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Published under Direction of the Synod of the Diocese of Toronto.

VOL. I.

TORONTO, DECEMBER, 1874.

No. 2.

SPECIAL MEETING OF SYNOD, 1874.

DIocese of Toronto.

THE RIGHT REVEREND THE LORD BISHOP OF TORONTO having signified his intention to assemble the Synod of his Diocese, on

Tuesday, 29th December, instant,

to consider the judgment of the House of Bishops in reference to the boundaries of the proposed new Diocese of Niagara, and the endowment for the same, the Executive Committee hereby notify the Clergy and the Lay Representatives of the Synod that they are summoned to meet at the City of Toronto on that day.

A Visitation of the Clergy will be held (D.V.) next day, at 10.30, a.m. See page 40.

SYNOD OFFICE, Toronto, December 9, 1874.

EDITORIAL NOTICE.

THE Editors have sought to make the contents of the present number of the *Synod Gazette* more varied than they were able to do in the first number. They have also sought to give prominence to several

interesting items of Missionary intelligence, for the benefit of the Deputations and other persons interested in the Missionary cause, and have devoted eight additional pages of this number of the *Gazette* to this object.

The Editors have thought it advisable to introduce a new Department (relating to Sunday Schools) into the *Gazette*, which they think will be found useful and instructive to Sunday School Superintendents and Teachers.

On another page a full report will be found of the discussion (at the recent Protestant Episcopal Convention in the United States,) in regard to the new and closer relations which will, we think, hereafter exist between the Canadian and the sister Church in the United States.

The Editors would again repeat their earnest hope that Clergymen and others interested in the success of the *Synod Gazette* will not fail to send in large lists of the names of new subscribers for it. Any money received from this source will be expended in enlarging and otherwise rendering the *Gazette* more valuable and interesting. The small sum of sixty cents is such a trifle that the Editors anticipate a large and rapidly increasing list of names for the *Gazette* each month.

Copies of the first and second numbers of the *Gazette* have been sent to a number of Clergymen and others outside of the Toronto Diocese, with the expectation that they will send in their orders to W. P. ATKINSON, Esq., Synod Office, on receipt.

Proceedings of Synod Committees.

PROPOSED WESTERN DIOCESE.

A Special Meeting of the Executive Committee of the Synod of the Diocese of Toronto was held at the Synod Office on Wednesday, 30th September, 1874, to consider the advisability of requesting the Bishop to call a Special Meeting of the Synod, for the purpose of considering the action of the House of Bishops in regard to the Memorial from the Synod respecting the proposed Western Diocese.

Present—The Dean of Toronto, Chairman; Archdeacon Palaer, Revds. Dr. Lett, J. Wilson, J. Hebden, A. J. Fidler, The Provost, J. G. Geddes, Hon. V. C. Blake, S. B. Harman, R. Suelling, Alexander Marling, A. M. Howard.

The Chairman read the following communication:—

“MONTREAL, SYNOD HOUSE, 15th Sept., 1874.

“To the Chairman of the Executive Committee of the Diocese of Toronto,—

“I am directed to inform you that the House of Bishops has passed the following resolution, and at the same time to send their reasons for so doing.

I remain, yours truly,

FREDERICK D. ALGOMA,
Secretary, *pro tem.*, to the House of Bishops.”

Resolved—That the Memorial respecting the proposed Western Diocese of Hamilton be granted, provided the Counties of Wellington, Peel, and Cardwell, and the townships of Mulmur, Tosorontio, Nottawasaga, and Sunnidale, be added to the proposed new Diocese, and that the sum of \$40,000 of invested capital be secured, from the interest of which the Bishop shall be supported.—*Carried.*

(Signed) "A. MONTREAL."

MEMORANDUM.

The House of Bishops, after giving their best consideration to the Memorial from the Synod of the Diocese of Toronto in reference to the formation of a new Diocese within its limits, are constrained to express their objection to the area and extent of the said proposed Diocese, as compared with that of the entire Diocese of Toronto.

If the division proposed in the Memorial were carried out, the area of the Diocese of Toronto, as obtained from the census of 1871, would contain 6,790,533 acres; while the area of the proposed new Diocese would contain only 1,292,415 acres.

The whole Church of England population of the Diocese of Toronto would in such case be 107,375; while the proposed new Diocese would contain only 34,250.

The whole number of the Clergy in the Diocese of Toronto would in that event be 120; while the number in the new Diocese would be only 45.

When Dioceses are divided, it is reasonable to expect that the division should be so arranged as to appropriate to each section, as nearly as possible, an equality of area to be traversed and of Episcopal work to be performed. In the scheme proposed there is, in all respects, a glaring inequality.

The House of Bishops are further to consider the influence of the proposed division upon the financial condition of the Diocese of Toronto.

Were the intended arrangements to be carried out, a very small extent of what may strictly be termed Missionary Territory would be comprehended in the new Diocese, and a disproportionately large one in the Diocese of Toronto. On the latter would be laid the burden of supplying a vast Missionary field, with the subtraction of a very considerable annual sum by the Diocese proposed to be set off; in which annual sum are to be included large special donations which, on carrying out the proposed division, would be lost to the Diocese of Toronto.

The House of Bishops also feel themselves obliged, in assenting to any division of Dioceses, to keep in view the further subdivisions which, in process of time, would be called for.

A Diocese of fair extent on the Western side of the present Diocese of Toronto, would allow of the annexation of a considerable portion to a Diocese that might be formed at the eastern extremities of the Diocese of Huron; and by fairly reducing the present limits of the Diocese of Toronto, there would be the means of annexing at its eastern extremities such Counties from the Diocese of Ontario, as would form in that direction a new Diocese of satisfactory extent.

This would not be so practicable, if, by adhering to the limits of the proposed Western Diocese, the Diocese of Toronto should be left so large that no division on the east could be effected which would relieve the Diocese of Ontario.

Nor can the House of Bishops allow themselves to overlook the fact, that by the terms proposed in the Memorial a Diocese of very small extent would be permitted to send to the Provincial Synod as many delegates, both Clerical and Lay, as are supplied by other Dioceses of more than treble the area, and more than double in Church population and the number of Clergy. This strikes them as a disparity unjust in itself, and to which widespread objections would be made.

The House of Bishops, gravely impressed by these considerations, would propose as an equitable arrangement the addition to the Counties named in the Memorial they have received, the following, viz., the Counties of Wellington, Peel, and Cardwell, with such Townships in the County of Simcoe as would be comprehended within a line proceeding as directly north as possible from the eastern extremities of Peel and Cardwell, namely, the Townships of Mulmur, Tosorontio, Nottawasaga, and Sunnidale.

These additions would enlarge the area of the proposed Diocese to 2,798,882 acres; leaving still to the Diocese of Toronto an area of 5,284,067 acres. It would enlarge the Church population of the proposed Diocese to 58,306; leaving still, to the Diocese of Toronto, a Church population of 83,292. It would, too, increase the

number of the Clergy in the proposed Diocese to 65; leaving, still, 100 to the Diocese of Toronto.

In the minute of the Executive Committee of the Diocese of Toronto, accompanying the Memorial of the Synod, it is stated that the sum of \$2,000 per annum, represented by a capital sum of \$33,500, has been secured for the support of the Bishop of the proposed new Diocese. The House of Bishops feel themselves bound to protest against any deviation from the requirements heretofore demanded—namely, that a capital sum of \$40,000 should be secured for that purpose.

Regarding the large increase in the expenses of living since that sum was fixed upon as the minimum of endowment, they would advise rather an addition to this amount than any diminution of it, but under no circumstances could they sanction a proposal which might so injuriously affect in all after times the incumbents of the episcopal office in the proposed Diocese. Experience has manifested the difficulty of adding to endowments after Dioceses have been organized, while the amount of endowments raised is in all cases liable to diminution from unforeseen and unavoidable contingencies.

The House of Bishops, in reply to the Memorial from the Synod of the Diocese of Toronto, do therefore *Resolve*—That the Memorial respecting the proposed Western Diocese of Hamilton be granted, provided the Counties of Wellington, Peel, and Cardwell, and the Townships of Mulmur, Tosorontio, Nottawasaga, and Sunnidale, be added to the proposed new Diocese, and that the sum of \$40,000 of invested capital be secured, from the interest of which the Bishop shall be supported.—*Carried.*

(Signed) A. MONTREAL.

12th September, 1874.

The following resolution was thereupon adopted by the Executive Committee, viz. :—

Resolved—That this Executive Committee, assuming that the Synod of the Diocese of Toronto will adopt the resolution of the House of Bishops in reference to the altered boundaries of the new Diocese, and of the sum fixed for its endowment, will be prepared to advise the Bishop of Toronto to call a Special Meeting of the Synod of his Diocese, so soon as the \$40,000 has been raised or guaranteed.

The Regular Quarterly Meetings of the Standing Committees of Synod were held at the Synod Office, on Thursday and Friday, the 12th and 13th November, 1874.

Executive Committee.

Present—The Provost in the Chair (the Dean being unable to attend), Revds. A. J. Fidler, G. E. Thomson, Dr. Lett, Hon. G. W. Allan, J. Ham Perry, R. Snelling, Archibald Cameron, A. M. Howard, S. B. Harman.

The Sub-Committee appointed at the August meeting to consider the several matters referred by the Synod to the Executive Committee, presented a report which was read and discussed.

Further consideration was postponed till the meeting in February.

Clergy Commutation Trust Committee.

Present—Archdeacon Fuller, Chairman; Revds. Dr. Lett, W. R. Forster, S. Houston, H. C. Cooper, Dr. McMurray, J. G. Geddes, W. Logan. Archibald Cameron, G. H. Grierson, William Ince, J. Ham Perry, Peter Paterson. V. C. Blake was unable to attend, on account of his engagements at the Court of Chancery.

The Secretary reported the settlement of the suit, *Synod v. Laycock*, the Canada Company (subsequent mortgagees) having paid the Synod's claim in full, \$6,614.

Resolved—That the Secretary be directed to inform his Lordship the Bishop that the Committee are prepared to receive nominations from him of two Clergymen to be placed on the Commutation Surplus Fund.

Endowment of See—Rectory Lands, and Land and Investment Committee.

Present—Rev. J. B. Worrell, Chairman; Revds. W. Logan, T. W. Allen, The Dean of Toronto, Canon Brent, Canon Read. F. Farncomb, T. E. Moberly, Charles Magrath, William Gamble, Hon. James Patton.

Sundry applications to purchase Rectorial and other lands were laid before the Committee, and refused; the prices offered being too low.

Mission Board.

Present—The Lord Bishop, in the Chair; Archdeacon Fuller, Rural Deans Givins, Lett, Wilson, Stewart, Allen, Osler, Smithett, Cooper, McMurray, and Geddes. Messrs. Gaviller, Ledingham, Agar, and Chaffee. Mr. J. C. Chadwick was unable to attend on account of illness.

A guarantee for \$600 per annum, for three years, was received and accepted from the Mission of Bolton and Sand Hill; and a renewed guarantee for \$600 per annum, for three years, was received and accepted from the Mission of Bobcaygeon and Dunsford. A guarantee for \$300 per annum, for two years, was received and accepted from the Mission of Batteaux, Duntroon, and Singhampton.

The Secretary having stated that all the collecting boxes have been distributed and that more are required, he was instructed to have 200 more made, in order to supply the increasing demand.

A report having been received from the Committee appointed to consider the practicability of devising means for increasing the Mission Fund, it was *Resolved*—That the same be published in an early number of the *Toronto Diocesan Gazette*.

Letter having been read from Rev. P. Toque, of West Mulmur, asking that his Mission be constituted a Travelling Mission, with a grant of \$500 per annum, it was *Resolved*—That the petition of the Rev. P. Toque be not granted.

Rural Dean Wilson having reported that, with the sanction of the Lord Bishop, a Catechist has been appointed to visit the scattered Church families, and organize congregations in the rear parts of the Townships of Hamilton, Haldimand and Cramahle in the County of Northumberland:—

Resolved—That in order to provide for the services of a travelling missionary in the rear or northern parts of the above mentioned townships, the sum of \$300 per annum be granted by this Board so soon as a missionary is appointed to that district by the Lord Bishop, provided a sum equal in amount be guaranteed by the several congregations where regular services are held.

A report was received from the Committee on Missions in regard to a claim by the Rev. E. H. Mussen for four months' stipend from the mission of Caledonia and York; said report being to the effect that Mr. Mussen having been paid by the parish of Cayuga for services performed during three of the four months, such payment should be credited for the benefit of Caledonia, which had to that extent been deprived of Mr. Mussen's services.

Resolved—That the report of the Committee on Missions in reference to the claim of the Rev. E. H. Mussen upon the people of Caledonia on account of stipend be adopted, and that on payment of the amount due by them for the month of July they be released from any further obligation to Mr. Mussen.

Rev. Rural Dean Cooper having presented his report on the Rev. W. S. Westney's application for a grant in aid of the mission of Streetsville, from which it appears that Mr. Westney holds the situation of Master of the District Grammar School at Streetsville:

Resolved—That the Board consider that Mr. Westney has no claim for a grant from the Missionary Fund, while deriving emolument from his office as master of the Grammar School at Streetsville.

Letter having been read from Rev. Richard Harrison in regard to his late Mission Station at Seaton Village: *Resolved*—That this Board sees no reason for reversing the decision come to at its last meeting touching the application of the Rev. Richard Harrison.

Resolved—That the application for a grant of \$800 to the mission of Bateaux, Duntroon and Singhampton, made to this Board at its last May meeting and referred, be granted, the necessary bonds having now been furnished.

Rev. Rowland Hill having applied for re-payment of the money advanced by him in November, 1871, for the purpose of erecting a Mission house at Sheguaindah Manitoulin Island, under the authority of the late Indian Missions Committee, as stated in the report of that Committee, adopted by the Synod in June, 1872:

Resolved—That the application of the Rev. Rowland Hill to be indemnified for his expenditure in erecting a Mission House at Sheguaindah, in accordance with an arrangement made by the late Committee on Indian Missions, be admitted, and that the Secretary-Treasurer be authorized to pay towards it the sum of five hundred and thirty dollars; and that the settlement of the balance be referred to a Committee to be named by the Bishop, to report to the next meeting of this Board.

The attention of the Board having been called to an anonymous letter in the *Church Herald* of Nov. 5, wherein it is stated that the Mission Board has granted \$200 to a parish which gives \$150 or \$200 to its choir, and where the pew rents range from \$8 to \$12 a year:

Resolved,—That the attention of this Board having been called to an anonymous letter which appeared in a late number of the *Church Herald*, every member present at this full meeting of the Board denies altogether his knowledge of the Board having ever made a grant to any parish circumstanced as that referred to in the *Herald*.

That this Board cannot but strongly deprecate the publication of such charges without the responsibility of the name of the writer, especially in a paper professing to be the organ of the Church.

That this resolution be published in the next issue of the *Church Herald*.

Rev. Dr. Lett presented the following report:—

The Committee on Diagrams beg to report that they have purchased sixteen sets of Diagrams, containing one hundred and seventy six Diagrams, all of which have been entered in a book now presented.

These sets are distributed to the several Rural Deans, who give a receipt for the same, and also an undertaking to use the same at their missionary meetings, and to return the same to the Secretary as soon as these meetings have been concluded. At page 40 of the book presented is a copy of the invoice and other documents connected with the money expended.

In regard to the future meetings of the Mission Board, the following resolution was adopted:—

Be it resolved,—(the Lord Bishop concurring)—That in view of the important and increasing business of the Board, it meet in future on the second of the days appointed for the quarterly meetings of the Synod Committees, at 10 a.m.

A report received from the Rev. Johnstone Vicars, of Pickering, setting forth the improved state of that mission, was referred to the Editors of the GAZETTE for publication.

Widows and Orphans' Fund, and Theological Students' Fund Committee.

Present—The Rev. H. C. Cooper, Chairman; Revs. W. Belt, Canon Osler, F. Tremayne, E. W. Murphy, W. H. Jones; Messrs. W. Y. Pettit, J. Ham Perry, Ifuson Murray, Capt. Blain.

The Sub-Committee appointed at the last meeting reported that they had issued an appeal for the W. & O. Fund to the various Parishes in the Diocese, and the Secretary laid on the table a statement of returns received up to date on account of said appeal.

Resolved—That the full stipend, at the rate fixed by the By-law, be paid to the Widows and Orphans for the present quarter, due January 1st, 1875.

General Purposes, Statistics, and Assessment Committee.

Present—Rev. John Fletcher, Chairman; Revs. Drs. O'Meara, D. I. F. MacLeod, Thomas Ball, J. H. McCollum, R. Harrison; Dr. Hodgins, Marcellus Crombie.

The following grants were made: \$50 in aid of Christ Church, Omeme (Emily); \$50 in aid of St. Paul's Church, Minden; \$30 (balance of \$50 grant) towards the

repair of St. George's Church, Duffin's Creek, (Picketing); \$20 (balance of \$50 grant) towards the repair of the Parsonage at Duffin's Creek.

A communication from the Sunday School Committee respecting the expense incurred for advertising and printing in connection with the Sunday School meeting during the last Session of Synod, was referred to the Printing Committee.

