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Canadian Ecclesiastical Gazette;

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

VOLUME VIII.

TORONTO, MARCH 1, 1861.

No. 5.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

NEXT CHURCH SOCIETY COLLECTION.

In the amended constitution of the Society the next collection was to be taken up on the 4th Sunday in Lent, for the Widows and Orphans' Fund—but as the collection for that object was taken up in October last, at the last meeting of the Society it was decided to take up the next collection in April, for the Students' Fund. In this number will be found the report of the Committee to the Church Society on this subject, which was adopted on the 27th inst.

Having had several applications for collecting books to place in the hands of collectors for the Church Society, a number will be ready for distribution early next week.

Having no means of ascertaining the names of the Churchwardens or the Post Office addresses of the several Delegates; we have been authorised by the Lord Bishop to send five copies of this number of the Gazette to every Clergyman, and request him to send a copy to each Churchwarden and Lay Delegate with as little delay as possible.

In reference to the Report of the Committee on EXHIBITIONS TO DIVINITY STUDENTS, published in this number, we are requested to state that the action of the several District Branches in relation to the same, should be communicated to the Secretary of the Church Society with as little delay as possible.

The Rev. Thomas Taylor, M.A., having been appointed by the Lord Bishop of the Diocese to the Mission of Renfrew, requests that his letters and papers be addressed accordingly.

We beg to call the attention of our readers to the alteration in the meetings of the Gore and Wellington District Branch, by which the Annual Meeting at Hamilton is appointed to take place on Thursday, March 21st, at 7 p.m., instead of March 26th, as originally intended.

HOME DISTRICT CLERICAL ASSOCIATION.

LLOYD TOWN, February 25th, 1861.

REV AND DEAR SIRS.—The next meeting of the above Association will be held on Tuesday, the 19th day of March, 1861, at Rev. S. Letts, LL.D.; Holy Communion, 10 A.M.

You are invited to attend, and to notify to him whether you will be able to do so or not, in order to make arrangements for your accommodation. Chapter, Revelations 20th: Subject of Essay, Parochial Visiting.

H. B. OSLER,
Secretary.

A PASTORAL LETTER TO THE LAITY OF THE DIOCESE OF TORONTO.

MM DEAR BRETHREN.—The object of this address is to draw your attention to the unsatisfactory state of the provision made for the maintenance of our clergy, as it is manifesting itself, in many of our parishes and missions.

I do not feel that the introduction of this important subject requires any apology—the only apology I need to make, and the only fault which I have to confess, is that you have heard from me so little on so great a duty. I have not however taken it up altogether from my own choice, nor at the solicitation of those in distress, and who may be looking earnestly for relief. No! most of these are, I believe, patiently and meekly bearing no common hardships: but they are silent sufferers.

It is those who expect to give, not those who expect to receive, who have been urging me to address you on this subject, and more especially since our day of Thanksgiving for the more than abundant harvest vouchsafed to us. Not that I was indifferent to the increasing wants of my clergy, the affecting proofs of which were coming daily before me; but as much general distress had for a long time prevailed throughout the whole community, I was induced to wait, till I should be able to announce some indications of the commencement of the practical effects of the bounty which our heavenly-Father had during the last two years bestowed upon us, and I rejoice to say, that examples of generous movements in favour of giving the Lord's portion, where it is so justly due, are multiplying around us. These may not indeed yet be manifested in a way so general and effective as they might, and, I trust, soon will be; but nevertheless, in sufficient numbers to warrant me in regarding them as an omen of good, and indicating a growing desire on the part of our people to do something substantial as a grateful answer to God's reasonable interposition. And may we not with all due reverence call it His invitation to return a double portion of his bounty towards the support of his own appointed service!

When the matter has been thus regularly brought before our congregations, and they take it into their own hands, I feel assured that it will be responded to, as the Lord's work, and that their hearts will be stirred up and become alive to the most generous efforts to render it effective.

I had another motive for postponing this appeal—I waited till Easter Monday, the day appointed by the Church herself for reckoning with her people, should be indicating its near approach, because to the faithful working of our vestries I look for relief from all our difficulties. It is the general custom among persons who love order and security in their affairs, and would neither wrong others nor themselves to make out at the close of every year a correct statement of their receipts and expenditure, and carefully to balance their accounts; and from the result to draw rules and inferences for their future guidance. This practice is found of so much importance that most of those who adopt it prosper, while those who neglect it sooner or later fall into ruin.

Now the Church, acknowledging the truth of the Divine maxim, that the children of this world are in their generation wiser than the children of light, has adopted an annual day of reckoning, and for this purpose has appointed Easter Monday. And I speak from experience, when I say that in those parishes where the vestries regularly meet and enter upon this reckoning conscientiously, and as before the Lord, and with the same precision and accuracy as faithful Stewards, Merchants, and Bankers do; the affairs of such parishes thrive and prosper. Every reasonable want is met and satisfied; and peace and contentment are established throughout the parish and congregation.

But in parishes where the vestries are not conscientious but careless, and the Churchwardens forgetful and negligent in the discharge of their duties, the affairs of the parish soon fall into irretrievable disorder and distress, and contentions follow. The truth of all this no one acquainted with the workings of our vestries will dispute, for it is of daily experience. You will not therefore be surprised when I avow, that I address myself on this occasion more especially to the vestries, and attribute to them the prosperity or decay of their respective parishes. Hence the remedy for all

the parochial evils of which we complain is within yourselves, and may be effectually applied by every congregation which acts conscientiously. Now, as regards the claim of every clergyman on his congregation for the descent support of himself and family, I do not urge it as a claim upon your liberality, but upon your justice; for he has the same moral claim on his people for an adequate stipend, as the lawyer has on his clients, or the physician on his patients, for their fees, or as the merchant has for his profits, the soldier for his pay, or the labourer for his hard-earned wages.

The truth of this no christian can doubt; for Holy Scripture teaches that it is ordained that they who preach the Gospel should live of the Gospel. Hence your obedience to this command is required not merely for the sake of the clergy, and their households, cast as they have been on the care of Providence, but for your own benefit, as well as the interests of our beloved Church in general. These are interests which are intimately connected with her temporal position; nor can I without the most serious alarm and apprehension contemplate the condition of several of my clergy, who are, from the sordidness of their people, sometimes reduced to the greatest distress. Not that I believe such distress is likely to extend, or that the means of maintaining throughout the land a Gospel Ministry, shall ever be wanting; but these may be so curtailed by selfishness and unbelief as to be the cause of much suffering. What we wish and plead for is, that the amount of support should be sufficient, if not abundant; it should be like the heart within the body, which distributes its nourishment through all the frame, and warms with its circulating blood extremities which would otherwise grow cold, and die—but into this depth of misery, I hope and trust our clergy will never fall, or that they will even approach to it. On the contrary, I feel hopeful, that when you have fairly and honestly weighed the claims of the Church and Ministry you will make them matters of prayer, as I am persuaded many of you already do, and that you will be directed by the Spirit of God how to act and what to give.

Under the Jewish or ancient dispensation, the Priests and Levites were separated from the people and entirely occupied in the immediate service of God. In our times the representatives or successors of these, our Deacons, Priests and Bishops, are also set apart from the common business of life; and being debarred from all secular employment, and shut up within the sacred circle of their spiritual offices, are expected to dedicate their undivided time, talents and influence to the numerous and momentous interests of the Church of Christ. It is for these I am pleading; not that we look to ordained Ministers only for carrying on God's work—the fathers and mothers of all christian families, and indeed all true believers in the Saviour should be daily exercised more or less in the same hallowed work.

