

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The Canadian Ecclesiastical Gazette

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

VOLUME IX.

TORONTO, DECEMBER 16, 1862.

No. 24.

This is the last number of the *Canadian Ecclesiastical Gazette*. It was started, not with a view to profit, but from a desire that a publication should exist for recording Canadian Ecclesiastical news, and we trusted that sufficient information of interest would be forwarded to us from time to time, to enable the publication to be what its name denoted. Whilst the Church was, as it were, in its infancy, a history of every parish might easily have been collected which would, in future times, have been of much value and interest. Not being assisted as we consider we ought to have been, by parties able to furnish such information, we have had to depend upon the few exchanges we have received for subjects of general interest to the members of our Catholic Church. To our many sincere friends we return our grateful thanks, and we have now only to recommend those parties who may be indebted for their subscriptions (as many are for several years) to remit their dues to the publisher without further delay. Those who have paid their subscriptions in advance for 1863 will have the money promptly returned.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

Until further notice the address of the Rev. C. P. Emery will be, Pakenham, C. W.

TORONTO, DECEMBER, 1862.

To the Churchwardens of each Church throughout the Diocese.

GENTLEMEN,

While forwarding to you a resolution passed unanimously at the Meeting of the Synod of this Diocese, in 1860, and with which I heartily concur, I desire to call your special attention to its bearing.

It is intended that the entire sum collected at the Offertory on Christmas Day, in each year in all Churches, Chapels, and Stations in the Diocese, shall be given directly to the Incumbent of the Church as a free-will offering and a token of love and respect for their pastor, irrespective of and in addition to his ordinary salary or stipend.

I trust that the members of each congregation will exercise a becoming liberality on the approaching Christmas festival, and so enable their Clergyman to provide those additional comforts for himself and family which the season suggests.

Should any willing parishioner prefer sending a donation *in kind* to contributing through the offertory it will be perfectly in accordance with the spirit of the resolution.

You will be kind enough to cause this communication to be circulated as extensively as may be among the members of the congregation for which you act as Churchwarden.

I remain,

Dear Sir,

Yours truly,
JOHN TORONTO.

SYNOD OF THE DIOCESE OF TORONTO.

EIGHTH SESSION.

TORONTO, Thursday, June 14th, 1860.

It was moved by the Hon. J. HILLYARD CAMERON, Q. C., D.C.L., seconded by W. B. SIMPSON, Esq.,

That the offertory of the respective congregations of the Church, throughout the Diocese, on Christmas Day every year shall be devoted to the sole use of the incumbent of the Church in which the offertory is made.—*Carried.*

(Signed)

Which we attest, JOHN TORONTO.

THOS. S. KENNEDY.

JAMES BOVELL, M.D.

Secretaries.

H. ROWSELL will keep this Letter and Resolution in type, so as to supply the Churchwardens with any number of copies they may desire for circulation. The price will be 50 cents per hundred copies, and when required to be sent by mail, 17 cents additional per hundred must be added for postage.
Toronto, Dec. 13, 1862.

We have received from the Clerical Secretary of the Provincial Synod, the Journal of the proceedings of the last meeting, printed by Mr. John Lovell. The way in which it is got up is very creditable to the publisher, and the clerical secretary deserves also great praise for the promptness with which it has been distributed.

GORE AND WELLINGTON DISTRICT BRANCH OF THE CHURCH SOCIETY.

The Clergy of the above named district are hereby notified that the following programme of meetings of Parochial associations has been drawn up in accordance with the instructions of the Managing Committee. As no deputations have been appointed each Clergyman is requested to make his own arrangements as to speakers, &c. When any change is desired in the day named, the Secretary if duly informed will cause the correction to be made.

GRAND RIVER DIVISION.

January, 6, Tuesday, Saltfleet.....	3 p.m.
“ 6, “ Glanford, ..	7 “
“ 7, Wednesday, Cayuga,.....	7 “
“ 8, Thursday York,.....	2 “
“ 8, “ Calcedonia, ..	7 “

HAMILTON DIVISION.

January, 12, Monday, Ontario.....	3 p.m.
“ 12, “ Stoney Creek.....	7 “
“ 13, Tuesday, Ancaster.....	3 “
“ 13, “ Dundas,.....	7 “
“ 14, Wednesday, Rockton,.....	7 “
“ 15, Thursday, Strabane,.....	7 “
“ 16, Friday, Waterdown,.....	7 “

OAKVILLE DIVISION.

January, 19, Monday, Lowville,.....	8 p.m.
“ 19, “ Nelson,	7 “
“ 20, Tuesday, Wellington Square	7 “
“ 21, Wednesday, Palermo,.....	8 “
“ 21, “ Oakville, ..	7 “
“ 22, Thursday, Milton,.....	7 “
“ 23, Friday, Hornby,.....	7 “

QUELPH DIVISION.

February, 2, Monday, Georgetown,.....	7 p.m.
“ 3, Tuesday, Elora,.....	7 “
“ 4, Wednesday, Arthur,.....	7 “
“ 5, Thursday, Glen-Allan,.....	7 “
“ 6, Friday, Rockwood, ..	7 “

Annual Meeting at Quelp, Thursday, 5th March, 7 p.m.

J. GAMBLE GEDDES,
Secretary.

Hamilton, 16th December, 1862.

HOME DISTRICT, DIOCESE OF TORONTO.

At a meeting of the Managing Committee of the Home District, held on 27th ult., the following course of parochial meetings for the present winter was adopted, subject to such alterations as the several clergy interested may find expedient.

January, 2, Friday, Mimico,.....	7 p.m.
“ 5, Monday, Etobicoke,.....	7 “
“ 6, Tuesday, Sydenham,.....	7 “
“ 7, Wednesday, Springfield,...	7 “
“ 8, Thursday, Streetsville,.....	7 “
“ 9, Friday, Brampton,.....	7 “
“ 19, Monday, Tullamore,.....	7 “
“ 20, Tuesday, Gore Church,....	7 “
“ 21, Wednesday, Thornhill,.....	7 “
“ 22, Thursday, Oakridges,.....	11 a.m.
“ “ Richmond Hill;	7 p.m.
“ 23, Friday, King,.....	11 a.m.
“ “ Aurora,.....	7 p.m.
“ 26, Monday, Vaughan,.....	11 a.m.
“ “ Woodbridge,.....	7 p.m.
“ 27, Tuesday, Bolton,.....	7 “
“ 28, Wednesday, Albion,.....	7 “
“ 29, Thursday, Loydstown,.....	7 “
“ 30, Friday, Holland Lauding,...	11 a.m.
“ “ Newmarket,.....	7 p.m.
Feb'y, 2, Monday, Christ Ch. Scarbo'	7 “
“ 3, Tuesday, St. Jude's,.....	11 a.m.
“ “ St. Paul's,.....	7 p.m.
“ 4, Wednesday, Unionville,.....	11 a.m.
“ “ Markham Vil.,.....	7 p.m.
“ 23, Monday, Whithy,.....	7 “
“ 24, Tuesday, Oshawa,.....	11 a.m.
“ “ Columbus,.....	7 p.m.
“ 25, Wednesday, Port Perry,.....	2 “
“ “ Uxbridge,	7 “
“ 26, Thursday, Brock, 1st Station,	11 a.m.
“ “ “ 2nd Station,.....	7 p.m.
“ 27, Friday, Beaverton,.....	11 a.m.
“ “ Georgina,.....	7 p.m.

H. C. COOPER,
Secretary, H. D. D.

Etobicoke, Dec. 8, 1862.

TO THE SECRETARY OF THE MISSION BOARD OF THE DIOCESE OF TORONTO.

At a Meeting of the Managing Committee of the Home District Branch of the Church Society, held on the 27th November, 1862, the following resolutions relating to various missions in the district were adopted:

1. That the Rev. W. M. Ross having succeeded the Rev. G. Viner retired, Mr. Ross be recommended to the mission board for the amount of grant heretofore made to Mr. Viner.

2. That the mission of Brampton which has been unconditionally granted £50 per annum for two years, is, in the opinion of this committee, entitled, after the expiration of that term, to the continuance of the aforesaid sum, if the funds permit, on the ordinary condition of guaranteeing the sum of £100 per annum.

3. That the committee recommend to the Mission Board that the mission of Streetsville receive the same grant as other missions in this district on the conditions usually attached to such grants, and provided that in case of a deficiency of funds, those missionaries at present receiving aid from the board shall have preference before any new, or hereafter to be appointed.