Resolved—That the Chairman, Rev. D. I. F. MacLeod and Dr. Hodgins be a sub-committee to draw up a circular, enclosing certain financial questions, to be sent to each parish and mission, and to be answered by the clergyman concerned, with a view to enable this Committee to arrive at an equitable basis on which to impose the assessment for the year 1875; and that the Secretary-Treasurer be requested to re-send the circular to any clergyman, who, by the 1st January, shall have failed to reply to the questions proposed.

The circular should also intimate that in case no reply be received from a parish or mission at the time of the February meeting of the Committee, such an assessment would be imposed on the parish or mission by the Committee as the information in its possession would warrant.

That the Secretary-Treasurer be requested to tabulate the information contained in the answers as they come in. (See page 64.)

Sunday School, and Book and Tract Committee.

Present—Dr. Hodgins, in the chair, (the Provost being detained at the meeting of the Executive Committee), Rev. J. D. Cayley; Messrs. Marling, Gillespie and Wood.

Letter was read from the Chairman of the General Purposes Fund Committee calling the attention of the Committee to the item of \$15 for printing and advertising in connection with the meeting of the Sunday School Association in June last, and asking under what authority such expenditure was incurred.

A sub-committee was appointed to reply to the letter.

Grants of Books were made as follows:—

REV. R. ROONEY, Riverstown—For Sunday School, 6 Prayer Books, 12 Testaments, 24 Catechisms, 12 Lesson Sheets, 12 Sheets Ten Commandments, 100 Tracts.

REV. W. H. JONES, Emily—For Christ Church, Omeme, \$5, towards the purchase of a Set of Service Books, Imperial 8vo. For St. John's Church a set of 8vo Service Books.

REV. W. H. CLARKE, Bolton—For Christ Church, Bolton, \$5, towards the purchase of a set of Service Books, Imperial 8vo.

REV. W. GREEN, Beamsville—For Smithville Sunday School, 12 Prayer Books and \$14 worth of Library Books, \$7 to be paid.

An application from the Warden of the Central Prison, Toronto, for a supply of Prayer Books, was declined, the Committee not having power to make grants to any but Church of England parishes and missions. An application from the same quarter having been made to obtain a supply of Prayer Books at reduced prices, the same was concurred in, on condition that the Committee be put to no expense in the matter. If the money be paid to the Secretary-Treasurer, the Committee agree that an order be given to Messrs. Rowsell & Hutchison to supply the Prayer Books required.

An application from W. M. Magrath, Muskoka Falls, for a supply of Prayer Books, was declined, as the locality is not in this Diocese.

Consideration of several other applications was deferred till the monthly meeting in December.

Audit Committee.

Present—Lewis Moffatt, Chairman; Revs. W. W. Bates, J. Morton. William Gamble.

The Auditors reported that they had made the usual quarterly audit for the period ending 31st October, 1874, and had found everything satisfactory. The balance sheets of the several funds were presented and adopted, together with the auditors' report.

Church Music Committee.

Present—Rev. J. D. Cayley, Chairman, Revs. F. Alexander, and C. R. Bell, John Carter, and H. G. Collins.

The *Secretary* presented a statement in regard to the Diocesan Chant and Tune Book, showing that the proceeds of the sales had been sufficient to discharge all liabilities, leaving 66 copies unsold.

Resolved—That with reference to the enquiry of the General Purposes Fund Committee regarding the expenses incurred for music at the last Synod Service, this Committee would state that the plan which has been adopted in former years, of ordering such music as was required, was followed on this occasion.

The copies having become exhausted, it was found to be cheaper to print in Toronto, than to order them from England; and this Committee would recommend that a grant of not less than \$50 per annum be placed at their disposal by the General Purposes Fund Committee.

Printing Committee.

Present—Rev. Septimus Jones, Chairman; Revs. T. Walker, C. W. Paterson, A. J. Broughall, Dr. Hodgins, and Dr. Snelling.

Letter was received from the Sunday School Committee, explaining the expenditure incurred for printing and advertising in connection with the meeting of the Sunday School Association in June last.

The explanation was accepted, and the account ordered to be paid.

The resolution adopted by the Church Music Committee in regard to the expenses incurred for music at the last Synod Service, having been laid before the Committee, the explanation was accepted. The recommendation in regard to an annual grant of \$50, to meet similar expenses in future, was referred to a Sub-Committee, to report at next meeting.

Resolved—That a notice furnishing information regarding the Synod Collections be printed under the Chairman's directions, and supplied on demand to the Clergy.

Resolved—That the Secretary-Treasurer be authorized to furnish Clergymen of the Diocese, on application, with copies of the first number of the *Diocesan Gazette*, for circulation in their parishes, and also that a copy be sent to each of the Clergy in the other Dioceses of the Dominion.

Resolved—That the sum of \$20, out of the subscriptions received, be placed at the disposal of the Editors, for the purposes of the *Gazette*.

Resolved—That the Editors of the *Gazette*, in their discretion, be requested to exchange the paper with such other Journals as they may deem desirable in the interest of the publication.

Resolved—That the account of Messrs. Rowsell & Hutchison, for printing the circular of the Widows and Orphans' Fund Committee, be not passed, the circular having been printed without the authority of this Committee, and in direct contravention of the resolution passed at the August meeting of this Committee, and printed in the *Gazette*.

And that this resolution be communicated to the Chairman of the W. & O. Fund Committee.

Resolved—That the Chairman be requested to notify Messrs. Rowsell & Hutchison that the Printing Committee will not authorize the payment of any account for printing, except the same be done by order of the Secretaries of Synod.

Official Notices.

CIRCULAR FROM THE BISHOP.

TO THE REVEREND THE CLERGY OF THE DIOCESE OF TORONTO.

REVEREND AND DEAR BROTHERN,—Since the establishment of Synods in the Colonies of the United Kingdom, it has not been considered necessary by the

Bishops of their several Dioceses to exercise the ancient custom of holding Visitations of the Clergy. The ordinary practical business of a Diocese is accomplished by its Synod; and so, in this Diocese, it has not hitherto been found needful to have recourse to a Visitation of the Clergy on any question affecting the government and discipline of the Church, or pertaining to the special relations of the Bishop and his Clergy to each other. But the occasion seems now to have arisen when a special Visitation of the Clergy of this Diocese by their Bishop is demanded.

A body of clerical and lay members of the Church, who designate themselves "The Church Association of the Diocese of Toronto," have recently issued an "Appeal to the Members of the Church in Canada," in which are the following statements:—

"Many members of the Church of England have felt compelled, much against their inclination, to withhold their contributions from the funds of the Church. They feel that it is impossible for them to assist in maintaining a Students' Fund for the support of young men who are carefully trained to look with aversion on our Church as a Church of the Reformation, and to abhor the name Protestant; or to build up a Mission Fund for the support of men who become worthy disciples of such teaching, and propagators of these and more extreme views. There has been also a wide-spread, and certainly not causeless, feeling that the management of the moneys of the Church has been such as to entail much loss and injury to the funds entrusted to the control of certain of her members.

"These reasons combined to make many lukewarm, and to deter others from having anything to do with the temporal affairs of the Church.

"In answer to a very general demand for some objects connected with the Church in which her members might heartily co-operate, the Church Association has resolved to undertake a training establishment for young men of sound evangelical views, where they will be prepared with the utmost care for the ministry of our Church. The Association has likewise undertaken the formation of a Mission Fund to aid, in parts of the Diocese where such assistance is needed, in the support of faithful men not ashamed to preach the Gospel of Christ, and to make known his finished work.

"We most earnestly solicit the active and zealous co-operation of Churchmen in this undertaking, fraught, as we sincerely trust, under the Divine blessing, with great good to our Church, at a time when she stands so much in need of her true sons to rally round her."

I could find no fault with any Association within the Church, composed of earnest and pious men, who should desire, through mutual counsel and quiet Christian action, to strengthen one another in their conscientious convictions and religious life, or who should utter words of warning against heretical teaching, or a manner of worship at variance with the prescribed directions of the Church, whenever discernible.

But the accusations contained in the words above quoted so far exceed this latitude, are of so grave a character, and are so evidently intended to have a wide and general application, that it becomes a matter of imperative duty upon me to take such steps as shall afford the means of disproving them, if untrue; or of removing or remedying them if they can be substantiated.

I feel that this duty is the more imperative, because the affirmation that there is such false teaching on the part of the Clergy has become so wide-spread and deep-seated as not only to incite to the utter repudiation of the established institutions in this Diocese for the training of candidates for the Ministry and the support of Missionaries, but to substitute in their room organizations independent of the recognition and control of the Church, and virtually to place the "Church Association" in the place of the Bishop and the Synod of the Diocese.

I have given my most earnest consideration to this subject at this time, because, to add to my own convictions of the necessity for action, I have received a memorial signed by a number of Clergymen and Laymen of this city, desiring that such course as might to me be deemed most advisable, may be adopted for "the effectual vindication of Church order, and for marking my utter repudiation of the efforts which are now being made to bring the legitimate organizations and the recognized institutions of the Church into discredit, by the publication of such charges against them."

I have, after full deliberation, come to the conclusion that no more effectual course is open to me for the accomplishment of this end than the summoning of the Clergy of this Diocese to a Visitation, which will be held by me in St. George's School House, in this city, on Wednesday the sixteenth of December, instant, at half-past ten o'clock, a.m.

I remain, Reverend and Dear Brethren,

Your faithful and affectionate Diocesan,

Toronto, December 2, 1874.

A. N. TORONTO.

The Visitation of the Clergy will be held on WEDNESDAY, THE 30th DECEMBER INSTANT, instead of WEDNESDAY, THE 16th INSTANT, as announced above.

CANADA AND THE AMERICAN GENERAL CONVENTION.

At the recent Provincial Synod, a deputation was appointed to attend the General Convention of the Protestant Episcopal Church in the United States. The following is an account of the proceedings of the Convention in regard to the visit of the delegates:—

The Rev. Dr. Rudder made the following report in behalf of the Committee appointed to confer with the Delegation from Canada:—

Mr. President: It will be remembered that a Joint Committee was appointed by the House of Bishops and the House of Clerical and Lay Deputies to meet the Delegation from the Provincial Synod of Canada in regard to such measures as that Delegation desired to bring before this General Convention. The Committee met, and in order to explain what follows, I will read the first resolution which was passed:

“Resolved, that three copies of the proceedings of this Joint Committee be prepared by the most Rev. the Lord Bishop of Montreal, the Chairman and Secretary, and placed in the hands of the Delegation of the Provincial Synod of Canada, of the House of Bishops and of the House of Clerical and Lay Deputies respectively, to be presented to their constituent bodies.”

Then follow these written resolutions, which were passed by this Joint Committee:

At a meeting of the Joint Committee of the House of Bishops and of the House of Clerical and Lay Deputies appointed for the purpose, with the Delegation from the Provincial Synod of Canada; there being present of the latter: the Most Rev. the Lord Bishop of Montreal, Metropolitan; the Right Rev. the Lord Bishop of Quebec, the Rev. Rural Dean Geddes, Rector of Hamilton and Prolocutor, the Ven. Archdeacon Balch, the Rev. Canon Ellegood, the Rev. Canon Ketchum, and the Rev. H. Roc, Professor of Divinity, Leuonxville University; and of the former, the Right Rev. the Bishop of Long Island, the Right Rev. the Bishop of Ohio, the Rev. William Rudder, D.D.; the Rev. Alexander Vinton, D.D.; the Rev. Israel Foote, D.D.; the Hon. Hamilton Fish; the Hon. Samuel B. Ruggles; and Mr. Orlando Meads:

“The Most Rev. the Lord Bishop of Montreal being in the chair, the following resolutions were unanimously passed. On the motion of the Right Rev. the Lord Bishop of Quebec, seconded by the Rev. Canon Ketchum:—It was

“Resolved, That it be recommended that it be made by the Provincial Synod of Canada, the duty of all Bishops in the Canadian Church, to require testimonials and letters dimissory from the Bishop of the Diocese in which a Clergyman has last served, before granting such Clergyman a license, if it be found the case is not already provided for.

“On motion of the Right Rev. the Bishop of Long Island, seconded by the Right Rev. the Lord Bishop of Quebec, it was

“Resolved, that Clergymen having charge of parishes and missions be requested to furnish families and individuals in their respective cures, who are about to emigrate to the United States or to Canada, such letters of commendation and other information touching their character and wants, as will secure to them, upon their

arrival, fraternal welcome and pastoral sympathy and care in the common fold in which they have been nurtured; and that, when practicable, duplicate letters be sent to the Clergymen under whose parochial charge the person or persons immigrating may come.

"On motion of the Venerable Archdeacon Balch, seconded by the Rev. Dr. Rudder, it was

"Resolved, that on the suspension or deposition of any Clergyman from the Ministry, by a Bishop of either Church, notice of the same shall be given by the Bishop suspending or deposing said Clergyman to all the other Bishops of the Church in the United States and British North America.

"On motion of the Rev. Dr. Vinton, seconded by the Venerable Archdeacon Balch, it was

"Resolved, That, until some organ for collecting and diffusing necessary information be established by the Church in Canada, it be recommended to the Board of Missions to take order that a department of *The Spirit of Missions* be devoted to the use of the Canadian Church, under an editor to be appointed by that Church, in order that each Church may know what the other is doing to preach the Gospel to all men.

"On motion of the Rev. Rural Dean Geddes, seconded by the Hon. Samuel B. Ruggles, it was

"Resolved, that it is desirable that this Joint Committee should continue in existence, and hold its sessions and prosecute its work during the next three years, by corresponding or otherwise, in order that such measures as have been suggested may be further matured and reported to the General Convention, and the Provincial Synod of 1877.

"On motion of the Right Rev. the Bishop of Ohio, seconded by the Right Rev. the Bishop of Long Island, it was

"Resolved, That three copies of the proceedings of this Joint Committee be prepared and certified by the most Rev. The Lord Bishop of Montreal, the Chairman, and the Secretary, and placed in the hands of the Delegation from the Provincial Synod of Canada, the House of Bishops, and the House of Clerical and Lay Deputies respectively, to be presented to their constituent bodies.

"On motion of the Right Rev. the Bishop of Long Island, seconded by the Hon. Hamilton Fish, it was

"Resolved, That, as it has been found impracticable to complete the business assigned to it, the Joint Committee ask to be continued until the next General Convention.

(Signed) A. MONTREAL, *Chairman.*
WILLIAM RUDDER, *Secretary.*"

I move that five hundred copies of the Report be printed for the use of the House. The motion was agreed to.

The President then laid before the House the following paper, for its information, in connection with the report which has just been made:

NEW YORK, October 13th, 1874.

At a meeting of the Delegation from the Provincial Synod of Canada to the General Convention of the Church in the United States, the Lord Bishop of Quebec in the chair, it was, on motion of the Rev. Dean Geddes, Prolocutor, seconded by the Venerable Archdeacon Balch—

"Resolved, That the Delegation from the Provincial Synod cannot return home without expressing their grateful appreciation of the cordial and affectionate manner in which they have been received by the General Convention, and of the hospitality extended to them by citizens of New York and Brooklyn, and this Delegation feel assured that it will afford great pleasure to the Provincial Synod and to the Canadian Church should a delegation from this General Convention be appointed to attend the next triennial meeting of the Provincial Synod, which meets in September, 1877.

J. W. QUEBEC, *Chairman.*
LEWIS P. W. BALCH, *Secretary.*

The President having announced the presence of the Bishop of Montreal and Metropolitan of Canada, who desired to take leave of the House; the members rose and remained standing during the following address:

Mr. President and Gentlemen of this House: Before I quit this city, I am anxious to say a very few words to you, to express, from my very heart, the gratitude I feel for the kindness which you have shown us. I leave this city and this Convention with feelings, I can assure you, of great admiration, and great or greater gratitude—of admiration when I have looked upon this vast and important and august assembly, an assembly to which I was going to apply the epithet of orderly, and which is an orderly assembly considering its vast numbers; and I would offer a very humble—I was going to say “hint”—but I would rather say a thought which has come across me from attending the deliberations in this Church. That thought is, and that wish in my own heart is, that if I ever in God's Providence am spared to attend another Convention in New York, I do hope and trust it may be in some great building erected specially for the purpose, and specially worthy of this noble assembly.

I leave the city also with admiration at the vast missionary meeting which I attended last night, certainly the grandest and most noble religious meeting I ever attended in my life, a meeting which testifies the great hold which your Church and its work has upon the affections of the mass, when I think of the great numbers which were gathered in that theatre last night.

I thank you, too, for the specially kind manner in which you have received my dear brother, the Bishop of Lichfield, not only, I am sure, from the intrinsic merits and loveliness of his Christian character, but also because he comes among you as a sort of representative of our own Mother Church, and, to many of us, our common mother country. The Church of England is strong; the Church of the United States is strong, I feel sure from what I have seen; the Church also in Canada is strong; but oh! how much stronger each and all of us would be, how much more imposing a front should we present to our foes, how much more gloriously should we carry on God's great work committed to us, if we become even more closely drawn together than we are at present; and I do hope and trust that the result of this meeting of the Convention will be a larger feeling, a closer drawing together of those blessed bonds which unite us in Christ, and unite us as members of the same body.

I now thank you for having listened to the few plain words which I have uttered. I thank you on my behalf, and on behalf of my brethren who are with me, and I desire from my heart to pray that God's blessing may rest upon you and upon that Church which you represent.

Another message from the House of Bishops concurred in the continuance of the Joint Committee of Conference with the Canadian Committee until the next Convention, and suggested the appointment of a delegation of three Bishops, three Clergymen, and three laymen to attend the next Provincial Synod of Canada, in 1877.

