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The Canadian Ecclesiastical Gazette;

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

VOLUME VII.

TORONTO, JANUARY 16, 1860.

No. 2.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

PRESENTATION TO W. B. SIMPSON, ESQ., BROCKVILLE, C. W.

The service in St. Peter's Church was of unusual interest last Christmas Eve. It was the first occasion on which the new organ was used in Divine Service, and the chants and Christmas carol sung by the Sunday School children, had a most pleasing devotional effect. The organ we may state is a splendid instrument, built by Mr. Warren of Montreal at a cost of \$1,400, and reflects much credit on the builder. After the evening service the Rev. Dr. Lewis addressed the children, and reminded them of the meaning of the services in which they had been engaged, and then requested them to adjourn to the School-house, where the congregation had provided an entertainment for them. Accordingly the children, to the number of two hundred, proceeded from the Church to the School house, and partook of coffee and cakes liberally supplied to them by the kindness of the members of the Church. When sufficient time had been given for this part of the proceedings, W. B. Simpson, Esq., Superintendent of the Sunday School, rose and said that as he was about to leave Brockville he was anxious to address the children, in whose welfare he had for so long a time taken a deep interest. Accordingly he addressed the pupils in a very affectionate manner, and concluded by saying that he intended to give every child present a parting gift, to remind all of their Sunday School Superintendent. Mr. Simpson then distributed his presents to the delighted children, and we think all appreciated his kindness and liberality. At this stage of the proceedings, the Rev. Dr. Lewis was handed by the Mayor, W. Fitzsimmons, Esq., a beautiful Church Service, which he presented to Mr. Simpson on behalf of the children. The book contained on its title page the following inscription: "Presented to W. B. Simpson Esq., by the Sunday School children of St. Peter's Church, Brockville, as a small token of their appreciation of his services as Superintendent of the Sunday School for ten years. Christmas, 1859."

The Rev. Dr. Lewis presented the volume in a speech in which he thanked Mr. Simpson, not only on behalf of the children, but also, of the congregation, and remarked that he was only doing right to recognize the merits of Mr. Simpson, who had not only had time and ability to devote to the interests of the school, but also what was more rare in these days, the wish to do his part in promoting the religious education of the rising generation. He then asked for three cheers for Mr. Simpson, which were given with a hearty good will, and the dismissal hymn having been sung, the large assembly was dismissed with the benediction. We wish Mr. Simpson every happiness in his new sphere as Collector in Kingston, in which city another of those gentlemen (Robt. Wingate, Esq.,) to whom the Sunday School is under obligations, has, we regret to hear, lately removed.—*Brockville Monitor.*

Among the articles offered for sale at the late Bazaar, held by the ladies of the congregation of St. Peter's Church, a Crayon drawing by Mr. F. Lock, artist of this town, was the *chef-d'œuvre*. The Picture was entitled "Christmas Eve," and represented the exterior of St. Peter's Church. The effect of the Moonlight, and the Church itself lit up for Divine Service, was exceedingly fine. The thanks of the congregation are due to Mr. Lock for this very liberal donation, which attests alike his generosity and skill as an artist. The picture was sold to forty five members of the church, who subscribed \$2.50 each, to purchase it as a Christmas present for their Pastor, the Rev. Dr. Lewis.—*Ibid.*

PRESENTATION.

On Christmas eve, the Rev. James A. Preston, M.A., Incumbent of Stirling, was presented with a handsome surplice, by the ladies of his congregation. At midnight, a Christmas hymn was sung at the door of his residence, by several members of the church, after which, a large basket of provisions and other articles for domestic use, (in weight about 150 lbs.) was carried into the house and unloaded. The value of the contents of the basket may be estimated at *thirty dollars*.—After singing hymns, appropriate to the holy season, the parishioners departed, with the cordial thanks of their clergyman for their kind and considerate present.

On Wednesday, 28th ult., (Innocents day,) after Divine Service at 7 o'clock p.m., Mr. Preston took occasion to thank the parishioners for their valuable and useful presents, and stated, that however valuable these things were in themselves, they were much more appreciated by him, on account of the quiet and unostentatious manner in which they were presented, as up to the time of receiving them, he had no idea that such an agreeable surprise awaited him. Such considerate kindness and thoughtfulness on the part of the people toward their minister, is well worthy of imitation.—*Com.*

The Incumbent of Stirling begs to acknowledge with many thanks the receipt of *silk stole* with a note, of which the following is a copy. The real name of the donor was not sent.

JANUARY, 1860.

REV. AND DEAR SIR,—Having learned from a friend that the ladies of your congregation at Stirling presented you, at Christmas, with a valuable *surplice*, I would, as a small *thank offering*, beg you to accept a *silk stole*, as an appropriate accompaniment to the present above mentioned. Wishing you God speed in your missionary labours,

I remain,

Rev. and dear Sir,

Yours sincerely,

A FRIEND TO MISSIONARIES.

The Rev. J. A. Preston, M.A., Stirling.

Rev. J. Smithurst requests that letters and papers intended for him, may be addressed to Clifford Post Office, Minto.

MOUNT FOREST CHURCH.

The subscribers in Toronto and Hamilton, and other places, towards the erection of the above Church, will be gratified to learn that it is now open for Divine Service. It is a neat comfortable building and was very much needed, as the school house was far too small for the congregation. It was opened on the 18th December. The Missionary the Rev. Mr. Houston, and the Rev. Mr. Smithurst, were present, the latter gentleman preached in the morning and the former in the evening. The Church was well filled and the singing very good for a new choir.

NOTICE.

The annual meeting of the Niagara District Branch of the Church Society, will (D.V.,) be held in St. George's Church, St. Catharines, on Tuesday, March 6th. Meeting of Committee at 12 o'clock; evening meeting at 7 p.m. The several Parochial Branches are requested to send in their reports on or before March 1st.

CHAS. LEXCESTER INGLES,

Sec. N. D. B. C. S.

Drummondville, Jan. 12, 1860.

COLLECTIONS UP TO JAN. 12TH, 1860.

Collections appointed to be taken up in the several churches, chapels and missionary stations in the Diocese of Toronto, in the month of October, in behalf of the Widows and Orphans' Fund of the Church Society.

Previously announced \$808.51
Christ's Church, Bradford..... 72
Trinity Church..... 1.78

Per Rev. J. Fletcher..... 2.50
Cartwright, per Churchwarden 5.00
St. James's, Carleton Place 4.95
St. John's, Lanark 2.59
St. George's, Ramsay..... 2.47

Per Rev. E. H. M. Baker 10.01
Goulbourne 1.50
Huntley 2.50

Per Rev. J. Godfrey..... 4.00

123 Collections, amounting to..... 825.02

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 November third, being Thanksgiving Day.

Previously announced..... \$1330.11
St. George's, Georgina, additional, per
Churchwarden 1.00

Christ's Church, Bradford.....	2.17
St. Paul's.....	10
Trinity.....	2.23
Per Rev. J. Fletcher.....	4 50
St. James's, Carleton Place.....	15.95
St. John's, Lanark.....	7.55
St. George's, Ramsay.....	1.50
Per Rev. E. H. M. Baker.....	25.00
Omeooc.....	2.00
St. James's, Emily.....	1.30
3rd Station.....	70
Per Rev. T. Leach.....	4.00
Trinity Ch., Toronto, per Churchwardens	26.00

156 Collections amounting to.....\$1390.91
BLAKE TESTIMONIAL FUND.

ADDITIONAL SUBSCRIPTIONS.

