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The Canadian Ecclesiastical Gazette;

OR

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

VOLUME I.

TORONTO, OCTOBER, 1854.

No. 10.

TO THE CLERGY AND LAITY OF THE DIOCESE OF TORONTO.

MY DEAR BRETHREN,—It having been left to my discretion to convene the Synod at any time during 1854, I have waited longer than was perhaps desirable, for two reasons:

First—In the hope that the Imperial Government would redeem its pledge by passing a measure to remove the disabilities which are supposed by some to exist in regard to Colonial Church Assemblies. This hope has not been realized; for, although a Bill for that purpose was introduced into the House of Commons early in the last Session, it never came to maturity, and was postponed for another year. In the meantime, we learn from the best authority, that if there be any legal impediments to the meeting of Synods, they are confined to those of a national character, and do not extend to such as are merely diocesan.

Second—Before the fate of the measure proposed by her Majesty's Solicitor General to the Imperial Parliament could be known, I required to commence my Confirmation Visitations, which occupied me from the 14th of May to the 26th of September. I therefore take the earliest opportunity of calling you together which circumstances would admit.

This delay (if it may be so deemed) is not without its advantage. The Church will be enabled to take into consideration the increased peril with which the proceedings of the Provincial Legislature seem to threaten the remainder of her very scanty endowment, and to take such a course as may appear just and expedient to avert the same.

The Synod will also be engaged in framing such regulations for its future government and guidance as our local circumstances require; and in doing this, it would appear expedient to assume, as the basis of our proceedings, the Bill which passed the House of Lords last year; and should the Imperial Parliament think it necessary at any future period to pass a measure authorizing and regulating Church Assemblies in the Colonies, it will be

easy to modify what we have done to meet its just requirements.

These things being premised, I request the Clergy of this Diocese, and the Lay Delegates, to assemble in the Cathedral Church, Toronto, on Wednesday, the twenty-fifth instant, at 10 o'clock A. M. After Morning Prayer the Synod will adjourn to the Parochial School-house to hold its Session for the transaction of business.

In case any Clergyman finds that the Delegates from his Parish are absent, have removed, or are otherwise unable to attend, it is proper to have a fresh election in the manner directed by my Circular Letter of the 2nd of April, 1851, because a full attendance is very desirable.

I remain, my dear Brethren,
Your affectionate Diocesan,
JOHN TORONTO.
Toronto, 2nd October, 1854.

COLLECTION FOR WIDOW AND ORPHANS' FUND.

The Clergy are reminded that the time appointed by the Church Society of the Diocese of Toronto for preaching the sermon and taking up the collection for the Widows and Orphans of the Clergy is the month of October.

The Rev. Mr. Mitchele, M.A., Rector of St. John's Church, York Mills, requests us to inform his brethren in the city and adjacent parishes that his church is (D.V.) to be consecrated on Wednesday, the 18th instant, at 11 A.M., and that their presence will be most welcome, and to request that as many as can attend will carry their surplices.

The Lord Bishop held an Ordination in the Cathedral Church of St. James, last Monday.

The following four Deacons were ordained Priests:

Rev. Joseph Chambers Gibson, Curate at Woodstock.

Rev. J. Strutt Lauder, late Curate at St. Catharines, Travelling Missionary in the county of Bruce.

Rev. John Hilton, Missionary at Norwood, Asphodel.

Rev. Colin Campbell Johnson, late Missionary at Sydenham, destination not known.

The following gentlemen were ordained Deacons:—

Thomas Tempest Roberts, A. B., Curate of St. Catharines.

John Carroll, Travelling Missionary in the county of Leeds.

Thomas Leech, Curate of Prescott.

James Smyth, Missionary at Warwick.

TRINITY COLLEGE.

The following gentlemen have been elected to Scholarships in Trinity College

DIVINITY SCHOLARSHIP.

1st. Class Scholarship—John Ardagh.

2nd. Class Scholarships— } Wm. P. Atkinson.
 } Stewart Houston.

3rd. Class Scholarships— } J. G. Bourinot.
 } Wm. B. Evans.

CAMERON SCHOLARSHIP.

Horace Philipps.

We give the following intelligence extracted from a private letter from Quebec. We trust the writer will excuse us for publishing it:—

“The sermon in aid of the Widows and Orphans' Fund of our Church Society, which was to have been preached by the late lamented Bishop Wainwright of New York, was preached on Sunday last by our own venerated Diocesan, and a beautiful and pathetic sermon it was.

His lordship's subject was, the Widow's Son, of Naine.—“As he came to the gates of the city a man was carried out, the only son of his mother, and she was a widow.” He spoke of the gates of our own city, and the frequency with which during the late visitation of cholera, the processions of the dead were to be met there. He beautifully alluded to Bishop Wainwright, who was to have stood in the pulpit he then occupied, but was alas “a dead man,” and concluded with some forcible practical reflections.

The collection was £48 17s. 6d. but will make £50.

The Rev. Geo. A. Bull begs to acknowledge an offering of £1 5s. by an unknown friend, at the Offertory of Sunday the 8th inst., in St. Peter's Church, Barton. The sum will be applied to Missionary purposes in this diocese, as specified.

It is with the deepest regret we announce that the Right Rev. Bishop Wainwright, Assistant Bishop of the Diocese of New York, departed this life on the 21st Sept. The blow has not fallen unexpectedly, as he was for many days suffering under a severe attack of malignant fever, brought on, it is believed, by his great and incessant exertions in the work of his large Diocese.

Ecclesiastical Intelligence.

DIOCESE OF QUEBEC.

ORDINATION.—On the festival of St. Matthew, being in the Ember Season, an Ordination was held in the Cathedral Church of Quebec, when the Rev. R. A. Carden, late student of Bishop's College at Lennoxville, Assistant Minister in the District of St. Matthew's Chapel at Quebec, and the Rev. W. Binet, B. A. of Arts of the University of Paris, Missionary of Port Neuf and Bourg-Louis, were admitted to the holy order of Priests. Morning prayer was read by the Rev. R. G. Picee, Minister of St. Paul's Chapelry, Quebec; the lessons by the Rev. Official Mackie, D.D.; the sermon—an appropriate and eloquent address—was preached by the Rev. W. Agar Adamson, D. C. L., Chaplain to the Legislative Council, from John xviii. 11: after which, the presentation of the gentlemen ordained was made by the Rev. Official Mackie. The Lord Bishop of Quebec then said the Litany and proceeded with the Ordination Service, in which the Epistle was read by the Rev. T. Green of the Diocese of Toronto, and the Gospel by the Rev. Official Mackie, who also assisted the Bishop in the following part of the Communion Service. All the Presbyters present took part in the laying on of hands.

The Cathedral Voluntary Choir was in attendance, and the usual portions of the service were chanted. Two appropriate hymns were sung, at the proper intervals, from the Selection used in the Cathedral.

DIOCESE OF MONTREAL.

CHURCH SOCIETY'S OFFICE,
Montreal, 4th Oct., 1851.

A meeting of the Central Board of the Church Society was held this day; The Lord Bishop in the Chair. A report was read from the Rev. W. Bond, who had kindly accepted the Bishop's invitation to advocate the claims of the Society in the Missisquoi District. It was then resolved, on the motion of the Rev. J. P. White, seconded by the Rev. W. Jones, that the thanks of the Board be given to the Rev. W. Bond for his kindness in performing this work. It was moved by the Rev. J. Scott, seconded by T. B. Anderson, Esq., and resolved, that until further notice, no grants of money shall be voted except at the meetings of the Central Board to be held respectively on the first Wednesday in January, April, July and October in each year; and that all grants about to be proposed at such meetings, on the recommendation of the Lay Committee, must have been laid before the previous monthly meeting of the Board for the information of the Society. The Treasurer informed the meeting that he had invested £350 for the Widows' and Orphans' Fund, viz., £150 in Government Debentures, at 6 per cent. interest; and £200 in Road Loan Debentures, at 7 per cent. interest.