The following is the action of the Committee on the state of the Church regarding Message No. 20 from the House of Bishops. That message announced the adoption by that House of the following resolution:—

Resolved (the House of Clerical and Lay Deputies concurring), that the Joint Committee to confer with the Joint Committee of the Provincial Synod of Canada be continued until the next General Convention.

Resolved, (the House of Clerical and Lay Deputies concurring), that a deputation consisting of three Bishops, three Presbyters, and three Laymen, be appointed to attend the next Provincial Synod of Canada, with a view to the promotion of the joint interests of both Churches.

The above resolutions are concurred in, and the nomination of the Presbyters and Laymen contemplated in the second resolution referred to the Committee.

The Committee on the State of the Church, to whom was referred Message No. 20 from the House of Bishops, respectfully nominate the Rev. Dr. Craik, of Kentucky; the Rev. Dr. Van Deusen, of Central New York; the Rev. Dr. Scheuck, of Long Island; and Governor Fish, of New York; Governor Stevenson, of Kentucky; and Judge Otis, of Illinois, as members on the part of the House of the Joint Delegation to the next Provincial Synod of Canada.

The Committee on the State of the Church sent down also the names of the three highest after those that were elected: Dr. Shelton, Dr. Vinton, Dr. Leeds, and among the Laity, Chief Justice Waite, Mr. Welsh, of Pennsylvania, and Governor Baldwin, and request the Chairman of the Committee to fill up any vacancies which may occur in the list of those appointed as Deputies.

Rev. Dr. Rudder, of Pennsylvania. I wish simply to say a very few words in presenting the report of the Joint Special Committee on relations with the Church in Canada. It will be seen on the first page of the printed document that there are given the names of the Joint Committee of this House with the upper one, and also of the Committee of the Canadian Church. I have simply to say that the Canadian deputation expressed the greatest earnestness that these resolutions, if they should commend themselves to the General Convention, should be passed. I do not propose to go into any statement in regard to the several resolutions. The first concerns, I suppose, simply and only the Church of Canada. It will explain itself. The second is one touching the passing backwards or forward into Canada or from Canada into the United States of members of our Church. That also, I think, will explain itself. The object is to place at once, as, I think, the resolution shows, the several persons going between the two countries under the care of the Church, who shall look after them and protect them from the various temptations which are laid in their way to draw them into other religious bodies, and also to their own temporal and spiritual good.

With regard to the third resolution, which also explains itself, evidence was produced before the Joint Committee that the Church on either side of the line was exposed to great damage and injury by adventurers representing themselves to be clergymen in good standing in the one Church or in the other.

The fourth resolution, offered by the Rev. Dr. Vinton, of Massachusetts, touches the matter of assigning to the Canadian Church a certain department in our pamphlet, known as "The Spirit of Missions." It was thought by the Canadian deputation that a great deal could be learned by the Church in the United States in their treatment especially of the Indians, from the action in that particular of the Church in Canada. On the other hand they thought a great deal could be learned from us by them in regard to that same part of our Missionary enterprise. Moreover, it was thought that it would tend to increase the zeal in the Missionary work of both these Churches if there were some sort of publication passing through the Churches, the two in common. This is enough on that resolution.

The fifth resolution is simply one expressing the opinion that it is desirable that this Joint Committee should continue in existence. That also explains itself.

The sixth resolution is simply with regard to the spreading of the action of the Joint Committee before the General Convention and the Provincial Synod of Canada.

Then the seventh resolution offered by the Bishop of Long Island is expressed in these words:—

"That as it has been found impracticable to complete the business assigned to it, the Joint Committee ask to be continued until the next General Convention."

It was thought that between this time and the meeting of the next General Convention various matters of interest in these several particulars naturally and most surely would come up, and that, therefore, conference would be necessary in order to present these things in some proper form before the General Convention.

The document is now before the House for their action. I move that the second resolution be adopted.

The President. Do you ask for no action on the first resolution?

Rev. Dr. Rudder, of Pennsylvania. That, I think, concerns the Church in Canada. Will the Secretary read that?

The Secretary read the first resolution, as follows:—

"Resolved, That it be recommended that it be made by the Provincial Synod of Canada the duty of all Bishops in the Canadian Church to require testimonials and letters dismissory from the Bishop of the Diocese in which the clergyman has last served, before granting such clergyman a license—if it be found that the case is not already provided for."

Rev. Dr. Rudder, of Pennsylvania. Our action will add the force of our vote to the recommendation. I therefore move that the first resolution be adopted.

The motion was agreed to.

Rev. Dr. Rudder. I now move the adoption of the second resolution in the following words:

Resolved, that every clergyman having charge of Parishes and Missions be requested to furnish families and individuals in their respective cures who are about to emigrate to the United States or to Canada such letters of commendation, and other information touching their character and wants, as will secure to them, upon their arrival, fraternal welcome and pastoral sympathy and care in the common fold in which they have been nurtured; and that, when practicable, duplicate letters be sent to the clergymen under whose parochial charge the person or persons immigrating may come."

Mr. Montgomery, of Western New York. The first resolution relates to the action of the Canadian Church in reference to clergymen coming from there here. I enquire of the gentleman who made this report whether we have any reciprocal action in reference to clergymen going from here there? It seems to me very ungracious that we should recommend that the Canadian Church certify the clergyman coming here, while we do not propose to certify our clergymen going there.

Rev. Dr. Rudder, of Pennsylvania. I think the English laws protect them in that particular, although I do not know how the matter stands.

Rev. Dr. Cady, of New Jersey. It is just the reverse: "That it be recommended that it be made by the Provincial Synod of Canada the duty of all Bishops in the Canadian Church to require testimonials and letters dimissory from the Bishop of the Diocese."

That is, the Bishops of the Church in Canada are to require testimonials from American clergymen. We now have a law requiring testimonials from all clergymen ordained by Foreign Bishops.

Mr. Montgomery, of Western New York. That is satisfactory. I wanted to know if it was reciprocal.

Rev. Dr. Rudder, of Pennsylvania. I now move the adoption of the second resolution.

The resolution was adopted.

Rev. Dr. Rudder, of Pennsylvania. I now move the adoption of the third resolution, in the following words:—

Resolved, That on the suspension or deposition of any clergyman from the ministry by a Bishop of either Church, notice of the same shall be given by the Bishop suspending or deposing said clergyman to all the other Bishops of the Church in the United States and in British North America."

Rev. Dr. Cady, of New York. This has the force of a Canon: "notice of the same shall be given." I suggest that it be "recommended." We cannot pass a Canon obliging our Bishops to send notice of depositions to the Canadian Bishops by a resolution simply.

The President. It is not a Canon; it is only a resolution.

Rev. Dr. Cady, of New York. But it says "shall be given."

The President. Yes; but it is only a resolution after all.

The resolution was adopted.

Rev. Dr. Rudder, of Pennsylvania. I move the adoption of the fourth resolution, in the following words:—

Resolved, That until some organ for collecting and diffusing Missionary information be established by the Church in Canada, it be recommended to the Board of Missions to take order that a department of the 'Spirit of Missions' be devoted to the use of the Canadian Church, under an editor to be appointed by that Church, in order that each Church may know what the other is doing to preach the Gospel to all men."

Rev. Mr. Gillespie, of Michigan. I think it is worthy of enquiry what extent of space is to be occupied, and what expense would be involved.

Rev. Dr. Rudder, of Pennsylvania. I do not understand that it is to add to our expenses at all. That department will necessarily be a small one. It will tend to the circulation of the "Spirit of Missions" in Canada.

Rev. Dr. Cady, of New York. It is only a recommendation.

Rev. Dr. Rudder, of Pennsylvania. Only a recommendation endorsed by this House; and the general impression is that, instead of being a loss pecuniarily to the "Spirit of Missions," it will tend very largely to its pecuniary benefit. It will increase its circulation in Canada by making it the Canadian organ of Missions as well as our organ of Missions.

The resolution was adopted.

"Rev. Dr. Rudder, of Pennsylvania. I move the adoption of the fifth resolution, which is in the following words:

"Resolved, That it is desirable that this Joint Committee should continue in existence, and hold its sessions and prosecute its work during the next three years, by correspondence or otherwise, in order that such measures as have been suggested may be further matured, and reported to the General Convention and the Provincial Synod of 1877."

The resolution was adopted.

"Rev. Dr. Rudder, of Pennsylvania. The sixth resolution simply concerns the Committee itself relative to copies of its proceedings. That has been attended to. I move the adoption of the seventh resolution, in the following words:

"Resolved, That as it has been found impracticable to complete the business assigned to it, the Joint Committee ask to be continued until the next General Convention."

The resolution was adopted.

The President. It is moved that the resolutions be adopted as a whole.

The motion was agreed to.

The Mission Work.

MISSIONARY WORK, DIOCESE OF TORONTO.

At a meeting of the Mission Board, held February 12th, 1874, it was

Resolved—That a committee be appointed by his Lordship, the Bishop, to consider the practicability of devising means for increasing the Mission Fund of the diocese, and to report at the next meeting of the Board, in view of the increased demands which are being made upon the Fund, and the vast importance of extending the mission work of the diocese.

Committee—Rev. T. S. Cartwright, Dr. Lett, Rural Dean Cooper.

The report of the Committee having been presented to the Board on the 12th November, 1874, was referred to the Editors of the *DIOCESAN GAZETTE* for publication, as follows:—

REPORT OF THE COMMITTEE ON THE MISSION FUND, ADDRESSED TO THE BISHOP AND THE MISSION BOARD.

In accordance with the resolution adopted at the last meeting of the Board, your Committee have made careful inquiry into the state of the Mission Fund, and the practicability of increasing its revenue. As a first step in the inquiry, the Committee, with the sanction of his Lordship the Bishop, addressed a circular to the clergy and to a number of prominent laymen in the diocese, asking for information, and for suggestions on the subject committed to them. A limited number of replies only were received; but the nature of these was such as to justify the course the Committee had taken, and to make them regret that a larger number of the clergy did

not favour them with their opinions. In the judgment of all from whom communications have been received, it is not only desirable, but eminently practicable to enlarge the mission income of the diocese. By some it is thought the present organization would be sufficient for the purpose, if it were efficiently carried out by the parochial clergy; whilst others are of opinion that some new agency is required, in the form of parochial committees, a monthly periodical for the diffusion of missionary intelligence, and the employment of an organizing secretary and agent for visiting the parishes and attending public meetings, &c.

Whatever may be the general principles laid down, or the specific plan recommended, your Committee are of opinion that success must very largely depend upon the zeal and devotion with which the clergy of the diocese throw themselves into the work. They, thereupon, recommend, 1st, a more uniform and rigid enforcement of the 27th canon of the Synod, which requires that every Incumbent of a parish or mission shall hold annually in every church, chapel, or place in his parish or mission, where Divine Service is held on Sundays, or in some other place within his parish or mission, a missionary meeting, in aid of the mission fund of the diocese, at which a collection shall be made for the same object. The Committee find that in many cases, especially in town and city parishes, this canon is constantly broken, and that the effect of such violation is highly prejudicial to the fund. It withholds from the members of the parishes themselves information and stimulus which would prove beneficial; and it sets before the members of the parishes an example which is most unfavourable. The Committee are of opinion that no clergyman should be allowed to infringe a principle of the Constitution; and it strongly recommends that by the authority of the Bishop and the Board all be required to carry out the regulations of the Synod, and to report the results each year to the Secretary-Treasurer for the information of the Board.

2. In connection with this, the Committee have been impressed with the importance of some better system of arrangement for holding the annual missionary meetings. It is found that in this matter there is much uncertainty and irregularity. In some cases the meetings are held at very unseasonable times, and in others, if not in all, there is a want of proper deputations, or of punctuality in fulfilling the appointments made. All the correspondents of your Committee have referred to this subject in very strong language; and in view of the frequent disappointments which have taken place, it is not surprising that the interest of the people has declined, and that, therefore, the attendance at the meetings is small. The Committee would recommend that at the first meeting of the Board after the Synod a Committee be appointed to arrange for missionary deputations and meetings throughout the whole diocese; that this Committee ascertain from the clergy the times most suitable for holding their meetings, and any wishes they may have respecting deputations; that the list of deputations and meetings be published as early as possible with the full sanction of the Bishop and the Board; that each clergyman appointed as a deputation be required so to arrange his own parochial duties, &c., that he may without fail fulfil the engagement made: and that the clergy of the parishes in which meetings are to be held give all timely notice, and make all satisfactory arrangements for the same. The Committee are also of opinion that it would be an advantage to the cause if the public meetings were preceded by missionary sermons on the Sunday, and that the members of the deputation should be required to perform this duty as part of the work of which they are appointed.

3. The Committee have had impressed upon them the importance of a more general diffusion of missionary intelligence. It is said, and there is much force in the complaint, that we have no organ for communicating information to the members of the church, that our people know very little of what is being done in our mission fields, and that in consequence they feel no interest in the work. In order to remedy this defect, the Committee would recommend the publication, quarterly or monthly, under the authority of the Board, of a missionary chronicle, in which general missionary intelligence may be imparted, and that this be sold at a small cost to defray the expenses of publication. Or, failing the issue of such a periodical, the Committee strongly urge that in addition to the reports which are expected to be published in the annual report of the Synod, according to the resolution of the last meeting of the Board, there should be prepared and circulated, prior to the annual meetings, a general statement of our mission work, the number of stations occupied, the amounts

contributed, the progress made, &c. Such information, the Committee are persuaded, will prove most acceptable and useful.

4. In some parishes, it would appear, that the parochial collections are made very imperfectly, or not made at all, the Collecting Books not being put into use until towards the close of the year, and the collectors being few in number, and often persons who evince no particular interest in the work, if not otherwise disqualified for it; through such indifference and neglect, a large amount of money remains uncollected, which, by proper means, could undoubtedly be obtained. In every parish the Collecting Boxes should be put into general use immediately after the annual missionary meeting; small districts should be marked out, and efficient collectors appointed; and if an effort were made to obtain monthly or quarterly subscriptions in preference to yearly, a larger sum might be realized, since many persons can and will give small amounts regularly, when it might not be convenient for them to pay the whole of a large subscription at one time, and that at the first time of asking.

The Committee are also of opinion that the more general use of Mission Boxes, on the principle on which they are used in the Church in England, and in the Church in the United States, would be attended with good effect. If these were placed in the hands of the young, or in the families of the members of our parishes, a plan of systematic, as well as of casual offering, would be promoted, and by small sums, a large amount would eventually be raised. In some parishes the plan has been tried, and it has worked well. The Committee would, therefore, recommend its more general adoption throughout the diocese.

5. In carrying out this and other arrangements, there seems to be required a better parochial organization. The whole matter is apparently left too much in the hands of the clergy. It would be well to appoint in each parish at the Easter vestry meeting a distinct missionary committee, to organize a juvenile missionary society, and to hold occasional meetings for reading missionary intelligence and for promoting the general work. Such meetings would tend to revive or deepen the missionary spirit; and with revived zeal, there would be increased contributions.

6. By some of the clergy it has been strongly urged that an organizing secretary or agent should be appointed at a liberal salary, whose duty it shall be, under the sanction of the Bishop, to attend the annual meetings, assist in the organization of parochial associations, and in extending in all possible forms our Mission Fund and work. Such officers, it is contended, are common in the Church in England, in the Church in the United States, and in all religious organizations; as, for example, in the Bible and Religious Tract Societies, and that the expense incurred is much more than met by the increase of interest and funds. There can be no question that such an officer, wholly devoted to the work, would find plenty to do, and that he might do it with great advantage to the cause. But the Committee hesitate on their own responsibility the payment of any large sum of money for such services at present, in view of the large expenses already incurred in working the diocese. If an experiment could be made for a year on a modified plan, it may be well. With the authority of the Synod, the Bishop might nominate a clergyman as General Mission Secretary, with full power, under his Lordship's sanction, to organize local associations, to attend public meetings, to publish information, to circulate books and boxes, and to aid in all suitable and practicable ways in extending interest in the mission work, and in obtaining contributions to the Mission Fund, the Bishop providing for the secretary such assistance as he may need in his parish, and the Board meeting his expenses out of the general fund. By such an experiment, zealous, made, the Committee are persuaded our mission arrangements could be placed upon a more satisfactory basis; and at the expiration of a year the Bishop and the Board could form a more accurate judgment as to the advisability of wholly setting apart one man to this important work. No scheme, however, will succeed without the hearty co-operation of the clergy in general throughout the diocese. With this the foregoing recommendations may be adopted without difficulty; and for this the Committee would earnestly plead as the first and most essential matter.

All of which is respectfully submitted.

Signed, on behalf of the Committee,

T. S. CARTWRIGHT. *Chairman.*

THE SYNOD OFFICE, May 14th, 1874.

DEANERY MISSIONARY REPORTS—*Continued.*

MIKTO.—**REV. A. BOULTBEE.**—Special services were held in the Church at Harriston, during the first four days of Advent, and considering the dreadful state of the weather, the whole time they were well attended, and seem to have produced good results. In August last, a few of the Harriston congregation formed themselves into a society, for communion, general improvement, and such work as should further the interests of religion in the mission. The members of the said society meet once a fortnight for prayer, study of the scriptures, and work and amusement. The said society has done some good, and is in a healthy and growing condition. The work in the Harriston part of the mission has been satisfactory, there is a healthy condition, and the congregation is increasing, and the Communicants are also increasing in number at Clifford. I believe if we had a small Church there it would greatly strengthen our position. The contributions for Churchwork made in the mission during the year amount to \$432 21.