Rev. J. A. Muloch.....	5.00
Rev. T. Bartlett.....	5.00
Rev. Dr. Scadding.....	10.00

Per Rev. The Provost of Trinity College \$ 20.00

GORE & WELLINGTON DISTRICTS.

Parochial meetings of the Church Society will be held as follows, unless the resident Clergymen desire to make their own special arrangements, of which in such cases they are requested to inform the Secretary.

<i>January.</i>			
Cayuga,	Monday,	January	23, 7 p.m.
York,	Tuesday,	"	24, 2 p.m.
Caledonia,	"	"	7 p.m.
Glandford,	Wednesday,	"	25, 10 a.m.
Saltfleet,	"	"	3 p.m.
Stoney Creek,	"	"	7 p.m.
<i>February.</i>			
Georgetown,	Monday,	February	6, 7 p.m.
Hornby,	Tuesday,	"	7, 11 a.m.
Milton,	"	"	7 p.m.
Oakville,	Thursday,	"	9, 7 p.m.
Waterdown,	Friday,	"	10, 3 p.m.
Wellington Square,	Friday,	"	7 p.m.
Mount Forest,	Wednesday,	"	16, 7 p.m.
Arthur,	Thursday,	"	16, 11 a.m.
Fergus,	"	"	6 1/2 p.m.
Christ's Ch., Peel,	"	"	11 a.m.
Elora,	Friday,	"	17, 6 1/2 p.m.
<i>March.</i>			
Ancaster,	Thursday,	March	1, 3 p.m.
Rockton,	Friday,	"	2, 2 p.m.
Dundas,	"	"	2, 7 p.m.
Rockwood,	Wednesday,	"	7, 7 a.m.
Guelph,	Thursday,	"	8, 7 p.m.
Annual Meeting, Hamilton,	Wednesday,	March	28th, 7 p.m.

J. GAMBLE GEDDES,
Sec. G. W. D. B. A.

Hamilton, Dec. 30th, 1859.

HOME DISTRICT BRANCH OF THE CHURCH SOCIETY.

The following plan of Parochial Meetings for the present winter was adopted by the managing Committee at the meeting on the seventh of December, 1859.

<i>January, 1860.</i>			
Mimico,	7 p.m.	Tuesday,	January 31.
<i>February.</i>			
Weston,	7	Wednesday,	February 1.
Scarborough,	7	Thursday,	" 2.
St. Paul's,	7	Friday,	" 3.
Markham,	7 p.m.		

Deputation for the above, the Rev. W. Cooper and the Rev. W. Emery

Appointments for the missions not included in the above will be published as soon as arranged.
H. C. COOPER,
Sec. H. D. B.

RESOLUTION PASSED AT THE DECEMBER QUARTERLY MEETING OF THE CHURCH SOCIETY.

Moved by REV. A. TOWNLEY, D.D., seconded by REV. ST. GEORGE CAULFIELD, A.B., and *Resolved*,—"That the Lord Bishop be respectfully requested to appoint a Committee to arrange for holding meetings of the Church Society in the several parishes of the Diocese; the travelling expenses of the Deputations, sent by the Bishop to attend these meetings, shall be paid from the funds of the Society."

Meetings arranged by the Committee and approved of by the Bishop.

<i>January, 1860.</i>			
Ingersoll,	} Time not yet appointed.	7 p.m.	Monday, January 30.
Beachville,		11 a.m.	Tuesday, " 31.
Huntingford,		7 p.m.	" " " "
Woodstock,		7 p.m.	Monday, " 30.
Eastwood,		11 a.m.	Tuesday, " 31.
Princeton.		7 p.m.	" " " "
St. Mary's,		7	Monday, " 30.
Stratford,		7	Tuesday, " 31.
<i>February.</i>			
Weir's,	2	Wednesday,	February 1.
Burford,	7	"	" 1.
St. George's,	2	Thursday,	" 2.
Paris,	7	"	" 2.
Cainsville,	3	Friday,	" 3.
Onondaga,	7	"	" 3.
Mt. Pleasant,	11 a.m.	Saturday,	" 4.
Brantford,	7 p.m.	Monday,	" 6.
Mohawk,			
Tuscarora,			
Dereham,	7	Monday,	" 6.
Otterville,	11 a.m.	Tuesday,	" 7.
Fred'ksburg,	7 p.m.	"	" 7.
Simcoo,	7	Wednesday,	" 8.
Vittoria,	2	Thursday,	" 9.
Port Dover,	7	"	" 9.
Walsingham,	7	Friday,	" 10.
Port Burwell,	3	Monday,	" 13.
Vienna,	7	"	" 13.
Tilsonburg,	7	Tuesday,	" 14.
Aylmer,	11 a.m.	Wednesday,	" 15.
St. Thomas,	7 p.m.	"	" 15.
Tyrconnel,	7	Thursday,	" 16.
Port Stanley,	7	Friday,	" 17.
<i>February.</i>			
Mitchell,	7	Wednesday,	" 1.
Berlin,	7	Thursday,	" 2.
Crosshill,	7	Friday,	" 3.

A Deputation appointed by the Bishop will attend each Parochial Meeting.

The Clergy are requested to make all the necessary arrangements for holding the meetings on the days named; and also to assist at the meetings in their own neighbourhood, and kindly to forward the Deputations from place to place, so as to spare the funds of the Society as much as possible.

J. WALKER MARSH, M.A.,
Secretary Ch. So., D. of Huron.

Ingersoll, Dec. 23, 1859.

LIST OF THE CLERGY OF CANADA, OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

DIocese OF QUEBEC.

Right Rev. G. J. Mountain, D.D., D.C.L., Lord Bishop (1836).	
Balfour, Rev. A.....	Sydenham, Kingsley
Boyle, Felix, M.A.....	Magdalene Islands
Burges, H., B.A.....	Nicolet
Burrage, H. G., M.A.....	Hatley

Chapman, T. S., M.A.....	Marbleton
Crosse, S.....	Capo Coro
Dalziel, J.....	Eaton
De Lamarge, F., M.A.....	Gaspe Basin
Doolittle, L., M.A.....	Lennoxville
Falloon, D., D.D.....	Melbourne
Fothergill, M. M.....	Danville
Hamilton, Charles, M.A.....	Quebec
Hellmuth, J., D.D. (Gen. Sup't. for the Col. Ch and School Society in B. N. A.)	
Housman, G. V., M.A.....	Quebec
Jenkins, J. H., B.A.....	East Frampton
Jones, J. W., B.A.....	Drummondville
Kemp, John, B.D.....	Bury
Ker, M.....	Sandy Beach
King, W.....	St. Sylvester
Lyster, W. G. B.A.....	Hopetown
Magill, G. J., B.A.....	Lake Beauport
Milne, G., M.A. (Rural Dean).....	N. Carlisle
Mountain, Armino W., M.A.*.....	Quebec
Merrick, W. C., M.A.....	Berthier en haut
Nicolls, J. H., D.D.*.....	Lennoxville
Parkin, E. C.....	Valcartier
Pearse, A. H., M.A.....	Port Neuf
Peroy, Gilbert, LL.D. (Sec. C. S.).....	Quebec
Petry, H. J., B.A.....	Quebec
Plees, B. G.....	Quebec
Reid, C. P., M.A.....	Sherbrooke
Richmond, W., B.A.....	Compton
Robertson, D. (Chaplain to Forces).....	Quebec
Roe, H., B.A.....	Quebec
Ross, E. G. W.....	Riviere du Loup en bas
Scarth, A. C.....	Lennoxville
Sewell, E. W.....	Quebec
Short, R.....	Leeds
Smith, F. A.....	Three Rivers
Thompson, J. H., M.A.....	Lennoxville
Thompson, W. L.....	Stanstead
Vial, W. S.....	Leeds
Williams, J. W., M.A.,.....	Lennoxville
Wood, S. S., M.A. * (Rural Dean).....	Melbourne
Woolryche, A. J.....	Point Levi
Wurtoh, L. C., B.A., Travelling Missionary.	
Ward, R. G. (Catechist).....	Lower Ireland

* Chaplains to the Bishop.