It was moved by the Rev. C. Bancroft, seconded by Col. Wilgress, and resolved, that the Lord Bishop having informed the Central Board that he was prepared to accept the nomination of a member of that body, to be appointed a Trustee of Bishop's College, Lennoxville, it is expedient that such nomination should be made, and that this meeting do now proceed to such nomination. The Rev. W. Bond was then recommended by the Board. Authority was given to the Secretary to have printed 500 copies of a Tabular form, prepared by the Rev. W. Jones, for the use of the clergy in forwarding information to the S. P. G.

The following sums have been received since the last meeting. Mr Dyde, sub'n, £1 6s.; Don'n from a friend, £1; Collected by Miss Anna Smith, £1 7s. 6d. Col'n at the Missisquoi District Clerical Association, per Rev. G. Slack, 11s. 3d. J. Pocklington's sub'n, £3; ¼ of sub'scriptions at Bedford, £2 1s. 3d.; per Rev. J. Jones' sub'n, £1 17s. 6d. An absent friend, per Rev. W. Bond, £2 10s.; W. Berry's don'n, £1 6s.; T. B. Anderson, Esq., sub'n, £5; Collee'n at the Ordination at Waterloo, per Rev. A. T. Whitten, £3 8s.; Miss Day's sub'n, 2s. 6d.; ¼ of annual sub'n's at St. Johns, per Rev. C. Bancroft, £17 4s. 10d.

Edw. J. ROGERS, Secretary.

From the Montreal Gazette.

RECENT VISIT TO THE TOWNSHIPS OF THE BISHOP OF MONTREAL.

(Communicated.)

On Saturday, the 23rd ult., the Lord Bishop of Montreal left this city accompanied by the Venerable Archdeacon Lower, and proceeded to St. Johns, where they spent the following Sunday, assisting in the services of the church at St. Johns and Christiville. On Monday morning, Judge McCord and Mr. Fulford arrived by the early train from Montreal to join his Lordship. After breakfast, the Bishop, with the rest of his party and the Rev. Canon Bancroft, inspected the St. Johns Grammar School, and gave a short address to the boys, of whom there are now about 90 under the excellent superintendence of the Rev. P. Judd, the head master. They then started for Churchville, in order to take part, on the following day, in the ceremony of laying the corner stone of a new church about to be erected there: an account of which has already appeared in this paper. On Wednesday morning, the Bishop accompanied by the Archdeacon and the Revs. Messrs. Bancroft and Bond, proceeded to Knowlton; where they had an interview with Col. the Hon. P. H. Knowlton, respecting a new school-house in course of erection there, on a site given by the colonel, adjoining the church. They then continued their drive along the beautiful shore of Brome Lake, and arriving at Froste Village about half past three o'clock, immediately accompanied the Rev. D. Lindsay to church: where afternoon prayers having been said, the Bishop, the Archdeacon, Revs. Canon Bancroft, Bond, and Lindsay, severally addressed the people present on behalf of the Diocesan Church Society. Mr. Bond has been attending several meetings at Phillipsburgh, Frelighsburgh, Dunham, and other places in the Townships, having been sent by the bishop for the purpose of explaining the objects and wants of the Church Society, and endeavouring to excite a greater earnestness in its support, and there is reason to believe that his mission has been attended with success. On Thursday morning early, the Bishop left the Rev. D. Lindsay's house in Froste Village, and accompanied by several of the clergy visited West Shefford; where after morning prayers, addresses were again delivered on behalf of the Church Society. On Friday the 29th, the Bishop had appointed to hold a general ordination for the Diocese in the Church of St. Luke at Waterloo. The weather was exceedingly propitious, and great numbers arrived from Granby, Durham, Froste Village, Brome, &c., to witness this solemn and interesting service. Surely it must be most useful for the members of the church at times to be present on such occasions, that they may see how their ministers are set apart for their work; and how careful the church is that none shall undertake such a responsible office without due warning and examination; and it must also teach them how high are the privileges to which as members of

Christ's Church, they themselves become entitled; and that they must not consider themselves as isolated believers, or members merely of small and separate congregations; but that they have an intimate union with, and an interest in, the whole body of Christ. There were present at this time, besides the Bishop, Archdeacon Lower, Revs. Canons Gilson and Bancroft, Rev. Messrs. Scott, (of the Bishop's Chaplains) Slack, Whitten, W. Jones, Robinson, Machin, R. Lindsay, and five candidates for ordination. The Church was crowded to overflowing in every part, and many persons were unable to obtain admittance within the doors. The Morning Prayers were read by the incumbent, Rev. A. Whitten; the lessons by the Rev. Messrs. Slack and W. Jones; and the sermon, which contained a most solemn and affectionate appeal to the consciences of all present, especially the candidates, was delivered by the Archdeacon, from St. Matt. xxviii. 20. The more immediate service for the ordination was then commenced, and the Archdeacon presented the candidates:

For Deacon's Orders:

Mr. John Godden, } Literates.
Mr. Hugh Montgomery, }

For Priest's Orders:

Rev. C. A. Wetherall, Alumnus Emeritus, o Bishop's College, Lennoxville, Missionary at Stukely.

Rev. John Davidson, Literate, Missionary at Cowansville and Churchville.

Rev. S. P. Williams, B.A. (P. C. D.) Assistant Missionary at Sorel.

The Revs. Canon Bancroft and J. Scott took part in the Ante-Communion Service, and with the Archdeacon joined in the laying on of hands at the Ordination of the Priests, having their places, with the Bishop, within the communion rails. The oaths were administered by the Rev. Canon Gilson, the Bishop's Secretary; and about 50 of the Laity remained to join with the Clergy in the celebration of the Holy Communion. In the afternoon the Bishop presided at another meeting on behalf of the Church Society, which was well attended, and addresses were again delivered by several of the Clergy. At the close the Rev. G. Slack rose and said that he was most anxious on behalf of himself and his Rev. Brethren to express the great satisfaction they had all experienced at the presence of the Venerable Archdeacon Lower and Canon Gilson amongst them; that from the intercourse they had already had with these two Rev. Gentlemen, and from what they had witnessed in their public ministrations, he felt convinced that they would prove a great blessing to the Diocese, and he was most grateful to the Bishop for introducing them amongst them. Others of the Clergy present expressed the same sentiments, and particularly alluded to the Archdeacon's excellent sermon, delivered at the morning service. The Bishop in reply said he could not but rejoice at hearing such an expression of public opinion; he was sure it was no more than was well deserved by his two Rev. Brethren; and they might depend that in the selection he had made, he had been influenced simply by a desire to do what might most conduce to the real good of the Church in this Diocese, and promote the glory of God. On the following morning (Saturday) the Bishop, with the Archdeacon and Canon Gilson, left Mrs. Robinson's, whose guests they had been whilst at Waterloo, and returned to this city. In passing through Granby they stopped for half an hour, and inspected the new Parsonage, now nearly completed there through the exertions of the Rev. T. Machin. The Rev. John Godden accompanied His Lordship as far as St. Hyacinthe, where

the Bishop has stationed him for the present, and, while waiting for the arrival of the train from Sherbrooke, introduced him to some of the inhabitants. The Rev. H. Montgomery, formerly well known and much respected in this Diocese as a Wesleyan Minister, has been, since his ordination, licensed by the Bishop to a charge at Sutton.

Shortly before his visit to the townships, the Lord Bishop returned to Montreal from the Ottawa District, where he had been holding confirmations as below:—

	Males.	Females.	Total.
August 31 Vaudreuil	11	4	15
Sept. 2 St. Andrews.....	11	13	24
3 Gore, of Chat-			
ham	26	33	59
“ 8 Grenville	12	12	24
“ 10 Buckingham	7	14	21
“ 18 Aylmer.....	13	21	34
	80	101	181

His Lordship also consecrated the Graveyard at Grenville, and preached at Buckingham for the widows and orphans of the Clergy Fund, when £3 17s. 6d. were collected.

DIOCESE OF TORONTO.

CHURCH SOCIETY.

A meeting of this Society was held at the Society's rooms, on Wednesday, the 11th October.