PORT COLBORNE.—**REV. J. GRIBBLE.**—Congregations through the year have been enlarging, especially at Port Colborne, where, by a slight alteration of the internal arrangements of the Church, room has been made for three more seats; affording sittings for eighteen more people. But even so, at the evening service we are often so crowded that people have to go away. Last year I had fifteen funerals. Among our losses was one whom I must mention more particularly, Mr. Haun, one of the Marshville Churchwardens a most devoted and consistent churchman. The congregation have purchased a most fitting memorial of his good deeds, a handsome Communion Service, which was used for the first time on Easter Sunday. A Service has also been obtained for the Port Colborne Church during the year. A hurricane which demolished several houses and barns at Marshville, destroyed the left gable of the church and also a shed which had been only erected a few months before by the congregation. I trust that effort will soon be made to repair the injury. A member of the Port Colborne congregation has kindly offered a lot for a parsonage: a committee has been appointed, and I hope that a parsonage will soon be erected. Effort has also been made for the purchase of a bell.

WELLAND.—**REV. J. CREIGHTON,** (May).—The number of services, Welland and Fonthill, (Sunday) is 130, being two and three services every alternate Sunday, besides the chief festivals of the Church. At both places the congregations are fair, and respond heartily, according to their means, to church objects. The following is the amount raised for the Synod during the past year:—July, Mission Fund, \$7 20; October, Widows' and Orphans' Fund, \$15 70; November, Thanksgiving, \$2 00; January, Mission Fund, \$6 50; February, Bishop of Algoma, \$5 87; April, Students' Fund, \$3 00; Parochial Subscriptions, \$104 00.—Total, \$144 27. The following offices were performed, viz:—Baptisms, 7; Marriages, 2; Burials, 7.

SEYMOUR AND PERCY.—**REV. J. S. BAKER.**—On Easter Sunday it was generally remarked with great satisfaction by the older members of the congregation, that they had never seen so large a number of the "confirmed" receive the Holy Communion. My Sunday School is held at Campbellford, and consists of only about thirty children, as the principal members of the congregation live in the country parts, and at about seven or eight miles from the village. A good lady of my congregation teaches the children to sing frequently during intervals in the lessons, and a future choir is thus trained for our services. The usual Sunday duty involves three services and twenty miles travel. The Church, I am glad to say, is not only holding ground, but fairly progressing. The contributions during the past year for Church work have been about \$110. I have, at my own expense, fenced in the Church lot of twelve acres, and shall this year seed down the little glebe, and I am convinced that if this village progresses for a few years more as it has done, the Church property will become so valuable that this mission soon may be made an incumbency self-supporting, by the sale of portions of the glebe. The Christmas Offertory this year at Campbellford was \$25 00, and at Warkworth, \$8 00; making in all, \$33 00.

WALPOLE.—**REV. J. FRANCOIS.**—Services are held, save when the roads are at their worst, three times every Sunday, a fortnightly Sunday Evening Service having been begun at the school house, four miles distant from Jarvis, nearly a year ago. Congregations generally excellent, some new communicants added, contributions larger than on any previous year, and on the whole, much harmony and kind feeling exhibited towards the clergyman and his family.

PARISH OF NORWOOD, WESTWOOD, AND ALLANDALE, FOR THE YEAR 1874.—(April), Rev. M. A. FARRAR.—I am happy to say that the Church in Norwood is gradually gaining ground, growing upon the affections of the public, and increasing in members. The obstacle to a desired addition to the Church building is, mainly, the fact that the structure has never yet been conveyed to the Church Society or Synod; and, consequently, still remains private property. I do not see my way to effect the required object, until the Synod comes into possession of the Church. I may say that my appeals to the people from the pulpit are made to revolve around a few great cardinal doctrines; making Christ, the Saviour and Redeemer, the great centre, end and goal of all life's roads. We are not a rich parish, still, in the matter of contributions to Church work, we give our mite. Of Westwood the great want here is a Church of our own. After much consideration and many doubts, the Church of England being weak in point of numbers in the immediate neighbourhood and small in monetary stature, we are about to set in motion the machinery for achieving the erection of a small Church. At present we have a joint stock Church, common to all sects. But, although I desire to be on good terms with my dissenting neighbours, I prefer having a Church of our own, where the ordinances of the Church can be administered with greater decency and convenience. At Norwood, we have an organist, a melodeon, and a choir. At Westwood we have none of these things. The minister starts the hymn, and the congregation joins in. If we can get a little Church at Westwood, which I trust may be done, we shall hope ere long to have both instrument and choir. I regret to report the inability of Allandale (my third station) to sustain itself in the Parish. Some months ago the business of this place was destroyed by a series of fires; and the result has been an extensive depopulation. The services had to be discontinued, and the other members of the Parish had to assume the liabilities of the guarantee. Should business revive at Allandale, it would be in a position, in conjunction with its neighbour, Keene, (two miles distant), if desirable, to form the nucleus of another mission. Perhaps I ought to repeat here, that on Christmas Day last, at Norwood, I received, through the hands of Miss Grover, as a Christmas gift from my congregation, the liberal donation of \$55, for which I desire to put on record the expression of my gratitude. At Norwood and Westwood, in the villages themselves, I am in frequent communication with my people. Those who live four, five, six, or seven miles off are the subjects of periodical visitation. In cases of sickness or distress, I am, of course, on all occasions available. The Sunday School in Norwood has been recently reopened, and I trust the effort made to bring the young people in will be attended with success.

PERRY TOWN, TOWNSHIP OF HOPE.—(April), Rev. H. F. BURGESS.—Perry Town congregation consists of thirty-five families, scattered over the Township of Hope. There is a frame Church in Perry Town, a hamlet containing six houses and four meeting houses: Bible Christian, Canada Presbyterian, Wesleyan Methodist, and Episcopal Methodist. Our congregation has, I am happy to say, improved, and now averages about one hundred weekly. In the summer months there is a Sunday School in connection with the Church with an average of thirty-five; total names on roll, forty eight. For the last two years we have had a Christmas Tree, which has helped to increase the library. The amount received from fees of admittance, \$35.00. The Sunday School is under the superintendence of Mr. Joseph Wilson, who has been connected with Sabbath School and choir for the last fifteen years. It is due to Mr. Wilson to say that he has always been most punctual in his attendance, and untiring in his exertions, in anything connected with the Church. A new organ has been purchased last fall, from the firm of Mason & Hamlin, Boston, at a cost of \$200, which will no doubt assist the choir, and improve the tone of the service. Along with many other congregations, we have suffered severely by the tornado which swept the country last fall, one shed, 120 feet long and in good order, was levelled to the ground. It will cost about \$200 to rebuild it. The Church also suffered. During the year we have remitted to Secretary of Synod, subscribed towards different funds \$80 00; amount subscribed during year for local objects, \$500.00; amount raised in mission in all, \$580.00. The mission, with a few exceptions, is a poor one. The number of ministerial duties performed have been sent to Secretary of Synod.

BEAMSVILLE.—(May), Rev. Wm. GREEN.—Divine Service was first held by me in the school house at Smithville, on Sunday 6th July last year, when I was assisted

by the Rev. Canon Read. There was a large attendance, the room being entirely filled. On the following Sunday there was a service at each of the stations. This was continued until the end of October, when Jordan and Smithville were visited upon alternate Sundays, it being impossible to accomplish the twenty-four miles of travel on account of bad roads, which has been the case all through the fall and winter months, up to the present time. Previously to my coming, there had been no Church of England Services in this district for several years. I was told during my first visit to Smithville that two prayer books could not be found in the village. The Church at Jordan, the only one in the mission, has been closed for six years. Our service is held in the Town Hall, which, though there is sufficient sitting accommodation, is in other respects not at all suitable for a place of worship. At Smithville our people have rented a suitable room that will seat conveniently one hundred and fifty people.

SUNDAY SERVICES.

Place.	From July to End of Oct.	Average Number.	Place.	From November to Easter, 1874.	Average Number.
Jordan.....	16 times.....	83.	Jordan.....	12 times.....	36.
Smithville.....	14 ".....	65.	Smithville.....	10 ".....	35.
Beamsville....	16 ".....	60.	Beamsville....	22 ".....	35.

HOLY COMMUNION.—Jordan, September 14th, nine; December 25th, seven; April 6th, four. Smithville, December 7th, nine; February 8th, three; April 5th, four. Beamsville, April 3rd, (Good Friday evening), eight.

BAPTISMS.—Beamsville, three times, nine children; Smithville, once, two children; Jordan, three times, five children.

MARRIAGES.—Beamsville, one.

BURIALS.—Jordan, two.

A Sunday School was commenced here in Beamsville, November 30th, with only nine scholars and two teachers. there are now forty-three scholars and five teachers who attend every Sunday. All are under the charge of our earnest minded superintendent. There will be a meeting for opening a school both at Jordan and Smithville to-morrow, the 26th.

MONEY STATEMENT.

Contributions.		Payments.	
Jordan, offertory, \$37.56.	\$127.73.	On ac. of Clergyman's stipend,	\$167.90.
Smithville " 17.32.	82.53.	" Synod,	34.27.
Beamsville " 21.22.	54.81.	" Sundries,	62.90.
Total from July, '73 to East., '74,	\$265.07.		\$265.07.

BOBCAYGEON.—REV. T. WALKER.—The regular work of this Mission consists of morning and evening service at Bobcaygeon, and afternoon service at Dunsford, twelve miles distant; except on the first Sunday of the month, when service is held in the morning at Dunsford, afternoon service at a School House between Bobcaygeon and Dunsford. Thus three services are held every Sunday, and a Sunday School attended to also. In addition to these regular stations, on Sundays and Holydays, four monthly services are held in adjacent parts of the country, the furthest being ten miles from Bobcaygeon. The settlements in which these services are maintained are comparatively new, and at present contribute nothing towards the church. They are, however, anxious for Sunday ministrations, and there is but little doubt these stations would contribute \$200 yearly for service on Sunday. During the past six months \$794.06 have been contributed in the Mission: \$600 towards the stipend, which has fallen six months in arrears, \$94.06 towards the Mission Fund: \$60 at Dunsford for painting St. John's Church, and \$40 by Christ Church towards the Sunday School. The quarterly and all special collections are taken up regularly. Efforts are also being made to remove the debt of \$1400 which exists against the parsonage. When the dulness in trade which depresses this section is kept in view, the above amounts may not be considered unsatisfactory.

EMILY AND ENNISMORE.—REV. W. H. JONES.—The field I am endeavouring to cultivate, with the aid of my assistant, consists of two townships and parts of four others. The work in which we have been engaged during the past year has been

the conducting of five Sunday Services, three week-day Services or Bible Classes, three Sunday Schools, and systematic parochial visitations. A most successful "Mission" was held in Advent, and Weekly Cottage Lectures given in Lent. Our success has been apparent in larger congregations, more communicants, increased liberality of the people to all Church objects, and the presentation of 91 candidates in Advent to the Bishop for Confirmation. I may also note improvements in one of the country Churches; and the letting of the contract for a very nice new Church in the village of Omemeé. The contributions for Church work, home and diocesan, amount to \$1375, apart from the subscription of more than \$2000 for the new Church, part of which is paid, and the rest pledged.

BROCK AND BEAVERTON.—REV. G. I. TAYLOR.—The field of labour in which I am engaged, is an extensive one,—embracing the townships of Brock, Thora, and Mara, with parts of Mariposa and Reach,—an area of about 350 square miles. There are four places in which I hold regular Sunday services, viz., Beaverton, Cannington, Sunderland, and West Brock. The three first-mentioned places are interesting and rising villages, in which, with humble reverence, I have every reason to believe, that the great Head of the Church has crowned my feeble and unworthy efforts with some measure of success. Throughout these parts of my mission, I notice with satisfaction, earnestness and devotion gradually increasing among the people, and, as a consequence, a more decided loyalty and adherence to the principles of our beloved Church, grounded as those principles are, and as they are more and more believed to be, upon the teaching of God's Holy Word. The members of the Church in *Beaverton* and its vicinity are few; but those few, I am happy to state, are faithful and zealous, to which fact it is owing in a great measure that the congregation there is steadily increasing. There is a handsome church of white brick in Beaverton. The cost of the church, when finished, may be estimated at about \$3,000. The congregation which worships in it averages seventy. Number of communicants, twenty-one. There is in connection with this congregation a Sunday School. *Cannington* is a rising town on the Nipissing Railway. Here, and in its surrounding country, church people are more numerous. Cannington is the Church's stronghold in Brock. Here we have a very handsome gothic church, erected at a cost of \$5,000, and capable of seating 250. It is now quite free from debt; but there are several additions to be made yet, which will require a considerable amount of money. The average number of this congregation is 150; number of communicants 53. There is also a fine Sunday School. *Sunderland* is quite a new place, and, like Cannington, is situated on the Toronto and Nipissing Railway. The services of the Church were never held here before, as far as I know, until about nine months ago. From that time to the present I have been holding service here in the town hall every alternate Sunday. The congregation, averages 100. They all, however, cannot yet be regarded as *bona fide* Church members. It is indeed a source of great pleasure to me now that I begin to hold service in Sunderland; for I believe the place will soon become another stronghold of the Church in Brock. The people here have determined to erect a church, and now a gothic structure of red brick, with porch, nave, chancel, and tower, from a design kindly furnished by the Rev. R. S. Forneri, is actually in course of erection, and will be completed this summer. It will cost, with the site on which it is being built, about \$3,000; \$2,000 of which have already been contributed. I notice a desire among many of them to know and understand better the Church's teaching; and a loyalty to her principles, which in years gone by, as far as my experience goes, was rare in country places. In the three places mentioned, the amount of money contributed during the past year for Church purposes, is nearly \$4,500. *West Brock* is quite a rural district. There is a good substantial church here worth about \$3,000. The congregation, however, is not large. I am sorry to state that the Church does not seem to be thriving in this locality.

MINDEN.—REV. F. BURT.—This Mission consists of the inhabited portions of seven townships in the counties of Peterborough and Victoria. Its head-quarters are at the small village of Minden, where is a parsonage built on land belonging to the church, and cultivated by the Missionary. There is also at this village a very good church, not quite finished, from the fact that the people pay their way, and so build and furnish by degrees. The Mission may be described as consisting of one long "trunk" road, with side-roads or branches from it of from ten miles to four

miles in length, making the Mission proper to be in area about 360 square miles. Its greatest length is 36 miles, the Missionary regularly visiting pastorally 18 miles south of the Parsonage and 18 miles north. The greatest distance south and east from his residence would be 25 miles, and north and east 18 miles. Westward the country is so very wild and rocky that the roads here and there only leave the chief road for the distance of four to seven miles. Eastward the land is fairly settled, and the Missionary can penetrate from four to seven miles off the Bobcaygeon road—the trunk road. *St. Paul's*, Minden village, a good frame building, cost \$800, insured for \$600, has a regular every Sunday Morning Service at ten o'clock. Congregations averaging from 50 to 80 persons; attentive, and attached to the Church and clergyman. Responses during Divine Service good; 43 households are benefited by it, but only 23 support ministrations. *St. John's Church*, Galway.—This is a log structure, built 17 miles from the Parsonage to accommodate people living still seven miles further, but in an easterly direction, that distance being the utmost the Missionary can reach after morning service at *St. Paul's*. *St. Stephen's Church*, Stanhope.—This is the designation of a pretty little log building reared chiefly by the aid of old Mr. Peter Dawson, who entered his rest last August. The congregation is most variable, the attendance being at the mercy of a lake, subject to storms. At times 80, 60, 40, have attended to worship God, but our usual number would average 35. *St. Luke's Station*—At the end of eight miles northward from the Parsonage a small congregation meet alternately on afternoon and evening. The need of a little church in this forlorn nook is very great. *Quigley's Mill*, Anson.—This is a bush station served on Wednesday, monthly. There a few warm-hearted settlers gather, and even on days when, through obstacles and the Missionary takes them by surprise, the men leave their work and gather within the chief settler's house, and we worship God together, using the form of sound words and singing the same hymns as in more highly favoured localities. *Cameron Road*.—An occasional service is held in this direction at the house of a new settler about 12 miles from the Parsonage, west. *Lutterworth*.—An occasional service is held at the house of a Church family, and is characterized by hearty responses and good attendance. The Missionary gives a graphic account of fires in the woods, causing much damage and distress. 3rd September, 1873, visited Stanhope, 21 miles north and east of Minden village. Married a young couple. Returning, visited a shanty and baptized two children. At seven miles on my homeward way called to see a warm-hearted old Churchman, Peter Dawson. I found him dying. I had paid him many visits, and his great delight was in the Psalms for the Day, and in the "Visitation of the Sick" of a Sunday evening. Now he was dying. Gladness danced in his eyes when I entered. Every hour he grew worse, i. e., weaker, and nearer the eternal world. I could not leave him, for the roads were so deep in mud that I could not return if I did. I tarried all night, the next day, and at midnight his soul departed to be with Christ Jesus. His death is to me a great loss. In rearing my log Church he was present from first to last. From the cutting of the first tree, the burning of the log heaps, as "bee" after "bee" assembled for work, twice or thrice a year, Mr. Dawson and his sons were sure to be there. To the amount of \$45 in cash his purse was drawn upon, and his last day saw him as earnest as ever (when he could speak) for Church and Clergyman. In peace he went to join the work of praise above. On the 7th we buried him just on the spot he wished—close to the little church. In digging his grave the disappointment became great, the soil was found to be only two feet deep, hence blasting was resorted to, making a grave of no more than five feet deep. At the funeral the little church was filled to overflowing—150 gathered to honor the respected dead. What a loss is the death of each old Churchman to a Missionary.