4. That provided the mission of Woodridge and Vaughan, in accordance with the by-law of the Mission Board, give the necessary guarantees for the sustentation of the new mission, this committee do recommend the said mission to the Mission Board for a grant of £50 per annum.

H. C. COOPER,
Secretary H. D. B.

Etobicoke, Dec. 8, 1862.

(To the Editor of the Ecclesiastical Gazette.)
The Rectory, Hamilton, 6th Dec., 1862.

MY DEAR SIR,

I have just discovered on opening the Ecclesiastical Gazette of the 1st inst., that a very serious mistake has been made in publishing the address to the metropolitan, with the very meagre list of clerical and lay delegates that was inserted in the Montreal papers at the very commencement of the work of obtaining signatures to which, was merely made public that parties at a distance might know that such a thing was in the course of being signed. It was especially agreed between Givins and myself, and I thought fully understood by you that the address with its signatures complete was not to appear in the Gazette until the reply was received from the metropolitan. There has not yet been time for this, as the address was only transmitted on the 6th November. I hope you will take the earliest opportunity of correcting this mistake, for instead of being signed by some 40 clergymen, and 12 or 14 lay-delegates, the signatures number 8 bishops, 169 clergymen, 97 delegates, 4 Provincial and Diocesan Synods, 93 churchwardens, 6 judges, 11 members Legislative Council, and 296 non-official gentlemen who requested that their names might be appended to the address, of those I may add 12 of the clergy signing are of the diocese of Huron, also 10 of the lay-delegates, 11 of the churchwardens, and 52 non-officials. As soon as I get the metropolitan's reply, I shall transmit the documents complete for publication.

Believe me,

Yours very truly,

J. GAMBLE GEDDES.

[The address to the metropolitan was set up some time since, the editor of the Gazette was ill, and it was consequently inserted without his knowledge, Mr. Geddes' letter will be read with interest. Ec. Ga.]

CHURCH OF THE ASCENSION, HAMILTON. SUBSCRIPTIONS TO THE CHURCH SOCIETY FOR THE YEAR ENDING, APRIL, 1862.

Ambrose, Mrs. W.....	\$ 50
Ball, F. A.....	1
Betts, J. G.....	2
Bradley, John.....	2
Bradley, Mrs. John.....	2
Brown, Adam.....	10
Brydges, C. J. (1861-62.).....	20
Burriss, M.....	1
Claringboul, W.....	2
Cresswell, Frederick.....	1
Fothergill, Mrs.....	1
Forbes, A. F.....	1
Freeman, S. B.....	5
Gates, F. W.....	10
Hacusel, Rev. C. L. F.....	5
Hamilton, W.....	1
Harte, John.....	1
Hebden, Rev. John.....	5
Irving, Mrs. E.....	2
Juson, Richard.....	50
Logan, Mrs.....	1
Marsh, L. R.....	5
McInnes, H.....	2
McInnes, Alex.....	2
McInnes, D.....	1
Meikle, Jas.....	2
Mohun, J.....	1
Newbury, A. S.....	1
Powis, W.....	2
Pringle, Mrs. J. D.....	1
Ramsay, A. G.....	5
Reid, Geo. Lowe.....	5
Street, R. P.....	2
Thompson, Geo.....	5
Thorpe, Chas.....	1
Warry, Miss.....	1

\$159 50

COLLECTIONS UP TO 12TH DECEMBER.

MISSION FUND (THANKSGIVING DAY.)	
Chester, per churchwardens.....	\$ 2.50
St. Phillip's, Weston, per churchwardens	13.28
Trinity, Thornhill, per churchwardens.....	3.21
St. Peter's, Barton.....	\$4.50
St. Paul's, Glanford.....	4.12
Per Rev. G. A. Bull.....	8.62
St. John the Evangelist, Toronto, per Rev. T. S. Kennedy.....	11.10
Christ Church, Woolbridge.....	5.00
St. Stephen's, Vaughan.....	5.00
Per Rev. J. Davidson.....	10.00
Grace Church, Milton.....	6.00
St. Stephen's, Hornby.....	1.82
Per Rev. F. Tremayne.....	7.82
Christ Church, W. Gwillimbury.....	2.73
Trinity Church, Bradford.....	3.20
Per Rev. J. Fletcher.....	5.93
Christ Church, Hamilton, per Rev. J. G. Geddes.....	20.25
Trinity Church, Chippawa, per Rev. W. Leeming.....	20.00
St. John's, Elora.....	6.34
St. James', Fergus.....	3.66
Per Rev. C. E. Thomson.....	10.00
St. George's, Oshawa, per ch'wardens.....	3.02
St. George's, Guclph, per churchwardens	18.73
Christ's Church, Omance.....	3.02
St. Mary's, Manvers.....	2.23
Per. Rev. N. Disbrow.....	5.25

Rockwood.....	0.82
Paslinch.....	2.18
Per Rev. C. H. Drinkwater.....	8.00
St. John's, Cookstown.....	2.15
St. Peter's.....	1.40
Per Rev. A. J. Fidler.....	8.55
St. John's Church, Oakville, per churchwardens.....	11.50
Cayuga.....	4.65
Caledonia.....	3.75
York.....	2.75
Per Rev. B. C. Hill.....	11.15
Trinity Church, Tecumseth.....	3.87
St. John's.....	1.20
Per churchwardens.....	5.07
St. John's, Gore.....	2.40
St. Mary's, Tuilamoro.....	4.60
Per Rev. J. Carry.....	7.00
St. John's, Port Hope, per ch'wardens...	16.85
St. George's, Grafton.....	7.00
Trinity Church, Colborne.....	9.00
Per Rev. J. Wilson.....	16.00
Mono Mission, per Rev. A. Henderson....	2.00
Grace Church, Arthur.....	2.00
Trinity Church, North Arthur.....	1.47
St. Paul's, Mount Forest.....	2.53
Per Rev. S. Houston.....	6.00
St. Paul's, Lindsay, per churchwardens...	2.00
St. George's, St. Catherines, per Rev. Dr. Atkinson.....	43.12
St. Luke's, Creemore, per Rev. C. Rutlan	2.00
Cartwright, per churchwarden.....	11.00
All Saints, Drummondville.....	6.75
St. John's, Stamford.....	4.27
St. John's, School-house.....	2.25
Per Rev. C. L. Ingles.....	18.27
St. George's, Etobicoke.....	4.40
Mimico.....	1.00
Per Rev. H. C. Cooper.....	5.40
St. John's, Berkley, per P. Paterson Esq.	4.34
Holy Trinity, Toronto, per W. M. Westmacot, Esq.....	16.33
St. Paul's, Toronto, per Rev. S. Givens..	24.23
Old St. Paul's, Yorkville, ".....	12.43
Wellington Square and Nelson, per Rev. Dr. Greene.....	5.25
53 collections, amounting to.....	\$870.70
WIDOWS' AND ORPHANS' FUND.	
Previously announced.....	679.72
St. George's, Oshawa, per churchwarden	5.03
St. Mark's, Niagara, per churchwarden..	12.00
Holy Trinity, Toronto, per W. M. Westmacot, Esq.....	26.36
St. Paul's, Toronto, per churchwardens..	54.68
Old St. Paul's, Yorkville, per Rev. S. Givens.....	10.00
115 collections, amounting to.....	787.74
MISSION FUND (JULY COLLECTION.)	
Previously announced.....	648.93
Holy Trinity Church, Toronto, per W. M. Westmacot Esq.....	21.34
148 collections, amounting to.....	670.27
QUARTERLY MEETING OF THE CHURCH SOCIETY, DIOCESE OF TORONTO.	
Society met on the 12th inst., at the Society's rooms. The Ven. Archdeacon of Toronto in the	

chair. Secretary read the opening prayers. The minutes of the previous meeting were then read and confirmed. The balance of the several accounts were also read.

The following communications were read:—

From Rev. W. Logan, for Bibles for stations. Resolved that three Bibles be granted to Rev. W. Logan.

From Rev. J. Wood, stating that he was about soon to open three churches, and Sunday schools in connection with them. That he wanted books and tracts, and service books for the Brighton church. Resolved, that a set of service books be sent for the opening of the church when it is ready, and books and tracts to the amount of \$10 for the schools and stations.

That the Blake testimonial fund be invested at 8 per cent, the interest to be applied for the purchase of prizes for Trinity College, good and approved security being given.

From Rev. W. Stennett, thanking the society for the promised grant of \$50, and stating that his church would soon be opened.