Present the Lord Bishop in the Chair, the Hon. P. B. Blaquiére, Captain Rubridge, Rev. Dr. Lett, Rev. D. E. Blake, Rev. S. B. Arlugh, Rev. T. B. Read, Robert Denison, E. H. Rutherford, C. Mortimer, H. Mortimer, J. W. Brent, H. Rowsell, Esquires, and the Secretary,

Prayers were read by the Bishop.

The Secretary laid on the table the balance sheet of the Society for the last year, as printed for the report under the direction of the auditors. The balance sheet for the last six months was also laid on the table, and an abstract of the several accounts read by the Secretary.

On the recommendation of the Standing Committee, it was agreed to pay off all the debts due by the Society on account of the late Depository.

On the recommendation of the Finance and Standing Committees, the bond given as security for the repayment of the money taken to liquidate the debt due to the Jubilee Fund, should be placed to the credit of the Widows and Orphans' Fund for investment.

A report was given on the subject of the security offered by the corporation of St. Peter's Church, Springfield. It was determined not to advance the money until security on estate other than church property be given.

On the recommendation of the Finance Committee, the society directed that the shares in the Building Societies be sold out, and the money invested in the purchase of Debentures of the Grand Trunk Telegraph Company with guarantee, which are now to be had on advantageous terms, bearing interest semi-annually.

A letter was read from the Rev. J. A. Morris, in which he stated that the parish of Carleton Place had paid for the glebe lot, and that, therefore, the loan promised by the Society would not be required.

The meeting desired the Secretary to offer the thanks of the Society to Rev. J. A. Morris, for the trouble he has taken to secure to the church so valuable a property.

A memorial was read from the rector and churchwardens of St. John's Church, Peterboro', and Captain Rubidge advocated the petition; whereupon it was moved by E. G. O'Brien,

Esq., seconded by Robert Denison, Esq., and—

Resolved—That the prayer of the rector and churchwardens of St. John's Church, Peterboro', for assistance to pay off a debt on that church, dated 29th Sept., 1851, be granted, by authorizing the sale of one acre of land granted the Church Society in the town of Peterboro', patent No. 298, under order in Council, date 17th Aug., 1846, on condition that the congregation of said church guarantee the payment of such portion of the said debt as the proceeds of the sale may leave deficient.

Extracts from a letter from Mr. Chance, Society's catechist at Garden Island, were read. On the recommendation of the Standing Committee, it was resolved to pay the sum of £9 7s. 6d. to Mr. Chance, that amount having been expended by him, as per statement forwarded, and to grant him the sum of £12 10s. to repair the roofs of the two houses. The committee did not recommend the Society to entertain the consideration of that portion of the letter which relates to an increase of the salary of their catechist, until after the return of the Rev. Dr. O'Meara, now on his way to Europe in the hope of raising funds for the support of this Indian mission.

On the application of the Rev. F. J. S. Groves, the Society voted a supply of catechisms, tracts, and cheap prayer-books, to the amount of £2 10s., for distribution in his mission.

A similar grant was voted to the Rev. A. Lampman, for his mission in the district of Huron.

The following extracts from a letter from the Rev. J. Hilton, missionary at Asphodel and Lakefield, were read:—

“By this arrangement in future I can hold Service every Sunday at Norwood, and on alternate afternoons at Otonabee and Warsaw, the one 12 miles and the other 13 from Norwood. At these three stations I have Sunday schools established with an average attendance (altogether) of about 70 children: that at Norwood is held before service, and the others after—so that I can attend to them all, two every Sunday. My greatest difficulty is in finding suitable teachers who will regularly attend; and all the schools will have to be closed in the winter months, as many or most of the children have a long way to come.

There are of course several other places where I hold Service beside the above three, but they I keep for week days, the other three being by far the most important stations. Already I have admitted into the Church through baptism ninety children, and expect many more before the year is up; only three marriages, and four burials. The church at Warsaw is progressing rather slowly, although roofed last season; and at Norwood great delay has been occasioned through the bricklayers, but we trust yet to get into it before winter, even although not finished inside: it is of brick on a good stone foundation, 50 by 30, with tower 10 feet square: it will cost I fear above £400, and for it I wish to beg assistance from the Society, if within their power. I would also wish to make application for a grant of service books for both Norwood and Warsaw; these last, if granted, I might bring with me when I return from ordination. These applications may seem very numerous, but it is so very difficult to get on without assistance it makes a person bold in asking. As for my own salary I have given up hope of its being fully collected this year, not having yet received £40 (from the people), and if I did not myself stir in the matter the amount would be small indeed. But I trust better days will come soon, and that whatsoever amount it may please the Society to grant us now we shall be able to return four-fold within a few years.

On the recommendation of the Standing Committee, the Society voted the usual grant of books and tracts for distribution in the mission; also, a set of service-books for the Norwood and Warsaw churches; and a grant of £12 10s. in aid of the Norwood Church Building Fund, to be paid so soon as the missionary reports that the land has been deeded to the Society, and that the church is roofed.

The following extract from a letter received from the Rev. T. A. Morris, was read:—

“I have assumed the duties of the Packenham mission, which is very extensive, and contains a numerous church population. I find a considerable want of information to prevail among the settlers in the remote parts, which I must fill back upon the Society to assist me in removing, by voting me a grant of useful tracts. £4 worth will not go as far among them as £2 10s. worth, the amount allowed me for the Carleton mission, has gone among the members of the church in the latter place. I trust, therefore, that the society will see fit to grant even £4, in which case I will add £3 more.

“Independently of the primary motive which always actuates the society in making these grants, it cannot fail, on reflection, to see the immense importance of them to its own fiscal interests. They make the people feel its paternal influence—they see in them “material guarantees” of its usefulness, and therefore when the collectors call on the members of the church for their contributions to aid in forwarding its objects, we have every reason to expect a more than equivalent return. For these reasons a grant of tracts at the present season will come most opportunely.”

On the recommendation of the Standing Committee, the meeting, taking into consideration that the Rev. J. Morris had, from his own resources, purchased a quantity of tracts, in addition to those granted by the Society for distribution in his late mission, and the liberal offer contained in his present application, voted that books and tracts to the amount of £4 be granted.

The Rev. T. B. Read having applied for aid towards the completion of the church in Oro, the Secretary stated that he was informed that the Building Committee said they had long since been promised, that on certain conditions, which they had complied with, the sum of £12 10s. would be granted to them by the Society. On the recommendation of the Standing Committee, the meeting, taking all the circumstances into consideration, voted the sum of £12 10s., notwithstanding the church is a frame one.

Joseph Brown, Esq., of Kemptville, was balloted for, and elected a member of the corporation.

Prayers were then read, and the meeting adjourned.

The following is the letter of Mr. Chance, referred to in the foregoing Report:—

“GARDEN RIVER, Sept. 19th, 1854.

Dear Sir:—Having need of pecuniary assistance to make the shanty which I now occupy habitable through the winter, and likewise to make the other which we have hired to serve the two-fold purpose of a school house and church impervious to the inclemency of the weather, seeing there is no prospect of having my hopes, as to the new buildings, realized, I appeal to the Society, trusting the needful assistance will be afforded before the severe weather sets in.

Since I have not, as yet, given you any account of my proceedings with regard to my Mission, I send you the following, wherein you will see what is most needed:

I left Mahnotoahning on May 21st, and arrived at Garden River on the 22nd. The old Chief and several of his men came forward to welcome me, and manifested feelings of joy and thankfulness, that one had, at length come amongst them again to instruct them further in the truths of that holy religion, which they had long been tempted to forsake, but in vain. But when I told them that I could not remain with them, their feelings of joy were soon exchanged for feelings of grief and disappointment. I tried to comfort them a little by assuring them if they would come up to the Sault for me on Saturday, I would come down and have service on Sunday.