But we find that both in the Old and New Testament God does not leave this inestimable duty to chance or the casual efforts of christian love; but He enjoins a regular Ministry to supply the necessities of His Church, and discharge the duties which His ordinances require. In imitation of His example, and at His express command a body of devout and able men are appointed to give themselves wholly to the Lord and His word; and so they are said in the language of Holy Scripture to dwell continually before the Lord.

In regard to the ministerial office; I remark without hesitation that it is impossible to exaggerate its vast importance. It is to devote our lives to the honour of God and the salvation of men—and since there must be men to the world's end, so there must always be an order of men to preach the Gospel; hence St. Paul impressively asks how shall men believe in Him of whom they have not heard, and how shall they hear without a preacher? And how shall they preach unless they be sent? If Christ designed that the belief of the Gospel should be the way of salvation,

then he must have designed that there should be men set apart to preach, and make known that way so long as the world continued.

With respect to provision, they have certainly no claim to wealth, but reason as well as Scripture manifestly direct that their provision should be competent, that in pecuniary matters they should be placed above anxiety, and enjoy a suitable position in the community in which they live—that they should be able, as occasions demands, to succour the poor, and exercise hospitality, as well as maintain in their households a decent and respectable appearance. Moreover, they ought to be enabled to live free from the dread, the distraction, and disgrace of debt; and in truth our love and reverence for Christ, and the welfare of His Church, are identified with the decent and comfortable maintenance of His servants.

The situation of that Clergyman is most trying, who is expected to maintain certain appearances in society, and has not the power of doing so,—who is perhaps frequently thrown with a large and generous heart into scenes of distress, only to have it wounded by his inability to relieve them; and because of this inability feels himself exposed to the suspicion of avarice and want of christian charity, while in truth he and his partner pass many a bitter hour in considering how they shall guard against disgracing the ministry, and their master.

And often when he goes to the house of mourning or to burial appointments, or to his closet, or even to the pulpit, he is haunted by a spectre; and that spectre is debt. That Clergyman may be (as I hope he is) ready with God's grace to carry his Master's cross; but when we view him harrassed and distressed in his path, with accounts on his table which he does not know how to meet, and with children around him, happy in their ignorance of their father's difficulties, whom he does not know how to feed and clothe, and establish in the world, surely such a man is not in a state to meditate sermons to his people, or, with his mind so troubled with household cares, to stand by the bed of death, and prepare the dying for approaching dissolution. Is it not true, that many a Clergyman's life is one long and painful struggle with straitened circumstances and privation; and does not the knowledge of this appalling fact often prevent parents, who would otherwise gladly devote some one of their sons to the Ministry of the Church, from exposing a hopeful child to a life of continued penury and hardship? Some persons are so foolish as to think that poverty is a protection against unworthy Ministers; but a pious dissenter Matthew Henry tells them, that a scandalous maintenance makes a scandalous Ministry.

My earnest wish in this pleading for my brethren is to place them where in the exercise of a commendable frugality, they shall be above such worldly cares as mar their usefulness, and impair, if it do not paralyse, their power for good. I wish to place them in the position for which Agar prayed,—“Give me neither poverty nor riches—feed me with food convenient for me.”

I desire, when I admit a candidate to Holy Orders, and appoint him to a settled parish or mission to be able to say: when you go to the house of poverty go with some bounty in your hand, and if you meet a brother, an old and tried friend, hail him with a frank welcome and an offer of hospitality. I desire that he may be able to walk the streets without the fear of meeting a needy creditor; to go to his reading desk and pulpit without a blush on his honest face; and to look around on his congregation and boldly preach “owe no man any thing.” When he goes to his study and there pours out his heart to God, I desire that he may be able to do so with a mind calm and unruffled by pecuniary vexations; and last of all, when his work is done, and like St. Paul he has fought the good fight, and kept the faith, let him repose on his dying bed without fear that the children he blesses, and leaves behind him, shall be cast out destitute on a cold and ungrateful world.

I am aware that owing to the severe pressure of the times, many generous hearts have, for the present, little, or nothing to

give; but what is above all money or money's worth, they can give us their prayers flowing from warm and grateful hearts. For our encouragement some are giving to the utmost of their power and under great difficulties; and if you, my brethren, take the subject to God in prayer and look at it in the light of conscience, and with a view to eternity, your contributions will increase, and those who never have had the subject fully and seriously before them will see it in a new light and give abundantly. It is a use of riches to which perhaps they have never been accustomed, but of which they never will repent. Like the seed scattered, as it would seem, a useless sacrifice in the spring, it returns in the harvest an hundred fold. "Honour then the Lord with thy substance, and thy barns shall be filled with plenty, and thy presses shall burst out with new wine."

In order to give practical effect to these remarks, I suggest to the vestry of each Church, to request from the Minister at the annual meeting on Easter Monday, a report of the unpaid dues of the congregation on account of his stipend for the preceding year. A committee should then be appointed, and empowered to take immediate and effectual steps for the collection of the arrears, that at the adjourned meeting which, according to established rule, takes place a fortnight subsequently, the claim of the Minister may receive full satisfaction: other debts are always considered imperative, and the necessity for their liquidation readily admitted, but surely no debt is more sacred or binding upon the enlightened conscience than this. If other debts have a legal remedy, and the creditor is armed with power under the act incorporating the vestry to enforce his claim in due process of law, shall the debts we owe to God's Minister be more lightly regarded, and occasion

be given for the application of that startling scripture remonstrance, "Will a man rob God?" If as a rejoinder the question be ignorantly put: "Wherein have we robbed Him?" Is not the answer supplied by the sacred volume "in tithes" or provision for my ministering servants and "offerings" for the service of my sanctuary? Should my suggestion be adopted, as I hope it universally may, this reproach, wherever it may exist, will be wiped away, and our churches and congregations enjoy a reputation for honesty and integrity in their dealings, which is now unfortunately too often called in question, to the injury of their own character, and to the vexation, disappointment, and distress of those who are set over them in the Lord.

In bringing this momentous subject before you, I might have dwelt more on earthly motives; but I take higher ground, I carry you with me to a purer region and to a nobler principle. Standing by the Cross of Calvary, I appeal to nothing lower than your love of Christ, who putting himself in the place of the poor and needy, has said, "I was an hungered, and you gave me meat; I was thirsty and you gave me drink; I was a stranger and you took me in; for inasmuch as you did it to the least of these my brethren you did it unto me."

I remain,

My dear Brethren,
Your faithful Friend and Brother,
JOHN TORONTO.

Toronto, 25th February, 1861.

P.S.—The Bishop requests the Churchwardens and Lay Delegates to bring this Pastoral Letter under the special notice of their respective vestries and congregations as soon as possible.

(We thank the friend who sent us the following letter, written by a Layman, it comes to us most opportunely treating as it does of the same subject as the Pastoral of our Bishop.)

(To the Editor of the Morning Chronicle)
[SIR,—On perusing the discussion of the proceedings at the annual meeting of the Church Society of this Diocese, given in your issue this morning, I was much struck by an important omission in the arguments of the gentlemen who spoke upon the question of the necessity for augmenting the stipends of the working clergy.

