing a highly satisfactory Report of the present state of Codrington College and Schools. The sum of £250 for passage and outfit was granted to three Clergymen, who are about to proceed immediately to Jamaica, where the fearful ravages of cholera cause the deficiency of Clerical assistance to be severely felt at the present time. A letter was read from the Bishop of Calcutta, giving a favourable account of the Missionary and Educational work now being carried on at the Cathedral.

The Society has recently received the following letter from one of the first two English Clergymen who have undertaken, for the Gospel's sake, to encounter danger and privations on the coast of Labrador.

"Harbor Grace, Newfoundland, 2nd Nov. 1850.

"MY DEAR MR. HAWKINS,—In accordance with the direction contained in your letter received the day I left Greenock for Labrador, I send you a few hasty notices of my proceedings in my Mission.

"I arrived at St. John's, Newfoundland, on 20th May, after a pleasant passage of eleven days, in which we had one or two escapes, thank God, from running into icebergs in the fog.

"I met a most kind and hospitable reception from the Bishop, and found him as usual immersed in business. After a detention of exactly a fortnight at St. John's, I sailed in one of Mr. C. & E. Hunt's vessels, the 'Cheetah,' for St. Francis' Harbour, Labrador, which during last summer was my head quarters.

"I here found an establishment of Messrs. C. & E. Hunt, of Winchester Street, London, in which a considerable number of Eskimaux families are employed, and their comfortable houses, good clothing, and generally their happy appearance and good conduct, do the greatest credit to Messrs. Hunt and their active and zealous agent, Mr. Saunders, and his estimable lady.

"How much more prudent and politic—how much more humane and Christian is it, to treat the natives of any country in which English merchants carry on their business thus, than, as is too often the case, to drive them away—to exterminate them, it may be! Generally it is very difficult to make them give up their roving and bad habits, 'received by tradition from their fathers;' but such fair, kind treatment as the Eskimaux meet with at St. Francis' Harbour and Sandwich Bay (where the Messrs. Hunt have another establishment, with a larger number of Eskimaux in their employment than at St. Francis' Harbour,)—such treatment will not fail in any country to convert the natives from foes into useful traders and dealers.

"The number of Englishmen who have married Eskimaux women, from time to time, is very considerable; and this also produces a good feeling between us and the Eskimaux, and has prepared and made ready the way for spreading Christianity among the Eskimaux scattered through Labrador and all the northern parts of America.

"As a consequence of these favourable circumstances, I found the Eskimaux women and children,—many of whom had been baptized by the Bishop and the Clergymen who attended his Lordship two years ago to Labrador,—more anxious to receive instruction. I opened school the first Sunday I was at St. Francis' Harbour; and though none of the people from Newfoundland had at that time reached Labrador, I had a large school, chiefly Eskimaux. On each Wednesday and Friday, during my stay at St. Francis' Harbour, I kept school, and the Eskimaux women and children attended it, some of them coming from a considerable distance. They shewed the greatest anxiety to learn to speak and read English.

"I have a district of above two hundred miles of coast under my care. For there is no Clergyman or schoolmaster from Red Bay, the extremity of Mr Gifford's Mission, to Hopedale, the most southern of the Moravian settlements, a distance of more than three hundred miles. I have a population during summer of more than ten thousand, and a resident winter population in my own immediate Mission, (which consists of Henley Harbour, Cape Charles, Battle Harbour, St. Francis' Harbour, Venison Island, and Seal Islands, and about twenty other considerable harbours,) of about six hundred. I cannot, therefore, afford to devote as much time as I wish to the teaching of the Eskimaux. I trust, however, please God, next summer to see a good boys' and girls' boarding and day school established at Battle Harbour, which is to be the head-quarters of the Mission: and at which a house has been begun, to be used at first as a school-house, until a house in a more convenient situation shall be built for the school, when the present one is to be used as a parsonage. I need not tell you that there was neither church, school-house, nor parsonage, belonging to the Church, (or indeed belonging to any religious denomination, except the Moravian settlements at Hopedale, Nain, Hebron, and Okkak, two, three, and four hundred miles to the north) in Labrador, and all these have to be provided. With the aid of Messrs Hunt and Messrs. T. and D. Slade of Poole, who have establishments at Battle Harbour and Venison Island, churches at Battle and St. Francis' Harbour will, I hope, be finished next year, please God: that at St. Francis Harbour was commenced on the 3rd September, and I hope it is now progressing rapidly, and also the school-house above mentioned at Battle Harbour.