The reason of my leaving them was, because I found no place whatever to remain at, except an Indian wigwam or shanty, amidst all the vermin and filth for which those places are remarkable; and, notwithstanding my earnest desire to promote their temporal and eternal good, I was not prepared to settle down with the Indians in one of those places. I knew there was no other place where I could get accommodations except at a Canadian Hotel at the Sault, a distance of nine miles from Garden River, and to this place I came. The Indians, apparently anxious to have divine service performed, and to have God's Holy word read, came according to promise on Saturday to the Sault and took me down in one of their boats. There is nothing in the shape of a Church at Garden River belonging to us, further than a shanty, which an Indian has let us have for a time. During the last two years, both the Papists and Methodists have settled there, and each sect has a place of worship; the former, the Papists, have just finished a very respectable Chapel; the latter have built a very commodious, though not very elegant, Meeting House, and one or the other of these two places, all the Indians in the village, with the exception of a very few, attended; though till the last two or three years, during which time they have been left as sheep without a shepherd, they were nearly all Episcopalians it is said.

Most agreeably therefore was I surprised on Sunday morning, when I saw before me more than 50 persons, devoutly joining in our incomparable Liturgy, and worshipping the Lord our God. My feelings are better understood than expressed on this occasion; my heart yearned over them; my soul longed for their salvation. I began to feel afresh the solemn weight of the momentous responsibilities connected with my office; I felt that I had immortal souls committed to my care, for which the Saviour has poured out his own soul even unto death, and that it depended to an unknown extent upon the faithful discharge of my duties whether those dear Indians shared in that redemption which Christ by His precious death obtained for them. With the prospect of being so highly honored as being the instrument in the hands of God, in bringing them from darkness to light, in leading them from the paths of sin and misery, to walk in the ways of virtue and holiness, which terminate in endless bliss, I could mourn no loss, I was conscious of no want, except that of a tongue to tell them in their own language of the unsearchable riches of Christ. The Service in the afternoon was well attended.

June 24th—I have made some progress in the language, but I cannot speak to the Indians much yet. I can read it intelligibly, and I rejoice that our beautiful Services contain so much of God's own blessed word, believing that He will make up for my present inability by enabling them to understand the truths therein revealed, and so applying them to their hearts and consciences by His Holy spirit as to make

them prove the power of God unto salvation to their never dying souls.

I have had service twice every Sunday since I have been here. The attendance has been very good; and their seriousness and attention tend very much to comfort and encourage me, under my peculiar circumstances. Last Sunday, however, in the afternoon, the attendance was not quite so satisfactory. There was some great attraction at the Popish place; some of those silly priests were firing guns, and ringing their provoking bell, nearly all the afternoon. I am very jealous lest the priests should get hold of these dear Indian children. At the close of the service, I gave notice that I should be glad to see all the children, in an hour's time, to catechise them, &c. Accordingly, in the course of an hour after the service—as nearly as I could guess, for I had no watch—a goodly number of girls and boys came forward, with bright, happy faces, though their Sunday attire was rather peculiar. They seemed very anxious to be taught. I was surprised to find how very quick some of them were to learn the words of the Catechism—I cannot say, to comprehend the meaning. They conducted themselves in a very orderly manner. I taught them a short prayer for God's Holy Spirit, and concluded our first little meeting with singing and prayer. I am very anxious to devote more time and attention to the instruction of these dear children, than I can possibly do under my present circumstances. It is with these that the most good can be accomplished, and the priests, aware of this fact, are beginning to arouse themselves, and like a hungry lion, to seek for prey. I do earnestly hope that the Society will not any longer delay to put up a house for me, and a place of some kind for the Indians. Just now, they seem anxious to have their children taught; therefore, for their sakes, for the Saviour's sake, I pray that an effort may be made, on the part of the Society, to benefit these dear people. Shall our Church be less zealous in spreading the truth as it is in Jesus, and in supporting His blessed cause, than the Church of Rome in propagating error, and in supporting a system so degrading, so soul-enslaving and anti-Christian, as theirs undoubtedly is?

I have said before that I am remaining at an hotel; but I am far from being contented and happy. The business and transactions at such a place, which necessarily interfere with me, are by no means congenial to my taste and feelings; and, besides, I have a painful consciousness that I am far away from my people, to whom my heart is becoming more and more closely attached. My spirit, truly, is willing to reside amongst them, but my flesh is weak. The little experience I have, during the few days I am with them every week, makes me fear that my constitution would not bear up under all the severities of an Indian life. The first night I spent—not slept—in the wigwam, I was in perfect misery from vermin; and the first Sunday evening, (though, as I have before stated, I felt happy during the day), I was obliged to go to bed early, I felt so ill, and the scent from the old hay, as I laid myself down upon it, made me no better, as you may suppose; the effect which it had on my olfactory nerves made me quite sick, which I did not overcome for some time. As I lay, however, on my bed of hay in one part of the wigwam, I was most agreeably surprised to hear the voice of prayer in another part. It made me forget for a time my bodily suffering, and filled my heart with inexpressible joy. The Indian and his family, before they laid down to sleep, assembled around the family altar, and, as though it was with them a customary duty, they offered

up their united supplications to the Throne of Grace. I poured out my heart in thankfulness to God, for this proof that the labours of his servants had not been in vain.

I have resolved to make some alterations in the wigwam, and try to remain with the Indians, if I receive any intimation through Dr. O'Meara, by the next mail, that the Society will put up proper places some time this year. There are two or three most important reasons why I should do so: first, if I do not, I cannot benefit them as I wish; and if I do not benefit them, I have every reason to believe they will be injured by the Jesuits. Another important reason is, my expenses here are greater by half than my limited stipend will defray.

How my health will suffer by the change, I do not know, but it seems the path of duty; and I commit myself to God, whose I am, and whom I desire above all things to serve—hoping He will dispose the hearts of those connected with the Society, speedily to provide for me, lest my health and constitution should be so impaired as to prevent me from labouring amongst these dear people, for whose eternal welfare I am increasingly anxious.

30th.—The inhabitants of the Sault St. Mary consist of persons belonging to several denominations; the majority are nominally, I believe, Roman Catholics, but they are perfectly indifferent with regard to the duties of their religion, and are living in a state as bad, if not worse, than heathenism. Those who profess and call themselves Christians, are exceedingly anxious to have the means of grace afforded to them, and have, I think, appealed to the Bishop. I could not get away from here last week till Sunday morning; and then, before I left for Garden River, I could not refuse to perform divine service, which was the second time only this year that those belonging to our Church have had the privilege of attending our services. The Indians came up for me as usual on Saturday; but, before they could take me down, they said they had to go on the American side. I waited very anxiously for their return till late in the evening; at last I saw one solitary figure of a man, slowly approaching, as though a deep sense of shame impeded his progress towards me. The painful idea suggested itself to my mind at once, that he had been following the evil example of the white man in taking "fire water," and this idea was confirmed by the conversation I had with him. He did not seem willing to take me down then, and, as it was getting dark, I thought it would not be prudent to compel him. Oh that accursed "fire water" has been the eternal ruin of hundreds of these Indians. What will the white man have to answer for, for introducing it! What? If he would reflect that by selling it to them for filthy lucre's sake, contrary to the laws of his country and the law of God, he was only heaping up treasures for the last day; that he was sending them to hell, to hasten his approach with fiendish delight, and to aggravate his misery through the countless ages of eternity, he would I think abandon the practice.

Immediately after performing service here, I proposed to go to Garden River, a distance of nine miles. I found, however, there was only one man and his wife to take me down; consequently, as I wished to get there in some reasonable time, I had to row myself; to this the man objected at first, and worked very hard, hoping to make me feel very comfortable; but, as soon as I had taken a slice of bread and pork, and had given the man and his wife a slice each, I took a pair of oars. Having a strong head wind to row against, we were much longer than I expected in getting down. As

soon as I had got safely in the wigwam, there came on a fearful thunder storm. I felt thankful that I was not exposed to it. There was one woman at the service, very anxious to have her child baptized, but this of course I could not do. I hope some one will visit us shortly who can, lest the Priest of the Church of Rome should, and lay a spiritual claim to it.

After service, I was glad to see a place of rest, with sore hands, aching arms, an enfeebled frame, depressed spirits, and with no earthly creature to sympathize. I cannot help thinking that if the Society knew of my peculiar circumstances, they would, if possible, raise an effort to minister to my comfort by providing for me a respectable house, where, after the duties of the Sabbath, I could retire free from sickening dirt and filth, which an iron constitution could scarcely endure.