From Rev. J. Hilton, stating that St. Anne's Church, Brockton, would soon be opened, and applying for a grant of service books. Resolved, that the books be given for the opening of the church.

From Mr. A. Parker in reference to the surrender of a lot stated to be given by him for a site for a church. Resolved, that before any action be taken, the question be referred to the Rev. J. P. Hodges.

From Rev. J. Langtry, enclosing a letter from Miss J. Bennett, asking for books for distribution amongst the members of the church at Sault St. Marie and Bruce mines, a grant to the amount of \$10 was voted, the Bishop having sanctioned it.

From E. J. Chesley, Esq., in re scrip given for loss of Markham Globe. Resolved, that the scrip be loaned at par for 7 per cent. interest on lands in Upper Canada, the security being satisfactory to our solicitor.

The following communications from the secretary of the Synod of the Diocese of Ontario.

The Episcopal and General Endowment Fund Committee.

Moved by the CHANCELLOR, seconded by Ven. Archdeacon LAUDER.

Whereas it is expedient and necessary to form a committee for the management of the Episcopal Trust Fund, and the General Endowment Fund. Be it enacted, that such committee be appointed annually by the Lord Bishop, consisting of nine members of the Synod, who shall report at the annual meeting of the Synod, an accurate and full statement of the financial affairs of the fund, all vacancies to be supplied by the Lord Bishop.

That the duties of the committee, as far as relate to the Episcopal Trust Fund, shall be to administer and dispose of any sum or sums of money, or any security or securities for money, and all real estate and securities which have already, or which may hereafter be paid, given, assigned or devised, from or by any person or persons, or bodies corporate, to the Ontario Episcopal Trust Fund, and to receive and take from the committee appointed to form such fund, and from the Church Society of the Diocese of Toronto, all moneys and securities, real as well as personal, heretofore received by them, and to invest, take up, and re-invest, in government and municipal county debentures, and real securities, all moneys and securities, and all surplus interest and dividends. That they shall administer the moneys and securities, as a separate and distinct fund from all other moneys and funds of the Synod, and as a fund for the support of the Bishop of this diocese.

That the said committee shall meet on the first Thursday in the months of December, March, June, and September, and at such other times as the chairman shall deem necessary. The said committee shall have power to appoint all such officers from its own body, and servants, as it shall consider necessary for the efficient management of the said fund.

That the committee shall pay to the Lord Bishop of the Diocese, by quarterly instalments, the interest, dividends and proceeds of the fund—now amounting to ten thousand pounds, and of such sums as may hereafter be added to it, except so much as shall be necessary to defray the incidental expenses incurred by the committee. That the said committee shall have power to make such rules and regulations as may be requisite to carry out the provisions of the above Canon.

That the duties of the committee, so far as relates to the General Endowment Fund, are set forth in the canon establishing such fund.

I certify that the above is a true copy of a Canon adopted by the Synod of Ontario, at Ottawa city, Nov. 7th, 1862.

T. H. M. BARTLETT,
Clerical Secretary.

Resolved, "That His Lordship do forthwith appoint a committee to be called 'The Clergy Trust Committee,' who shall receive and take from the Church Society of the Diocese of Toronto or from the Lord Bishop of Toronto, or from any other person whosoever any of the property, real or personal, held by them and of right belonging to the said Diocese of Ontario," which being carried,

His Lordship appointed the following Committee thereon:

Archdeacon of Ontario, Archdeacon of Ottawa, the Chancellor, W. B. Simpson, Dr. Boswell, R. J. Sisson, the Rev. R. L. Stephenson, R. Steel, the Rev. J. Harris, Thomas Kirkpatrick, the Rev. J. G. Armstrong, the Hon. J. Hamilton.

I certify that the above resolution was passed and the above named committee was appointed at the adjourned session of the Synod of Ontario, held in Ottawa City, on the 7th day of November, 1862.

T. H. M. BARTLETT,
Clerical Secretary.

Kingston, 11th Nov., 1862.

"That two members of the Episcopal Trust Fund Committee, one clerical and one lay, be appointed to attend the quarterly meeting of the Trust Fund Committee in Toronto, next week, to apprise the members of the committee belonging to the Diocese of Toronto, of the desire of this Synod to obtain our share of the commutation and other funds, and that the said members should meet an equal number from the Diocese of Toronto, to investigate the present actual state of the commutation and other Funds, in order to an equitable division."

The Lord Bishop named the Ven. Archdeacon Patton and Mr. Chancellor Henderson as such committee.

I certify that the above resolution was carried in the Synod of Ontario at Ottawa City, on Thursday, Nov., 6, 1862.

T. H. M. BARTLETT,
Clerical Secretary.

Moved by the Rev. Mr. GIVINS, seconded by Mr. GAMBLE,

That the Hon. J. H. Cameron and the Rev. Dr. Fuller, be a committee to meet the committee from the Diocese of Ontario, to arrange the distribution of the commutation Church Society and other funds, between the two dioceses, taking as the basis of such arrangement, the award of the late Chief Justice Macaulay.—Carried.

In reference to the foreclosure of mortgage held

in trust for the Darlington Rectory, the following resolution was carried:

Moved by the Rev. T. B. READ, seconded by the Rev. Dr. O'MEARA,

Resolved—"That with the consent of the Rector and Churchwardens of St. John's Church, at Bowmanville, the interest of the £2500 mortgage, held by the Society in trust for that church, be advanced to the Rector, and with any interest already advanced, be a first charge on any moneys realized from the sale of the lands, it being clearly understood that this interest is paid as an advance, and not because the Society is under any liability for the same, when not received by the Society."

—Carried.

Moved by Rev. W. STEWART DARLING, seconded by Rev. S. GIVINS,

Resolved—"That the members of this society have learned with deep regret the sudden and melancholy death of the Rev. E. H. Dewar, and take this, the first opportunity of their meeting since his decease, to express the deep sense they entertain of the loss they have sustained in the removal of so able and zealous a member of their body, and would convey to Mrs. Dewar, through their secretary, the heartfelt assurance of their deep sympathy with her in her bereavement, and of their sincere prayers to Him, "who is the comforter of all who are cast down, that He may console and strengthen her in the hour of her affliction."—Carried.

Resolved—"That a committee be appointed for investigating the claims of the widow and orphans of the late Rev. E. H. Dewar, and also to re-consider the by-law relative to the distribution of the widows' and orphans' fund; the committee to be composed of the Rev. Rural Dean Givins, Rev. W. S. Darling, Rev. Dr. Fuller, Rev. Thos. S. Kennedy, and J. W. Brent, Esq."

Moved by Rev. F. L. OSLER,

"That in accordance with the 9th clause of the constitution of the Church Society of this diocese, this general meeting thereof propose the following members of the Society, viz., the Revs. Dr. Beaven, S. Givins, G. Whitaker, W. S. Darling, T. S. Kennedy, Dr. Fuller, and H. Rowsell, Esq., to be elected members of the Tract and Book Committee at the General Meeting, in February next."

NOTICES OF MOTION.

The Rev. S. GIVINS gives notice that at the next meeting of the Society he will move

"That, whereas, certain missionaries received a portion of their stipends out of the sustentation fund, previous to the organization of the Mission Board; and, whereas, certain district branches are either unable or unwilling to provide funds to meet their stipends, in accordance with the by-law on that behalf, it be resolved, that such missionaries be placed on the list of the missionaries of this society, and that their stipends be paid out of the proceeds of the collections taken up on Thanksgiving Day."

Notice of motion for alteration in the time of the meetings of the Clergy Trust Committee, so as not to interfere with meetings of the Society.

The Secretary stated that Mr. E. P. Allen, of Creemore, had forwarded his subscription of one dollar, as delegate to the Synod, which entitled him whilst such delegate to the privileges of an incorporate member.

Notice of motion by Rev. J. LANGTRY, "That a memorial be presented to the Lord Bishop requesting him to take steps for the organization of a Church of England Bible, Prayer-Book, and Tract Society, whose operations shall be distinct from those of the Society."

Notice of motion by Rev. S. GIVINS, "That at the next meeting of the Society the charges on the Commutation Fund for the future management of the same be considered."

JOURNAL OF A MISSIONARY OF THE AMERICAN CHURCH IN CHINA.