DIocese OF MONTREAL.

Right Rev. F. Fulford, D.D., Lord Bishop.	
Very Rev. J. Bethune, D.D., Dean.	
Ven. Archdeacon S. Gilson, M.A., Sen Canon.	
Rev. J. Reid, D.D.,	} Honorary Canons.
Rev. M. Townsend, M.A.,	
Rev. W. T. Leach, D.C.L.,	
Rev. C. Bancroft, M.A.,	} Dis'p's Chaplains
Ven. S. Gilson, M.A., Archdeacon.	
Ven. Archdeacon Gilson, M.A.,	
Rev. J. Scott, M.A.,	} Secretary.
Rev. E. J. Rogers, Bishop's Secretary.	
Leach, W. T., D.C.L. (St. G. C.).....	
Bond, W. H., M.A. (S. G. C.).....	" "
Bancroft, C., M.A. (T. C.).....	" "
Ellegood, Jacob, M.A. (St. S. C.).....	" "
Torrance, J. (Assistant St. S. C.).....	" "
Tate, F. B., M.A. (St. L. Ch.).....	" "
Rogers, E. J., As. Chaplain to Forces, " "	" "
Abbott, P. (Rector).....	Clarendon
Allan, J.....	Isle Aux Noix
Allen, A. A., M.A.....	Sabrevois
Anderson, W. (Rector).....	Sorel
Bonsall, T.....	Clarendon
Brethour, W., M.A.....	Ormstown
Burt, Rev. F.....	Huntingdon
Constantine, I., M.A.....	Stanbridge East
Davidson, J. G.....	Cowansville & Church
Duvernett, E., M.A.....	Hemmingford
Finnagan, J.....	Lachine
Fulton, J., M.A.....	Russellton
Godden, J.....	South Tottenham
Griffin, J.....	Gore (Post-office, Lachute
Irwin, J. (Rector).....	St. John's

Johnston, J. Aylmer & Hull
 Jones, J. Bedford
 Jones, W. Granby
 Lindsay, D., M.A. Frost Village
 Lindsay, R., M.A. Bromo
 Lockhart, A. D. New Glasgow & Kilky
 Lonsdale, R., M.A., (Rector) St. Andrew's
 Machin, T. St. Hyacinthe
 Merrick, W. C., M.A. Berthier
 Montgomery, H. Philipsburgh
 Morris, W. Buckingham
 Mussen, T. W., M.A., (Assistant) Christieville
 Nove, F. S. Huntingdon
 O'Grady, G. DeCoursey, B.A. Mascouche
 Pyke, J. Vaudreuil, Pointe a Cavagnol
 Reid, J., D.D. (Rector) St. Armand, East
 Robinson, F., M.A. Abbotsford
 Rollit, C. Rawdon & Kildare
 Scott, J., M.A. (Rector) Dunham
 Slack, G., M.A. Milton
 Sutton, E. G. Edwardstown
 Sykes, J. S. Sutton
 Townsend, M. A., (Rector) Clarenceville
 Wetherall, C. A., B.A. Lacolle
 White, J. P. (Rector) Chambly
 Whitten, A. T. Waterloo & Shefford
 Wood, E., M.A. Montreal
 Young, T. A., M.A. Coteau du Lac

DIocese OF TORONTO.

Hon. and Right Rev. John Strachan, D.D., LL.D.,
Bishop.
 Ven. George O'Kill Stuart, D.D., *Archdeacon of*
Kingston.
 Ven. Alex. N. Bethune, D.D., D.C.L., *Archdeacon*
of York.
 Archd. Bethune, D.D., D.C.L., } *Bishop's Chap-*
 Rev. H. J. Grasett, B.D., } *lains.*
 Rev. H. Scadding, D.D., }
 Alexander, J. Lynno Stoney Creek
 Allen, T. W. (Rector) Cavan
 Ambery, J., M.A. Toronto
 Anderson, G. A. Shannonville
 Arnold, R. Streetsville
 Ardagh, S. B., M.A. (Rector) Barrie
 Atkinson, A. F., D.C.L. (R.) St. Catharines
 Armstrong, J. G., B.A. W. Hawkesbury
 Baldwin, E., M.A. Toronto
 Blackman, T. J. M. W., D.C.L. Hamilton
 Baker, E. Carleton Place
 Bartlett, T. H. M., M.A. (*Garrison Chaplain*)
Kingston.
 Beaven, James, D.D. ... University Coll., Toronto
 Beaven, Edward William, M.A., Iroquois P. O.
 Belt, William, B.A. ... Highland Creek, Scarboro'
 Beck, J. W. (Rector) Peterboro'
 Bethune, A. N., D.D., D.C.L. Cobourg
 Birch, E., (Assistant) Cobourg
 Bleasdel, William, M.A. Port Trent
 Boddy, S. J., M.A. (*Assistant St. Jas.*) ... Toronto
 Bogart, James J., M.A. Prescott
 Boswell, E. Jukes, D.C.L. Morrisburg
 Bower, E. C. Barriefield
 Boyer, R. C. Hiller P. O.
 Bousfield, Thomas Picton
 Brent, Henry, (Rector) Newcastle
 Broughall, A. J., M.A. ... Trinity College, Toronto
 Briggs, S. Selkirk, Walpole
 Brown, Charles Mountain
 Burnham, Mark, A.B. Peterboro'
 Bull, G. A. Barton
 Butler, J., M.A. March
 Carry, J., B.D. Woodbridge
 Campbell, T. S. Landstown, Farmersville
 Clarke, W. C. Fenelon Falls
 Carroll, J. Gananoque
 Cooper, H. C., B.A. (Rector) Etobicoke
 Cooper, W. E., M.A., (*Assist. H. T.*) Toronto
 Cox, R. Gregory Brampton
 Chance, James (*Indian Miss.*) Garden River