That the clergy in Canada are, as a body, miserably underpaid, and that the spread of the Gospel is every where hindered for the want of funds to carry on the work of the ministry, are truths which, I think, need no demonstration.

It may be also observed, that the great duty of giving liberally, according to our means, to the support of religion, is plainly inculcated in Holy Scripture; and that where people are content to receive "spiritual things" from the pastors whom God has set over them, without giving, ungrudgingly, of their "carnal things" for the support of their pastors, they disregard the Apostolic injunction, and cannot expect a blessing to follow on the use of ordinances which they so lightly esteem: For men do not value that which costs them nothing. But the great question is: what proportion of our means ought we to give for such purposes, and in what way? Holy Scripture answers this for us, when it says: (Malachi, iii. 8, 10) "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it," with other promises to the same effect.

This is not the place to discuss the question of

tithes in its religious aspect. Suffice it to say, that in the work of the learned Leslie, on the Divine Right of Tithes, and in other similar publications, ample proof will be found, that the payment of tithes is as much obligatory on the heart and conscience of Christians, as it was made to the Jew by the law of Moses. While we are freed, through Christ, from the bondage of the latter, it is not that "we may use our liberty for a cloak to our covetousness."

I assume then that the tenth of a man's income is the portion which God Himself has pointed out, as the amount which we should render to Him as an acknowledgment that He is the possessor of heaven and earth, and that we are His stewards, who are bound to use faithfully the temporal possessions we enjoy.

The question of tithes has been much complicated and embarrassed by state interference in the enactment of laws, in Great Britain and other Christian countries, making their payment compulsory. This, I humbly conceive, has been a grave mistake, and has led the masses to look upon tithes with instinctive abhorrence, as men shrink from the idea of an income-tax, in any shape, and only learn to tolerate it by appeals to their patriotism, and the duty they owe to the state in a period of emergency. In like manner, if men were habituated to regard the payment of tithes from a higher stand-point than that of a mere rate for the support of the Clergy, and the maintenance of the Church-worship, they would cease to consider them as a burthen, and could rather rejoice in their payment as a Christian privilege, faithfulness in which would bring down upon them the covenanted blessings of the Most High.

An objection is sometimes urged against tithes, that if their payment were universal throughout Christendom, church property would become excessively large, and disproportionate. To this I could reply, that in the old times, when tithes were freely paid, it was understood that they

formed a fund out of which many standing necessary expenses in every community were defrayed. Besides the support of the clergy, the spread of the Gospel in distant lands, the erection of churches, and the like, out of this fund were also supported the poor. And it is a curious fact that whilst Henry VIII. confiscated an immense amount of church property and revenues, (into the policy of which act, and its state necessity I am not now enquiring,) and lavished the same upon his courtiers, the descendants of whom to this day hold the larger tithes in many of the parishes in England, it became necessary for the first time, in the following reign, to enact the English Poor-law under which last year nearly four millions of pounds sterling were raised in England and Wales alone, for the relief and maintenance of the poor! How much more blessed would it have been, both to the giver and receiver, had this amount been available for poor relief out of the tithes of a Christian people, freely and thankfully offered to God, instead of as the proceeds of a tax which is grudgingly given, and for the most part unthankfully received by the poor, on account of the stringent regulations enforced in its administration.

But to return to more practical considerations. At a time when there is evidently a religious awakening on all sides, and an increased and increasing necessity for larger means for the spread of religion, and the support of the public worship; and when, on the other hand, state support, in the shape of Clergy Reserves, compulsory church rates, the contributions from the public exchequer, are being withdrawn from the church, it becomes the more urgent and imperative that every endeavour should be made to recal Christian men to a sense of the obligation under which they lie to pay their tithes to God, from whom they will receive them back again with a double blessing.

Much is being done in this direction, through the labours of the Tithe Redemption Society in

England, by the dissemination of sound and accurate information on the subject, in recent publications, by the Grace of God stirring up the hearts of many in every denomination, to be faithful in this important matter, and last, though not least, by the fidelity of Christian Ministers, who have endeavoured to explain this duty more fully to the people, though, in so doing, they labour under manifest disadvantages in the imputation of personal motives, from which the good sense and spiritual apprehension by the people of the doctrine of tithes should undoubtedly relieve them.

In the humble hope of contributing somewhat to the cause of truth and Christian liberality, I have ventured to ask a place in your columns for these few remarks, which proceed from one who has practically experienced the blessing attending faithfulnes in the payment of tithes.

Quebec, 10th Jan., 1861.

X. Y. Z.

CHURCH SOCIETY.

MISSION BOARD.

A meeting of the Mission Board was held in the Society's rooms on the 26th of February, at 11 a. m.

Present:—The Ven. Archdeacon of York; Chairman; the Revs. S. Givens, T. B. Read, E. Dower, F. L. Osler, H. Brent A. Palmer, S. Lett, W. Belt, T. B. Fuller, A. Stewart; James Magrath, C. J. Campbell, R. B. Denison, J. Bovell, Hon. G. W. Allan; Revs. T. S. Kennedy, Secretary; J. Carry, W. S. Darling, J. G. Geddes.

The minutes of the preceding meeting were read, but in consequence of one or two reports being omitted, the following committee was appointed to revise them before the next meeting: Revs. A. Palmer, Dr. Fuller; R. B. Denison, Esq., and the Secretary.

Communications were read from Rev. C. J. Ingles, on the Niagara Mission; Rev. W. Leeming, chairman of Niagara Mission; with extract from Minute Book of that Branch, relative to the amount of salary promised their Missionary up to September, 1861. Rev. C. Forest, enclosing bond from Whitelake congregation. F. W. Gates, Esq., statement of balance of account of the Goro and Wellington District, and queries as to investment held in trust for the same. Rev. N. Disbrow, receipts from congregation in accordance with the guarantees. Rev. J. Chance, in re expenses incurred in visiting distant stations. Rev. W. M. Ross, for balance of allowance for outfit, he having received only \$80. Rev. A. J. Fidler, for balance of allowance for outfit, he having received only \$80; from the same claiming the difference between the amount promised to him and the amount received the first quarter of his entering on his mission at Cookstown. Rev. W. Grant, with receipt for £50 for half year's allowance from guarantees to December 1st.

The Secretary reported that certain amounts had been paid on account of the Mission. Fund since last meeting (in accordance with instructions from the Vice President to that effect,) beyond what had appeared in the printed estimate of the liabilities of the Board after their last meeting, some of them to carry out the long-standing engagements of the Parent Society, the statement above referred to having been erroneous in many respects.

The following Resolutions were then passed:—

1. *Resolved*,—That a sum not exceeding \$30 be granted for travelling expenses to the Rev. James Chance, of Garden River, on the condition that a report be transmitted to the Board of the missionary visits made by him.—*Carried*.

2. *Resolved*,—That this Board hereby sanctions the special payments made in January last on account of the stipends of Missionaries, by the

order of the Chairman, such order having been given pending the quarterly meeting of the Board in question, to save the clergymen the inconvenience they would experience in the event of the non-payment of their stipends when the same became due.—*Carried*.

3. *Resolved*,—That the resolution adopted at the meeting of this Board on the 10th October, 1860, in reference to the salary of the Rev. Arthur Fidler, be rescinded, and that said Rev. gentleman be paid at the rate of six hundred dollars from the first of July last.—*Carried*.