"I ought to mention that I visited all the harbours (except one or two minor ones) from Henley Harbour to Sandwich Bay, most

of which had never before been visited by a Clergyman—above twenty. I had large congregations at eight different places in stores provided by the merchants or planters. I administered the Lord's Supper at five different places. I admitted fifty persons into the Church by baptism, and married nine couples. Considering that the Bishop had last year and the year before admitted so large a number, it will be seen from the above statement how important the Mission to Labrador is likely to prove. I sailed or rowed in a whale-boat many hundred miles, and both on Sundays and week-days I was incessantly occupied with teaching and preaching, visiting the sick, dispensing medicines, &c.

Yours very truly,

"HENRY P. DISNEY.

"Rev. Ernest Hawkins."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields.

November, 1850.

The Ven. ARCHDEACON SINCLAIR in the Chair.
The Standing Committee laid before the Board the following Address to Her Majesty, which was unanimously adopted:—

"TO THE QUEEN'S MOST EXCELLENT MAJESTY.

"We, your Majesty's dutiful and loyal subjects, members of the Society for Promoting Christian Knowledge, most humbly beg leave to approach your Majesty with the assurance of our firm attachment to your throne and person.

"We have witnessed with regret and indignation the recent aggression of the Bishop of Rome.

"The promulgation of a Papal Brief, pretending to assign specific dioceses in England and Wales, and confer ecclesiastical jurisdiction on Bishops of the Romish communion, and thus, at the will of a foreign Prelate, to extinguish the ancient provinces and dioceses of this realm, is an invasion of your Majesty's Supremacy, of the rights of the Church, and of the liberties and independence of England.

"In accordance with the principles on which the Society for Promoting Christian Knowledge was founded, and on which it has continued to act for a century and a half, we venture humbly to express our hope and confidence, that your Majesty, and your Councillors, will, under the Divine guidance, adopt such measures as shall preserve unimpaired to your people the blessings of a pure religion, and establish your Majesty's throne in peace and righteousness."

The Lord Bishop of Colombo, in a letter dated "Government House, Mauritius, July 23, 1850," wrote as follows:—

"I write to you with much thankfulness from this colony, now for the first time episcopally visited, since the island became a dependency of the British crown. For forty years it has been without a consecrated church. Much therefore is required, and much must be done, before we can hope to impart to it any thing of our national tone and character. It is still wholly un-English in language, in faith, and also in feeling: and up-hill work it will be for some time to make it otherwise. Nevertheless, my welcome has been a very cordial and gratifying one, and has awakened, I humbly trust, in many faithful hearts something better and more enduring than the expression of personal kindness. When I have completed my visits to the outer districts, a detailed report shall be forwarded to you. A very brief statement must suffice for the present. It has been my privilege to consecrate the three churches, in the capital and immediate neighbourhood of Port Louis, and to solemnize the holy ordinance of Confirmation in each, as well as in other stations not far away. Very full congregations have been assembled on every occasion, and many circumstances of more than usual interest have occurred, which in due time I shall hope to communicate."

It appeared that the Bishop had visited Mahébourg, a military station at the southern extremity of the Island, and held a Confirmation. "There were thirty-five communicants, and yet they have no church. The barrack-room is ordinarily used for Divine Service. A great desire is felt at once to begin the erection of a church. A plan is already in preparation,—a plain stone

church, sufficient to accommodate 350 people. Subscriptions are accumulating, and a site will be at once granted by the Government. A grant by the Society of £50 will give very heartening encouragement, and will be of double value, since the Colonial Government will give an equivalent to what may be raised from other sources.

"The means also are available for the supply of one service every Sunday to about fifteen families resident in and near the village of Pamplémousses, about eight or ten miles from Port Louis, if a little chapel can be erected for their accommodation. They are very anxious to make the effort, and a small donation of £25 (with the Government aid) from the Society will help them on most cheerily."

The Board agreed to grant £50 for the church at Mahébourg, and £25 for Pamplémousses.

The Lord Bishop of Cape Town, in a letter dated P. Maritzburg, June 29th, 1850, wrote as follows:—

"At D'Urban, which is the port of the colony of Natal, a sum of £400 has been raised; and the inhabitants are anxious to proceed with the erection of a church to contain 250, as soon as ever they can obtain the requisite funds: but the people are poor, and the immigrants now flocking in, in considerable numbers, have scarcely sufficient means to supply their own immediate wants.