Checkley, Wm., M.A., (*Gram. School*) Barrie
 Darling, W. S. Holy Trinity Church, Toronto
 Davidson, J. Newboro'
 Denroche, Edward, A.M. Toronto
 Dixon, Alexander, B.A. (Rector) Port Dalhousie
 Dobbs, F. W. Kingston
 Drinkwater, C. H. (*Missionary*) Rockwood
 Davies, H. W., M.A. (*Assistant*) Cornwall
 Emery, C. P., (*Assist. St. Geo.*) Toronto
 Fletcher, John, M.A. Bradford
 Flood, John (Rector) Dunnville
 Fuller, T. Brock, D.D., D.C.L. (*Rural Dean*)
 Thorold.
 Forest, C., M.A. Osgoode, Metcalfe P. O.
 Garrett, Richard Osnabruck
 Geddes, J. G., M.A. (Rector) Hamilton
 Girins, Saltern (*Rural Dean*) Yorkville
 Godfrey, J. Carp P. O., Huntley
 Grasett, H. J., B.D. (Rector) Toronto
 Greene, Thomas, LL.D. Wellington Square
 Grier, John, A.M. (*Rural Dean*) Belleville
 Groves, F. J. S. Seymour
 Hallen, George, B.A. Penetanguishene
 Harding, Robert Fredericksburgh
 Harper, W. F. S. (Rector) Bath
 Harris, J. Kemptville
 Hatch, E., M.A. Trin. Coll., Toronto
 Hebdun, John, A.M. Hamilton
 Herchmer, W. A., A.M. Kingston
 Hickie, John Emily
 Higginson, G. N., B.A. Rockton, Beverley
 Hill, Bold Cudmore, A.M. York
 Hill, George S. J. (Rector) Markham
 Hilton, John Perrytown
 Hodge, T. P. Springfield, Credit
 Ingles, C. Leyecester, B.A. Drummondville
 Johnson, W. A. Weston
 Jacobs, P. (*Indian Miss.*) Manitoulin Island
 Kennedy, T. S. (*Sec. Church Society*) Toronto
 Kendall, E. K., M.A. Trin. Coll., Toronto
 Langtry, John, M.A. Collingwood
 Lauder, W. B., LL.D. (Rector) Nanpance
 Lauder, J. S., B.A. (Rector) Ottawa
 Leach, Thomas Omcece
 Lecming, William (Rector) Chippawa
 Lett, Stephen, LL.D. Toronto
 Lewis, J. Travers, LL.D. Brockville
 Lewis, Richard, M.A. Prescott
 Logan, William Cartwright
 Loucks, E. (*Assistant*) Ottawa
 Lundy, F. J., D.C.L. (Rector) Grimsby
 Macaulay, William (Rector) Picton
 MacMurray, W., D.D., D.C.L. Niagara
 MacNab, Alexander, D.D., (Rector) Bowmanville
 Mackenzie, J. G. D., M.A. Georgetown
 Mitchele, Richard, LL.D., (Rector) York Mills
 Morris, Ebenezer Frankton
 Morris, A. J. Fitzroy Harbour
 Morris, J. Hamilton
 Mulkins, Hannibal Kingston
 Mulloch, John A. Kingston
 Morgan, E. (*Assissant*) Barrie
 McCollum, T. H., M.A. Toronto
 O'Meara, F. A., LL.D. (*Ind. Miss.*) Manitoulin
 Osler, Featherston L., M.A. (R. D.) Dundas
 Osler, H. Bath Loydtown
 Palmer, Arthur, M.A., (*Rural Dean and Rector,*)
 Guelph.
 Parnell, T. B. Mirickville
 Patton, H., D.C.L. (*Rural Dean*) Cornwall
 Pettit, C. B. Richmond
 Pentland, John, A.B. Whitby
 Pices, H. E. Carrying Place
 Preston, J. A. Stirling
 Phillips, H. N. Grantham, Niagara
 Phillipps, T. D., M.A. Gram. Sch., St. Catharines
 Ramsey, F. Sep., M.A. Newmarket
 Read, Thomas Bolton Orillia
 Ritchie, William Georgina
 Rogers, R. Vashon, M.A. Kingston

Rolph, Romaine, retired Osnabruck
 Rothwell, John, A.B. Amherst Island
 Rutnan, Charles Sydenham, Frontenac
 Roberts, T. T., M.A., (*Assistant*) St. Catharines
 Ross, W. M., M.A. (*Ast.*) Thorold
 Sanson, Alex. Trinity Church, Toronto
 Scadding, Henry, D.D. Toronto
 Shanklin, Robert Oakville
 Shortt, Jonathan, D.D., (Rector) Port Hope
 Stennett, Walter, M.A. (*Prin. U. C. Coll.*) Toronto
 Stewart, E. M., M.A. (*Assistant*) Guelph
 Stewart, A., M.A. (*Assistant*) Kingston
 Stewart, H. W., M.A. Aurora
 Strong, Samuel S., D.D. Tecumseth
 Stuart, G. O'K., D.D., LL.D. Kingston
 Stephenson, R. L., M.A. (Rector) Perth
 Smithurst, J. Clifford P. O., Minto
 Stannage, John Merrittsville
 Stanton, Thomas
 Tane, F. R., (*Assistant*) Brockville
 Tremayne, Francis Charleston
 Tremayne, F., Jr. Milton
 Thomson, C. E., M.A. Elora
 Taylor, Thomas, A.M. Columbus
 Van Linge, J., B.D. Orangeville P. O.
 Vicars, John, B.A. Lindsay
 Viner, G. B., M.A. Greenwood
 Williams, A., (*Assistant*) Yorkville
 Wilson, John Grafton
 Worrell, J. Bell Smith's Falls
 Whitaker, G., M.A. (*Prov. Trin Coll.*) Toronto
 White, G. W., B.A. Canndon

DIocese OF HURON.

Right Rev. Benjamin Cronyn, D.D., *Bishop.*
 Bettridge, W., B.D. Woodstock
 Boomer, M., LL.D. Galt
 Brough, C. C., A.M. London
 Campbell, R. F., A.M. Bayfield
 Caulfield, A. St. George, A.B. St. Thomas
 Carmichael, J. Clinton
 Clotworthy, W. Crosshill
 Curran, J. Southampton
 Elliott, A. (*Indian Miss.*) Tuscarora
 Elliott, F. G. Colchester
 Elwood, E.L., A.M., (*Bishop's Chaplain*), Goderich
 Evans, W. B., B.A. Sarnia
 Fauquier, F. D. South Zorra
 Falls, A. Adelaide
 Flood, R., A.M. (Rector) Delaware
 Fisher, A. Otterville
 Gibson, J. C., M.A. Warwick
 Gordon, R. London
 Grant, F. W. Onondaga
 Grasett, E., M.A. Simcoe
 Gunne, J. Dawn
 Haines, S. C., (*Assistant*) Ingersoll
 Hughes, T. Dresden
 Hurst, John Sandwich
 Hutchinson, A., A.B. Woodstock
 Hutchinson, J. Meaford
 Jamieson, A. (*Indian Miss.*) Walpole Island
 Jessopp, H. B., A.M. Port Burwell
 Johnson, C. C. Eastwood
 Kennedy, J. Tyrconnell
 Lampman, A. Morpeth
 Mack, F. Amherstburgh
 Marsh, J. W., M.A. (*Bishop's Chaplain and Sec.*
Ch. Society) Ingersoll
 McLean, John (*Assistant*) London
 Middleton, J., B.A. Kincardine
 Mockridge, J. Port Stanley
 Mortimer, A. London
 Mulholland, A. H. R. Owen Sound
 Mulholland, J. G., M.A. (*Master of the Grammar*
School) Simeog
 Newman, J. Galt
 Nelles, A. (*Indian Miss.*) Brantford
 Padfield, J. Burford
 Patterson, E. Stratford

Pinckney, T. A.	Chatham
Rally, W. B., M.A.	Mitchell
Roberts, R. J., A.B.	Port Albert
Rovell, H., M.A. (Superannuated)	Woodstock
Salmon, G. (Superannuated)	Simcoe
Salter, J. G. B., M.A.	Sarnia
Sanders, F. W., D.D.	Chatham
Sanders, T. A.	Walkerton
Smyth, J.	St. Mary's
Stimson, E. R.	Mount Pleasant
Sullivan, E., A.B.	Carlisle
Towuley, A., D.D.	Paris
Tighe, S., A.B.	McGilling
Usher, J. C.	Brantford
Vicars, Johnston	Port Dover
Wood, William	Walsingham

Foreign Ecclesiastical Intelligence.