The principal station of the American Church Mission in China is at Shanghai. The *Spirit of Missions* gives the following list of the present mission staff:—The Right Rev. W. J. Boone, D.D., Missionary Bishop; the Revs. R. Nelson, E. H. Thompson, D. D. Smith, S. I. J. Schereschewsky, priests; the Rev. Wong Kong-Chi, native deacon; Mr. Wong Voong Fee, catechist and candidate for orders. There are also three married, and two unmarried American ladies in the mission. To the same journal we are indebted for a letter from the Rev. D. D. Smith, which our readers will be glad to have an opportunity of reading in our own pages:—

“*Chefoo, May 1st, 1862.*”

“REV. AND DEAR BROTHER,—Since my last letter I have been on a journey through the eastern part of this province. I had long been desirous of exploring that part of the country, both for the purpose of seeing the people and character of the country, as also to carry the gospel among them.

“On Monday, the 7th of April, a missionary friend and I left our house on horseback, and during that day rode about twenty miles, stopping in the afternoon at a walled city called Ning-Hai. On the road, we passed through and near many small towns and villages, to the people of which we gave tracts, and copies of the Scriptures. At Ning-Hai, we soon found a lodging at a Chinese inn—a mere roof, with a table and some chairs, together with a brick bedstead, composing its accommodations. We were instantly surrounded by swarms of the people, who had never seen foreigners before. It was almost in vain to attempt to keep them out of our house; and so, after putting up the horses, we walked out to allow them a good look at us, and also to preach to them. We walked about the city, talking with the people, telling them why we came, and distributing tracts among them. At first, it was a matter of some concern with the mandarin, who sent a man to inquire if we meant to stop there, or were only passing through. To his great relief, he found it was only for a night, and he was at once willing to show us any attention. The place was an exceedingly dull one. Very little trade is done there, and the people seem listless and idle. We were struck with the fine stonework of many of the houses, which was exceedingly good. We sent books to the mandarin, and to the different teachers of schools in the city. The population is not more than thirty or forty thousand.

“After a good night’s rest in our inn, we left early the next day for Wei-Hai-Wei, which is about forty miles further along the coast. Our road, as usual, passed through many fine villages, in all of which we found the people willing to listen to preaching, and eager to receive our books. The road wound about, first on the sea beach, or on the lower part of the hills; or, again, right over the mountains. We saw the native method of making salt by evaporation of sea-water—a process by which they obtain all their salt in this part of the country. The road was very pretty, and we reached our destination at an early hour. Wei-Hai-Wei we found to be a poorer place than Ning-Hai; and although it was an excellent harbour, very little trade seems to be done there. The city is sparsely built—large walls, but inclosed a “first-class” hotel, which, among its other recommendations, displayed a mirror over the table in our sleeping-room. Here, also, we were assailed by a large crowd who swarmed after us wherever we went. They were ex-

ceedingly docile, and would keep perfectly quiet when we began to preach to them. In this city we gave away many books, and found very many who were quite willing to be taught.

Wednesday morning we left this place for Yoong Tsing, the city on the extreme end of the northern shore of the promontory. This was a hard day’s ride to us, for it was over a very rough road and high mountains; besides, we had taken a wrong road, and lost our donkey, which was bringing our books and provisions; and so, without any dinner, we concluded to push on to the end. Our experience in the villages through which we passed was the same as that of the two days preceding.

Through this part of the country no foreigner had ever passed, and we were objects of great curiosity. The people treated us always with great politeness, and listened most willingly to whatever we said to them. As a general rule, too, they would yield their opinions respecting their idols; assenting to what we said about them, acknowledging that they were very poor things. The names by which they are called, Mud Gods, sufficiently indicates how well they know what they are. The city of Yoong Tsing (although a very large wall) was the poorest and most dilapidated place that we met on the whole journey. The people here seemed more listless and stupid than at any other town. It had certainly gone to decay. We found a tavern, which had not had a guest for a month or more. We were equally surprised to find here many very respectable and well-dressed men, who came to hear preaching. After our supper, two officers from the mandarin’s establishment came to see us, and spent some time listening to what we had to say. We gave them books. At this place, the people impressed me as a population among whom much good might be done. They were as docile as children; and many old men came as gladly to get books as the youngest.

Thursday morning, after another walk around Yoong Tsing, we left for a southerly destination—being now on the farthest easterly part of the promontory and province of Shan-Toong. This day’s ride was the best of the whole expedition.

We had clear skies, fine, bracing weather, pleasant south breeze, riding over gentle hills and sand-beaches, and through green fields. We reached a thriving little post called Lih-Taon, about noon, at which a very large trade is done. The houses are all built of stone; and the place seems to be very new. Junks, from the southern part of China, were there; the merchants, from many parts of the west, were here doing business. The town seems to be daily in process of building, and is, I suppose, a chief port of this province.

We had as large audiences here to listen to us as we could desire, and were able to distribute very many books. We climbed a high hill in front of the town, and counted thence as many as twenty-five villages within a radius of two miles. These villages are of various sizes, ranging in population from five hundred to ten thousand persons. The village in which I live, a very ordinary and average one, contains at least three thousand or four thousand persons.

Leaving this place of business, we proceeded on our journey. As usual, we passed through and by very many villages, to many of which we distributed books; always inquiring, “before we did so, if there were any persons who could read, and explaining why we left the books.

This afternoon our road was over a most exquisitely beautiful mountainous country; and we enjoyed it to our utmost. To show the eagerness of the people to hear us, one poor man ran before our horses several miles, leading us the way to his village, that he might induce us to stop

there and tell them of this new doctrine. We gladly did so; and after giving them many books, and talking to them, invited some of them to come and see us, and then rode on. That night we stopped at the finest inland village or town that we had seen, called Yai-Taon. Here the people seemed prosperous. The men were very large-framed, and many over six feet in height. Everything indicated thrift. We began to praise them for having the most comfortable and prosperous town that we had seen, but soon found that they had quite as elevated ideas of their own importance as we could imagine. At this place, and only in this place, did we meet a cavilling and fault-finding spirit.

After tea, a number of the scholars came in to see and talk with us. A most animating discussion was kept up by them, in which they defended their idol-worship, declaring there was good in it. Their customary politeness and sycophancy could barely hide the contempt they felt for us and our doctrine. After being silenced by references to his own books, and to a challenge to produce a single case in which the worship of idols had resulted in a benefit to him or others, the spokesman (an elderly man) grunted a note of discomfiture, and took his leave. We gave him, and all the others some of the books.

The next morning, Friday, we left early for a place called Shih-Taon; or, as its name expresses, Rock Island. We reached this place at noon. It is, like Lih-Taon, a port at which trade of great extent is done. Junks, in large numbers, were lying in the harbour. The road leading thither, for more than a mile, is the finest I have seen in China—being paved with solid rocks one foot or more square. It winds along the seashore, which all along this part of the country, lies just at the foot of the mountains. An immense mountain, which overhangs the town, and from which the place takes its name, is apparently of solid rock. It is, certainly, a most wild and picturesque place, and one of great interest to those who love fine scenery.

We rambled through the town and over the hills, and talked with many people. We visited two very old gentlemen, retired scholars, who are now teaching school. They were exceedingly kind to us; and it was one of the pleasantest portions of our journey, this visit to these kind, gentle old men. They seemed thoroughly willing to be instructed; and it was with great reluctance that we bade them good-bye. We gave them what books they wished, and invited them to come and see us when they went to the westward. The poor old men seemed almost ready to weep as they told us that they were too old to travel. We felt almost sure that if we could have remained there long enough, they would have embraced the religion which we came to teach.

That night we stopped at a place distant from Shih-Taon about five miles, on our homeward journey. This village was called Tsh-San.

After tea, we had our room filled with scholars again—men who had graduated, and to whom we talked for more than an hour. In this place I think I saw a more willing spirit than in any other we visited. The men pressed around us, listening with most eager countenances. I was struck with the demeanour of one man, whose whole soul seemed in his eyes, as he drank in every word that was spoken. We gave them all books; and it was pleasant to see the emulation among them. They could not be content with one book, but each man must have a copy of each that his neighbour had received. The next morning, before we were dressed, one of them returned. It was my friend of the earnest countenance, who, in reading one of the books on the ‘Evidences’ the

night previous, had met a passage he did not understand, and had now come to ask an explanation. He had written off some original comments upon the passage. I doubt not we shall see him, or others from that village, again.