4. *Resolved*,—That the Secretary and Treasurer of the Goro and Wellington Branch of the Church Society be authorised to dispose of the stock in the Western Permanent Building Society, belonging to this Board, to the best advantage, at the sale of funds advertised to take place the first week in March; and that the amount realised from the said shares be appropriated by this Board to the payment of the salaries now due to the Missionaries labouring in the said District.—*Carried*.

5. That whereas there does not appear to be any entry on the minutes of last meeting of the adoption of report of committee appointed to investigate the application of Rev. S. B. Ardagh, relative to claim of commutation for the Rev. G. Nugent, *Resolved*,—That said report be now adopted.—*Carried*.

6. That the Rev. W. Grant having, with the approval of the Lord Bishop, entered on the new Mission of Reach and Uxbridge, previous to the organisation of the Mission Board. *Resolved*,—That he be adopted by this Board, and be allowed to draw at the rate of £50 per annum, till the 10th of October last, upon the subscription lists furnished, but that from and after that time he be required to comply strictly with the regulations of the Mission Board.—*Carried*.

7. *Resolved*,—That the stipend of a Travelling Missionary for the Newcastle District be granted so soon as the said District comply with the requisition of the Board, in furnishing adequate funds for the same.—*Carried*.

8. *Resolved*,—That \$20 each be given the Revs. W. M. Ross, and A. J. Fidler, to complete the \$100 allowed to missionaries for their outfit.—*Carried*.

The following reports from the missionaries in the Simcoe District were read:—

To the Chairman of the County Simcoe District Branch of the Church Society.

Rev. Sir,—Agreeable to a requirement of the Board of Missions I beg to transmit to you, for their information, a brief sketch of my labours up to the 31st December last.

Firstly,—Then I have to report that immediately upon my appointment to this field of labour, I proceeded to the establishment of a regular week-day service in the new settlement of Musroka, on the Severn River; I also undertook a weekly appointment at the village of Coldwater, made by your Secretary a few weeks prior to my arrival. These together with a monthly service at Victoria Hill and Craighurst, and tri-monthly services at Medonte, Coldwater Road, and Oro Churches, constituted my regular stated appointments.

No change took place in any arrangements until the autumn, when the weekly service at Coldwater was given up in consequence of the small degree of encouragement manifested, and one every third week substituted.

I subsequently made a similar arrangement for the Musroka territory—going there every third week instead of monthly as at first—I am thankful in being enabled to say that the number of my hearers at the above named place is on the increase, and that the seed is being sown which

will, with God's blessing, be productive of abundant good results. I look upon this portion of my mission as one of great importance—owing chiefly to the class of settlers flocking into it, and to the very steady and rapid growth of its population.

My congregations there, during the summer months, were small in consequence of the major part of the male population being employed on government work at a distance from their homes—with their return, however, a marked increase is observable, and I have been encouraged to open a second place for worship, in order to meet the requirements of the people.

In conclusion, I am thankful to report that notwithstanding the unprecedented adverse state of the weather and the roads I have been enabled to keep all my engagements except three—one of which I was unable to fulfill in consequence of ill health.

All which is respectfully submitted.

W. M. ROSS.

Burials 4; baptism 20; marriages 1.

Orillia, 8th January, 1861.

To the Chairman of the County Simcoe Branch of the Church Society.

REV AND DEAR SIR,—In accordance with the resolution of the Synod, I beg to lay before you a statement of the labours of the missionary appointed to Cookstown and parts adjacent. He has performed Divine Service as follows.

Sunday Services, St. John's Church, Cookstown; St. Luke's Church, Creemore; twice in each month.

The Church, Thornton, Braden's School House, Essa; More's School House, Essa; School House, Fly Field, Tecumseth; School House, Natowasaga Station; Harper's School House, Mulmer; McLochlin's School House, Mulmer; once in each month. Hendel's School House, Innisfil; and arrangements made for Wilkinson's School House, Essa; once in three months.

In addition to the above week-day services are performed two evenings of each week in various parts of the mission.

Baptisms performed from November 4th, 1860, to January 1st, 1861, 20; marriages 1.

The services of the Church are in general largely attended, and in all parts of the mission much desire is expressed for the more frequent privilege of joining in the prayers of her incomparable liturgy. Your missionary ventures to express a belief that the members of the Church throughout the mission, will make vigorous efforts towards procuring funds for the support of another missionary, as it is utterly impossible for one person to attend to, even the more pressing wants of the scattered members of Christ's flock in this extensive district, much less can he undertake a course of systematic visiting.

Before any good results can be attained, there must be at least a missionary in the north, (a most promising field for missionary labour,) in addition to one at Cookstown. The present field of duty for your missionary comprises an area of nearly one thousand square miles; here you see the absolute necessity for increasing the number of labourers in this portion of the vineyard; before the scattered sheep and lambs in the wilderness can be gathered into the fold, fed, nourished, and protected from impending dangers.

Your missionary therefore earnestly begs that you will lose no opportunity of drawing the attention of his Lordship the Bishop and of the Board of Missions to this, our defenceless position, in order that our wants may to some extent, at least receive attention. "The harvest truly is plenteous but the labourers are few."

ARTHUR FIDLER,

Missionary at Cookstown and parts adjacent. Cookstown, Jan. 1st, 1861.

The report of the committee to whom had been referred the Rev. Dr. O'Meara's claim on the surplus of the Commutation Fund was read by the Chairman, the Rev. F. L. Osler. It was adopted.

The Rev. A. Palmer read communications from the missionaries in his district.

The following notices of motion were given:

C. J. Campbell, Esq., gives notice that at the next meeting of the Board he will move that this Board do adopt the form or bond to secure the stipends of the Clergy, published in the Gazette of 16th February, 1861, and that each clergyman in the Diocese be furnished with copies of the same.

Rev. E. H. Dewar.—That in addition to the rules adopted by the Board, on Oct. 10, 1860, in regard to the appointment and payment of missionaries the following be adopted:—Any parish unable to provide the whole of this sum and applying for assistance towards the support of a clergyman, shall lay before the board in writing a statement specifying the amount which they are able to raise towards the payment of his stipend, and the mode in which they propose to guarantee its punctual payment; the Board shall then be at liberty to grant such aid towards the support of such missionary, as the circumstances of the case may seem to render desirable.

SUBSCRIPTIONS RECEIVED TO FEB. 27, 1861.

Collections appointed to be taken up in the several churches, chapels and missionary stations, in the Diocese of Toronto, in the month of January, received between the 12th ult. and the 27th ult.