July 28th.—Soon after I wrote the last, I was informed by D. O'Meara that £100 had been promised towards the new buildings; and that when the Bishop comes up in the next month, something will be definitely settled respecting them. With this cheering prospect of having my fondly cherished hopes so speedily realised, I lost no time in making the necessary arrangements to reside amongst my people. With Dr. O'Meara's sanction, I hired two shanties, one to serve the purpose of a dwelling house, and the other the twofold purpose of a school-house and church, till the new buildings were erected. This shanty in which I am now living, after putting up a partition, &c., I made when compared with other shanties, somewhat comfortable. One most important part of the necessary arrangements was to procure a suitable helpmeet, which would in this part of the country have been no easy matter, had it not been for the good Providence of God. I felt persuaded that a devoted partner would not only increase my own comfort, but, by her own godly example and pious exertions, would be able to accomplish more for the temporal and spiritual good of her sex than I could; and thus the glory of my God and Saviour, which is the supreme desire of my soul, would be more extensively promoted. I thank God who has given me one, in every sense, a real helpmeet, in this work of faith and labour of love, who, having had three years' experience amongst the Indians at Mahnetoahning, and possessing a Christ-like zeal for the salvation of souls, is eminently calculated to assist me in promoting the temporal and eternal welfare of these poor Indians. I gave directions about the shanty before I left for Mahnetoahning; but, when I returned with Mrs. Chance, all was in a miserable state of confusion and unpreparedness. By our united exertions, however, we soon made our shanty comfortable. It did not take us long to arrange what furniture we had, for, on account of some misunderstanding, we had only two pieces besides our boxes. I occupied myself some time in putting up a closet for Mrs. C. to keep her grocery &c., &c., in, and in making a book-case for my books. The Indians (some of whom had seen Mrs. C. before) were highly delighted at the prospect of having her amongst them, and they gave her a hearty welcome. This was very pleasing to us, and, being animated by the hope that God would honour us as the instruments in His hands to accomplish His gracious purposes towards them, we were willing to exercise a little self-denial, and patiently endure our present inconveniences. What though our mission-house is a poor mean shanty, we felt that it was honoured by the presence of our God, and that we richly enjoyed His favour, which to us is better than life, and amply compensated for all other losses. After we had been here a week, we

opened the school for the children, but we are not provided with anything like proper apparatus. The attendance yet has not been at all satisfactory.

August 30th.—During this last month I have visited every shanty and wigwam which was not unoccupied, both on the East and on the West side of Garden river. In doing this I had a two-fold object in view, I wished to impress the Indians with a sense of their guilt in allowing their children to grow up in ignorance, since God, by his Providence, had afforded them the opportunity to have them instructed in all useful knowledge, especially in the pure and undiluted truths of Christianity. And to urge them to attend more diligently to the things which belong to their everlasting peace. Secondly, I wanted to ascertain the amount of population, and how many professed to belong to us; how many were Methodists, how many were Papists, and how many Heathens.

I heard soon after I came up here that the Methodists had boasted of having made 40 converts from Romanism, but I was more grieved than surprised to find that none of those who professed to be Methodists were formerly Papists, but all were members of our Church, Episcopalian, till the Rev. Mr. Anderson left this place about two years ago. The Papists, who are always endeavouring to swell their numbers without any regard to sober truth, are, when compared with us alone, in the minority, and I earnestly pray God that the ranks of Satan's emissaries both here and in every part of the world, may be daily thinned by the arrows of divine truth striking into their inmost souls, so that they may cease to exist as the miserable victims of error and slaves to sin, and be raised by the Almighty power of the spirit of truth to newness of life under the glorious banner of Protestantism, and enjoy that liberty, that peace and happiness, which the gospel, the glory of Protestantism, affords to those who truly receive it. I am more and more convinced of the evils of Popery, and I trust God will strengthen me to carry on a successful warfare against it. I am deeply grieved that this work of Satan has been carried on subtly, yet so effectually in this place. I found the Papists as bigoted in reference to their religion (which they know nothing about except that the priest told them it was the right religion) as the Heathen are in regard to their rites and ceremonies, and just as ignorant of the way of salvation. I am very much encouraged to see our services on the Lords-day attended so well, though in a poor shanty, which, I am sorry to say, is not likely to be exchanged for a more substantial building this year. The Bishop favoured us with a visit, according to appointment, and administered the rite of confirmation to 13 young persons and 1 old woman, some of whom afterwards with others received the sacrament of the Lord's Supper. His Lordship afterwards addressed them all in a very affectionate and appropriate manner. I hope and pray that the good work was then begun in many to be carried on to the day of Christ Jesus. I have no greater desire than to see these dear people walking in the truth as professed members of our Church; I wish to see them under the influence of those glorious truths which our Church inculcates on the sole authority of God's word, and to show to others that our religion is a life-influencing, a soul-receiving religion, which gives peace in times of trouble, happiness in times of distress and misery, and comfort in the prospect of death.

I felt somewhat disappointed that no definite arrangement was made about the new buildings, since the Indians were expecting to return to these shanties during the winter, and if they are willing to let us occupy them we cannot without

considerable repair being done, and I am not in possession of the means to do it. The rain comes in both these places fearfully. We were completely driven out of the school-house last week, and only one part of this can be used in wet weather. In addition to the day school I have the male and Mrs. C. has the female adults, three evenings in the week, but to continue this practice through the winter, we shall require fire wood and candles, which I hope the Society will supply us with. I am almost sorry to be obliged to mention another want in addition to that I have already mentioned, which is, an increase of salary. Whilst I was with Dr. O'Meara at Mahnetoahning, £50 a year was quite enough to pay for my board, but when I came up here the lowest possible rate was at £1 15s. per week; and besides this were my travelling expenses to and from Garden river, every week. Till I came here to reside this was the rate of living for myself only, and now I have a wife. I have had to write home for money once since I have been in this country, and if my friends in England could well afford it, I would write again for more rather than trouble the Society.

When I was at Mahnetoahning, with Dr. O'Meara's permission, I employed an interpreter, to go out with me occasionally amongst the Indians, whom I paid from my own purse; and I was recommended by Dr. O'Meara to secure the assistance of one here, but my purse is too low to allow me to make the same free use with it now. The more I become acquainted with the language the more I am convinced of the evil of being entirely dependent upon an interpreter, and by God's blessing I am determined to dispense with his services altogether as soon as possible. I do not require him much now, and have hitherto paid him only one dollar per week for his services. I will enclose an account of the money I have paid, which I hope the Society will pay me back again.

Yours very faithfully,
JAMES CHANCE.

DIocese of Toronto.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.
COLLECTIONS MADE IN THE SEVERAL CHURCHES, CHAPELS AND MISSIONARY STATIONS ON BEHALF OF THE WIDOWS AND ORPHANS' FUND APPOINTED TO BE TAKEN UP IN OCTOBER, 1854.

St. George's Church, Etobicoke, per Churchwarden.....	0 14 0
South Cayuga, per Churchwarden...	2 10 0
St. George's Church, Toronto, per Churchwarden.....	80 0 0
Elizabethtown	1 8 10
North Augusta	0 19 10

5 Collections, amounting to £35 7 8

MISSION FUND.

Previously announced.....	£274 8 1
Mountain.....	5 6
Edwardsburgh,	8 8
per Rev. J. Harris.....	13 9
Bath, per Rev. W. F. S. Harper....	15 0
St. George's Church, Oshawa.....	1 5 0
St. Paul's Church, 6th Concession	10 0
Per. Rev. J. Pontland....	1 15 0
St. Paul's Church, Adolphustown.....	0 10 0
St. Paul's Church, Fredricksburg,	0 10 0
per Rev. J. A. Muloch,	1 0 0
Douro, per Rev. J. Hillton,	0 15 0
St. Phillip's Church, Markham,	0 9 0
Grace Church, do.....	0 6 3
Per Rev. G. Hill	0 16 3

St. John's Church, Mono. 0 14 8	
St. Mark's do. do. 0 6 6	
St. Luke's, Mulmor..... 0 4 5	
Trinity Church, Adjla... 0 1 1	
Per Rev. J. Fletcher	1 6 8
St. John's Church, Portsmouth, per Churchwarden	2 10 0
St. Peter's, Osnabruk, Rev. M. Ker.	0 15 0
Anonymous, per Rev G. A. Bull.....	1 5 0
Richmond, per Rev. J. Flood.....	1 2 5

201 Collections, amounting to £287 0 9

STUDENTS' FUND.