WATERDOWN.—REV. S. HOUSTON.—Every moment from morning till night is fully employed by the missionary. He holds three services; a morning and an evening service in Grace Church, and an afternoon in St. Matthew's, and superintends two Sunday Schools, taking a class in each. So, also, during the week there is abundance of parochial work to occupy the time which can be spared from the study. Here, as in many parishes of the diocese, much local work has been done, the heaviest item of which has been the building of a comfortable and commodious parsonage. Though this is generally a very healthy place, there has been much sickness this spring. The experience of the missionary is, that sickness and bereavement, and affliction of any kind, are the most effectual means which God employs to

soften the heart of the worldly and impenitent to receive the seed of the Word sown through the ministry of his Church, and take root. A pleasing incident happened here lately. One of the representatives of this congregation in Synod expressed his thankfulness for what he regarded as a great blessing bestowed by Almighty God in a manner worthy of imitation. His second son left home to undertake the long journey to New Zealand. Within a week after his son's departure his eldest son died. So that he was bereft of his two sons almost in one day. Under the circumstances the father and mother were most anxious to hear of the safe arrival of their son in New Zealand. And when they received a letter conveying to them the welcome intelligence, they shewed to whom they had been looking and praying in the interval. They requested the privilege of expressing their thanks publicly in the congregation, and accompanied this expression of their thanks with a thank offering to the Widows and Orphans' Fund. The number of contributors to stipend belonging to Grace Church is 48. St. Matthew's Church congregation is small, and a number of families poor. It is supported chiefly by six families. The whole amount of stipend contributed directly by the people is \$600, or over \$11 each on an average.

BROOKLIN AND COLUMBUS.—REV. C. R. BELL.—The church in Brooklin was built some four years ago. During the past year the roof, windows, and the bell-tower, have been painted, and a new bell from Troy, N. Y., purchased and hung in it. A coloured glass east window, of eighteen lights, has been put in. A new shed for horses has been placed on the ground. In the Columbus church we have during the past year purchased a new Mason & Hamlin organ. At Ashburn fortnightly services have been held for some time past, in a hall, and an acre of ground has been purchased in the best part of the village, on which to erect a small church. In addition to the above named three congregations, a fourth is served with a fortnightly service on Sunday mornings, at St. John's Church, Port Whitby. Here a new steeple is about to be erected. The four congregations comprise a total of 200 members only.

CAMERON, OAKWOOD, AND OPS.—REV. JAS. H. HARRIS.—The Mission consists of the southern part of Fenelon township, extending 5 miles from north to south; the northern part of Ops township, adjacent to the above and $1\frac{1}{2}$ miles wide; and the eastern part of Mariposa township, extending 7 miles from west to east, by 14 miles from north to south. North of Mariposa, the definition of the parish places no limits. The parts of the parish are so arranged as to extend from Lake Scagog on the south-west to Verulam on the north-east, a distance of 25 miles, while the intervention of Sturgeon Lake necessitates a journey of 15 miles between points not more than 5 miles apart in a direct line. I have held week-day services at three places, at one of which I have continued them regularly, but have been compelled to discontinue the other two for the winter. The Missionary makes valuable suggestions as to arrangements for a division of the Mission, and supplying the urgent need of Church ministrations in adjacent parts, which are commended to the consideration of the Lord Bishop and the Board. He says:—The non-establishment of the Church up to the present time will be readily condoned by the members settled in the above district; but unless some steps are very soon taken to keep them together, before long the greater number will have joined the various religious bodies now being organized among them.

INNISFIL.—REV. E. W. MURPHY.—I have held three Services every Sunday, and attended two Sunday Schools, travelling 17 miles. The Holy Communion has been administered, the first or second Sunday of the month, in my two Churches. I have also formed a new congregation at Allandale, with a fortnightly service, with encouraging success. At present the services are held in the Temperance Hall, but we look forward to having a Church at no distant day. The Sunday Schools are in a satisfactory state, and show during the past year a marked increase. We have adopted the Scheme of Lessons, and find them a very great help in the work. The contributions, exclusive of Stipend (which has been paid up to date), amounted to \$287. The condition of the parish at the present time is very encouraging, the attendance at the various services having increased, and the people anxious to help forward Church work to the utmost of their power. The debt has been paid on the Parsonage, and steps are being taken for the erection of a brick Church at St. Paul's.

MANVERS.—REV. J. VICARS.—I have now six congregations, and am forming the seventh at the village of Janetville. I find on my list upwards of one hundred

and fifty families to visit, but of course a large number of these contribute little or nothing as yet to the support of the Church, in money, though any amount can be raised for the clergyman in kind. I have reason to think that after this year, the Mission when left to itself will be very well able to provide ample means for the support of an active Clergyman; and as the people have abundant means, the Township should in the future be left to take care of itself.

CAYUGA.—REV. J. McLEAN BALLARD.—The village of Cayuga is situate at a pleasant and picturesque spot on the Grand River, at the head of deep-water navigation. It is a principal station on the Air Line of the Great Western Railway and a station on the Southern Railway, and is the county town of Haldiman t. Formerly a part of the larger parish of Caledonia, York and Cayuga, it was constituted a separate mission under the new by-law of the Synod at Easter, 1873, and was assigned to the charge of the Rev. J. McLean Ballard. The parish is about twelve miles long by six wide, and consists of the township of North Cayuga and the village of Cayuga, which is, as near as possible, in the centre of the township and easily accessible to all in the parish. This part of the old mission contributed some \$200 towards the clergyman's stipend, but increased that sum to \$600 when it became a separate parish; one member of the congregation giving \$120, others \$50, \$30, \$25, and so on, in smaller sums; all of which have been promptly paid under the admirable system of the Synod and through the faithful co-operation of the churchwardens. The parish has raised this year, by the free-will offerings of the congregation, between \$1,100 and \$1,200. \$250 of this sum have been spent in making the seats more comfortable, painting the inside of the church and furnishing it with new lamps. And there has been contributed of it to the Mission Fund, the Widows and Orphans' Fund and Indian Missions \$211; more, indeed, than the grant received by the parish from the Mission Fund; so that \$200 judiciously given has really elicited an increased contribution of some \$700 or \$800 towards Church purposes from the parish. Indeed, a holy enthusiasm in God's cause has not been entirely wanting in the congregation; one member of which took the diamond ring from her finger and gave it towards repairing the loss sustained by the burning of the Indian Home at Garden River, thus contributing \$53 to that good object; another denied herself the help of a servant, and gave the wages thus saved towards beautifying the House of God. And, when at the adjourned vestry-meeting it was found that the expenses for the year exceeded, by some \$60, the revenue of the Church, one gave \$14, and the others divided the balance among the principal families in the parish, and at once paid their share—some \$8 a-piece—to pay it off. May God, whom they serve, accept their offering and reward them an hundred-fold, both in this world and that which is to come.

WEST MULMUR.—REV. P. TOCQUE.—During the past year I baptized sixteen persons, married three couples, and buried eleven persons. I made 420 pastoral visits and preached 160 times. There were 47 persons confirmed. The Bishop's visit was attended with beneficial effect. An episcopal visit to a Mission from the Cathedral Church, and but seldom visited by a brother clergyman, tends to arouse our zeal, to cement us more closely together, and cause us to feel that we are a part of that great branch of the Catholic Church which is now established in every colony of the British Empire. During the year a brick church has been erected at Whitfield, the estimated cost of which is \$2,000, \$800 of which have been subscribed by the people, and \$700 have been raised from abroad; it is expected to be opened for service in July. It is contemplated to erect a church at Honeywood, another station in the Mission, towards which \$200 have been raised from outside the Mission. At Whitfield we have an excellent Sunday-school containing sixty pupils, with eight teachers and library of eighty volumes. The Church people of this Mission are scattered over parts of four townships, viz., Mulmur, Mono, Amaranth and Nottawaga. Nearly all the people are from England and Ireland, with a sprinkling of Scotch; and, when in their own country, the duty of giving was not taught them, and they have consequently grown up with the habit of expecting the Church to give to them, instead of feeling it to be both a duty and a privilege to give to the Church. Many of the people appear to have no settled religious belief, and prefer to wander from one sect to another, to show that they are "not bigotted," &c. It is no easy matter to bring such people under the sober and chastening influence of the Church. The Church has to contend against a variety

of sects, still we are making headway. Our people are mostly poor, and it will be many years before they will be able to do without aid.

DUNNVILLE.—**REV. N. DISBROW.**—The services every Sunday are three, excepting when rain or the badness of the roads should prevent. The services in St. Paul's Church, in Dunnville, are twice each Sunday, also in Lent and on other occasions. After holding service in Dunnville, I ride to Port Maitland, distant five miles, to hold service there at three, and after service, I return and hold service in Dunnville at seven o'clock p.m. The next Sunday, after service in Dunnville, I go to the Town Line Church and hold service there at three p.m., distant from Dunnville six miles; I then return to Dunnville for evening service. There are three Methodist places of worship in this village, one Presbyterian and one Romish church. The Church, however, holds its ground, and I believe on Sunday evenings the Church has the largest congregation in the place. This is an evidence that the Scriptural services of the Church are appreciated. The aid contributed by the Mission Board is of essential service; for, without it, unless the incumbent had support from the Commutation Fund, he could not be supported.

NORTH DOURO.—**REV. G. J. EVEREST.**—I have only been connected with my present Mission for five months, which will necessarily limit my report to what has come under my own notice during that time. My regular Sunday duty in the village of Lakefield consists of two full services, morning and evening, and a Sunday-school between 9:30 and 10:30 a.m. Both the congregation and the names upon the school roll have increased since January. During the course of the winter, I was enabled (through the kindness of Messrs. Robt. A. and Roland C. Strickland, churchwardens, who furnished me with horses), to institute a short fortnightly afternoon service at Julian's Landing; and for a short time, on the alternate Sundays, I also held an afternoon service at Warsaw. Owing to the breaking up of the roads, however, I have not been able to hold service at either of these places since March 15th; but I hope to recommence my visits to Warsaw on the 3rd of May, and to hold a weekly or bi-monthly week-day service at Julian's Landing, as soon as the ice leaves the lake and the steamboat begins to run. The services at Warsaw are held in a church, built some ten or twelve years since, and for some years served by the Rev. Mark Bunham. For two years, however, no services have been held in it. At Julian's Landing the services are held in the parlour of a tavern. There is no village of any kind, and the population is small and scattered. No religious services of any kind have been held there until this winter, and the attendances upon the whole are as numerous as could be expected. The congregation is made up of members of all denominations. Even Roman Catholics; and many of them are the lumbermen who work in the different shanties in the neighbourhood.

COLDWATER.—**REV. JOHN BERKITT.**—I was first of all put in charge of the Mission of Coldwater in January, 1873, having Wabushine on the Georgian Bay, and the Purbrook Mills attached thereto as out-stations, at which I held service every second Sunday, at all of which places I had some encouragement as well as discouragements. On coming to Coldwater I found a place that had been sadly neglected by our Church; there was a plain, humble, but comfortable building called a Church, and which had been consecrated and set apart for the worship of God; but they were a people without a shepherd, for upwards of a year they had had no service, not even occasionally, the flock was untended and apparently uncared for, consequently I found that a greater part of the population had joined the Methodist body, and were estranged from our Church, yet I was encouraged to find a few who rallied round me and appeared much attached to the Church and her services, and were much pleased in having a Clergyman to reside among them. All classes and denominations shewed me and my family much kindness and hospitality. I am very glad to say that the congregation has been steadily on the increase, although many of the elder part of the population never attend the means of grace any where, but yet they always receive my visits and admonitions with respect and civility; they are poor, and many quite illiterate, yet I feel much pleasure in labouring amongst them, hoping even against hope that my labours will not be in vain. In the month of February, 1873, the villages of Waverley and Craighurst were attached to my charge, stations situated on the Penetanguishene Road, the former being 20 miles and the latter 17 miles from Coldwater; here I found two Missions consisting of good congregations of loyal and attached members of the

Church, where the word of God had been preached and the Sacraments duly administered for years; the people received me most warmly and affectionately, encouraging me at once to labour amongst them. At both these stations a regular alternate Sunday service was established, which has been kept up without intermission ever since, and where an increasing attendance has given much encouragement. To Waverley is attached an outlying station, situated between 5 and 6 miles on the west of Penetanguishene Road, named Elm Vale, where I have been enabled to hold a third service once in four weeks; this is held in a private house, and where there is always a crowded attendance marked with much seriousness and attention. Five miles further west from Elm Vale are many members of the Church of England, and anxiously pleading to have a service amongst them. They have expressed a determination to erect a Church in that settlement as soon as practicable, two or three plots of land have been offered whereon to build, and all are willing to do something towards so good a work. It is a growing settlement, with large clearances, good buildings, &c., having an industrious and intelligent population. I regret very much that my field of labour is so extensive, including many miles of travel, and often over bad roads, that I cannot give them the attention they deserve. At Craighurst there is an interesting field of labour, there is a neat, pretty Church, where, as at other stations, there is a regular alternate Sunday service held, and having a steady increasing congregation, although the people are widely scattered and far from their Church. Besides the public preaching and prayers on the Sabbath day, which includes some 18 or 20 miles of travel, besides three services, I feel happy in my work, and a growing desire to be of use to the souls and bodies of the flock committed to my charge. In addition to all these labours I have felt much pleasure in visiting those that are sick as well as those that are well. The people like to have their Minister amongst them, and show him every attention and unbounded hospitality; again and again, has my heart been warmed, and my hands strengthened, when visiting my people. I could tell of cases where the sick, on my leaving them, have clasped my hands with earnestness, expressing their thankfulness and praying that showers of blessing might descend on me. Since I commenced my labours I have been able to make upwards of 200 visits among the sick and well; twenty-three have been confirmed, one Church and burial ground has been consecrated. In regard to the contributions in this Mission, they have been regularly kept up; the Parochial collection for the Mission Fund has been particularly good and encouraging, \$25 have just been forwarded for that object, nor have the people been behind in contributing to the other calls made upon them from time to time.

PICKERING.—REV. JOHNSTONE VICARS:—In October, 1873, I was appointed by the Bishop to this Mission. The congregations at Duffin's Creek are seldom under 40, and at Greenwood they are generally over 70. The Sunday School at Duffin's Creek is not yet organized; that at Greenwood is improving. Over \$20 have been raised to put double sashes into the east and west windows of the Church at Duffin's Creek. A guard is about to be put up at the churchyard gate to keep out cattle. Funds are being raised for the purpose of coiling the Church, to which object one lady has contributed \$35. And I shall be very thankful to any Committee of the Synod who will assist me with a grant to put the Church into a suitable condition before next winter. At Greenwood there are 20 families, and at Duffin's Creek 42 families, who contribute to the support of the Missionary. The means are now raised, by the efforts of my family, to purchase a new organ for the Church at Duffin's Creek. I hope, by the blessing of God, in due time to see this Mission in a much improved condition.

MARYBOROUGH AND PEEL.—REV. R. DOHERTY:—In my Mission proper there are two congregations, each having a Church, i.e., one at Rothsay, and one at Huston, at each of which there is service regularly every Lord's day. In the part adjacent, i.e., the Township of Peel, there is a Church at Glenallen, and one at Winfield. Whole distance 29½ miles. I have spent four days of each week, on an average, visiting from house to house. I have held week-day services in remote places to accommodate myself to the situation of those whom I could not otherwise hope to reach. In this work and labour of love I have a double satisfaction; first, the experimental assurance that I have not been alone; that the "Lo, I am with you," has been verified beyond my asking or thinking; the life-giving Spirit has

quicken into promising growth seed sown with a timid and trembling hand. Secondly, I have been acquiring a store of information from personal contact with my own people individually, relative to their disposition, their past history, their present circumstances, their trials, their besetting sins, their sorrows, their capabilities for usefulness in the training of the young in the service of the sanctuary, &c.—of the utmost value to me in my efforts to promote their spiritual welfare. My work from the first here has been a gradual ingathering, and a patient, persistent endeavour to teach "Bible truth," i. e. Church doctrine, to train in congregational worship and in Church practice. On my arrival I found the remnant of those who had once been Church people, rent, scattered and disheartened, and the churches were closed. We have now large congregations, in comparison with our accommodation, heartily participating in the service of the sanctuary. On an average, every Sunday, I minister to over 600 people. Whole families who had wandered into other communions have been won back, and in several cases, where love of self-exaltation—the fruitful parent of schism—has proven too strong for the father, we have, thank God, got the mother and the children. We have a large number of young people regular attendants at church, whose parents are not Church people. Some of these have already made a profession of faith and received the seal of Church membership at the hands of the Bishop. The number of communicants has been steadily increasing (more especially since October last, when I was admitted to priest's orders, and since when we have regular celebration,) until now we have nearly 70. The blessed effects of the religion of Jesus Christ are apparent too in the altered lives of many, and in the generally elevated tone of the neighbourhood; to many humble, earnest, simple, unostentatious believers among us, it is the power of God unto salvation. A very respectable and influential person in this neighbourhood, who has been his life long connected with the Methodist body, has lately been received into what he now believes to be the true body of the Lord Jesus. We have two Sunday-schools in active operation attended by 166 children; one of these is in Rothsay, the other in Huston. Within my own mission (i. e., in the township of Maryborough), 84 persons were confirmed and 35 baptized. In the way of material improvement during the year just expiring, we have built a foundation to St. James's Church, Rothsay, and one to St. John's, Huston; cost, \$100. At each of these churches we have built a shed; cost, \$500. We have made other improvements; cost, \$200. All the above has been paid. We have purchased ground for a parsonage at Huston at \$100, and we are preparing to build a house to cost \$1,700, \$1,500 of which has been already secured. At Drayton a lot has been secured and fenced on which to erect a church, and there are nearly \$300 towards its erection. The contributions for Church work I have already reported.