Previously announced.....\$ 351.32
Trinity Church, Cornwall\$17.00
Christ's Church, Moulinette 1.60

Per Rev. Dr. Patton 18.60
Woodbridge 3.21
Tullamore..... 3.72
Gore 2.47
Grahamsville 3.09

Per Rev. J. Carry 12.49
St. Catharines, per Rev. Dr. Atkinson... 33.32
Greenwood, per Rev. G. Viner 6.00
Church of Ascension, Hamilton, per Rev. J. Hebden 8.98
St. John's, Cavan 11.00
St. Thomas, " 9.00
St. Paul's, " 4.00

Per Rev. T. W. Allen..... 24.00
Penetanguishene, per Churchwarden ... 4.00
St. John's, Matilda 2.42
St. Paul's, Edwardsburg 0.92
8th Sec. School House 0.66

Per Rev. E. W. Beaven 4.00
Adolphustown 1.00
Fredericksburg 1.00

Per Rev. R. Harding 2.00
Cartwright, per Churchwarden..... 6.00
Brampton, per Rev. R. G. Cox..... 4.00
St. James' Church, Orillia..... 2.40
St. George's " Medonte..... 1.20
St. Luke's, C. W. R. 1.40
St. Mark's, Oro 1.00

Per Rev. T. B. Read 6.00
St. John's, Whitby 3.00
St. George's, Oshawa..... 2.00

Per Rev. J. Pentland 5.00

Walpole, per Rev. S. Briggs 7.00
Morrisburg, per Rev. Dr. Boswell 2.46
Chippawa, per Rev. W. Leeming 17.60
All Saints, Collingwood, per Rev. J. Langtry 2.00
Trinity Church, Tecumseth 4.61
St. John's..... 1.60

Per Rev. Dr. Strong 6.11
Dunnville, per Rev. J. Flood..... 7.60
All Saints, Drummondville 6.50
St. John's, Stamford 3.12

Per Rev. C. L. Ingles 8.62
St. John's, Prescott..... 10.80
St. James', Maitland 2.00

Per Churchwardens..... 12.80
St. Mountain 2.00

Per Rev. C. Brown 2.00
Thornhill 2.80
Vaughan 3.05

Per Rev. E. H. Dewar 6.85
St. John's, Ancaster 12.00
St. James', Dundas..... 4.00

Per Rev. F. L. Osler 16.00
106 Collections amounting to.....\$ 572.89

SUSTENTATION FUND.

Collections appointed by order of the Lord Bishop of Toronto, to be taken up in the several churches, chapels, and missionary stations, in the Diocese of Toronto, on December 6th, being Thanksgiving Day.

Previously announced.....\$1189.09
Trinity Church, Tecumseth 3.92
St. John's, " 3.00

Per Rev. Dr. Strong..... 6.92
Thornhill, per Rev. E. H. Dewar..... 4.75

156 Collections amounting to.....\$1160.76

STUDENTS' FUND.

St. Mountain, per Rev. C. Brown\$ 2.00

MISSION FUND, JULY COLLECTION.

St. Mountain, per Rev. C. Brown..... 2.00

WIDOW AND ORPHANS' FUND, OCTOBER COLLECTION.

St. Mountain, per Rev. C. Brown\$ 2.00

ANNUAL SUBSCRIPTIONS AND DONATIONS.

Rev. R. Lewis, Widows and Orphans\$ 6.00
Rev. R. Lewis 5.00
Rev. J. Pentland, years ending '60 and '61 10.00
Rev. S. Briggs..... 6.00
Rev. W. Fleming..... 5.00
Rev. C. L. Ingles, Book and Tract Fund 2.60

ERRATUM.

For St. Paul's, Innisfil, \$1.27, under the head of Sustentation Fund, in last Gazette, read St. Paul's, Innisfil, \$4.27.

CHURCH SOCIETY.

Extracts from the minutes of the meeting of the Church Society of the Diocese of Toronto, the Lord Bishop in the chair. On February 27th, 1861, the following grants were made:
The Rev. J. McNeilly, Travelling Missionary,

Maraboro' and Peel, books and tracts to the amount of \$10. The Rev. W. Fleming, of Roslin, \$10 for books and tracts. Rev. W. Grant, Missionary, at Reach and Uxbridge, \$10 for books. Rev. W. M. Ross, Missionary of North Simcoo, \$10 for books and tracts. Rev. R. H. Harris, Bible and Prayer Book for Beavertou.

The Secretary was authorised to pay as many of the grants promised to churches and parsonages as possible, before the end of the financial year, having respect to the order in which they were made. The Standing Committee recommended that when the Society's funds admit of it next year, the following grants of \$50 each would be voted: Rev. W. Fleming for his two churches in his mission at Huntingdon, Rev. E. H. Dewar, for his parsonage at Thornhill; Rev. H. W. Stewart, parsonage at Aurora.

EASTERN EPISCOPAL TRUST FUND.

To the Hon. and Right Reverend Lord Bishop of Toronto, President of the Diocesan Church Society.

MAY IT PLEASE YOUR LORDSHIP,—

The trustees of the Eastern Episcopal Trust Fund, beg leave to report that their Treasurer has received the following moneys and securities on behalf of the said Fund, viz:—

Cash subscriptions, less paid for expenses and towards mortgages\$ 4,652.26
Promissory notes and debentures paid 4,394.38
Interest on notes..... ..\$ 539.11
" mortgages..... 539.11
" Bank account ... 1,016.60

2,094.72
Amount at credit in bank 11,841.31
Notes not collected, per last statement\$15,060
Sinco paid \$ 140
Exchanged for mortgages 2,479 2,619 12,411.00
Mortgages on hand 13,342.60

\$36,824.91

J. HENDERSON,
Chairman, E. E. T. F.

Kingston, Dec. 6th, 1860.

The report of the Committee appointed to confer with the Corporation of Trinity College was read by the Chairman.

Moved by the ARCHDEACON of York, seconded by the Rev. E. H. DEWAR, and Resolved,—That the report be adopted and the by-law framed introducing the same into Article XIX. of the constitution.

It was agreed that the above report should be extensively circulated and the Clergy requested to allude to and explain it prior to taking up the collection for the Students' Fund in April next.

It was resolved that for the present year the collection for the Students' Fund be made in April next, as of old, substituting instead of the collection for this Fund under the amended by-law, ara to be taken up in the month of October for the Widows and Orphans' Fund.

The Secretary nominated H. R. O'Rielly, Esq., of Waterdown, for election into the Corporation.

THOMAS SMITH KENNEDY,
Secretary.

EXHIBITION FOR DIVINITY STUDENTS.

The Committee appointed to confer with the Corporation of Trinity College on the details of the proposed plea for providing exhibitions for Divinity Students, having conferred with a Committee of that Corporation, to which the conduct

of the matter had been entrusted, beg to present the following report:

That, as it is expedient that the funds annually raised in aid of Theological Students, should be appropriated to the maintenance of exhibitions for the same in Trinity College, it be provided that the several district associations of the Church Society, may, through their central boards, nominate one or more persons as holders of such exhibitions.

Provided, that any district, thus nominating, shall undertake to remit annually to the Church Society a sum which shall cover the amount of the exhibition or exhibitions to which a nomination is made.

That any district, entering into such engagement, shall be entitled to appropriate to the maintenance of the exhibition or exhibitions the proceeds of the annual collection made within the district for the Divinity Students' Fund.

That any surplus, remaining to any district, after providing for its exhibition or exhibitions, shall be paid over to the Church Society, to be put to the credit of that district towards a provision for an additional exhibition.

The Committee further recommend that persons thus nominated to exhibitions shall enjoy them subject, with only one exception, to no other conditions than those which are prescribed for every candidate for admission into Trinity College.

These conditions are:

1. That he shall produce testimonials of good conduct.
2. That he shall pass the Matriculation Examination.
3. That he shall have entered on his sixteenth year.

The exception mentioned above respects this third condition of age. It will probably be thought desirable that every Divinity Exhibition shall have entered on his 19th year, in order that his course of study may not be completed too long before the time at which he can receive Holy Orders.

The Committee recommend that the minimum value of the exhibitions shall be £30 per annum, no smaller sum being, in their opinion, an adequate assistance to the class of young men who will generally be candidates for them.