Saturday morning our faces were turned homeward, and we rode all day through a most disagreeable wind, right in our faces, and a most unpleasant dust-storm. In this part of the empire and province we have not much wet or bad weather from rains; but in the spring, before the grass and crops have begun to grow, the wind lifts the dust and pulverized stone, and fills the whole sky. Some days the sun is obscured entirely with the dense cloud; and in some places it is necessary, occasionally, to use lamps in the houses in the afternoon. This dust has been known to fly out over the sea to a distance of 150 miles, making the deck and rigging of ships muddy. We got through this day at last: tired, indeed, and quite ready for our night's and Sunday's rest. Fortunately, we found a very good inn, and were soon at rest. Before we retired, the mandarin of this place, Wun-Tung, came to see us. He was a young man, about thirty-three years old, quite pleasant, and willing to show us kindness. The next day we called on and had a long talk with him. He received our books most courteously; and in return made us a present of some Chinese delicacies, alluding, as his excuse, that he feared, during our trip, that we had not been able to obtain good fare.

We also called on an old retired mandarin, who lives at this city. He was very hospitable; but I could not get over the feeling that his boisterously plausible manner covered a great deal of Chinese indifference and contempt. He seemed quite proud of his little knowledge of foreign manners and things, which he took occasion to display. He committed a serious blunder in asking us if we brought our wives with us, or obtained them from among the Chinese—a question which disclosed how very little he really knew of our habits and manners. And this was the more noticeable because he had been an official both at Ning-po and Canton, and had there seen and known foreigners of rank.

In this city we spent the day resting from our weary ride, and in preaching to the people. After tea, again we had a large company in our room to listen to us, to whom we gave books.

Monday morning, early, we left this place, and travelled over very much the same country through which we had passed on the Tuesday preceding. We slept that night at Ning-Hai again; and on Tuesday, the 15th, reached home at eleven o'clock, having travelled nearly 250 miles.

My friend and I both felt greatly pleased with our journey; for we were the first foreigners who had travelled through the country, and it was our privilege to be the first to preach the Gospel of our Saviour among them.

It was more than gratifying to see the willingness with which they received us, and listened to our words. We felt that these people were far more willing to receive the Gospel than we had at first thought. They gave every evidence that there was no hostility to us or to what we had to say.

I know the impression will be created, by what I have said, that a large harvest is awaiting the coming of those who will reap it. I believe this to be the case, but I do not think it will be so easy a work as we might suppose, from the friendly reception that we have had.

The people, as I have said, assent to what we say of their idols, but that does not at all prove that they are willing to surrender them. They tell us 'hemselfes that they are made of mud, and laugh at them. They do not, nevertheless, cease

to worship them, and, in many instances, to defend themselves in doing so.

I do not believe that the Chinese reverence their idols, or that it would be any great effort to throw them away; but they are bound by the strong chain of 'custom,' and it is impossible for them to break away from its hold upon them. The Chinese are perfect slaves to each other and to 'public opinion.' Their ancestors have 'done so before them,' and a Chinese might as well throw away his life as to attempt to brave the collected contempt and displeasure which would surely follow an attempt to rid himself from this tyranny. There are many native christians in China. There is already much persecution borne by them, of which I believe we hear very little; but I believe that a great struggle will yet come, when a national awakening takes place.

But in the meantime, there is work enough to be done in preaching the word to them, and gathering in the souls which have the courage to come out from heathenism. To prepare this mighty nation for the day when 'all shall know him,' is harvest enough for as many labourers as may come to this land. We have many, very many encouraging incidents in our life here; but it is not all sunshine. Often and often we have that occurring which terribly disheartens us. Of one which has just befallen me I will tell you.

I have just heard this morning of the suicide of a man living in this village, of whom I had strong hopes. He was a poor, unfortunate fellow, who was wounded about the time that the rebels ravaged this country last year. We attended to him, and cured his wound. He came frequently to see us, and finally, of his own accord, made application to be instructed in the Scriptures, desiring to become a christian. For nearly four months he has been coming regularly with the few others who, like him, had professed to have abandoned idolatry. I thought him sincere, and hoped, in the course of several months, after he had been more fully taught, to baptize him. This he lung himself we do not know. Some of his own family say that it was because he was poor, and could not, from lameness, work. This, however, I do not believe; he could have easily been supported until he became able to work. Others say that his father reproved him for something, and that in desperation he went out and destroyed himself.

This instance is the third during the last four months, in this village, in which persons, from one cause or another, have committed suicide. Truly Satan rules with a very heavy and fearful power these poor, darkened heathen! Oh for more of the Spirit of God to break his dominion!

Dear brother, we need your prayers, and those of the whole church, in this exceedingly important work, and I ask you for them now.

We are having most beautiful spring weather. We are all here in good health.

With much love, yours in Christ,

D. D. SMITH."

THE TAEPING REBELLION IN CHINA.

By Commander Lindsay Brine, R.N. Murray
Five months on the Yang-Tsze: an Exploration of its Upper Waters. By T. W. Blakinton, late Captain R. A. Murray.

The Chinese Empire is, roughly speaking, bisected in its breadth, from west to east, by two greatest but one, if not the greatest, of Asiatic rivers, the Yang-Tsze, which flows in many windings, and in a vast and varying volume of waters according to the seasons, and with a difference of level in some places of sixty or seventy feet, from the highlands of Tibet, past

the great emporium of Shanghai, into the Pacific. On the banks of this mighty stream two great movements are at this present moment going on. The commerce of the West is rapidly tending to transfer itself from its old seats in the South, and from the ruined Hongs of Canton, to new stations at the opening and along the course of this great river. Ports for trade and consulates are studied along it, steamers ascend it, and find English gunboats at anchor to protect them, 700 miles from its mouth, and by it foreign trade has at last penetrated into the very centre of China. Meanwhile a game of another sort, but of equal importance, is being played out on the shores of the stream. It is the chief scene of the struggle between the existing Tartar dynasty, and the Taeping insurrection. Among the numberless rebellions which, especially in the latter years of war and trouble, have broken out all over the empire, one has distinctly marked itself off from the rest, and assumed a prominence of its own. Rebels are common enough, and revolt is chronic in the empire—too much so to disturb it greatly; it is only the Taipings who have really shaken it.

A new religion, combined with unforgotten national hopes and hatreds, a definite purpose and unflinching resolution and energy in following it, and relentless and desperate ferocity, sacrificing not life only, but all the ordinary means and gains and advantages of life to the single object of success, have made an insurrectionary association, sprung from the dregs of a population which furnishes the porters and labourers of the great cities, capable of supporting for twelve years on equal terms a contest with the power of the empire. On the great stream of the Yang-Tsze the Taipings, when they broke forth from the southern provinces, fixed themselves with a grip which nothing has been able to loosen. They chose it as their great highroad and their basis of war and conquest. One after another, they seized on the large trading towns in the middle of its course; there they recruited, levied contributions, and gathered up their strength; and made of them successive steps, which brought them nearer and nearer to the final object of the first part of their enterprise, the ancient capital of China under the last native dynasty, Nankin, on the banks of the lower Yang-Tsze, and commanding its traffic where it is collected thickets at the intersection of the river and the Grand Canal. The huge spaces of Nankin, surrounded by a wall of twenty miles, have been turned from a populous and busy mart into the sacred camp of the holy army, set up amid ruins where pheasants may be flushed, and not to be invaded by trade or markets, which are rigorously kept without the gates; and in it the Taipings have been impregnable. Other places they have lost and won; but they have always held Nankin, and all the events of the struggle have centered round it. From Nankin their expeditions have started, and its shelter has received them when unsuccessful. These two great movements on the Yang-Tsze—the foreign and commercial, and the national and religious—have already come into collision, and it is most probable that they will do so again.