"The population of the place is rapidly increasing, and there will in all probability be, at no distant day, a large town there. I led the people to expect that the venerable Society would aid them in their exertions; and I should greatly rejoice to hear that such is the case. There is as yet no church in this whole colony, which is as large as Scotland, and the expense of building is very great. There are large tracts of unoccupied land between Natal and British Kaffaria, possessing many natural advantages, and well suited to the English agriculturist, which might easily be obtained. In fact, the Natal government has recently acquired a large tract of valuable land for one hundred oxen. At all events, it should be our endeavour to plant the Church in Natal, in the very infancy of the colony, that it may extend itself with the extension of British power and influence. There are not less than 115,000 heathens within this district alone, the greater number of whom have fled for protection from the cruelties of Pauda, king of the Zulus. On each side of the district, beyond the British territory, there are perhaps 100,000 more. Scarcely any thing has yet been done for the conversion of these heathens. I am most anxious that the Church should at once found a Mission amongst them. Ere long I hope to propose a plan which will require some devoted men and additional means, if it is to be carried out. In a few days, I purpose starting in my cart for King William's Town, distant about 500 miles. I allow myself three weeks for my journey. If it please God to bring me to that place in safety, it will, I believe, be the first time that a cart and horses will ever have accomplished the expedition."

It was agreed to grant £40 towards the church at D'Urban. (To be continued.)

PAYMENTS RECEIVED.—Rev. R. Lindsay, (2 cop.), Professor Miles, Dr. Holmes. Messrs. W. L. Felton, (per Rev. I. Hellmuth), Allen, King, Reinhart, Bleakley, Gunston, Ward, Learmouth, Bourne, Forbes, Osgood, Boyle, Wetherall, Lindsay, Jones, Birch, Kemp, Mrs. Geo. Pozer, Mrs. Wilton, Miss Robertson.

Mr. R. C. VINCENT, having kindly consented to act as Agent for this paper for LENNOXVILLE and the neighbourhood, is authorized to receive subscriptions, and has on hand a limited supply of the back numbers. Persons in that locality who are already subscribers, and have not received all their numbers, are requested to apply to Mr. Vincent.

CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

THE LAY COMMITTEE of this Society are prepared to pay half the cost of a few sets of ground-plans, elevations, working drawings and specifications, together with estimates according to the prices of labour and materials,—of Churches in brick and stone to contain not more than three hundred persons, provided that the plans &c., be approved by the Committee, and that they become the property of the Society: and the Committee hereby invite communications from Congregations wishing to build Churches of the description above mentioned.

W. WICKES, A. M., Secretary.

Quebec, Jan. 14th, 1851.

THE CANADA LIFE ASSURANCE COMPANY.

INCORPORATED BY ACT OF PARLIAMENT.

HEAD OFFICE NO. 32, KING STREET, HAMILTON, C. W.

THIS COMPANY is prepared to grant ASSURANCES ON LIVES, whether single or joint, to sell Annuities, to purchase Reversions, and to transact all business in which the risk of Life is concerned.

Tables have been expressly calculated from the most accurate data: and the Company is enabled, from its small expenditure, and the high rate of interest which money commands in Canada, to offer terms of assurance much more favorable than the low rate of interest attainable on investments by British Companies and their generally large expenditure can with any regard to safety permit.

An exact statement of its receipts and expenditure is annually published by the Company and forwarded to all who may be interested.

Of no other Life Assurance Company can it be said that it invests all its Funds in Canada, and that it does not consequently contribute to the immense sum of money which is yearly sent out of the Province to pay British or Foreign Companies for that, in which [and this is nearly a solitary instance] neither Great Britain nor the neighbouring States can fairly offer competition.

To parties who may at any time feel disinclined, or unable to continue the payment of their premiums, this Company will grant Policies payable at death fairly representative of the value of such payments as they may have made, and it further engages to purchase policies for an equitable consideration after five or more full premiums have been paid thereon.

Three-fourths of the profits realised in the Mutual Branch are yearly divided amongst the policy holders thus assured.

A peculiar feature of the Company is that it is not desirous to make profits by lapsed Policies.

TABLE OF PREMIUMS

To Assure £100 on a Single Life, With participation of Profits.

Age.	Annual Premium.			Half Yearly Premium.			Quarterly Premium.		
	£	s.	d.	£	s.	d.	£	s.	d.
20	1	12	8	0	19	1	0	9	9
25	1	17	10	1	1	10	0	11	2
30	2	4	6	1	5	2	0	12	10
35	2	11	4	1	8	11	0	14	9

To Assure £100 on a Single Life, Without participation of Profits.

Age.	Annual Premium.			Half Yearly Premium.			Quarterly Premium.		
	£	s.	d.	£	s.	d.	£	s.	d.
20	1	9	11	0	15	4	0	7	10
25	1	14	7	0	17	8	0	9	0
30	2	0	2	1	0	7	0	10	6
35	2	6	4	1	3	8	0	12	1

AGENTS FOR LOWER CANADA.

- H. Ramsay, Esq.,.....Montreal.
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- J. R. Jobson, Esq.,.....St. John's, C. E.
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Forms of Application, together with any additional information, can be obtained by application at the office of

HENRY W. WELCH,

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