They also recommend that the exhibitions shall be tenable for three years, as this is the term which every Divinity Student is absolutely required to spend in the College. If a young man's classical or mathematical abilities induce him to remain a longer time than this, he may, it would seem, be fairly thrown for that additional time, upon the numerous Scholarships which are open to all Students without reference to their future destination.

The Committee beg respectfully to suggest that, if this report should be adopted by the Society, it is of great importance that it should be brought without delay under the consideration of the central boards of the several districts, in order that the Society and the Corporation of Trinity College may be prepared for any changes in the existing arrangements consequent upon the determination of any of the districts to avail themselves of the right of nomination hereby accorded to them.

The Committee feel that many points of detail must be reserved for future deliberation, among which they would mention a provision that the same number of exhibitions should, under ordinary circumstances, be open for nomination every year.

A. N. BETHUNE,
Chairman.

Toronto, Feb. 25, 1861.

MIDLAND CLERICAL ASSOCIATION.

The members of the above Association are hereby notified that the next meeting of the Association, will be held at the Rectory, Belleville, on Tuesday and Wednesday, the 12th and 13th of March next.

Subjects:—1st day, Service for Ordination of Priests.

" 1 Cap. of Genesis.

2nd day,—1. Cap. of Romans.

" Rubrics and Articles.

W. B. LAUDER,

Sec. pro. tem.

Feb. 18, 1861.

BATHURST DISTRICT BRANCH OF THE CHURCH SOCIETY.

The annual meeting of this Branch of the Diocesan Church Society, was held in the City of Ottawa, on Wednesday, the 6th of February inst. In conformity with notice given, the proceedings of the day were opened, and, as we trust halloed, by full morning service in the parish Church, at which, after an admirable and most effective sermon, suitable to the occasion, preached by the Rev. R. L. Stephenson, M.A., of Perth, the Holy Communion was duly administered—fitting preface and preparation for the important duty on which the congregation were so soon to enter.

The public, or Church Society meeting proper, was convened in the Temperance Hall, at 7 o'clock, p.m., at which hour the following gentlemen occupied the platform:—the Rev. J. S. Lauder, B.A., Rector of Ottawa, E. Loucks, Curate; C. P. Emery, J. Butler, M.A., of March; E. H. M. Baker, of Carleton Place; J. Godfrey, of Huntley; J. Johnston, of Aylmer; R. J. Stephenson, M.A., of Perth; C. Forrest, M.A., of Osgoode; Judge Armstrong, and P. P. Harris, Esq., of Ottawa.

The Rev. the Rector of the parish having—as by vote of the district required—taken the chair, opened the meeting with prayer, and then called upon the Secretary to read the report.

REPORT.

In presenting a report of the operations and progress of this District Branch of the Church Society, your Secretary cannot but regret the scantiness of the materials placed at his command; of these, however, there are enough to yield evidence of a steady—if not a rapid growth of interest in, and liberality toward the Church, in this section of the Diocese.

As compared with the returns of former years, those which marked the close of 1860 are of a most satisfactory character; inasmuch as in almost every department of our work, whether it regards Parochial Church Society subscriptions, the proceeds of sermons, or amounts locally expended in furtherance of Church interests, there has been a manifest increase in the sums which Christian charity has devoted to these important objects.

In Parochial Church Society subscriptions the average increase has been 115 per cent.; proceeds of sermons in behalf of missions 11½ per cent.; do. Widows and Orphans 45 per cent.; do. Students 165 per cent.; do. General Purposes 150 per cent.; in local expenditure for strictly Church uses upwards of 175 per cent.

It is true, the last named instance of improvement can hardly be taken as a fixed or reliable gauge of church liberality; since—with the passing away of the occasion or local necessity; e. g. the erection or repairing of churches, and the build-

ing of parsonages and schools, which called for so large an expenditure, will also cease the ample donations and sacrifices which characterized the year. Still, the fact may be quoted, if only to prove that throughout the district churchmen are more alive than formerly to the duties of their position.

From the report of the Parent Society, published since our last annual meeting—and from other sources, is gleaned the following information relative to our district work. In the ten parishes or missions, which constitute this District Branch, it is found that the offerings of the Church have been thus distributed:

Name of Parish or Mission	Par. Ch. Soc. subd.	Mission Fund.	Widows & Orphs.	Stu. Purp.	Gen. Purp.	Total.
Ottawa City	266.80	20.00	18.00	29.00	24.00	363.80
Richmond	142.56	5.88	0.00	(no report)	6.30	164.74
Perth	165.81	10.08	10.08	9.35	184.69	175.55
Carleton Place	10.00	1.75	2.00	0.80	3.00	17.55
Frankton	29.00	2.20	4.27	1.00	2.80	35.47
Smith's Falls	40.66	4.72	2.21	1.00	2.80	51.11
Fitzroy Harbour	(no report)	3.25	4.00	3.20	3.20	13.65
Huntley	72.40	5.60	18.00	8.70	99.70	106.70
Osgoode, Russel and Cumberland	760.73	48.15	68.76	35.70	57.35	956.69
Total	760.73	48.15	68.76	35.70	57.35	956.69

In addition to what may be considered purely Church Society work, it may not be out of place to notice, in figures, the general local expenditure (as far as it has been reported) in the cause of the Church. In this department, it is found there were expended, in

Ottawa City	\$2826
Richmond	no report.
Perth	1600
Carleton Place	256
Frankton	no report.
Smith's Falls	"
Fitzroy Harbour	"
Huntley	50
Osgoode	450
March	113

Of our prospects since the annual meeting at Toronto, it is impossible to speak with accuracy, inasmuch as the yearly subscriptions have not, as yet, been collected; and no data exists, except the proceeds of sermons, on which to base a reliable opinion. Judging from these, we may reasonably anticipate a still further improvement, the ratio of which may be gathered from the following facts:—

In sermons for Missions, diff. in favour 1861	125 per cent.
" Widows and Orphans	25 "
" Students	133 "
" General Purposes	95 "

While, in local expenditure (so far as known)

the outlay of the year, up to the present date, may thus be given:—

Ottawa City	\$3260
Richmond.....no report.	
Perth	3600
Carleton Place	424
Franktown	no report.
Smith's Falls	"
Fitzroy Harbour.....	"
Huntley	40
March	248
Osgoode, Russel and Cumberland	662

Shewing in all these places where such outlay was required a degree of zeal, earnestness, and self-sacrifice which cannot but be held prophetic of strength, stability, and progress to our beloved Church.

Before closing this report it may be allowable to congratulate this District Branch on the addition which has been made to the staff of clergy labouring within its limits. By this addition several new stations have been opened to the influences of sound Church teaching, and several others which, heretofore—(owing to the multiplicity of labours devolving upon the already overworked missionary,) could be only partially served, are now brought under the regular ministrations and care of a duly appointed pastor.

Still, the clergy are most lamentably inadequate to the amount of work which ought to be performed. Their utmost diligence, their most self-denying exertions fail to meet the wants of those large fields, which, in the earlier days of the Church would have ranked as dioceses; while, beyond them lie thickly populated tracts of country,—populated too, by sons and daughters of the Church, members with us of the same body, partakers of the same hope—doomed, unless cared for and relieved by the action of christian charity—doomed to all the dreariness of blighted hopes; and it may be, to the still more fearful consequences, present impenitency and future perdition. Who will stretch out to them the helping hand? Who from the promptings of christian sympathy, will aid this Society to send forth more labourers into the vineyard of the Lord? All which is respectfully submitted.

CHARLES FOREST,
Sec. B. D. B. C. S.