DISART.—The report is unavoidably crowded out, and will appear in the next issue.

MISSIONARY MEETINGS.—1875.

DEANERY OF HALTON.

DEPUTATION.—Rev. Messrs. Owen, Mackenzie, and Porter.

Tuesday	January	12th	Oakville	7:30 P.M.
Wednesday	"	13th	Palermo	7 "
Thursday	"	14th	Carlisle	2 "
"	"	14th	Nelson	7 "
Friday	"	15th	Wellington Square	7:30 "

DEPUTATION.—Rev. Messrs. Worrell, Fessenden, and Porter.

Monday	January	18th	Omagh	3 P.M.
"	"	18th	Hornby	7 "
Tuesday	"	19th	Norval	7 "
Wednesday	"	20th	Milton	7:30 P.M.
Thursday	"	21st	Lowville	7 P.M.
Friday	"	22nd	Nassagaweya	7 "

DEPUTATION.—Rev. Messrs. Thomson, Denroche, Curran, and Hon. J. Patton.

Tuesday	January	26th	Dundas	7:30 P.M.
Wednesday	"	27th	West Flamborough	7:30 "
Thursday	"	28th	Strabane	7 P.M.
Friday	"	29th	Rockton	7 "

RURAL DEANERY OF WEST SIMCOE.

FIRST DEPUTATION.

SECOND DEPUTATION.

Jan. 5, Tuesday...	St. Paul's, Mono.....	7:30 P.M.	The Hall, Allandale...	7:30 P.M.
" 6, Wednesday.	St. Luke's, Rosemont..	7:30 "	St. Paul's, Innisfil...	7:30 "
" 7, Thursday..	St. Peter's, West Essa.	3:00 "
" 7, Thursday..	The Hall, Alliston....	7:30 "	St. Peter's, Churchhill.	7:30 "
" 8, Friday....	The School, Angus....	7:30 "	St. John's, Cookstown.	7:30 "
" 10, Sunday....	All Saints', Collingwood.	11 A.M.	St. John's, Tecumseth.	11 A.M.
" 10, Sunday....	Christ's Ch., Batteaux..	3:00 P.M.	Christ's Ch. Tecumseth.	2:00 P.M.
" 10, Sunday....	Good Shepherd, Stayner.	7:00 "	Trinity Ch. Tecumseth.	7:00 "
" 11, Monday....	Christ's Church, Banda.	3:00 "
" 11, Monday....	St. Luke's, Creemore...	7:00 "	The Hall, Clarksville.	7:30 "
" 12, Tuesday...	St. George's, Utopia....	7:30 "	St. Luke's, Pinkerton.	7:30 "
" 13, Wednesday.	Christ's Church, Ivy....	7:30 "	Trinity, Bradford....	7:30 "
" 14, Thursday..	St. Jude's, Thornton...	7:30 "	Christ's Ch. Middleton.	7:30 "
" 15, Friday.....	St. Paul's, Coulson's..	7:30 "

DEPUTATION.—The Lord Bishop of Algoma, the Revs. W. H. Jones, R. W. Hindes, W. M. C. Clarke, W. E. Murphy, T. W. Paterson, G. Nesbitt; Messrs. A. Gaviller, A. Macdougall, J. W. H. Wilson, T. Moberly, and the Rural Dean.

DIAGRAMS—One set of each will be exhibited at each meeting.—“The Reformation in England”—10 diagrams. Wolsey going to the King's Chapel, Burning of a Martyr's Feet, Altars of St. Thomas and the Virgin, at Canterbury, Rood of Kent, Legates' Court, Monks carousing, Bible Burning at Paul's Cross, Parliament submitting to Cardinal Pole, Burning of Ridley and Latimer, Bible and Printing Press.—Illustrator, the Rev. W. E. Murphy.

“The Book and its Missions,”—15 Diagrams.—Thibet, Burmah, and the Missionary Judson, Rock of Behistun, Dagon and Nebo, Constantinople, Colporteur at Baghelejug, Burning of Hebrew MSS. in Spain, Swiss Colporteur in the Alps, Sketch of Mont Castelluzzo with Street of Latour, Night Class for Scripture Reading in Poitou, The Nestorian Christians, Sale of Scriptures by Sunday Scholars of Manchester, Swiss Peasants purchasing Bibles of Lieutenant Graydon at Lausanne, The Bible-readers in Old St. Giles, Party of Modern Bible-readers in St. Giles.—Illustrator, the Rev. Dr. Lett.

The Clergyman of the Parish is particularly requested to give notice of his meetings on the two previous Sundays, and to take all other possible means to advertise his people, so as to ensure a good attendance.

The Deputation are requested to call especial attention to the Missionary Boxes, and to urge the use of these as a means for augmenting the Mission fund, on which there are continually additional demands.

W. M. C. CLARKE, *Acting Secretary.*

BISHOP ELLICOTT ON MISSION WORK IN INDIA.

At the General Annual Meeting of the Bristol and Clifton branch of the S. P. G. the Bishop of Gloucester and Bristol, in the course of his speech, adverted to the work of Missions in India, and said that a most weighty and sorrowful letter had been addressed to the Archbishops, Bishops, and Clergy of the two Provinces of Canterbury and York, by the Bishops of India. It was one of those serious appeals that no one could read unmoved. No doubt the letter would receive the gravest attention from the Church at home; it would form, he did not doubt, the topic of most meetings like the present, and it would, he felt certain, predispose men to make new and increased efforts for the sacred cause. It would be most wrong for him to express any opinion of his own on such a subject, yet he could not help hoping that the picture was somewhat sadder than might, after all, really be the case. His Lordship then quoted statistics to show that, though there was not such progress in India as there ought to be, considering our relations with that country, yet still, in different ways, Christianity was preached, and therein they must rejoice, and they ought to rejoice.... He could state that the Church of England had 170 English Missionaries, and 120 Native Pastors in India, so that in all there were 290 ordained clergy of the Church of England labouring amongst the Hindoos: there were also

2,600 lay teachers. He found also that there were 160 English ministers, 139 native ministers, and 1,414 lay agents at work in India, who were connected with Protestant denominations, external to the Church of England. As loyal members of the Church of England, they must draw a distinction between the Church of their baptism and other Christian communities; but there was not one present who would not wish, with him, God speed to the efforts of others to bring the blessed name of Christ home to the hearts of those darkened people, and who would not wish the 290 ministers—he would go so far as to say—success, at any rate in bringing the blessed Name, the only Name given under heaven whereby men must be saved, to the idolatrous Hindoo and the darkened Buddhist. Those figures showed that these islands, though not doing one-tenth part of what it was their duty to do, were still unitedly carrying on a great work in India. . . . There was no earnest man or woman present who would not rejoice with him that such work was done. He sincerely advised his hearers to procure the letter signed by the Bishops of Calcutta, Madras, and Bombay, for all who read that letter would feel that a personal appeal had been addressed to them; and God grant that they might listen to such an appeal, for there was very great and vital need.

The Rev. Dr. Caldwell said that every ten years there had been a religious census of India, and they found by that census that Christianity was making not only decided but rapid progress. The number of native Christians was ascertained two years ago to be 328,000. . . . It was calculated that should the increase of native Christians go on in the same ratio, by the year 2001 there would be a native Christian population of 128,000,000.—*Mission Field*.

WORK OF A CHINESE CONVERT.

The Rev. W. H. Gomes, Missionary at Singapore, writes to *The Mission Field*:—"I have received very cheering news from one of our Chinese converts, who soon after his baptism had left us for Pontianak, a Dutch possession in Borneo. He had met with great opposition for months in his endeavour to make known to his countrymen the truth as it is in Jesus, but in spite of discouragements he persevered, in full faith that 'God's word would not return unto Him void, but would accomplish that which He pleased.' He read portions of the Gospel daily to those about him, and pressed upon them the duty of seeking salvation through Christ. Ah Sip now writes with a thankful heart that he has five persons whom he has instructed, and who are anxious for baptism, and asks me to come over to examine them and to receive them into the Church, as there is no missionary near."

The *Allen Gardner*, mission ship for use in South American waters, was launched at Plymouth, on the 24th ult. Miss Stirling, daughter of the Bishop of the Falkland Isles, performed the ceremony of naming it.

The Sunday School.

MISSIONARY WORK IN SUNDAY SCHOOLS.

Sir—As to the difficulty in finding something for the boys to do that they may help the Children's Church Missionary Bazaar, I offer a few suggestions, which have answered well in the case of my own little brothers. 1st. Making small frames out of straws and ribbon; 2nd. Also of brown-paper rosettes; 3rd. Gipsy-baskets, covered with tin-foil, which, when filled with bright flowers, are very attractive; and 4th. Spattering, or fern-work—this may be used for a variety of purposes; my brothers have just completed a set of toilet mats done in this way. Of course the latter is very dirty work, making the fingers, &c., very black, but that very thing seems to lend it an additional charm to boys. Further, I would suggest that the boys should make scrap-books for the missionary bazaar; pictures out of newspapers, or from advertisements, if neatly arranged, will look very pretty, and the book may be bound in coloured paper or calico. If any of them can write well and clearly, they might make hymn-books by copying out well-chosen, but not too common, hymns, and binding the books.

C. F. K.

THE TEACHERS MUSEUM OF ILLUSTRATION.

EDITED BY THE REV. G. H. STANTON, M.A., FOR CHURCH SUNDAY SCHOOL MAGAZINE.

AGE, OLD.—Old age and youth are intended to be mutually helpful. One provides the ballast of experience, the other furnishes sails of energy and enthusiasm. Youth may become the support of second childhood. An old wall may be held together by the ivy that has crept into its crevices and entwined itself round the flints; so children may be the supports of decayed parents.

ATTENTION.—Napoleon used to say that his mind resembled a chest of drawers. When he had done with one subject he could dismiss it and turn to another without confusion of ideas. Fowell Buxton, a medallist of Dublin, ascribed his success in life to the principle that he could do anything as well as other people if he gave twice the time and attention to it. (Eccles. ix. 10.)

BIBLE.—John Brotherton was one who fought in the battle of Minden. He was accustomed wherever he went to carry a pocket Bible. During the battle a bayonet was thrust at him and pierced his coat, and penetrated half way through the pocket Bible but did him no harm.

BACKSLIDERS.—Geologists have discovered a place in France where seven forests lie buried in a fossil condition, with layers of chalk and earth between them. A backslider's memory records past opportunities and resolutions once vigorous, but since neglected and buried between layers of wilful sin.

BEGINNINGS, SMALL.—During the reign of Edward the Sixth, a sum of eighty pounds was found in the alms chest of St. Clement, Danes Church, London. The land attached to the Carthusian Monastery (Charterhouse) was then for sale, and a field was bought by the St. Clement's authorities. The field is now known as the "Holborn Estate," and yields for charitable uses nearly £5,000 per annum. A sum of five pounds was left for Aberdeen University, but was allowed to remain at compound interest. In lapse of time, it became so increased that extensive city and county improvements were made by its means. (Matt. xxv. 29.)

CONSCIENCE.—A man who worked in the Rev. Rowland Hill's garden at Wotton, was addicted to thieving. He was at last convicted of burglary. During his visits to the prisoner, Mr. Hill inquired, "How was it, William, that you

never robbed me when you had daily opportunities?" "Sir," replied the man, "do you remember the juniper tree on the border, against the dining-room? I have many times laid under it at night, intending to get into the house and plunder it: but, sir, I was afraid: something said to me, he is a man of God, so I never had courage to do it." In another conversation he said, "I know old Mr. Rigg was in the habit of carrying a deal of money in his pocket; times and times have I hid behind the hedge of the lane leading to his house. He had passed within a yard of me, but I would not stir: I durst not touch such a good man. I always began trembling when he came near me, and gave up the thought altogether."

CONSCIENCE PERVERTED.—The clergy who headed the pilgrimage of grace in 1535, urged the mob to kill the Chancellor of Lincoln, whom they met on the road, because they believed such an act would advance the cause of religion in England. Sincerity is no final test of truth. (Acts iii. 17.)

DEATH, PEACE IN.—When Bishop Butler lay on his death-bed, he called his chaplain, and said, "Though I have endeavoured to avoid sin and to please God, yet from the sense of my infirmities, I am afraid to die." "My Lord," said the chaplain, "you have forgotten that Jesus Christ is a Saviour." "True," was the Bishop's answer, "but how shall I know that He is a Saviour for me?" "My Lord, it is written, 'Him that cometh unto Me I will in no wise cast out.'" "Ah yes!" said the dying prelate; "it is strange, though I have read that verse a thousand times, I never felt its virtue till now. I shall die happy."

DEBT.—Byron was involved in debts, which brought disgrace upon him, and "shivered all his household gods." John Evelyn wrote in his diary, "To-day I paid all my debts to a farthing. O blessed day!" (Rom. xiii. 8.)

EVIDENCES OF CHRISTIANITY.—A student begins with external and historic evidences, but presently feels the reality and divinity of the Gospel, and the greater force of its moral and experimental proofs. Lead that abounds with gold may expose a few glistening nuggets on its surface, but reserves its wealth

for the patient digger. So the Gospel shows "greater things" as the Christian proceeds to receive and practise its truths.

EXAMPLE.—Fenelon once entertained the Earl of Peterborough. After having observed Fenelon's Christian character, the Earl remarked to him one day, "If I remain here much longer, you will make me a christian in spite of myself."

FEAR.—Professor Owen states that the tusks of extinct elephants were much larger than those of existing species. He attributes the diminished growth partly to the presence of man and the fear inspired by his constant attempts to capture animals. He remarks that constant fear and nervous irritation are great hinderances to animal growth. The Gospel removes fear of God and replaces it by love. Heathenism fosters servile fear of God, and consequently produces stunted moral growth.

MEEKNESS.—In ancient times sieges were conducted by means of battering rams placed beneath the walls of the besieged town. Such rams were largely used by the Romans against Jerusalem. The strokes of the ram were often palliated by lowering sand bags and bundles of matting. The engine was very large and required some time for its adjustment, so that sand bags successively softened its blows and helped to save the town. A meek and quiet spirit can avert revenge, and a soft answer turneth away wrath.

SIN AND SALVATION.—A tree grows in the West Indies called the manchineel; its appearance is very attractive and its woods peculiarly beautiful, and it bears a kind of apple resembling the golden pippin. This fruit is poisonous, and its juice is used by the Indians for dipping their arrows so as to inflict deadly wounds in war. Providence has so arranged that this tree grows side by side with a white wood or fig tree, the juice of which, if applied in time, is a remedy for the diseases produced by the manchineel. Sin, like this poisonous apple, appears attractive, but possesses deadly properties; but the remedy is near—the blood of Christ, which soothes the troubled conscience and cleanses it from all sin.

NATURE CONTROLLED BY GRACE.—Fingall's Caveon the island of Staffa stands exposed to the waves of the Atlantic, which roll into it with great force during the winter. The air within the cave forcibly resists the waves, and becoming compressed by the mass of water, acquires enormous power. The wave no

sooner enters the cave than the air forcibly ejects it and hurls it foaming a long distance on the sea. Natural corruption constantly floods even a spiritual mind, but grace resist and expels the temptation.

PROVIDENCE.—The punctuality of Mr. Newton, while tide-surveyor at Liverpool, was particularly remarked. One day, however, some business detained him, and he came to his boat much later than usual, to the surprise of those who knew his usual punctuality. He went out in the boat as on previous occasions to inspect a ship, but by some accident the ship blew up just before Mr. Newton reached it; if he had left the shore a few minutes earlier, he must have perished with the rest on board. Failures are are often successes in disguise.

REGENERATION.—Socrates was once accused by a physiognomist of having a base and lewd disposition; his scholars knowing his character to be altogether the reverse, were much enraged and would have chastised the offender, but Socrates interposed and modestly acknowledged, "I was once naturally the character he describes, but I have been regenerated by philosophy." Every christian will confess that he is naturally unholy, but God's spirit has made him a new creature.

TRIALS.—The bee is observed to suck honey from the thyme, a most hard and dry herb; so the Christian extracts knowledge and obedience from the bitter herbs of adversity.

TONGUE, GOVERNMENT OF.—An early Christian writer relates that a man applied one day to a Christian teacher and desired to be taught out of the Psalms. The thirty-ninth Psalm was chosen. After meditating over the first verse, "I said, I will take heed to my ways that I offend not with my tongue," the scholar retired, saying he would learn that truth first. When he had absented himself a long time, he said in explanation to his teacher's inquiry that he had not yet learned his first lesson. Such a hard thing it is to rule this unruly member.