CONTINUATION OF THE EIGHTH TRIENNIAL AND TWENTY-FOURTH ANNUAL SERMON, FROM LAST NUMBER OF THE ECCLESIASTICAL GAZETTE.

Preached before the Board of Missions, at St. Paul's Church, Richmond, Va., on Thursday evening, Oct. 6, 1859, by the Rev. G. T. BEDDLE, D.D., Assistant Bishop elect of Ohio.

What hath God wrought? NUMBERS XXIII.

But not only are they heterogeneous; the elements are discordant. Mingled with men of high culture, and eminent abilities, with refined taste and true religiousness, you will find in large proportions a population of another class. "The Irish, full of bigotry, superstition and suspicion, ignorant and under priestly rule. The Germans, industrious, sagacious, often well educated, but as often infidel and irreligious, and almost always prejudiced against a Bible which was nominally the bulwark of that political oppression from which they had fled. At the other extreme, radicals from the east, and men who desire to escape from the religious influences which surrounded them in the home of their fathers; men who desire to persuade themselves into an infidelity in which they really have no confidence." "full of curious intelligence, but knowing nothing as they ought to know; full of strife and debate, heady, high-minded, ever learning, never coming to the knowledge of the truth; men of diverse and changeable creeds, of disbeliefs and no beliefs. Between these classes, every grade of ignorance, irreligion and fanaticism; and in addition, the multitude who care little for the service of God, and are given up to the pursuit of wealth." Such is the discord of this heterogeneous mass, out of which is to be produced the harmony of a compact, brotherly, Christian society. Can you estimate the task laid upon missions in the west?

Turn your thoughts then to the gross ignorance and superstitious sensualism of heathen lands. The Foreign Missionary must first master an unknown tongue, conquer its accents and its idioms; next gain attention, convince the people that he is seeking their good, exhibit in his personal character and domestic life the superiority of Christianity, and that it is to be desired. Meanwhile on the part of the people to whom he is sent, supposing them willing to listen, there must be intelligent understanding of the technical language of Christianity—a difficulty which none but a Missionary can fully comprehend, and only by years of labour can be overcome—they must learn to think, become acquainted with the Bible, imbued with its principles, have some experience of its practical influence. Then the power exerted over a limited sphere around the Missionary must work its way out through every radius, until it has leavened the mass. Every step of this pro-

cess requires time. It is not the work of a day or of a year. Thirty years accomplishes much. Fifty years has wrought almost a miracle.

For mark what God hath wrought in the first half century of this Missionary era.

Out of that heterogeneous and discordant mass of western emigration, thirteen States have already been formed; most of them now consolidated, having an individuality, an intellectual and moral character, and advanced educational and religious institutions. They form a powerful portion of our confederacy. No one can doubt that the west is largely indebted to its band of faithful Missionaries of the Cross, for the happy moulding of these masses. The last census records the surprising fact that there are more churches and clergymen in the west, in proportion to the population, than in our most favoured eastern cities. There is, of course, no comparison in their opportunities of usefulness. They are very unequally distributed; too many in the villages; too few accompanying the settlers: whilst the thousand souls dispersed through a southern or western county presents a very different field of labour from the two thousand gathered closely round a pastor's house in an eastern city. And, alas! the clergy, so named in the census, scattered through the west, are very unequal in the clearness with which they preach the Gospel of God's dear Son.

Our own beloved Church is not making herself felt, as she ought to be, in her own peculiar province of settling religious sentiment, and confirming the faith in our western communities. Apart from those which some of our western dioceses are able to support, our church at large can afford to send out only one hundred and twenty missionaries. And we complain if each of them does not return the record of a giant's labour. Four Episcopal clergymen in Arkansas; four in Oregon; one in Washington. How feeble the foundations which the Apostolic Church is laying; how paltry her accomplishments in the great Mission which she professes to believe, and rightly—if she only did believe it—has been laid upon her by our Lord. Yet some of her ministers are labouring in every quarter, ready to give tone to the religious character of the mass; and a preacher of Christianity under some name, to every thousand souls throughout our west; a large proportion of these professing an orthodox faith.

So marvellously, and almost without observation, has God caused his gospel to follow the footsteps of our advancing population. Alas! an immense work is still to be accomplished; an instrument for it, in many respects deficient; but an instrument largely prepared to cope with it; and which, by God's blessing, and I trust greatly through the exertions of our own beloved church, will effect the establishment of a Christian nation in every foot of our territory.

It is difficult to select facts to display sufficiently the wholesomeness of this influence; yet let the late movements for the proper observance of the Sabbath, in Pittsburgh, Chicago, St. Louis, and in other western cities, stand sponsor for the healthful growth of Christianity. Within the last fifty years a western community has been formed immediately beyond the Alleghanies, as large, as far advanced, and as well established in the faith of Christ, as the community on the Atlantic border was in the first hundred and fifty years of its settlement. Let it encourage and nerve our hearts, that this whole advance of religion in the west has been the direct result of Domestic Missionary efforts.

In the Foreign field, there is scarcely a principal nation on the earth, to whom the Gospel, under some form, has not been carried within the last fifty years. Tribes and nations have

been Christianized, who, within our memory, were savages. All along the coast of Africa, Missionary stations are dotted, every one of them an efficient centre of Christian influence. In Sierra Leone, for example, the ministrations of the Gospel are now provided principally by native pastors, often without even the supervision of an English Missionary. We learn that the progress of the gospel is illustrated there, not as in former days by casting away idols, and deserting heathen practices, but by zeal in building and enlarging churches, providing for the decencies of worship, organizing Sunday schools, and Bible classes, and maintaining the varied interests of parochial life, precisely as we meet them here.

The Sandwich Islands and neighbouring groups are Christianized, supporting their own ministers and schools, and building their own churches. And what is still stronger evidence of a permanent change in character, sending out their own Missionary vessel, carrying their own native Missionaries to more destitute islands. In Australia, Ceylon, along the coast of China, and now, somewhat in the interior, in Japan commencing the work, throughout India, in every part of the Mahomedan empire, acting as colporteurs in South America, and as teachers among the red men of our own continent, missionaries in whose veins the Anglo-Saxon blood is coursing, are preaching the unsearchable riches of Christ. Is there a port on the globe which commerce has made accessible to that race (unless ignorant bigotry, in the garb of christianity, has, as yet closed it against them) where you may not, at this day, learn of Christ from some missionary who speaks the English tongue.