The report having been read, the first resolution was moved by JUDGE ARMSTRONG, and seconded by G. H. BURKE, Esq.,—"That in moving the adoption of the report submitted, the churchmen of this district hail with satisfaction this the anniversary of the Church Society within its limits, and trust it will arouse in the breasts of all a livelier appreciation of their duties as members of the Church of Christ."

The mover, after instituting a powerful contrast between (what may be termed) our secular and our religious charities, very ably set forth the great advantages which had already resulted from the Church Society, and appealed to all right thinking earnest men for aid to enable it to extend and multiply its operations.

The next resolution was moved by the Rev. J. JOHNSON, seconded by P. P. HARRIS, Esq.,—"That the position, character, and claims of the Church are such as to call for our most grateful acknowledgments to Almighty God for His great mercy in having constituted her, as guided by His Spirit—our safeguard from error, our guide as to the truth, and His own appointed herald of salvation to a guilty world."

The Rev. gentleman, in a very moving and effective speech, set forth the distinctive character of the church, as a divine—not human—institution; enlarged in eloquent language, on the sacredness of her claims, and in conclusion

gave details of the beneficial workings of the Church Society throughout the Church in Canada.

The third resolution was proposed by the Rev. C. P. ENRY, of Ottawa, whose powerful and convincing address on the principles and workings of christian education, on the rightful source from whence—and from whence alone—it can be derived, viz: the Church—will be long remembered by those who heard it. He was seconded by the Rev. J. GOSNEY, of Huntley,—"That under a deep sense of her solemn responsibilities, the Church has most carefully provided for the culture and edification of her people—conscientiously striving in all her formularies and offices to supply the most wholesome doctrine, the most divine counsel, and the most reliable and abundant instruction for the guidance of mankind."

The fourth resolution was moved, in a short but telling speech, by the Rev. R. L. STRATHENSON, seconded by G. P. BAKER, Esq.,—"That an obligation rests upon every churchman to sustain the interests of the Church to the utmost of his ability: and as the Church Society has been established specially to promote the cause of true religion, and to give increased efficiency to the institutions of Christ, duty dictates to us the prosperity of devoting our strength to the maintenance of that Society."

The fifth resolution, so important from its individuality, was most ably proposed by the Rev. E. H. M. BAKER, of Carleton Place, and seconded by W. DARWENT, Esq.,—"That too much importance cannot be ascribed to the influence of individuals or parishes in the good work before us, provided such influence be directed by right principles, and be honestly and continuously sustained."

The final resolution was moved by the Rev. J. BURLEN, and seconded by Mr. W. COUSERS, both gentlemen strongly urging a practical recognition of the duty which it set forth,—"That the churchmen of this district recognise the duty now set before them, and resolve, by the help of God, to devote themselves afresh to the support and advancement of the Church of Christ."

The Rev. Chairman, in his closing remarks, congratulated his audience on the happy unanimity which had prevailed, and on the cheering prospects of the Society for the present year.

We must not forget to mention the excellent local and instrumental music with which a volunteer party of ladies and gentlemen entertained the audience. This gave a pleasing variety to the proceedings of the evening. The singing of the doxology, prayer, and the minor benediction, closed a happy, and we hope a profitable meeting.—Communicated.

THORNHILL AND VAUGHAN PAROCHIAL MEETING.

The Annual Meeting was held at Thornhill on the 21st of February, and although the evening was extremely cold and stormy, a very large congregation crowded the spacious church. The Rector presided, and the meeting was addressed by the following gentlemen, whose observations, delivered in forcible and often eloquent language, were listened to with eager interest: the Provost of Trinity College, the Rev. Professor Irving; the Revs. Messrs. G. Hill, H. B. Osler, J. Carry, G. B. Viner, H. W. Stewart, A. J. Broughan and Rural Dean Givens, and Mr. Hugh Cooper, who was the only lay speaker. The Resolutions were as follow:—

1. That the Report be adopted.
2. That this meeting considers the establishment of the Board of Missions as likely to conduce materially to the interests of the Church.

3. That this meeting earnestly hopes that the alterations made in the Constitution of the Church Society will secure an increased measure of support to the Society, and thus enable it to employ a larger number of Travelling Missionaries, and ultimately to extend the ministrations of the Church to all the destitute parts of the country.

4. That it is very desirable that increased facilities should be extended to young men, desirous of preparing themselves to enter into Holy Orders.

5. That the thanks of the meeting be given to the collectors.

ANNUAL REPORT OF THE THORNHILL AND VAUGHAN PAROCHIAL BRANCH.

In presenting the Annual Report of the Thornhill and Vaughan Parochial Branch of the Diocesan Church Society, your Committee regret to have again to commence with deploring the loss of a valuable member of the congregation, and a generous contributor to the funds of the Society. Mrs. Mortimer, the widow of the late Rev. G. Mortimer, some time Rector of Thornhill, has, since our last meeting, been called to rest from her labours, after a long life devoted to deeds of piety and active charity; and her loss will be severely felt, especially by the poor of this neighbourhood.

The most noteworthy event of the past year has been the erection of a parsonage. Through the unselfish exertions of the late Rev. D. Blake, a site had been acquired, and the commencement of a fund provided. At the commencement of last year it was resolved by the parishioners to proceed with this very important work. The necessary steps were taken, and the project was promptly carried into effect. A very considerable sum has been subscribed by the parishioners; and the result has been, that on the twelfth of December the Rector was enabled to take possession of a residence, which, if not so large as some of the existing parsonages, yields perhaps to none in the Diocese for true comfort and convenience. And he gladly embraces this opportunity of expressing his gratitude to the Building Committee and other members of the congregation, whose exertions and liberality have added so much to the comfort of his family.

The ministrations of the Church have been carried on in this parish during the past year without any interruption. There is morning and evening service every Sunday in Trinity Church, Thornhill, and afternoon service in St. Stephen's Church, Vaughan. The Holy Communion is administered every month at Thornhill, and once a quarter at Vaughan. At Thornhill, there is a Sunday School regularly taught by able and earnest teachers. And recently the Rector has commenced to give instruction to a class of young persons, the greater part of whom intend to offer themselves as candidates at the next confirmation.

Your Committee have heard with much satisfaction of the alterations made in the constitution of the Society; especially they rejoice at the establishment of a Board of Missions under the joint auspices of the Synod and the Society. And they trust that the efforts made to extend missionary operations within this Diocese will secure the hearty and increased exertions of every member of the Church.

The parochial collections for the last year amounted to \$162.18, of which one fourth, as well as the subscriptions of incorporated members was remitted to the Parent Society. The remainder, after the payment of some small expenses, was returned to the parish; the erection of the parsonage—being, it was conceived, a sufficient reason for availing themselves of that provision in the constitution, which, until the present year,

permitted such an appropriation of the collections. In future it will be imperative upon all parishes to remit to the Parent Society the whole of their collections, with the exception of any sums which the donors may, at the time of subscribing, devote to any special and pressing local object.

EDWARD H. DEWAR,
Chairman.

Thornhill, Feb. 21st, 1861.

GORE AND WELLINGTON DISTRICT.

List of Parochial Meeting, Gore and Wellington District. Revised at Guelph on the 9th inst. Annual Meeting at Hamilton, Thursday, March 21, 7 p m

The Clergy are hereby notified that no deputations were appointed for the foregoing meetings—each clergyman is therefore requested to make arrangement for his own.