VANITY OF THE WORLD.—The author of "Eothen" describes some eastern lakes whose waters have been dried up by the burning sun. Their banks are strewn with the bleached skeletons of animals who repaired to them for drink, but fell exhausted and dying on their margin. The world allures many, but finally disappoints them, promising them peace but leaving them the servants of corruption.

Church News.

HOME.

TORONTO.—An Ordination was held by the Bishop of Toronto in St. James's, Dundas, on Sunday, 11th, Oct., when the following gentlemen were admitted Deacons:

WILLIAM JUPP, appointed to Mission of Haliburton.
 LAWRENCE HOLWELL KIRKBY, to Mission of Batteau and parts adjacent.
 WILLIAM EDWARD GRAHAME, to Erin and parts adjacent.
 ALEX. BURNSIDE CHAFFEE, B.A., Curate of Dundas.
 WILLIAM MACAULAY TOOKE, appointed to Rothsay and Huston.

The following were admitted Priests:

REV. WM. LUMSDEN, M.A., residing at Hamilton.
 REV. PERCEVAL LAWSON SPENCER, Curate at Wellington Square.
 REV. WM. FRANCIS SWALLOW, Curate at Guelph.
 REV. ALEX. WELLESLEY MACNAB, Curate, St. George's Church, St. Catharines.
 REV. WM. HENRY WADLEIGH, B.A., Missionary at Binbrook.

An appropriate sermon was preached by the Rev. Walter Stennett, M.A., Rector of Cobourg.

The Bishop of Huron held an Ordination on Sunday 11th Oct., in the Memorial Church, London. Two persons were admitted to the Priesthood—Mr. Campbell of Wallaceburg, and Mr. Robinson of Millbank. Both of these gentlemen formerly belonged to other religious bodies. They were ordained Deacons about eighteen months ago. The candidates were presented by the Dean of Huron. The Bishop preached the ordination sermon. On Advent Sunday the Bishop also ordained Thomas Davis, B.A., at St. James's Church, Westminster. The Dean preached the sermon.

CLERICAL CHANGES.—Rev. J. McLEAN BALLARD, M.A., has recently been appointed Minister of St. Bartholomew's Church, Toronto, and Rev. W. HENRY JONES, M.A., to Grace Church, Toronto. Rev. MR. RICHARDSON, has arrived in Hamilton, to take charge of St. Thomas's Church, vacated by Rev. Mr. Dumoulin, who has gone to Montreal. Rev. MR. BAYLIS has been appointed to St. Jude's Church, Montreal, vacated by Rev. Mr. McDuff, who returns to England.

ALL SAINTS, TORONTO.—The elegant and tasteful new free seat Church of All Saints, situated on the corner of Beech and Sherbourne streets, Toronto, was opened for Divine Service on Advent Sunday. The Bishop preached in the morning, and the Rector (Rev. Arthur H. Baldwin, M.A.) in the evening. Nearly 1,000 persons attended each service.

CHILDREN'S SERVICE.—A new and interesting service for children has lately been held in some of the Toronto City Churches. The service is of course not new, but it is not very generally held. It consisted of a portion of the Litany, Hymns, and a suitable address by the Rector or other minister. Local services were held this month in All Saints and St. Peter's Churches.

BISHOP STRACHAN MEMORIAL CHURCH, CORNWALL.—It is expected that this beautiful Church will be open for Divine Service next month. The cost of the edifice will be \$36,000, about \$20,000 of which were raised by the good people of Cornwall.

ASSESSMENT COMMITTEE.—The Assessment Committee of the Toronto Synod have issued the following circular to the Clergy of the Diocese:—

So many objections having been made (and it is acknowledged not without reason) to the Assessment which has been levied on the several parishes and missions to defray the expenses of the Meetings of Synod, the "General Purposes, Statistics, and Assessment Committee" are most anxious, in making a new one, to remove, as far as possible, all cause of objection, and to place the Assessment on as equitable a basis as possible. And, as the Committee are directed by resolution of Synod,

to provide a larger sum than usual, to make up deficiencies of former years, it is all the more necessary to re-adjust the present scale of Assessment. The reports of Parochial Statistics which section 30 of the Constitution requires each Clergyman to send in every year are, in most cases, entirely insufficient to form a reliable basis. From many of the parishes no report for 1873 (though required by the Constitution) has been received; and, in several of the reports sent in, no suitable information is given. The Committee on Assessment earnestly desire, that in view of the importance of the subject, each Clergyman in charge of a parish or Mission will, without fail, furnish the information now desired by the Committee, by returning to the Secretary-Treasurer the appended schedule, duly filled up in each particular, on or before the first day of January next. The assessment for the year 1875 must be struck at the February meeting; and the Committee will be compelled, in all cases where no replies or imperfect replies to this circular shall have been sent in by that time, to exercise their own judgment as to the financial resources of such parishes or Missions; and, in imposing the Assessment required by the Synod, will feel themselves entirely relieved from the responsibility of any errors which the exercise of their judgment, unassisted by the desired information now sought, may entail."

WELLINGTON DEANERY.—The Bishop of the Diocese has appointed the Rev. C. E. Thomson, M.A., to be Rural Dean of Wellington. An address was presented to Rev. Rural Dean Osler by the new Dean.

HALTON DEANERY.—The members of the Rural Deanery of Halton will (D.V.) meet at Milton on Wednesday, the 3rd February next. An Essay on "Parish Work," by Rev. H. B. Owen, is expected.

COLLINGWOOD CHURCH INSTITUTE.—On the 6th instant an interesting meeting was held for the purpose of organizing a society whose object is the moral, social, and intellectual improvement of its members, the discussion of matters connected with Church history and questions of general interest, and the holding of Lectures, &c. The society was named "The Church Institute of All Saints Church, Collingwood," and the following gentlemen were chosen officers: Rev. Dr. Lett, President; Messrs. Alan MacDougall and George Moberly, Vice-Presidents; Mr. T. E. Moberly, Sec.-Treasurer (*pro tem*); Dr. Stephen, and Messrs. Holland, Bateman, and Hampton, Committee.

BATTEAU HARVEST FESTIVAL.—There were about 200 people present at the Batteau Harvest Festival and Thanksgiving. The sermon was preached by Rev. Arthur Baldwin, A.M., Toronto. The musical exercises were performed by the Collingwood and Batteau choirs, Mr. Morgan, of Barrie, presiding at the organ. Wreaths of evergreens and autumn leaves surrounded the windows, interspersed with berries, grapes, wheat heads and oats, the whole making a rich and most beautiful combination. A large wreath over the west end window bore the words "The earth is the Lord's and the fulness thereof," the letters formed of straw, within a border of yellow, purple, and crimson leaves, evergreens, &c. Over the chancel was another large wreath with the following words, "Honor the Lord with your substance, and your barns shall be filled with plenty." In the chancel there were flowers, leaves, grapes, apples, vegetables, wheat, oats, &c., in great profusion. The outside sports were limited to foot-ball and croquet.

"*The Parish Visitor*," the organ of the Parish of Georgetown, has been received. It is published monthly, and consists of four pages quarto. In addition to full particulars of local Church news, it contains several good selections. Price 50 cents per annum.—We shall be glad to receive Parish leaflets, or other local Church publications.

St. MARK'S, PORT HOPE.—On Sunday the 8th November, special services were held in this Church in commemoration of the fiftieth anniversary of its erection and opening. Previous to the building of the new Church in Port Hope, St. Mark's had been the Parish Church. The Church was built in the year 1824, and consecrated three years afterwards by the Bishop of Quebec; subsequently it was enlarged by the addition of transepts. When the new Church, near St. John's, was built, the old Church was closed, but was re-opened for Divine Service on the first Sunday in August, 1873, a new Parish having been set apart from the original Parish. On the occasion above referred to, the Bishop of Toronto preached at morning service, a

most instructive and eloquent sermon, referring to his own labours in the Parish in its earliest years 1827-1830, and the number of those who had passed away since that time. The sermon in the evening was preached by the Reverend Rural Dean Allen. There were large congregations at both services, particularly in the evening. The day's offertory amounted to over \$60. St Mark's Church is *entirely* supported on the voluntary principle: no pew rents, no endowment no envelope, but the offertory, pure and simple; and the adoption of this principle has been attended (after sixteen months experience) with marked success.

THANKSGIVING DAY, ST. MARK'S, PORT HOPE.—From time immemorial the gathering in of the fruits of the earth has been celebrated in some way or other; but, until within the last few years, it has generally been accompanied with boisterous mirth, and too often with intemperance, rather than with religious tokens of gratitude and thankfulness to the "Lord of the Harvest." But this state of things has, to a great extent, of late years, passed away, and now the season of harvest is observed, as it should be, by a religious service of praise and thanksgiving in God's house to Him who crowneth "the year with His goodness." Thursday last, the 29th ultimo, having been appointed as a day of thanksgiving for the late abundant harvest which it has pleased God to vouchsafe to us, was duly observed in St. Mark's church. On the previous day several ladies, with one or two others, were engaged in a work of love in decorating the church in a manner fitting the occasion; and those who witnessed the result of their labors must have been pleased with the very beautiful and appropriate way in which the work was done. On the walls, on the west and south sides of the chancel, was the text, in autumn leaves, "The earth is the Lord's, and the fulness thereof." The chancel, however, received the greatest attention; on the "Holy Table," which was draped in white, was a pyramid of fruits and flowers, conspicuous among them being wheat and grapes—emblematic of the eucharistic elements, bread and wine. The front of the Table was trimmed with autumn leaves of the brightest and most brilliant colors, and in the centre a floral cross. A temporary reredos was decorated with various designs in autumn leaves. At the foot of the Table, and on the chancel floor, were artistically grouped fruits and vegetables of various kinds; and placed in different parts were vases and urns filled with the choicest plants; and two cornucopias of flowers, fruit, and grain—representing "plenty"—on the pillars on either side of the chancel arch, were very beautiful. Sheaves of wheat, oats, etc., were also placed in the chancel, and at the foot of the reading desk and pulpit. The hangings of the lectern, reading desk, and pulpit were of white, and chastely trimmed with autumn leaves and flowers, with the heads of the grain tastefully intertwining them. The decorations on the font were probably the most beautiful, and it was so elaborately decorated and profusely adorned, that it requires to have been seen, rather than to be described.

There were two sermons on Thanksgiving Day. At 8 a. m. there was a celebration of the Holy Communion—the great thanksgiving service of the church. At 11 a. m., there was Morning Prayer with sermon, appropriate prayers, psalms, lessons, and hymns were used. On the entrance of the minister, hymn 223, "Come, ye thankful people, come," was sung; and before the sermon, that grand Harvest Hymn, No. 360, "We plough the fields and scatter." The sermon was preached by the Rev. Mr. Paterson, who took for his text the 5th verse of the 33rd Psalm, "The earth is full of the goodness of the Lord."—*Abridged from the St. Mark's Parish Magazine.*

COLONIAL.

COLONIAL BISHOPRICS' FUND.

An influential public meeting in favour of the above fund, was recently held at Willis's Rooms, the Archbishop of Canterbury in the chair. From the Report which was read on the occasion, it appeared that since the origin of this fund in 1841, a sum of £237,000 had been expended by it in the Establishment of thirty Colonial Sees. It is now wished that the assistance given to the Colonies, should be extended to our Indian Dependencies, and to Mission Fields beyond our own Dominions. In support of this desire, Mr. J. G. Hubbard moved the following resolution:

"That a necessity exists for the revival and extension of the operation of the Colonial Bishops' Fund, and that in consequence of the growth of our Colonial Church, the development of the missions to the heathen, and the increasing interest therein, the assistance of this fund to the endowment of Bishopsrics may be best given in the form of grants in aid."

In seconding this resolution, the Bishop of Melbourne described the work that had been done through the aid of the fund in Australia, and in the course of his remarks, said :—

"Previous to its formation, there were only three Bishopsrics in that vast territory; but now there were nine. At the time of the discovery of the gold fields, the population of Victoria did not exceed 70,000, but now it exceeded 800,000, and had there not been a Bishop of Victoria, the Colony would have been almost lost to the Church of England. The influence exercised by the Bishop in the Colonies, was very great, and the status of the clergy was much higher than in those places where no Bishop existed."

The following resolution was then moved by the Bishop of Lichfield, and seconded by the Bishop of Bombay :—

"That, in accordance with the recommendation of the Council, an effort be made to secure new subscriptions to the amount of £3,000 at least, and to encourage the endowment for Bishopsrics, and to aid in the sub-division of Colonial dioceses, and to assist in the endowment of dioceses, which are left unendowed, or are supported by annual payments from Missionary Societies."

We understand that the Council have received in answer to their Second Declaration contributions amounting to nearly \$3,000. The second Declaration of the Council gave a list of no less than twenty-seven Bishopsrics, eight already in existence, and nineteen projected, all requiring endowment or annual support.—*Mission Field.*

THIRTY YEARS IN FREDERICTON.

The Bishop of Fredericton delivered a Charge to his clergy, which has been printed by Mr. G. A. Knodell, Prince William Street, St. John's, New Brunswick. They who watch with interest the progress of the Church in the Colonies will do well to read the Charge itself, which, besides subjects which affect all Christian clergy, refers to others which are of present interest to all members of our Church. In the last charge of Bishop Medley we have a brief but striking review of the state of the Church in New Brunswick during the thirty years' episcopate of the Bishop. Of the supply of clergy in the see of which he was the first occupant Bishop Medley writes :—

"My first duty was to endeavour to fill up all the vacancies, and to increase the scanty band of clergy: the vacancies were twelve, and the clergy numbered less than thirty. By the help of God and by the exceeding liberality of the S. P. G., I was speedily enabled to remedy some of these evils. No vacant Mission was left, and the number of the clergy was doubled; still the maintenance of the number has been a very hard and difficult work. I have not only outlived thirty-one of the clergy, many of them much younger than myself, but I have been constantly struggling between a deficiency of men when the means were forthcoming, and a deficiency of means when the men were to be found; and I have received numerous offers from England, which, from various causes, I felt obliged, reluctantly, to reject. Still we hold our ground in spite of these difficulties, and there are no less than twenty-nine Missions (irrespective of curates) which were either vacant or not open as Missions when I arrived in 1845. It should also be observed that a Colonial Bishop has a much harder task imposed on him in filling Missions than an English Bishop.

The patronage of the livings in England is distributed among the Crown, the Prime Minister, the Lord Chancellor, the Universities, and very largely among private patrons, and the remuneration of many livings is tolerably certain, is fixed by law and does not depend on any annual benevolence, to say nothing of the fact that the incomes of the clergy are largely augmented by their private means. I can only

be thankful that in past times I was enabled to obtain help in case of vacancies, and to find clergy willing to undertake so laborious a care with very scanty remuneration.

The laity have indeed volunteered to ease me of part of my labour by taking the patronage into their own hands, but they are very much mistaken if they think that they will be enabled by that means to fill vacancies more rapidly. There is not much difficulty in one man agreeing with himself, but it is not at all so easy to get fifty or even twenty to agree together, as the event has proved. This difficulty has often stood much in my way in the re-arrangement of Missions, which, if left to me, I could often effect to the manifest advantage of both clergy and laity."

The Bishop notes the remarkable progress of the Diocesan Church Society. When he arrived in St. John's its annual income amounted to about a thousand dollars. That year its income more than doubled, and last year its total receipts were forty-two times as much as what was received thirty years ago. A small deduction should be made from this last amount, as in 1845 some parishes contributed a little, though only a little, to their clergy directly, i.e. not through the Diocesan Church Society.

"In short, I find in the year ending May 1st, 1874, the contributions to the Church Society, \$7,294, and to the clergy in connection with it, \$9,336, exclusive of ten parishes which are entirely self-sustaining. . . . Nor can it be said with justice that the wealth of members of our Church has increased in proportion to the general prosperity of the province.

Here, as elsewhere, they whose heart God has opened help the work of the Church abroad in a measure increasing in proportion to their contributions towards her work at home. The diocese of Fredericton gave to the Foreign Missions of the S.P.G in the year 1872, \$347; in 1873, \$591; and in 1874, \$630. Like progress is noticed in church-building, in the increased number of services, and in the number of communicants: in the cathedral there were 2,200 during the past year. The education of children in Christian faith and duty has not however made progress commensurate with the advance in other branches of Church work; and Bishop Medley, besides deploring that fact, and urging special attention to the need, commended to the consideration of the Synod the necessity for more definite and more full instruction of the candidates for the ministry.—*Mission Field.*

BRITISH AND FOREIGN.

The *Times*, of the 23rd ult., states, that the British quasi Embassy at the court of Pius IX has been withdrawn, and thus, as the paper says, "an institution which can do no good, and might possibly do harm, has been quietly got rid of." The French frigate *Orenoque*, which had long been waiting at Civita Vecchia for his Holiness, in case he should leave Rome, has also been finally recalled.

At a recent special service held at St. Paul's Cathedral for the Lay Helpers Association, it was stated that there are now 2,000 male members in England who are engaged as voluntary teachers, visitors of the poor, and in other work.

HAITI.—On Sunday morning, November 8th, in Grace Church, New York, the Rev. James Theodore Holly (coloured) was consecrated Bishop of Haiti.