The two volumes mentioned at the head of our notice are of interest, because they contain some of the most recent information which has been collected on a region and on events which are still obscure, and till lately of apparently slight importance. Commodore Brine's book is a history, as far as it can be made out, of the rise and progress of the Taeping movement. It gives a clear, comprehensive, and, as far as we can judge, reasonable and fair account of one of the most singular risings of modern times. If his authorities are to be depended upon, a remarkable analogy may be traced, between what is generally

accepted as the account of the career of Mahomet, and that of the founder of the Taeping religion. In each case, there appears, as the first germ and spring of everything, a mixture of earnest revolt from popular irreligion and idolatry, with morbid and extravagant feelings, and an exaggerated self-consciousness. In each case, the growth of purpose and design seems very slow, gradual, and affected by outward circumstances. In each, the mind, filled with one or two great convictions, sought for foreign elements, no matter what, to give them body and support. In both, these foreign elements, were the confused and mistaken fragments, taken just as they struck the fancy or mood of the moment, of older systems which were not of native growth. In each case it was Judaism and Christianity from which these elements were borrowed. In both, the persuasion of Divine revelation, first arising out of the illusions of temporary disease or possibly permanent derangement, grow in authority and in the demand for acceptance, till it lost all its original mystery and irresistible awfulness and exaltation, and sank into the habitual and convenient instrument for accomplishing with the least trouble and meanness, and most trivial as well as the wickedest actions. In both, in their ultimate growth, is to be traced the idea of a supplementary revelation to the time-honoured ones of the world; a constant assertion of the unity and government of God, the claim to universal rule; the appeal to the sword; and, with stern laws against adultery, the sanction of polygamy. In both, the designs and meaning of the founders were greatly influenced and shaped by associates. In both, the new religion grew, from the hardly-won converts of family and neighbourhood, through associations, for simple mutual support in duty, conviction, and worship, into rapidly increasing bodies with high reaching views and formidable purposes. In both cases, pressure from around induced and provoked to this rapid development. In both, strong national feelings were early taken into the religious substance of the new belief, and were inseparably blended with it. And in the history of the two movements, in the union of fanatic enthusiasm with a new ardour for, and delight in, the most desperate warfare,—in the strange mixture of contradictory qualities, of self-denial with self-indulgence, of morality rising above the level of the time in some things and taking out its compensation by more unrestrained licentiousness in others, the parallel might be closely followed. In daring, in ferocity, in unexpected and astonishing success, the Taepings may compare with the first Mussulmans; only in the extravagance and vulgarity of their revolting blasphemy, they sink as far below the Mahometan, as the Coolies of Canton are in coarseness of mind inferior to the Arabs.

Hung-siu-tsuén, the prophet, the animating and directing spirit, but not the warrior, of the new faith, was a schoolmaster in the south of China, who could not pass his examinations. Examinations in China are serious things; and on one occasion, when he came home "broken down" and disappointed, he fell ill. In his sickness he had visions which are thus described by Commander Brine:—

In one of his visions, he imagined himself to be carried away in a sedan-chair by a number of men, playing musical instruments, and, after visiting bright and luminous places, and having all his impurities washed away, he entered, in company with a number of virtuous, aged, and venerable men, into a large hall, the beauty and splendour of which were beyond description. A man, venerable from his years, and dressed in a black robe, was sitting in an imposing attitude in the highest place. As soon as he observed Sii-tsuén,

he began to shed tears, and said, "All human beings in the world are produced and sustained by me; they eat my food and wear my clothing, but not a single one among them has a heart to remember and venerate me; what is, however, still worse, they take my gifts and therewith worship demons; they rebel against me and arouse my anger. Do thou not imitate them!" Thereupon he gave Sii-tsuén a sword, commanding him to exterminate the demons, but to spare his brothers and sisters: a seal by which he would overcome evil spirits; and a yellow fruit which Sii-tsuén found sweet to the taste. He then gives him charge to do the work of bringing round the perverse; and, taking him out, told him to look and behold the perverseness of the people upon earth. Sii-tsuén looked and saw such a degree of depravity and vice that his eyes could not endure the sight, nor his mouth express their deeds. He then awoke from his trance, but being still partially under its influence, he put on his clothes, left his bedroom, went into the presence of his father, and making a low bow, said, "The venerable old man above has commanded that all men shall turn to me, and all treasures flow to me."

When his father saw him come out, and heard him speak in this manner, he did not know what to think, feeling at once joy and fear. The sickness and visions of Sii-tsuén continued about forty days, and in these visions he often saw a man of middle age, whom he called his Elder Brother, who instructed him how to act, accompanied him in his wanderings to the uttermost regions in search of evil spirits, and assisted him in slaying and exterminating them. Sii-tsuén, during his sickness, when his mind was wandering, often used to run about his room leaping and fighting like a soldier engaged in battle. His constant cry was, "Tsan-jan, tsan-jan, tsan-ah, tsan-ah!" Slay the demons! &c.

He had on one occasion at Canton received from a native distributor of missionary tracts some volumes, which are thus described:—

Dr. Morrison states that in 1832 Leang-A-fah had printed nine tracts, of about fifty pages each, composed by himself, and interspersed with passages of sacred Scripture. The title of the whole was "Kuen-shi-leang-yen" (Good Words exhorting the Age). These books contain a good number of whole chapters of the Bible, according to the translation of Dr. Morrison, many essays on important subjects from single texts, and sundry miscellaneous statements founded on Scripture.

He took little notice of them at the time; but, when a friend called his attention to them, he read them. What followed is thus stated:—

Upon this, Sii-tsuén set to work and carefully read them, and was astonished to find that they supplied a key to his own visions. He now understood the venerable old man who sat upon the highest place, and whom all men ought to worship, to be God, the Heavenly Father; and the man of middle age, who had instructed him, and assisted him in exterminating the demons, to be Jesus, the Saviour of the world. Sii-tsuén felt as if awaking from a long dream. He rejoiced to have found in reality a way to heaven, and sure hope of everlasting life and happiness. Learning from the books the necessity of being baptised, Sii-tsuén and Li, according to the manner described in the books, and as far as they understood the rite, now administered baptism to themselves. After this they discarded their idols, and removed the tablet of Confucius that was placed in the schoolroom.

From this time forward Sii-tsuén followed the path that seems to be always that of earnest enthusiasts. In his desire to spread his views to

overthrow the existing state of belief, he sacrificed all worldly advantages, and, losing all his appointments, became almost a beggar.

Sii-tsuén and his friends, when studying Leang-A-fah's tracts, became more convinced that they were sent purposely to him to confirm the truth of his former visions; and consequently he looked upon both as equally true, the one widening the truth of the other. It appears that from many causes, partly through absence of proper commentaries, and partly through some confusion in terms, a great many of the doctrines in the tracts were to a certain extent unintelligible to Sii-tsuén, and consequently he placed his own construction on their meaning, using his visions as a guide.

These seem to have been the really determining influences which turned Hung-siu-tsuén into the preacher of a new religion. He attended, it appears, for a time, the school of an American missionary at Canton, Mr. Roberts, whom in after times he claimed as his teacher. But it seems certain that he spent but a short time in his school, and Mr. Roberts had but a very indistinct recollection of the pupil who was to turn out so famous. The subsequent steps of the movement are very distinctly traced by Commander Brine, whose account shows, with greater discrimination than we have met with in any other, how it was that the ludicrous idea arose of a native Christian sect, and what is the real character, strength, and purpose of the movement. His book is a very remarkable chapter in the history of false religions, but people who read it must be prepared for an amount of ignorant and monstrous blasphemy, in the proclamations and claims of the Taeping leaders, which carry us back to the Anabaptists of Munster, or to the wildest of the early heretical sects.

We said that the great river was also the scene of a great commercial revolution. Of this Captain Blakiston shows us something. His book includes some very curious details about the Taepings at Nankin, illustrating Commander Brine's account of them; but it is mainly taken up with the river itself, and the character of its shores. Captain Blakiston, with three companions, started up the Yang-Tszo with the hope of crossing the highlands which form the watershed between its drainage and that of the Brahmapootra and the Irawaddy, and of finding an overland route through Tibet into Bengal. In this he was not successful; but he penetrated up the great river nearly 1,000 miles beyond the farthest trade settlement, Hankow, and nearly 1,600 miles from the sea. There he was stopped by the unsettled and dangerous state of the country, or rather by the effect of it upon the fears of his native guides and boatmen. His narrative is of much interest. He traversed a country almost unexplored by Europeans; it might be said, altogether so, were it not that the gallant French missionaries, who alone seem able to produce any impression on the heathenism of China, have already made their appearance there, and adopting the Chinese dress and manner of living, have built their churches and formed their congregations, in places where no foreigner was supposed ever to have come. Captain Blakiston seems to write without prejudice, and it is only fair to notice his testimony to what the Roman Catholic missionaries in China have done:—