J. GAMBLE GEDDES,
Secretary.

DIOCESAN CHURCH SOCIETY.

The Parochial Meetings in the Midland District will be held as follows: 1861.

St George's, Kingston (annual meet'g) 7th Mar. A. STEWART,
Secretary.

Foreign Ecclesiastical Intelligence.

ITALY.

A golden opportunity is offered to the Church of England. Shall it be lost? A new people has made its appearance in Europe. Henceforth the Italians are a nation. Politically, their destiny appears fixed. But what of their religious future? There are warring elements among them. The old Papal party is still strong, the infidel party is not weak. Congregations of Plymouth Brethren are already established at Florence. There are bishops and priests who hold aloof from King Victor Emanuel as an excommunicated heretic; there are bishops and priests who bid him go forward in the name of God. Garibaldi is the hero of Italy, and Garibaldi calls the Pope antichrist. Freedom of thought has been purchased as well as freedom of action; and what will be the result of free discussion on an impulsive and quick-witted people who have hitherto been fed on such intellectual fare as the Jesuits' system of government has thought good for them? There is a strong effervescence in the Italian mind, and from it may issue a vague Protestantism declining into infidelity, or an intensified Romanism, or, finally, one of the fairest churches with which Christendom could be graced.

English sympathies have been, throughout the late events, with the Italians and the Italian cause. We have heartily rejoiced to see the political regeneration of that beautiful and long down-trodden land. Our desire for her religious regeneration is equally strong, not only because her political status can never be secure without it, but also because we see what a mighty influence it would have on the cause of truth and righteousness throughout the world.

But how is this regeneration to be effected? Is it by drawing off individuals into separate Protestant communities? Such a policy never has succeeded in effecting any great movement, and never will effect it. It is the petty harrassing policy which Rome has been attempting to

carry out in England—drawing off here a wife or daughter, there an enthusiastic young man, but leaving behind feelings of embitterment against herself, which have more than counterbalanced her successes. In Italy, this policy would be peculiarly pernicious. For what would be the communities into which such persons could be gathered? The only form that they have as yet taken is that of Plymouth Brotherism, and Plymouth Brotherism is not the religious future which we hope for Italy.

Internal reformation—reformation of the national church, wrought from within by the impulse of the national mind—this alone will suffice for the religious regeneration of Italy. And why should it not be effected? If at any time, there is hope now. To throw off the supremacy of the bishops of Rome would seem to be the natural policy of Victor Emanuel and Count Cavour; and when once that clog was removed, reform would come, as surely as it did in England in the sixteenth century, in spite of Henry VIII's efforts to retain Popery without the Pope. There are many in Italy, amongst the clergy and laity, who do understand the difference between what they justly term "true Catholicism" and "Romanism;" but, of course, these are more enlightened. The majority believe that Romanism and Catholicism are identical; and the more stirring and excited amongst them, being determined to cast off the former, are in danger of throwing aside the latter. Their error is one of ignorance. They have been carefully trained and educated in it, and no little study, as well as clearness of thought, must be needed, in order that they may divest themselves of it. We believe that there are few persons in England, and we are sure that there are fewer in Italy, who are aware that down to the middle of the eleventh century, the church of North Italy was wholly independent of the Bishop of Rome—as independent of him as is the Archbishop of Canterbury at the present day—or, to use a more exact analogy, as are the Bishops of New York and Edinburgh of the Primate of England. Yet this is an undoubted fact, witnessed to throughout by history with unhesitating and unflinching voice. We have not space for enumerating all the proofs of this statement from the time of the Emperor Aurelian (see Euseb. H. S. vii. 30) onwards. Two or three instances will suffice, and, of course, the later they occur, the more important they are. We will name three.

1. In the year 827, Angilber Pustrella was Archbishop of Milan. Of him Ughellus writes:—"Suffultus Magni Caroli privilegia et gratiis, charasque Ludovico Pio Imperatori Lothoricoque ejusdem filio, a Romanâ Ecclesiâ ita defecit ut per inauditam superbiam cum Romano Pontifice de potestate deque dignitate decertare non vercundaretur. Pessimum exemplum ita ad successores detransiit ut per ducentos ipsos annos ea contumacia illos abduxerit infeceritque."

The colouring is, of course, that of Ughellus. The fact is clear, namely, that in the ninth, tenth, and eleventh centuries, the Archbishops of Milan regarded themselves as equal to the Archbishops of Rome.

2. In the year 1059 Peter Damiani was sent by Nicolas II to reduce the Ambrosian Church to submission to the Petrine. The words of the clergy of Milan to him are these:

"The Ambrosian Church, according to the ancient institutions of the fathers, has ALWAYS been free, and has not been subject to the laws of Rome; and the Pope of Rome has no jurisdiction over our church as to the government and constitution of it."

Damiani, by his great personal influence, and by the force of circumstances, to a great extent succeeded in his mission. He may be regarded as the man who induced the "Diocese" (i. e. the

national church) of North Italy to accept the papal supremacy. Yet how loosely the papal authority sat on the Milanese may be seen by our third instance, which brings us to the twelfth century.

3. In the year 1123, Auselm Pastrella the fifth was elected Archbishop of Milan. In 1125 he went to Rome, to confer with Honorius II; and in his conference, "with good and brisk arguments, he asserted the customs of the Ambrosian Church with the prerogatives of that Archbishop and city."

"Unde ipso Papa huic prudenti viro dixit: Frater, meditatus et episcopus venisti, sed si vis frui auctoritate Archiepiscopii Copi in temporibus meis, necesse est ut stolam suscipias a manibus meis, aut, sicut ego suscepi, ad altare Sancti Petri. Hinc Dominus ille Mediolanensis Roboaldus Albensem adjuravit ut sibi consuleret. Tunc Roboaldus ille Albensis sic ait, quod prius sustineret nasum suum scindi usque ad oculos quam daret sibi consilium: ut susciperet Romæ stolam et Ecclesiæ Mediolanensium prepararet hanc novam et gravissimam quam Honorius Papa dicabat sibi imponere mensuram. Mediolanum igitur ipso Archiepiscopo sine stolâ reddidit et eundem Albensem Episcopum secum reduxit. Verum Archiepiscopalem sedem non ascendit donec Ubertus de Marignano, ejus scriba, juravit quod ipse dominus suus Anselmus nulli minimento honoris Ecclesiæ Mediolanensis consensit, et quod ipsum Albensem ille Episcopum Roboaldus auctoritate suâ confirmavit. Deinde Pontifex iste Anselmus sedem et Castella Archiepiscopatus in beneficio cleri et populi recuperavit." Landulphus quoted by Ughellus.

Here is a foundation on which a Churchman may build, and on which a statesman may act. Let the churchman of the new Italian kingdom be once fully assured that the authority claimed by the Pope of Rome is a mere usurpation, and that their church was free from it for more than a thousand years, and may be free from it again without their thereby sacrificing their Catholic character, and we believe that they would not be unlikely to reclaim the rights and liberties of their National Church.

The Church of England has a work to do in Italy. It is not the work of destruction which Gavazzi would desire to effect in Naples, or the work of division which Guiccardini has been carrying out in Florence. It is to aid the higher and nobler spirits of Italy, in Church and State, to work out their own reformation on Catholic principles, as the Church of England reformed herself in the sixteenth century.

1 See Allix's "Ancient Churches of Piedmont," p. 114, Lond. 1690.

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