The first English Church within the walls of Rome was opened on the 25th ult.

THE AMERICAN EPISCOPALIANS AND THE ANGLICAN CHURCH.—An animated discussion took place at the meeting of the Episcopal Convention of the United States on the 12th inst. on the relations of the Episcopalians of that country to the Church of England. Several speakers referred to the evident desire of the English prelates to have the American Church represented at a Pan-Anglican Conference in 1875, and they expressed fears lest the independence of the American Church should be endangered. The Rev. Dr. Fulton, of Alabama, said the Bishop of Lichfield's address shewed clearly the grand object of the intended Conference—to establish a Patriarchate in the person of the Archbishop of Canterbury. If the Convention thought that meant nothing, and was only making the English Primate a titular nonentity, they had not read Church history aright. It was intimated that it was intended to establish a sort of court of appeals, with a Patriarch of Canterbury at the head, and other bishops resident in England as the council. Would the Church in America submit to this? Towards the end of the discussion the Rev. Dr. Adams,

of Wisconsin, submitted the following resolution:—"Resolved,—That we hereby desire the re-assembling of the Lambeth Conference, and we hope that our bishops personally may attend according to the best of their judgment. And while uttering this expression of opinion, we hereby most solemnly and emphatically declare that the Church in the United States is not in any sense a member or a branch of the Anglican Communion, but is a sister Church, which in one faith and belief will be in the future a Church of the whole people of this great land. And we request the bishops of our Church who attend upon the Lambeth Conference to take their stand distinctly on this ground." The reading of this resolution, it is stated, excited such merriment that the Rev. Dr. Adams was at times unable to proceed. Ultimately the debate was brought to an end by the adoption, by 108 to 96, of the following resolution, moved by Dr. Rogers, of Texas:—"Resolved,—That all exchanges of a friendly greeting—all evidence of the existence of the unity of the Spirit in the bond of peace between the Church of England and the Protestant Episcopal Church of America, whether by bishops in conference or otherwise, are especially welcome to the Church."

SERVICE IN THE BACK-WOODS.—Bishop Whipple said at the late "Congress": "I rejoice that Christ is preached in any way, and I will rejoice. I believe we have much too large a body of canons to-day to tell what bishops and clergy may and what they may not do. It often happens that in the far-off West, the man that would preach Christ in the wigwam of the Indian, or in the log cabin of the pioneer, or in the lumber camp, will find that sometimes rubrics will lie in his way, and I recollect that one of these lowly men, who taught me all that I know about the church of God—and that was the great-hearted Bishop Delaney—when he asked me a question with reference to a certain service that I held in his diocese, 'What did you do with such a rubric?' 'I put it in my pocket,' I answered modestly, and he answered, 'To the loyal all things are loyal.' I frankly say I don't believe there is a diocese in the United States where in the spirit of the fair, honest interpretation of the law of the church—I don't believe there is an Eastern Diocese more loyal than any of these Western Dioceses. But we are brought face to face with work of a very peculiar character. 'One of my clergy came to me and said: 'Bishop, there are 1,500 men up here in that northern forest. I think some of us ought to go there and preach the Gospel.' 'I think so too.' 'I am not quite sure whether I ought to begin with 'My dearly beloved brethren' in the light of a tallow candle in a log-cabin.' My answer was: 'Brother go there and tell the story of the life of Christ, with the warm words from your loving heart, and when you come back you need not report to me the service that you used.'"

THE CHURCH IN IRELAND.

Four diocesan Synods have recently held their annual meeting in Ireland. The Synod of Down, Connor, and Dromore was held in Belfast, under the presidency of the bishop, who delivered an address, in which he dealt chiefly with the statistics of the diocese, but in which he referred to other topics, laying particular stress on the opposition which he intended to offer when the question of Prayer-Book revision came again before the General Synod. The Rev. Dr. Hannay moved a resolution in which a general assent was given to the revision of the Liturgy so far as it has already proceeded. An interesting discussion took place on the motion of the Rev. H. S. O'Hara, who recommended the adoption of the weekly offertory as the best means of obtaining funds for the support of the Church. The motion was not, however, pressed to a division. Lay help under episcopal guidance formed another which occupied attention, but no division was arrived at. The Public Worship Regulation Act lately passed for England was spoken of in terms of approval by the Rev. S. Black, but it was considered better that the Synod should content itself with an expression of satisfaction at the recent legislation, and a resolution to this effect was moved by Mr. Wm. Johnston, M.P., and carried almost unanimously. The temperance movement and the promotion of Scriptural education in the diocese came in for a share of attention. On the whole, during the session, which lasted three days, a good deal of practical work was got through; and many useful hints were thrown out on several subjects, the full discussion of which was reserved for some future occasion. The Primate, having concluded the business of the Armagh

Synod, proceeded to hold the Logher Synod at Clones, in the county Monaghan. Great efforts are being made to form Clogher into a separate bishopric, the nucleus of a fund for this purpose having been furnished by a very handsome donation from the late Rev. Dr. Porter, son of a former Bishop of Clogher. The report of the Diocesan Council of Clogher states that the amount collected up to the present time is 13,187l. 10s. The synod resolved, in order to increase the amount of the Episcopal Endowment Fund, to allocate one-third of the Primate's Commutation capital in the diocese of Clogher, the other two-thirds being allocated to Armagh, an arrangement to which the Armagh council had readily consented. On the 22nd ulto., the Bishop of Tuam presided over the synod of his diocese. Before the proceedings commenced, a very interesting incident occurred. A deputation consisting of a large number of clergymen and laymen, waited on the bishop (the Hon. and Right Rev. Dr. Bernard) at the palace, and presented him with an address and three massive silver cups, "as a token of their esteem and affection, and of their sincere joy at the restoration of his sight." No special or important business was transacted at the Tuam Synod. The only matter worthy of notice in the bishop's address, which was very brief, was his reference to the loss by death of five excellent clergymen. Two of the clergymen, the Rev. Dr. Mecreedy and Canon d'Arey, are men whose names will never be forgotten in Connemara. The other three, the Revs. E. Moore, W. Storey, and H. Shea, were men full of zeal for the truth, and earnest in proclaiming it. The last synod held was that of Limerick, over which the bishop presided. The report of the diocesan council gave a most satisfactory account of the financial position of the diocese. The Bishop of Limerick held a visitation of his clergy when the business of the synod was concluded.

Archdeacon Darley has been consecrated Bishop of Kilmore, in Ireland.

Official Acknowledgments.

I. COLLECTIONS, SUBSCRIPTIONS, AND DONATIONS RECEIVED FROM 1st OCTOBER TO 30th NOVEMBER, 1874, INCLUSIVE.

WIDOWS AND ORPHANS' FUND.

October Collection.

Toronto.—St. James's Cathedral \$145, St. George's \$149 10, Trinity East \$79 55, St. Luke's \$44, Holy Trinity \$73 45, St. Anne's \$39 75, St. Stephen's \$40, All Saints' \$55 42, St. Matthias's \$14, Trinity College Chapel, \$9 75; Aurora \$9 10; Oakridges \$24; King \$7 15; Weston \$3 19; Cobourg—St. Peter's \$103 21, Court House \$1 13, St. Luke's \$1 00; Carlton \$18; Stamford \$8 44; Drummondville \$9 14; Woodbridge \$5; Vaughan \$5 25; Newcastle \$60; Omagh \$2 40; Palermo 80c; Cookstown \$6 45; St. Luke's \$1 25; School House 75c; Scarborough—Christ Church \$11 51, St. Paul's \$5 93, St. Jude's \$3 22; Barrie \$45; Christ Church, Vespra \$4; Bolton \$6 42; Sand Hill 91c; Credit—Springfield \$16 08, Dixie \$11, Port Credit \$; St. Catharines—St. George's \$90 35, Christ Church \$50; Barton \$12 47, Glanford \$9 65, Barton East \$4 38; Georgetown \$10 91, Glenwilliams \$1 83; Grimsby \$12; Perrytown \$2; Port Hope—St. John's \$30, St. Mark's \$20; N. Essa—Iry \$3 28, Thornton \$1 65, Ballynacreeen \$1 35; Clifton \$10; Tecumseth—St. John's \$1 05, Trinity Church \$2 60, Christ Church \$8c, Clarksville \$1 05; Oakville \$14; Welland \$13 60, Fontwell \$6 40; Cayuga, \$14 55; Oshawa \$50; Emily—Onemee \$6 22, St. John's \$1, St. James's and Eamismore \$2 28; Morriton \$5 08, Homer \$2 11; Brighton \$3 02, Colborne \$7 13; York Mills \$22 32; Lowville \$7 30, Nassagaweya \$4 13, Carlisle \$1 22; Guilph \$57 12, Puslinch \$1 50; Hamilton—Christ Church \$30, All Saints' \$25, Ascension \$101 74; Campbellford \$7 50, Warkworth \$2 50; Elora \$22 35; Port Dalhousie \$10; Brampton and Edmonton \$15 97; Campbell's Cross \$5 33; Grafton \$27; Georgina—Lake Shore \$15 63, St. James's \$4 25; Coldwater—Waverley \$1 40, Craiglairst \$2 60; Acton \$3 38, Rockwood \$3, Ascension \$3; Dunnville \$1 23, Port Maitland 71c, South

Cayuga \$3 58; Newmarket \$30; Grantham \$6, Virgil \$1, Queenston \$2; Christ Church, York Township, \$29 12; Fort Erie \$16, Bertie 62c; West Mulmur—Whitfield 75c, Honeywood 25c; Holland Landing \$3 50, Sharon \$1; Amaranth \$2 88; Peterborough \$100; Wellington Square \$6, Nelson \$5; Walpole, Jarvis, \$7 25, Hagersville \$7 60, Armstrong's School House, \$1 37; Orangeville \$15 42; Haliburton \$2 76, West Dysart 24c; Thornhill \$11 30, Richmond Hill \$6 75; Uxbridge \$11 37, Goodwood \$1 47; Stayner \$2 88, Creemore \$2 02, Banda 63c; Bobcaygeon \$19 60, Dunsford \$10 50; Innisfil—St. Paul's \$4, St. Peter's \$4; Penetanguishene—St. James's \$15; Chippawa \$18 50; Beamsville \$1 06, Jordan \$3 62, Smithville \$1.95; Lindsay \$43; Orillia \$21 06; Niagara \$74 60; West Gwillimbury—Bradford, \$13 06, Christ Church \$13 50, St. Paul's \$13 19; Dundas \$10, West Flamborough \$4 00; Waterdown \$12 94, Aldershot \$3 62; Cavan—Millbrook \$9 11, Christ Church \$2, St. John's \$3 98, St. Paul's \$1 50, Marsh School House \$1 05; Milton \$10 70, Hornby \$8 17; Otonabec \$15; Bowmanville \$5; Enniskillen \$1 62; Port Colborne \$12, Marshville \$8 25; Minden \$1, Stanhope 10c, Galway 24c; Whitby \$49 70; Mulmur \$4; Hastings \$1 25, Aluwik \$1; Nanticoke \$2 53; Cheapside \$1 34; Thorold \$43 91, Port Robinson \$13 44; Markham—St. Philip's \$5 27, Grace Church \$11 20; Berkeley \$13 93, Chester \$6 07; Harriston \$7 54, Clifford \$3 17.

Annual Subscriptions.

Mrs. Bartlett \$5, G. Cook \$5, Revds. W. Shortt \$5, J. S. Baker \$5, R. Harrison (on account arrears) \$10, T. W. Paterson \$10, E. H. Cole \$5, W. F. Swallow \$5. Thank Offering from a member of St. James's Church, Toronto \$10. Rev. E. Morgan, fourth annual payment on entering Diocese, as arranged, \$16.

MISSION FUND.

Thanksgiving Collection.

Toronto—St. James's \$60 30, St. George's \$63 63, St. Peter's \$29 45, St. Stephen's \$30, Holy Trinity \$84 63, St. Luke's \$38 60, Grace Church \$12, All Saints' \$54 79, St. Matthias \$8, Trinity East \$14 67, St. Anne's \$3 28, Trinity College Chapel \$5 30; York Mills \$11; Acton \$1 14; Rockwood \$1 48; Ascension \$2; Newmarket \$6; Grantham \$2 30; Queenston \$1 25; Puslinch \$2; Barrie \$18; Christ Church, Vespra \$3 25; Dunnville \$2 51; Port Maitland 40c; South Cayuga 85c; Cookstown \$4 75; North Essa—Ivy \$3 60, Thornton \$2 90; Collingwood \$8 61; York Township—Christ Church \$27 32; Fort Erie \$5; Tecumseth—Trinity Church \$18, St. John's \$3 11; North Arthur \$2; Glanford \$1 64; Barton East \$1 61; Oakville \$19; Eriu \$2 20; Hillsburg \$1 60; Reading \$2 56; Hastings \$3; Amaranth \$1 37; Thorold \$6 79; Port Robinson \$3 36; Markham—St. Philip's \$1 53, Grace Church \$4; Weston \$4 10, alms chest \$1; Hamilton—Christ Church \$19 36, All Saints' \$4 10, Ascension \$29 05; Grimsby \$10; Carlton \$1 65; Woodbridge \$6 33; Vaughan \$2 37; South Walpole—Nanticoke \$3, Cheapside \$2; Wellington Square \$6; Nelson \$2; Lowville \$4; Maryboro' and Peel, Rothsay \$1 15; Iluston \$1 72; Jarvis \$1 95; East Gwillimbury \$2 30; Norval \$3 14; Campbellford \$2; Port Hope—St. John's \$31 96; St. Mark's \$12; Brighton \$1 34; Colborne \$5 16; Orangeville \$4 46; Thornhill \$8 65; Richmond Hill \$2 60; Chippawa \$8 35; Penetanguishene—St. James \$9 25; Bolton \$6 21; Sand Hill \$1 01; Bobcaygeon \$5; Dunsford \$2; St. Catharines—St. George's \$25 34; Uxbridge \$13 89; Stamford \$4 95; Drummondville, \$4 40; Stayner \$2; Creemore \$1 57; Beamsville, Jordan \$1 87; Smithville, \$1 40; Orillia \$32 60; Niagara \$14 90; West Gwillimbury—Bradford \$1 06, Christ Church \$1 55, St. Paul's \$2 31; Dundas \$4; West Flamboro' \$2 47; Waterdown \$4 11; Aldershot \$2 50; Etobicoke—St. George's \$2 25, Christ Church \$1 60; Cavan—Millbrook \$7, St. John's \$5 42, Christ Church \$2 94; Oshawa \$10; Milton \$4 30; Hornby \$3 12; Port Colborne \$2 61; Marshville 9c; Emily—Omemece \$4 19, St. James's 86c, St. John's 95c; Bowmanville \$3 75; Enniskillen \$2 32; Coldwater—Waverley \$1 08, Craighurst \$1 25; Peterborough \$24 90; Cobourg \$61 84; Whitby \$18 44; Mulmur \$1; Cayuga \$6 55; Berkeley \$10 40; Chester \$3 30; Credit \$3; Dixie \$4; Port Credit \$3 68; Perrytown (on account) \$1 50; Harrington \$9 52; Aurora \$4 69; Newcastle \$15 00; Grafton \$11; Elora \$16 30; Georgina \$3 83; Georgetown \$14 42.

July Collection.

Toronto—St. Peter's \$29 35; Church of the Redeemer, Yorkville \$34 06; Innisfil \$1; Church Hill \$1; Campbellford \$1 75; Warkworth \$1 25; Orangeville \$2; Beverley \$1; Sharon 50c.; Mulmur \$1; Uzbridge \$9; Goodwood \$1; Tullamore—St. Mary's 20c.; St. John's 80c.; St. James's \$1; Fonthill \$1 50; King \$1.

January Collection.

Beverley \$1.

Donation.

Christ Church, York Township—Hattie Nixon's Collecting Box, \$1 66.

Parochial Collections.

Port Hope, St. John's, 1873-4, \$7 00; York Mills do., \$15; Fergus do., \$34 50.

Collections at Missionary Meetings and Services.

Port Hope—St. Johns \$4 84; Acton \$10; Orillia \$11 35; Cavan—Millbrook \$6 67; St. John's \$5 71; Elora \$8 25; North Arthur \$1 25.

BOOK AND TRACT FUND.

Subscriptions for Sunday School Libraries.

Drummondville \$10; Smithville \$7.

STUDENTS' FUND.

April Collection.

Beamsville, &c. \$2; Beverley \$1; Mulmur \$1; St. Catharines—Christ Church \$1; Fonthill \$1 50; King, additional \$1; Church of Redeemer—Yorkville \$5 94; Bertie 55c.

SHINGWAUK HOME.

Payments for Indian Children.

Church of the Redeemer—Yorkville, John Road, (Quarter) \$6 25; Toronto—St. Stephen's, balance of 2nd year \$14 50; and in advance for 3rd year \$10; Toronto—St. Paul's Sunday School, (on account) \$6 25; Toronto—St. Peter's Sunday School, John Road, \$19; Toronto—Holy Trinity Sunday School, Nancy Nander, \$12 50; York Township—Christ Church Sunday School, Sophie Shahbahkeezhik, \$13.

2. SUBSCRIPTIONS RECEIVED TO DATE FOR TORONTO DIOCESAN GAZETTE.

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The Toronto Diocesan Gazette.

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