Now, wherever time has been given—and I invite your particular attention to this fact; wherever time enough has elapsed—Christianity has produced precisely the same beneficent results in heathen lands which it has worked out among ourselves. The possibility of christianizing a heathen land is no longer a problem. It only requires right methods, under Divine blessing, and sufficient time.

Let India illustrate it. In certain districts on the eastern and western coasts, the gospel has exerted its healthful influences for half a century; long enough for permanent effect on heathen character. The result is whole districts filled with christian villages; villages where the whole population is nominally christian; villages where the whole population, men, women, and children, headed by their chiefs, attend Divine worship as the first act of each day before going to labor, and return to the Church from the fields before they return to their night's rest; and this by their own town laws. Christianity in India showed itself genuine, during the late rebellion, in many ways; but most strikingly in this, that not a single convert was known to renounce his religion, although in the midst of the freest opportunity to return to Mahomedanism or Paganism, in spite of urgent solicitations to apostatize, constantly at the cost of houses and goods, and not seldom at the sacrifice of life. European christians were found who could deny their Saviour to save their dishonoured lives; but not one native christian became an apostate, although some sealed their faith with blood.

Similar evidences of the genuineness of christianity among converted heathens may be seen every where.

Is it a christian spirit to bear persecution with submission and patience, and with an unflinching mind? An African woman in Abbeokuta came to the missionary, her back lacerated with the cruel stripes which her husband and her relatives had laid on her because she was a christian. He advised her to apply to the magistrate, in order

to prevent its recurrence. No she said, "if I bear it, that may soften them." But he replied, "if you do not take this step, it may encourage them to severer measures to shake your constancy; or is it that you intend to give up serving God?" "Never," she answered, "while I live." And she kept her promise. Until her death, an example of unshaken fortitude, out of much tribulation she has entered the kingdom of God.

The record of the faith of Christ's people in Madagascar deserves to stand side by side with the highest triumphs of ancient martyrdom. For seventeen years the English Missionaries were allowed to labour on that island; during that time completing and publishing a translation of the Scriptures. At the end of that time they were banished, and the profession of religion forbidden under the heaviest penalties. But there were fifty christians on the island, and the translated Scriptures, not easily to be blotted out. Among those christians was a wealthy woman, privileged to become the first martyr for Christ. She was imprisoned and her house given to plunder. It did not move her. She was renounced by her family. It did not move her. She was loaded with irons, and beaten. She continued to sing her hymns to Christ. She was led to execution. She said, "I care not if my blood be shed, so that the Word of God shall thereby prosper in this country." At the place of execution she knelt calmly down, and prayed. The queen forbid her to pray; but she continued to pray, and preached Christ to the crowds that surrounded her, until her constant soul was dismissed to heaven by a soldier's spear. Many were compelled to drink poisoned water. Some hid themselves in caves and forests. Some escaped to other lands. In 1840, sixteen who had been concealed were discovered. On being questioned, they replied, "we are not banditti or murderers: we are the praying people: this is our answer for life or death." Nine of them were slain. But christianity was not destroyed. Let any one who is doubtful of the result of preaching a pure gospel among the heathen look at the history of the church in Madagascar. After only thirteen years instruction, left absolutely without a school, a teacher, a minister, or a sacrament, with nothing but the Bible and a living faith, persecuted, cast out, reviled, more than half of them slain, yet through sixteen years that diminished band retained their love for Christ, and their devotion to him. At last the son of the queen herself, the heir to the throne, was converted under the powerful preaching of these martyrdoms; and happier days have begun to reward their constancy.

Is the spirit of prayer the true filial spirit of the Gospel? A missionary of the Christian Missionary Society writes, and it is only a specimen of what is constantly occurring elsewhere, that the catechists in neighbouring villages meet regularly once a week, by themselves, for study of God's word and prayer. And our own missionaries in Africa often record this evidence of the real christianity of those whom they have led to Christ.

Is a desire for the conversion of our own relatives a strong mark of true faith—faith working outwardly? A missionary in Madras relates that when he first preached, only one of a family or two of a village received the Gospel. But these became missionaries to their households, and ceased not to labor until all were brought in. At a baptism it was deeply touching to see a son or father bring forward his relatives, and count them carefully as he placed them before the minister. Three families of seven; five of six; two of four—in all eighty at that baptism. Among them one aged woman, baptized with her great-grand-

children, whom her son had brought; the last of his family, an offering to the Lord. Where in this christian city will you find such home work?

Is the sending forth of missionaries a proof that the heart of a church is right towards Christ? The converted heathen give that proof abundantly; for from every quarter of the foreign missionary field where christianity has been preached long enough for its principles to become a true zeal. Asian, African, Indian, Islander, all alike are earnestly spreading the knowledge of that truth which has taken hold on their own affections. It was the turning point in our own missionary work on the African coast, when the native converts gazing sadly on the coffin of a missionary whom they dearly loved, and asking themselves for what is this sacrifice of white men's lives, suddenly resolved "it is our duty to preach the gospel to our brethren." From that moment our work has gone on bravely, and the christianity of the converts has showed itself pure and fixed.

Or is it a great advance in an individual christian or a christian church towards the true standard of christian love, to discover that giving abroad enlarges the capacity of the heart, and enables the individual or the church to approach more nearly its measure of duty in supplying home wants? They have discovered that secret in some of our missionary stations. As their souls expanded under active love towards brethren still in heathen darkness, they suddenly became conscious of ability to support their own missionaries; and without diminishing foreign charities, became efficient in domestic. They have learned the expansiveness of christian love sooner than some christians who were born in a christian land. Never—I speak it with deliberation and as the result of some experience—never will a christian comprehend the fulness of Christ's love to himself, until his soul has been expanded, to love, and to pray for, and to labor for, the salvation of that whole world for which Christ died. A true domestic missionary spirit grows up with, and never apart from, engagedness in the foreign missionary work. And that Church will ever be most active in cultivating its own parochial field which has most fully learned and practised a world-wide beneficence.

Is it an evidence of real love for Christ to give for his glory what costs us something, what we feel in the giving, to give conscientiously and systematically? Then I can show you congregations of southern servants who regularly bring eggs from their little poultry yards every one of which costs them a luxury, to be placed in the missionary basket at church. I can tell you of a district in India where it is the general custom for the head of the household each day to take a handful of rice out of the principal meal of the family, and set it apart as an accumulating contribution for the native missionary society; a daily gift, systematic, conscientious, of that which costs something to every member of the household.

And then do we fairly judge of the vital godliness of a church, by its earnestness in spreading the gospel among those who have never heard of it? Is the missionary contribution of a people a fair standard of the estimate in which Christ and his great salvation is held by that people? Let me set before you two facts side by side. The communicants of the Protestant Episcopal Church number 120,000. They have given this year for Foreign Missions a little over \$90,000. The communicants gathered by missionaries of the Church Missionary Society of England, people who were poor heathens a few years ago, Indians, Africans, or Red men of the Pacific, number 18,438. They contributed to missions through that Society a

year ago \$45,000. The members of the Protestant Episcopal Church giving for Foreign Missions an average of 75 cents for each communicant, the converted heathen averaging \$2.40.