Some Christian Chinese discovered themselves to us at Wan, and, taking Mr. Scherschewsky for a Padre, they prostrated themselves before him, but he raised them up and quickly gave them to understand that such was not the fashion in our religion. They appeared much affected at meeting with Christians of another nation, and really seemed to have some sparks of religion in

them. There is little doubt that the Roman Catholics have done much more in China than the world gives them credit for, and from this place upwards we observe numerous Christians among the Chinese. They used to make themselves known to us by the sign of the Cross, and seemed always to look upon us in the light of superior beings. The number of Christians in the province of Sz'chuan is said to be about one hundred thousand. There are two bishops, and we had subsequently the pleasure of meeting one of them as well as two of his priests, and my remembrance of them will ever be associated with the idea of missionaries indeed. To such men as these, who leave their country and friends with the sole object of carrying salvation to a heathen people, whose dress and habits they adopt, and among whom they live often in a manner which would not be coveted by the very lowest among an European population, to say nothing of the risk of their lives, and the tortures of which they must ever stand in danger—cut off from all intercourse with the outer world, with none of the luxuries and few even of the necessities of European civilisation—is due a meed of praise which I am unworthy to proclaim, and will therefore only refer to the contrast between them and the Protestant missionaries. Located among the European and American communities at the open ports on the coast, the latter live in all the ease and comfort of civilised society, surrounded by their wives and families, with dwellings equal and often much superior to what they have been accustomed to in their own country: they are in constant communication with all civilised parts of the world, by a regular mail service; and I believe I shall not be wrong when I say there is not a single Protestant missionary a hundred miles distant from an European settlement. I am informed, however, that some Protestant German missionaries are adopting the Roman Catholic plan, and intend to penetrate into the interior disguised as natives; but I have not had the pleasure of meeting any of them.

Here is an account of a Roman Catholic Chinese village:—

Hulin, which we had passed during the forenoon, seems to be almost entirely a Roman Catholic village; and when the inhabitants saw our junks approaching, they came out in great numbers to welcome us, having heard who we were from boats which had preceded us from Wan. The small junk (we still travelled in two) was ahead, and the delighted villagers seized upon the Doctor and Mr. Schereschewsky, brought sedan-chairs for them, and hurried them off to see a place of worship which they had lately finished. Here they laid out sweetmeats, tea, and sam-shoo for them, and requested that our party should stay a day among them; but of course this was impossible, as we had a long journey before us, and, considering how far the season was advanced, we were jealous of any delay. We remained, however, about half an hour; and during the whole time there was nothing but one continued feu-de-joie—crackers and guns going off every instant, and in all directions. The following I take from Dr. Barton's journal:—

"The larger junk, containing the rest of the party, being far behind, we gratified them by visiting their chapel. Sedan-chairs were in waiting: and we landed under an imperial salute of three guns, while crackers and fireworks were let off without number. No common coolies carried our chairs, but the gentlemen of the place, who disputed among themselves for this honour; and as we passed through the narrow crowded streets, fireworks and bombs were exploded by a procession in front, almost suffocating us with

the smoke. We found their chapel to be a miserable building containing the usual Romish decorations; but they told us that the mandarins had recently destroyed their little church, and that they had not yet the heart to rebuild it. In spite of our remonstrances, these proselytes prostrated themselves before us, bumping their foreheads three times on the ground, considering it a great privilege, and repeatedly asking our blessing. Mr. Schereschewsky tried to explain to them the difference between Roman Catholics and Protestants, but they could not understand it, saying that we all worshipped the same Jesus Christ and His Mother. On returning to our boats they loaded us with presents of sweet cakes and other Chinese dainties, and begged us to report to the Bishop of Chung-King the shameful treatment they had received from the mandarins.

Two French missionaries, whom he found in one of the large cities on the river, and whom he describes "as dressed like Chinese, with shaven heads and queues," and as being even in their manners and forms of politeness Chinese, saved the lives of the party, by giving them warning of a plot to attack them. We are accustomed to think of the rivers of China as great volumes of muddy water rolling through wide level plains, and cutting, from time to time, new channels through them. This is so in the lower part of their course. But in the upper part, Capt. Blakiston describes the Yang-Tsze in a way which recalls the Upper-Nile, with its rapids, and deep gorges, and overhanging cliffs. There does not appear to have been much real difficulty or danger in the ascent from the hostility of the people. There were one or two attacks; but in the interior of China at least, Captain Blakiston seems inclined to think that they fire their gingalls without bills in them. They visited a commanding post which overhung the river:—

"We found that we had come on an Imperial outpost, or outlying picket of soldiers, stationed there for the purpose of giving the alarm by running off as soon as any body of rebels might have in sight. They were housed in a little hut, their arms being one sword, one chopper, two old matchlocks, a spear, one banner, and a gingall. This last was evidently what they prided themselves on, for, after they recovered from their first fright on taking us for "tre-feh" (rebels), they seemed only too glad to exhibit this curious piece of ordnance for our edification. It was an iron barrel about six or seven feet in length, the butt-end fitted into a sort of gun-stock, and pivoted on a tripod stand. The whole picket was there, consisting of three men, very shabbily dressed; and I could not discern who was the officer, sergeant, or corporal, for the only difference among them was that one wore some European-made brass buttons on his jacket, on which was the device of a lion rampant, and a death's head or star, with the name of the manufacturer on the back, "W. and T. Smith, treble gilt." Each seemed to be in command; possibly they were all Brigadier-Generals, Brigade-Majors, or something of the sort, but they didn't look like it. We explained to them that we should like to see some practice with their artillery, on which the bombardier, as he seemed to be, went to the powder magazine, which was an old sack carelessly tied up, and lying under a bed in the hut, and brought forth the charge in a tea-cup. Then he mounted on a stool, and poured the powder in at the muzzle: the gingall was thumped on the ground, and with a long bamboo, which served as a ramrod, they rammed the powder home. A little of the already soft powder was then menled, and the touch-hole filled with it. One man then held on tight to the butt, while another coming out with a hot poker, discharged the weapon, the effect of which, in noise and smoke, was marvell-

ous; but the poor fellow who had been doing the marksman was knocked heels over head; backwards. He seemed, however, quite accustomed to that sort of thing, for, picking himself up in a minute, he performed what I certainly took for the *coup d'état* of the whole proceeding: suddenly swinging round the gingall on its swivel, he applied his mouth to the muzzle and blew violently down it, which sent the remaining sparks flying out of the vent, and then swung it back into its former position, by which manœuvre he nearly knocked my companion off his legs. The piece was then left with its muzzle inclined well upwards, so that any rain which might fall would trickle nicely down the barrel, and accumulate at the breech. The picket seemed to be without any shot for their gingall, for we tried to get them to put one in, so that we might fire across the bows of our junks, in order to test the courage of the boat coolies, probably shot at not used in the warfare of the interior: our after experience was favourable to this supposition.

And in an attack which was afterwards made on them they had reason to think that there was some probability in the view:—

The skippers had been previously threatened by the townspeople, that unless they took us away they would lose their heads. The south-east angle of the city was within easy rifle range of our boats—about three hundred and fifty yards; and we had observed soldiers gradually collecting at that point all the morning. We now received a polite message from the city that the gallant defenders (defenders against no attack) would forthwith open fire on our junks. Our boatmen and those of the surrounding boats were warned to get out of the way, which they accordingly did, our crew carrying away their beds and other property, and making off as fast as their legs would carry them. We received one or two more of these messages, but still the only sign of hostilities was the number of people and banners collected on the wall.

After waiting a long time the first gun was fired, and then commenced a regular cannonade from gingalls and matchlocks in our direction. We turned out to see the effect, and be ready to reply, and for that our red ensign had been hauled down to some one. Going aft to hoist it again on the bamboo flagstaff, I found the old skipper, his chief mate, and our Chin boys, huddled together in the captain's cabin, in great alarm. The skipper begged and prayed that we would leave the boat, as his property would be destroyed, and he himself killed. We, however, said that it was not at present convenient to us to do so. We were ourselves all ready to reply to the fire, and had told off skirmishers, who were to advance under cover of some old houses, and pick a few fellows off the wall, which would no doubt have decided the battle in our favour immediately, but we waited, before doing so, to allow of a shot or two striking the boats. This, however, did not take place, and although the firing and an immense deal of shouting were kept up on the city wall for about an hour and a half, still during the whole time not a shot was observed to strike any place near us, and we did not hear the whiz of a single bullet. When the firing ceased, we were left under the impression that during the whole time there had been nothing more dangerous than powder expended; but as our ensign was flying, it was any way a gross insult to the British flag.