Richmond, per Rev. R. Flood 0 12 7

PAROCHIAL BRANCH.

Markham, per Rev. G. Hill..... 1 1 10

ANNUAL DONATIONS AND SUBSCRIPTIONS.

Rev. J. Hilton, 1 5 0

Spécial Donation, W. O. F. Battus

Shorman, per Rev J. A. Muloch, 0 5 0

T. S. KENNEDY.

Sec. G. S. D. T.

OTTAWA MISSIONS.

To the Editor of "The Church."

REV. SIR,—Since the publication of my report on "Missions to the Ottawa," which appeared in one of your recent numbers, I have received a few communications from the settlements. Some of these inform me that since our visit to that region additional supplies of Methodist preachers have poured in. The favourable opinion which the inhabitants still entertain towards our church is rather evinced us by dissenting ministrations. This I felt more than once when passing through the country. A jealousy of this nature so visibly appearing, has already opened the eyes of our people, and led them to doubt the fine "liberality" expressed in words towards "all christians," which they have so often heard during our absence. I am happy to perceive, however, that this feeling is chiefly confined to the actual preachers and teachers, and is not approved of to any extent by their congregations. Alas! the selfishness of man! In this instance (considering the spiritual destitution prevailing) we can only account for it from the low and grovelling feeling of "the craft being in danger." The anxiety of the inhabitants, notwithstanding, to procure our ministrations will appear in the document which I now enclose for insertion in your next number. It has just been sent me, and a pleasing feature in the meeting alluded to in the document is, that the members of the church were voluntarily joined by "others" in their laudable intentions. Now these "others" I consider far superior to their teachers, and, being free from prejudice, our ministrations will equally be blessed to their souls.

I am, Rev. Sir, yours truly,
ALEXANDER PYNE.

Perth, Sept. 10, 1852.

Pembroke, 9th Sept. 1854.

REV. AND DEAR SIR,—We beg leave to inform you that at a meeting of the members of the United Church of England and Ireland, and others, held at the house of Mr. Abraham Curry, in the township of Pembroke, in the county of Renfrew, on the 9th day of September, 1851, Mr. Charles Young, of the township of Stafford, having been called to the chair, and Mr. E. J. Maguire being requested to act as secretary,

It was proposed by Mr. John Lytton, and seconded by Mr. Wm. H. Gibson: That the members of the said church in the townships of Westmeath, Pembroke, and Stafford, have long felt the want of a clergyman of said church

residing amongst them, and resolved that the members of said church residing in said township do petition his Lordship the Bishop of the diocese of Toronto to establish a mission for the abovenamed townships. Carried.

Proposed by W. H. Gibson, and seconded by Henry Bromley: That members of said church residing in said townships having forwarded their subscription lists to the Rev. A. Pyne, rector of Perth, amounting to upwards of £176 cy. (for the purpose of maintaining a clergyman of said church), to whom his Lordship the Bishop is respectfully referred for the lists and for other information connected with this subject. Carried.

Proposed by E. Maguire, and seconded by Thomas Childerhose: That the petition to his Lordship the Bishop of Toronto be signed by Charles Young, of Stafford; Henry Bromley, of Westmeath; and W. H. Gibson, of Pembroke, on behalf of the church members residing in their respective townships, and sent to the Rev. A. Pyne, rector of Perth, to be forwarded to his Lordship the Bishop of Toronto, with any remarks that gentleman may deem proper to add. Carried.

Proposed by David Hogarth, and seconded by Robert McLenn: That the proceedings of this meeting be published in the Toronto Church newspaper. Carried.

E. J. MAGUIRE,
Secretary.

To the Reverend A. Pyne, &c.

(To the Editor of the Church.)

Kingston, C. W., Sept. 26th, 1854.

DEAR SIR—I shall feel obliged by your inserting at your earliest convenience in the columns of *The Church*, the accompanying account of a gratifying circumstance which occurred in our Sunday school on Sunday morning last.

I am, yours, very faithfully,
Wm. DAVID.

TESTIMONIAL OF RESPECT.

A very pleasing incident occurred on Sunday morning last, the 24th ult., in the school-room attached to St. George's Church, -Kingston. After the school had been duly opened with prayer, the Rev. Mr. David, in compliance with a request which he had received from the Teachers generally, presented in their name and behalf Mr. George H. Oliver, the Superintendent of the school, with a superbly bound quarto Bible, copiously illustrated and handsomely mounted with a central clasp, as a token of their warm regard for him, but more especially as a corporate acknowledgment from them of the great services which he has rendered the school by personally superintending it through sunshine and shower for no less a period than THIRTY YEARS.

In the course of some observations which Mr. David addressed to Mr. Oliver on the pleasing occasion, as a minister of Christ's Church, he expressed his great gratitude to him for the excellent example which he had set the lay-members of the Church by sparing from a self-indulgent and unprofitable case one hour out of the sacred twenty-four which God has specially dedicated in every week to his own honour and service, a purpose so praiseworthy and invaluable as that of encouraging and co-operating with others in instilling into the minds of the yet innocent lambs of Christ's fold the rudiments of the blessed religion contained in the volume before them. Mr. Oliver made some very appropriate and affectionate remarks in reply and in reference to the extraordinary long period during which he had been connected with the school, observed that he

remembered having in his class the parents not of the young pupils only, but of some of the teachers even then present.

The following inscription was placed in the Bible:

This Sacred Volume
is presented by the Teachers
in the Sunday-school of St. George's
Church, Kingston,

To GEORGE H. OLIVER, Esq.,
as a mark of their united esteem
and a memorial of their grateful appreciation
of the valuable services which he has rendered
this nursery of Christ's Church by presiding
over it with an
unwearied interest,
a fostering attention,
and a devoted care,
during the remarkable period of
Thirty Years.

Kingston, 24th Sept., 1851.

While Mr. Oliver's fellow-labourers have thus with so much propriety presented him with a beautiful copy of the holy volume out of which he has assisted so perseveringly in transplanting truth to the minds of others, for deeply ingratitude the same in his own mind also, may God present him hereafter with life everlasting, through Jesus Christ our Lord.

ADDRESS.

St. Catherines, Sept. 30, 1854.

REV. J. S. LAUDER,

Reverend Sir:—In presenting you with the enclosed purse, we desire at this period of your departure from among us to express our esteem for you as a friend and spiritual adviser, our regret at your leaving, and our gratitude towards you for the faithful and diligent manner in which you have fulfilled the duties of your holy office during your residence as curate in this parish.

As you will soon be called upon to fill a higher position under the banner of our Church, may your endeavours in the discharge of your increased responsibility be crowned with merited success; and when the period of your labours in the folds of Christ is reached, that the reward of a "good and faithful servant" may be yours, is the earnest desire of the undersigned; who in our parting with you, beg further to wish, that providence in his goodness may for the future, protect and shower down upon you every earthly blessing.

We remain, Reverend Sir,

Yours affectionately,

E. S. ADAMS.

Mayor of St. Catherines, and 52 others.

REPLY.

To E. S. Adams, Esq., Mayor of St. Catherines, and Fifty-two others.

MY DEAR FRIENDS:—I receive with great pleasure and gratitude your very kind and courteous address; and in doing so, I regret that you did not allow me more time, so as to return a more deserving reply. I thank you indeed, for the flattering manner in which you are pleased to speak of my humble labours among you. It is to me a satisfactory reflection that they have been appreciated by you; but not unto me ascribe the praise, but unto God, to whom I never neglected to pray for you that my ministry might be blessed to your souls.

Be assured, your regret at my leaving is not greater than mine is to leave you, and I shall always remember you with a pleasing remembrance as the scene of my first, and I think I shall always have reason to say, my happiest labours. Other people may soon occupy my attention, but in my leisure moments I know

well my thoughts will often wander back to the happy days I spent in your midst.