I come to these conclusions: That the work of the gospel on the human heart is the same every where. That the conversion of men is equally real, exhibiting the same features on the Atlantic border, beyond the Mississippi, beyond the Rocky Mountains, on the plains of India, on the rivers of China, among the mountains of Syria, on the dry sands of Africa. That the conversion of the world is no longer a mere possibility. That under the instrumentality of the Anglo-Saxon race, with the blessing of God, with the outpouring of His Spirit, and His own time, it is a certainty. That while the footsteps of God were slow-paced when preparing for this work through eighteen hundred years, they have become increasingly rapid during the last fifty years, especially during the last year of grace, 1859; and that now, every thing indicates that the mighty God is quickening his footsteps, and that his time is at hand.

Majestic is his march. Slow-paced it has been. But as his stately tread among the events of time is hastened, nations tremble; ancient customs disappear; old time seclusions vanish; barriers which national pride, prejudice, mistaken interest, superstition had erected—barriers cemented by blood, consolidated by ages—fall as in a night. The whole world is this day open to the free intercourse of nations; and not a barrier, except that which exists in human hearts, now prevents the preaching and reception of the gospel in every land and by every people on whom the sun shines.

God's working during this past year, to produce this result, has been marvellous, beyond all belief, did we not see it with our eyes. Have you not marked how strangely he has been peopling our Western territories: in Kansas, by political troubles; in Utah, by preparations for war; in various quarters at once by feeding the hunger for gold, as in Jefferson, in Washington, in California; in Arizona and New Mexico, by opening veins of silver. How wonderfully God has provided for emigration. The deserts and the mountains are pierced by trains and roads. A steamboat ascends the Missouri and its branches, seven hundred miles beyond any previous navigation, to within sixty miles of the head waters of the Columbia, which from the Rocky mountains empties into the Pacific ocean. At the same time, but without concert, another steamboat ascends the upper branches of this Columbia river to within a comparatively short distance of the Rocky mountains on the Pacific side; so that it is demonstrated that there remain but six hundred miles of land carriage between the Atlantic and Pacific oceans. The army which was sent to Utah for other purposes is suddenly released from that task, and enabled to devote itself to guarding new roads from the Indians; and, immediately a mail route is opened, and post coaches run across the wilderness and through the mountain passes to the western sea. Missionaries follow. Eighteen clergymen from different parts of the country have offered to settle in California if they can be sent. A congregation in New Mexico is petitioning for a pastor. Minnesota nobly arranges herself in the ranks of our Dioceses, with a Bishop elected. Kansas has strength to organize. And a minister of our church has preached the gospel in the Mormon temple to three thousand souls.

Beyond our own country, applications for Missionaries have come to the Foreign Committee from residents in Panama, in Bogota, Brazil, Peru, the Sandwich Islands, and Hayti

In Greece, our Missionary is pursuing his laborious task with wonted zeal and patience, and by the blessing of God, laying the foundation (as the Foreign Committee hope) for a mighty religious reformation in that ancient kingdom, when the hour appointed of God shall come.

In Africa, God has revealed the fact that, within easy reach of the coast, there are mountainous regions, comparatively healthy, filled by hundreds of thousands of heathen, superior in intelligence, and thirsting for christian instruction. This fact will have a decided influence upon all future missionary efforts on that continent. The Bohlen legacy has enabled the Foreign Committee to thoroughly organize a plan for preaching the gospel, where not only has Christ not been heard, but the face of a white man rarely seen. To encourage that movement, late advices from

Africa inform the Church of a visit of a deputation of one hundred and fifty natives from an interior tribe, noble looking men, but to whom the civilization of Cape Palmas seemed a miracle. They had never seen a white face. They besought that a white teacher might be sent among them. Thus up towards the source of the Cavalla river, and back from Bassa Cove and Clay Ashland, our missionaries will soon be pressing towards the interior. Others from the Gaboon and other quarters have already entered the interior; whilst under the lead of Livingstone from the East, and the Church Missionaries from the South, the whole country will soon be traversed by the glad tidings of salvation. And yet, when going interior, they will leave on the coast fifteen thousand African converts, sixteen or eighteen thousand scholars, and the gospel within reach of at least five millions.

In China, and Japan, God has shown his wonder-working power preparing the way for missions with a distinctness which has aroused the church from its apathy. For the first time in the history of missions, God consecrated diplomacy to his purposes; and gave to two Protestant Episcopalians the opportunity of securing an opening for christianity by treaty. I will not repeat the story with which you must be familiar. At one stroke two millions and a half of heathen in Japan have been laid open to judicious advances of the gospel; and thirty-five millions in the single diocese of our Bishop in China, a diocese no larger than Virginia, made ready to welcome the preachers of Christ crucified.

But I cannot be silent as to a Providence, the notice of which may have escaped your attention, in respect to Japan. Almost at the moment when the Foreign Committee were directing one of their missionaries to remove from China to Japan, the Providence of God was causing him to remove thither in search of restoration to health, which had been disturbed by his sufferings from a lawless mob in the Chinese city where he had been labouring; so that the directions of the Foreign Committee actually reached him in the very place to which he was ordered, and when fairly commencing the work they deemed of vital importance. With a class of eight government interpreters, and occasionally higher officials, he has begun to labour there for Christ.

What hath God wrought! A world opened in every part to the proclamation of the Gospel. Evidences of the genuineness of missionary work returned from every part of the field. An Anglo-Saxon race, formed for the missionary work, through the trials of long centuries, tutored by God into patience, energy, toil, and unconquerable perseverance. A people to whom he has committed the two centres of influence round which the affairs of all nations are revolving. Their mind enlightened under the gospel; their heart imbued with love of Protestant truth; their

spirit roused to accept the adventure for Christ's sake, which God had laid upon to them. At this moment, to a people so formed and prepared, God gives untold wealth. In six years Australia pours into the lap of Great Britain more than four hundred millions of gold; and in ten years California contributes to the United States a still larger amount. Within ten years this Anglo-Saxon race has become the treasurer of nearly nine hundred millions of gold. As God opens the fields, then, he provides the means, and in every quarter is sending missionaries into the field, and rousing the churches to action. Our own Church, eminently fitted for this work, must not be the last to enter into it heart and hand. If Divine intention can be manifested to a Church, by signs, God calls us to large labours at home and abroad.

Never before has our Church accepted such responsibilities as in this year. Six Missionaries sent at one time to Africa; twelve missionaries in one ship for China; an enlargement which will require that twelve thousand dollars should be added to the annual means of the Foreign treasury. New Dioceses in Minnesota and Kansas, which must be sustained, whilst increasing at every point the Domestic Missionary work. If opportunity be the measure of a Church's duty, then ours calls for every energy, demands the exercise of a faith which will work, on the part of every member of the Church.

We need Ministers, who will be intelligent advocates of this cause, making themselves acquainted with the facts, knowing whereof they affirm, and therefore deeply interested. They should be as bold as they are intelligent, never afraid to ask their people for what the cause of Christ demands. The people who love Christ, long for an opportunity to give intelligently. We need such people, full of zeal for a Saviour whom they personally know and rejoice in as their Saviour from sin. We need men, and women, and children, in every parish, whose hearts shall be all on fire with the love of Christ. The world for which he died as yet rejects him. Can we be in earnest in our christianity, when our souls are so little alive, and our heads so laggard in promoting the cause nearest to our blessed Saviour's heart? Are you in earnest, Brethren?