However, they had to turn back. No one would give them information; their boatmen refused to go on; and there were not wanting proofs, in the numerous headless corpses rolling down the river, that fierce and deadly contests were going on in the neighbourhood. Captain Blakiston gives some striking woodcuts of the scenery

of the Upper Yang-Tszo, which he thinks may in time be a refreshing refuge to Europeans from the heats and lassitude of the seaboard towns. In one part they found coal, cropping out in the cliffs, and worked. Captain Blakiston, who has contributed a survey of his own, bears strong testimony to the general accuracy of the maps of the country, as far as he tested them, for which we are indebted to the great Jesuit survey of China, in the beginning of the eighteenth century.—*London Guardian*.

NEW SOUTH WALES.

SYDNEY, July 22, 1862.—During the past four weeks our principal discussions have been of a politico-ecclesiastical character. It has long been a matter of regret that the proceedings of Parliament were not opened with prayer, and on the 24th ult., on the motion of Mr. Holt, the Assembly resolved that the Speaker should on taking the chair, utter the following words:—"May the blessing of the Almighty attend our counsels, and may he guide us to the advancement of the welfare and happiness of the people whose interests are committed to our care." This was carried by 18 to 17. Such a mockery of a prayer—not even the slightest allusion to our Saviour—created great dissatisfaction both in the House and out, and its adoption was regarded by religious people as an admission that the Assembly was such a mixed nondescript body, that it was almost impossible to settle the question satisfactorily, many going so far as to say that unless the House would agree to have a chaplain, it would be better not to attempt a system which must assuredly degenerate into an irreverent if not profane ceremony. It was, therefore, with much satisfaction that the public ascertained a few days after, that the resolution had been rescinded by a majority of 20 to 9. The Bill for Regulating the Church and School Lands Trust has passed the Assembly. The lands are to be sold, and the money funded, and the proceeds devoted to such purposes of "religion and education" as Parliament may direct. In these latter words lies all the mischief, as the present Assembly would certainly direct all the money except a nominal sum to be devoted to the Irish system of education. The bill is before the Legislative Council, and will probably be amended to guard against this evasion.

A strong attempt is being made to do away with State aid, as it is called. A bill for this purpose is now before the Assembly, and will probably be carried by a small majority. It is not, however, likely to become law this session.

We have also a Divorce Bill before the Assembly. Soon after the passing of the English Act, Lord Stanley sent a circular to the different colonies, recommending the passing of a similar law. The Government, however, did not take the matter up, but two attempts have been made to pass such a bill. It is, however, meeting with very great opposition, and will probably be again rejected.—*Correspondent of the Guardian*.

The will of his Grace the Most Rev. John Bird Sumner, D.D., P.C., Archbishop of Canterbury, was proved in her Majesty's Court of Probate on the 1st instant. The trustees and executors nominated are his son, the Rev. John H. B. Sumner, M. A.; his son-in-law, the Rev. John Thomas, D.C.L.; and his nephew, Mr. Charles Sumner, barrister-at-law. The personalty was sworn under £60,000. The will bears date 1858, signed "J. B. Cantaur," and witnessed by his secretary, Mr. Felix Knyvott, solicitor, and Mr. W. H. Withall, solicitor, Parliament street. The will is contained in a few brief sheets. Dr. Sumner's

wife died in 1820, the year after his elevation to the see of Chester, leaving several children. The archbishop bequeaths all his copyright and MSS. to his son Robert G. M. Sumner, and his son-in-law, John Thomas, subject to the right of the Society for Promoting Christian Knowledge to publish any of his expositions of Scripture. To his daughter Georgiana, who is already provided for, he leaves a legacy of £1,000. To the trustees of his late daughter Eliza he leaves one-tenth of his entire property, real and personal, for the benefit of her only child. The estates in Cheshire, Lancashire, and Northumberland, and all other his estates, real and personal, he directs to be divided between his sons John and Robert and his daughters Maria and Louisa. On the decease of his daughter, Louisa Sumner, a sum of £5,000 is left to be divided among the children of his late daughter, Ann Colpoys, and on the decease of his daughter Maria the interest of her share to be paid to her husband, the Rev. John Thomas, and the principal to their children on coming of age. His Grace has left legacies to all his servants proportioned to their length of servitude.—*Illustrated News*.

SPECIAL ORDINATION OF MISSIONARIES.—On 27th June the Bishop of Sierra Leone, acting under a commission from the Bishop of London, held a special ordination in the parish Church of St. Mary, Islington, when fourteen missionary students were ordained deacons for the missions of the Church, namely, one graduate of Wadham College, Oxford; one graduate of Trinity College, Cambridge; ten students from the Church Missionary College at Islington; and two returned catechists who have laboured some years in Africa, and who, after a residence in the college, are about returning for future labour in the diocese of Sierra Leone.—The sermon was preached by the Rev. J. J. Perowne, M. A., Fellow of Corpus Christi College, Cambridge, from the 8th verse of the 1st chapter of the Acts of the Apostles.

MISSION BOARD, DIOCESE OF TORONTO.

This Board met on Tuesday, November 11th, 1862.

The minutes of the previous meeting were read. A statement of the balances *pro* and *con* of the various districts was read.

The following correspondence was read: From Rev. A. N. Bethune, in reference to stipend of missionary lately appointed to Woodbridge and Vaughan.

Moved by Rev. A. PALMER, seconded by the Rev. Dr. FULLER,

"That it be referred to the committee of the district branch of the Church Society, to report as to whether they are prepared to assume any additional liability, with a view to the payment of a portion of the stipend of the Rev. Mr. Davidson, and if so, to what amount."

From Rev. G. Hallen, with enclosed guarantee for an assistant. Resolved that Mission Board was not able at present to entertain application for aid in this case.

Resolved, "That The half-yearly stipends of Messrs. Stewart and Creighton, to the 1st Dec., be paid so far as the money has been received by this Board on account of his parishioners, and that the other bondsmen be written to, to pay up promptly."—Carried.

From Mr. John Burkett, stating that he was unable to proceed this winter to the Little Current, and offering to do catechetical duty in his neighbourhood. Resolved that the sum voted was specially for the Indian Mission Fund; and that as the bishop purposes sending a clergyman

to supply Mr. Ross's place, Mr. Burkett's services will not be required.

Moved by Rev. J. G. GEDDES, seconded by Rev. S. GIVINS,

"That the Lord Bishop of Toronto be respectfully requested to recommend that a collection be made in the several churches and stations of this diocese, on the day appointed by authority for a General Thanksgiving, in aid of the mission fund of this diocese."—Carried.

PUBLICATIONS OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, JUST RECEIVED & FOR SALE BY THE CHURCH SOCIETY.

	PRICES.	
	Members.	Non Members.
	\$ c.	\$ c.
Bible.....	each 2.82	3.67
do	1.85	2.50
do	1.50	2.00
do	0.76	1.00
do	0.65	0.90
Testaments	0.43	0.60
do	0.12	0.16
do	0.11	0.15
Prayer Books	0.80	1.00
do	0.44	0.55
do	0.16	0.20
German Bibles.....	0.90	1.50
German Prayer Books	0.57	0.75
New Manual of Devotions...	0.50	0.70
Nelson's Festivals & Feasts	0.80	1.07
Jones on the Trinity.....	0.14	0.28
Leslie on Deism	0.20	0.40
Bailey's Liturgy compared with the Bible.....	1.00	2.00
Chissold's Christian Women.	0.34	0.68
285 Kennet's (Rp.) Christian Scholar.....	2	3 35
288 Our Saviour's Discourses, from the New Testament	1	25
289 ——— Parables, do.....	1	25
290 ——— Miracles, do.....	1	25
291 ——— Sermon on the Mount " ..	1	25
292 History of our Blessed Saviour do ..	1	25
293 Dr. Bell's System of Instruction, by the Rev. F. Iremonger	3	50
295 The Funeral.....	0	30
301 Waldo's Admonitions for Children in Sunday Schools	6	00
302 Bp. Wilson's True Christian Method of Educating Children	2	25
255 Secker's (Abp.) Sermons against Popery	7	50
260 Tillotson (Abp.) on Transubstantiation	2	95
266 Amusing Stories	7	20
267 James Talbot; or God sees us at all times	7	20
268 Loss of the "Kent," East Indian.....	7	25
269 Select Stories	7	25
275 Chief Truths of the Christian Religion	1	60
278 Arithmetical Tables for National Schools	per doz.	0 16
279 National Society School Book (12 leaf cards) No. 1.....		3 00
280 Do do No 2		1 25

THE
Canadian Ecclesiastical Gazette
IS PUBLISHED TWICE A MONTH,
BY HENRY ROWSELL, TORONTO.

ROWSSELL & ELLIS, PRINTERS, TORONTO.