To a young clergyman about to enter upon the duties of a new charge, no present could be more reasonable than a well filled purse; for your great kindness and wise forethought in this respect, except my grateful and warmest thanks.

You speak kindly and indeed truly, of the higher position I am about being called to in the ministry and the responsibilities attached thereto; but let us remember that while we cast our burdens upon the Lord, we will not feel their weight. I sincerely reciprocate all your kind feelings for myself and my future welfare in the church of God, and I only hope I may be found a faithful servant to the end.

In your welfare, both temporal and spiritual, I shall always take a lively interest, and in parting with you, I feel I am parting with kind friends; and if we meet not again here below, I trust we shall meet in a happier land above. That God's blessing may attend you and your families, and that His Providence may always watch over you while passing through this transitory world, is the fervent prayer of

Your sincere friend and well wisher.
J. S. LAUDER.

DIocese OF NOVA SCOTIA.

The following are the clauses of the bill referred to in the circular lately issued by the Lord Bishop of Nova Scotia, containing the regulations and restrictions applicable to the proposed assembly:

A bill [as amended on report on re-commitment] intitled "An act to enable the bishops, clergy, and laity of the United Church of England and Ireland in her Majesty's foreign and colonial possessions to provide for the regulation of the affairs of the said Church in such possessions."

Whereas by reason of the laws in force for restraining and regulating assemblies of the clergy of the United Church of England and Ireland, and other laws and usages having special reference to the authority and privileges of the said church as established in England and Ireland respectively, doubts are entertained whether the members of such church in colonial dioceses are not disabled from assembling for the management of their ecclesiastical affairs: And whereas it is expedient that the bishop of any diocese of the United Church of England and Ireland within her Majesty's foreign or colonial possessions, together with the clergy and laity of the same, should be permitted, under certain restrictions, to make regulations for the management of their ecclesiastical affairs: Be it enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

No law, usage, rule, or other authority in force in the United Kingdom, or in England and Ireland, or either of them, shall be construed or shall extend to prevent the bishop of any diocese, in any of the foreign or colonial possessions of her Majesty, and his clergy, and the lay persons of such diocese, being in communion with the United Church of England and Ireland, from meeting together from time to time to make or from making at such meeting by common consent, or by a majority of voices of the said clergy and laity, severally and respectively, with the assent of the said bishop, any such regulations as circumstances shall in their judgment render necessary for the management of the affairs of the said United Church within such diocese, or for the holding of meet-

ings for the said purpose thereafter: Provided always, that no such meeting shall be lawful unless in accordance with and subject to the provisions and restrictions hereinafter contained; (that is to say,)

II. Provided, that where any such assembly shall be holden for any diocese, the bishop, or in his absence a commissary appointed for this purpose by the bishop by writing under his hand and seal, shall preside in such assembly; and upon all questions arising in such assembly the votes of the clergy and lay representatives shall be separately taken; and no act or resolution of such assembly shall be valid unless with the concurrence of the majority both of the clergy and the lay representatives, or of such of them respectively as may be present and vote in such assembly; nor shall any regulation made by such assembly be valid under this act without the consent of the bishop, whether he shall or shall not be present in the assembly at the making thereof.

III. And provided, that no regulation, act, or resolution of any such assembly shall be binding on any person or persons, other than the bishop of the diocese and his successors, and the clergy and lay members of the United Church of England and Ireland residing within such diocese; nor upon such bishop, clergy, and lay members, except so far as such regulation, act, or resolution may concern the position, rights, duties, and liabilities of any minister or member of the said united church, in regard of his ministry or membership; and it shall not be lawful, by any such regulation, act, or resolution of any assembly, to impose any temporal or pecuniary penalty or disability other than such as may be consequent upon suspension from or deprivation of an ecclesiastical office or benefice, or to deprive any person of any civil right to which he is by law entitled.

IV. And provided, That no regulations of any such assembly shall have legal force and validity as against the acts or ordinances for the time being in force of the local legislature of the foreign or colonial possession in which such assembly shall be holden.

V. And provided, That no such regulation shall alter the standards of faith and doctrine, or alter or be at variance with the Book of Common Prayer or the Thirty-nine Articles of Religion, or alter the canons, declarations, and subscriptions by law required to be taken, made, and subscribed by persons to be consecrated, ordained, collated, instituted, or licensed within the said church.

VI. And provided, That no such regulation shall affect any right of appeal to her Majesty in Council, or to the Archbishop of Canterbury, or the subordination of the said bishops, clergy, and laity to the see of Canterbury, shall be valid unless the consent of the archbishop of the said see thereto be previously or thereafter signified by him under his hand and seal, nor unless such regulation be confirmed by an order of her Majesty in Council.

COLLEGIATE ACADEMY AT WINDSOR.—We have the pleasure to announce that the Rev. D. W. Pickott, of Kingston, New Brunswick, a graduate of King's College, Windsor, has been appointed by the Governors, Principal of the Academy at Windsor, and will probably assume his duties by the middle of October. We earnestly hope that he may have a goodly number of pupils to begin with.—*Halifax Church Times.*

ORDINATIONS, RUPERT'S LAND.

On June 29th, being St. Peter's Day, the Bishop held an Ordination in St. John's Church, Red River, when Mr. William Mason, formerly Wesleyan missionary at Rossville, Norway House, and Mr. William Stagg of the Church

Missionary College, Islington, were admitted to Deacons' Orders. Mr. Stagg was then appointed to the charge of the mission at Fairford, Manitoba Lake.

On July 25th, St. James' Day, the Bishop held a second Ordination, when the Rev. W. Mason was ordained Priest, and the Rev. J. Hunter, who had been necessarily absent from the Visitation in December last, was admitted and installed Archdeacon of Cumberland. The Rev. W. Mason, who has labored with much success for many years at Rossville, has been appointed to York Factory, Hudson's Bay.

ENGLAND.

Archdeacon Wilberforce has resigned the whole of his preferments, retiring into lay communion, because he can no longer subscribe to the views of the royal supremacy laid down in the 36th Canon.

BURTON AXES, Aug. 30, 1854.

MR LORD ARCHBISHOP—The step which I now take would have been taken somewhat sooner but for the rumors that my work on the Holy Eucharist would be made the subject of legal investigation. I find it difficult to believe that the intention is seriously entertained, for the warmest opponents of that work deny baptismal regeneration, the priestly commission, and the validity of absolution. Now, these doctrines are so positively affirmed in the formularies of our Church that for one passage in them which presents difficulties in my system, there are hundreds by which that of my opponents is plainly contradicted. I can hardly imagine that they desire a rigour in interpreting our formularies which must be fatal to themselves. But I should have felt it due, both to my opinions and to those who shared them, to defend myself to the utmost against such an assault.

My book, however, has now been nearly a year and four months before the public, and no legal proceedings, so far as I know, have been commenced. And in the meantime my attention has been drawn to another part of our Church's system, with which I have become painfully conscious that I can no longer concur. I refer to the royal supremacy. I am as ready as ever to allow her Majesty to be supreme over all persons, and in all temporal causes, within her dominions, and I shall always render her, I trust, a loyal obedience; but that she or any other temporal ruler is supreme, "in all spiritual things or causes" I can no longer admit. If the act of 1532 were all on which my difficulties were founded, I might justify myself, as I have heretofore done, by the consideration that it was probably passed through inadvertence, and had received no formal sanction from the Church. But my present objection extends to the act of 1533, by which this power was bestowed upon the King in Chancery, and to the 1st article in the 36th canon, which is founded upon it. With the grounds of my objection I need not trouble your Grace, though I shall shortly state them to the public through the press. To your Grace, however, I desire to state, that I recall my subscription to the 1st article in the 36th canon, as believing it to be contrary to the law of God. It remains, of course, that I should offer to divest myself of the trusts and preferments of which this subscription was a condition, and put myself, so far as it is possible, into the condition of a mere lay member of the Church. I therefore tender my resignation to your Grace.

I remain, my Lord Archbishop,

Your Grace's obedient servant,

ROBERT J. WILBERFORCE.

To his Grace, the Lord Archbishop of York.

BISHOPSTHORPE, York, Aug. 31, 1854.

MR DEAR SIR—I cannot affect to be at all surprised at the contents of your letter just received. It is not necessary for me now to enter upon a discussion of the question alluded to in your letter. But, as far as by law I may, I accept of your resignation of the preferments you hold in the diocese of York.

You are aware, however, that in order to give full legal effect to your intentions, a formal resignation should be made before myself in person, or before a notary public.

With every feeling of personal respect and esteem, I remain, dear sir, your faithful servant,
T. EVON.

To the Rev. R. J. Wilberforce.

SCOTLAND.

SCOTTISH EPISCOPAL CHURCH SOCIETY.

The stated Annual Meeting of the General Committee of the Scottish Episcopal Church Society, takes place in Edinburgh on the 27th inst., at twelve o'clock. There will previously be morning prayer in St. John's Chapel, at half-past ten o'clock, at which an Offertory will be made in aid of the funds of the Society.

The following comprises the principal business to be transacted at this meeting:—

1. Report by the Special Committee, appointed on 18th September 1853, to consider whether, consistently with the objects of the Society, and with due regard to the safety of its funds, the capital of the Society, or a portion of it, can be made available for advances on loan to congregations and parties desirous of borrowing money for the purpose of building Churches, Parsonages, or Schools, or whether the Society should not offer to make a grant of (say) £2000 to each diocese, for permanent church endowments, conditionally upon each diocese contributing a like amount. The report is as follows:—

"The committee, having considered both the motions referred to them by the general committee, were unanimously of opinion that in the present position of the church, and also, looking to the circumstance that Mr. Stirling's resolution does not infer any alteration in the fundamental rules of the Society, it would be expedient to adopt his proposal, subject to the limitations and conditions after mentioned, as the basis of its operation.

"It appears to them that the plan of advancing money on loan, to assist in building churches, parsonages, or schools, is not only consistent with the objects of the Society, but that, if proper regulations are made, there should be no risk of loss, while it would be productive of great advantage to congregations labouring under pecuniary difficulties. From the state of the funds, they are satisfied that, unless this or some similar plan is adopted, there is little prospect of the Society being able to afford much assistance to any building schemes; and that the great majority of such applications must therefore be rejected, however urgent.

"The committee would further call attention to the fact, that congregations desirous of borrowing money find it very difficult to obtain loans, subject to the condition of being repaid by periodical instalments; as this rarely suits the convenience or interests of lenders, while it is frequently the mode in which many congregations can do most for the church. Many may be unable to pay a large sum at once, who by means of annual subscriptions and collections, might easily pay off any moderate loan, in a term of years. The committee have not overlooked the risk which may be incurred by

granting such loans, and will merely observe, that it is a well-known fact that a large amount of money is lent by banks and other public bodies, on personal security, and that a loss scarcely ever arises in such transactions. They do not therefore see, if the affairs of the Society are conducted with ordinary prudence, that any loss should be incurred if good personal security is taken.

"With these observations, the committee beg to suggest that loans to the extent of £5000 should be made, from the capital of the Society, for the purpose of aiding in the building of churches, parsonages, schools, and teachers' houses, subject to the following regulations, which are not to be altered without the sanction of a meeting of the general committee of the Society to such alterations, of which due notice must be given:—

"1. That the said sum of £5000 shall be placed at the disposal of the Finance Committee of the Society, whose special duty it shall be to consider and dispose of the applications for loans for the above purposes—to see that proper security be taken—and to fix in what form, and in whose favour, the obligations shall be granted.

"2. The Finance Committee are not to assist any congregation established subsequent to September 1853, without the sanction of the general committee at their annual meeting in September.

3. All buildings towards which assistance is given must be secured to the church by deeds to be approved of by the finance committee; and the Bishop of the diocese in which they are situated must be *ex officio* one of the trustees.

"4. In no case shall the loan exceed one-third of the total cost of the building, nor shall any loan for a church exceed £500—for a Parsonage, £250—or for a school or teacher's house, £250.

"5. At least three good personal securities, to be bound conjunctly and severally (none of them being clergymen), must be given for payment of the annual instalments, and in the event of the death, bankruptcy, or removal from Scotland of any one or more of them, it shall be in the power of the finance committee, if they see cause, to call on the remaining securities to pay up a proportion of the loan, or find additional security.

"6. That if the loan is to be repaid in seven years, the instalments shall be such as to repay it with three per cent. interest; if in ten years, with four; and no loan shall be made for longer than the latter period, and the committee shall have no power to alter or delay the date of payment of any of the instalments.

"7. The finance committee shall have power from time to time to make such regulations as they shall see proper, as to the form in which the applications for loans shall be made, and they shall issue Schedules of Queries, to be filled up by the applicants, and no application shall be taken into consideration by the committee, until such schedules are filled up.

"8. All applications for loans must, in the first instance, be submitted to the Diocesan Association, or a sub-committee of the same, appointed by the Bishop, which shall transmit them to the Building Committee of the Society, accompanied by plans and estimates, and Schedules of queries with answers—with a special report as to the desirableness of the application; and no application shall be forwarded to the Building Committee, until it has also received the sanction and approval of the Bishop of the diocese. The Building Committee shall then report the whole to the finance committee.

"By following out these regulations, the committee are of opinion that while much bene-

fit may arise to many congregations and to the church, from the assistance so proposed to be given, without any risk to the funds of the Society, it is evident that by a temporary advance of £5000, buildings to the extent of £15,000 will be secured permanently to the Church; and that as the instalments come to be gradually repaid, and again lent out to other applicants, a further and continued threefold increase, corresponding to such new loans, will arise to the Church. If, after a short trial, the scheme should be found to operate in the favourable manner which the committee anticipate, it will remain for the Society to consider whether a further portion of its capital should not afterwards be placed at the disposal of the finance committee for the above purposes."

NEW BISHOPRIC IN AUSTRALIA.—The consent of Sir George Grey, Her Majesty's Principal Secretary of State for the Colonies, has been obtained for the erection of a bishopric for Western Australia, the seat of which shall be at Perth. The Bishop of Adelaide, who has issued an appeal on behalf of the new see states that since the time when an Episcopacy for Australia was determined upon, Western Australia has been declared a penal colony, and that more than 2,000 convicts have already been transported thither. The number of clergy already officiating in various is nine. Two more are immediately wanted, one for the convict depot at Fremantle, and the other for the district of Vasse. At the expiration of their expiration of their penal probation, the exiles settle in different parts of the colony, and villages have been formed of military pensioners. From Albany, at King George's Sound, to Champion Bay on the north-west there is a coast line of more than 500 miles, along which there are various settlements, and Cape Lewin is to be doubled, while in the interior, along the whole course of the Avon and the Swan, there are townships of settlers or convict depots. From Port Adelaide, in South Australia, to Champion Bay, the distance by sea is 1,500 miles. As it is impossible for one bishop properly to superintend the ecclesiastical and spiritual concerns of two colonies so distant and so extensive, the new see of Perth is to be founded. The society for the propagation of the Gospel in foreign parts has appropriated, out of its Jubilee fund, £3000 towards the endowment of the see, and the Society for Promoting Christian Knowledge will make a liberal grant for the same purpose.

Iowa.—A majority of the Bishops and Standing Committees having consented to the consecration of the Rev. Henry W. Lee, D.D., Bishop elect of this Diocese, it will take place, by appointment of the Presiding Bishop, in St. Luke's Church, Rochester, W. N. Y., on Wednesday next, 18th instant.

SUBSCRIPTIONS RECEIVED TO OCT. 16.

Rev. J. H., Mountain; R. B., Toronto; Rev. R. A. C., Quebec; Hon. J. S., Quebec (Vols. 1 & 2); J. H. L. W., Cobourg; W. Y. P., Oakville; Rev. J. R. T., Millford; Rev. J. A. M., Fredericksburgh; Rev. T. A. S., Douglastown, Gaspé Bay (Vols. 1 & 2); Rev. S. G., Credit; Rev. J. S., Elora; Rev. J. F., Richmond (Vol. 1 & 2); Rev. J. G., Belleville; Dr. R., do.

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