Pardon me, if in the zeal of an advocate, I overstep the limits of a stranger; but my heart is fixed on the great end of giving the Gospel to every creature. You pray for it; then labour for it, and give towards it as if you meant your prayers to be answered. Take large and intelligent views of this mighty enterprise. Large views make large endeavours. Large hearts make large charities. Large love makes ready a people mighty in prayer and in gifts for the glory of our beloved Master. Take in the great idea, that we are bound to Christ for the salvation of the world; bound to watch the stately steps of his Providence; bound to prepare the glorious way of his grace in every land, among every people. Ah! we want, above all, an outpouring of the Holy Ghost into our own souls, surcharging them with love to Christ. Mightily has God the Spirit wrought among us in this last wonderfully privileged year, touching hearts with live coals taken from the altar where Jesus offered himself, a living sacrifice. But we need more of it. The Church is but half awake. Even those who love the missionary cause, seem to have hearts but half enkindled. Let the Church pray for such a melting of the ice of selfishness and sin, as will throw out a freshet of charities. Let the Church pray for such a subduing of the souls of her members by the love of the Spirit, as will bring every man, and woman, and child, baptized into the fellowship; to a whole consecration of themselves to

Christ, at the foot of the Cross. Then will the blessing come down, according to Christ's most true promise, upon our work at home and abroad. Then will our missions feel no lack, either of your wisdom to guide, your zeal to animate, your love to inspire, or your alms to bring them to a successful result.—*Spirit of Missions, Jan. 1860.*

CHINA.

LETTER FROM REV. E. W. SYLE. SERIOUS DISTURBANCE IN SHANGHAI.

(Postscript), August 1st, 1860.

We have been called to pass through a time of great alarm and anxiety here the last few days. The exultation of the people at the recent disastrous repulse of the British from the Peiho, has had an occasion afforded for its manifestation by the reported misconduct of some foreigners connected with a French coolie ship now attempting to load here. The popular excitement against them and against all foreigners indiscriminately became very great, so much so as to make the whole community feel alarmed for their personal safety. A guard from the ships of war, British, French, and American, is stationed all through the settlement; so that, for the time being, we are more in the condition of a garrison than any thing else.

This I suppose is but a part of the process which must be gone through in different parts of the country before the state of things becomes at all settled.

Our help is in the name of the Lord, therefore we continue unharmed, and are enabled to possess our souls in peace.

As ever, yours very sincerely in the Lord.

SECOND LETTER FROM REV. E. W. SYLE.

Shanghai, August 16th, 1860.

The following letter furnishes particulars in regard to the outbreak at Shanghai, referred to in the foregoing postscript to Mr. Syle's letter: I must now give you some account of the singular course of events which has resulted in the attack on our church in this city, by a band of lawless fellows of the baser sort, and a general unsettling of our previously good understanding with the people of this city and its surrounding parts.

The first disturbing cause undoubtedly is the grudge which is cherished by all Canton men against all foreigners, especially the French and English allies, on account of the capture and occupation of their city. These Canton men are, almost exclusively, the brokers between the native and foreign merchants, and have the moulding of public opinion very much in their own hands in all places where Chinese and foreigners come into commercial contact.

That they cherish and disseminate a strong antipathy to foreigners there can be no question. From this class also are drawn by far the greater part of the domestic servants by whom the foreign mercantile establishments in China are overburdened, and this must continue to be the case so long as the Canton serving boy will, and the young gentleman from home will not give, him-himself the trouble to learn the language of the other party.

Between these two parties there is no love lost. The Canton comprador, broker, or serving boy, is tolerated as a very disagreeable necessity, and the foreign merchant is served and disliked, fawned on, flattered, and plundered, ad libitum.

This is the inheritance which the five parts have received from Canton, and is the result of that education of the east which the Leadenhall-

street company carried on. This Canton anti-foreign animosity, always smouldering, has been especially active, as I have already intimated, since the capture of that city itself and its subsequent occupation by the allies. So that when the news of the repulse of the British from the mouth of the Peiho reached this place, there was an evident flash of exultation pervading the whole community, and especially the Cantonese portion of it, and foreigners here, as well as at the open ports, anticipated trouble in some form or other, as an almost inevitable consequence of the prevailing state of feeling.

At this place, being nearest to the scene of disaster, it was likely to come first and most severely, and the event has realized this natural expectation. Here, at Shanghai, where, for fifteen years, the foreign and Chinese communities have lived together without any interruption of mutual good feeling, and now, just at the moment when we were expecting to enjoy the freedom of travelling freely all over the country, at this place and at this time it was not safe for a foreigner to walk a half-a-mile in the country—nay, for nearly two weeks the missionaries could not enter the city without danger of exciting a tumult, and two of our churches were actually assailed and defaced by the mob.

So strong and so sudden a revulsion shows the volcanic nature of the ground on which we tread, and makes us feel a ten-fold gratitude to the Lord and Master who has preserved us long and so effectually.

FIRST EXHIBITION OF VIOLENCE.

The first exhibition of violence took place on the evening of the 29th of July. As I rode through the streets, on my way to Dr. Burton's, I saw crowds of people at almost every corner, and all in a very excited condition. On inquiring of them what was the matter, I was told that "foreigners had been engaged in kidnapping Chinese coolies and sending them aboard a French ship, lying at the mouth of the river near Woosung." I knew there was such a ship there, and I had heard previous rumours as to the alleged kidnapping, but I had no idea foreigners were personally engaged in it. I rode to the station-house, however, and I was told by the superintendent of police that four men had just been apprehended and lodged here—two Englishmen, one American, and one Swede. These I supposed to be of the runaway sailor class, who get themselves and other people in so much trouble in this part of the world. Considering that this would be the end of the matter, I thought no more of it till late in the evening. When I had nearly reached home one of our neighbours called to me from his verandah, and told me Mr. Lay, the Inspector of Customs, and Mr. Hobson, the British Chaplain, had been set upon and stabbed; that men had been landed from the ships of war, and that a general attack on the settlement was looked for. This was Friday night, and you may suppose that refreshing sleep was a stranger to my pillow. I looked upon my sleeping children in their little beds, and thought of Cawnpore, and Delhi, and Borneo, until the depths of my heart were stirred as they never had been before.

Morning came at last and with it all kinds of vague and alarming rumors. Two, out of a company of five Malay sailors, who were wandering through the Ching Wong Miao, were killed, and the rest were only rescued by the personal interposition of the mayor, Che-Heen, who did not himself escape without some reviling, and reproaches to the effect that he was ready enough to rescue foreigners, but did not care how many of his own people were kidnapped. This and some other unmistakable symptoms of disaffection

made the mandarins very far from easy on their own account. No one knew but that there might be a concerted plan, on the part of the emissaries of the Nankin insurgents, to take possession of the city; besides these, the Cantonese were dreading, and also another class of depredators called Mien-Fe, a kind of banditti or land pirates, very active in these times and very ruthless.

DARK FOREBODINGS OF EVIL.

Saturday night closed in with dark forebodings of coming conflict, but without any ascertained enemy against which preparations could be made. Patrols were, however, established, and the whole place wore the aspect of being in military occupation. Every thing continued quiet, however, till about half-past ten at night, when the whole mass of junks which lie clustered together off the city appeared suddenly lighted up, and such a confused din of gongs and human voices was heard as only can be understood by those who have seen and heard Chinese junk-men in alarm, or during an eclipse.

We stood on our verandah and looked and listened, wondering what the tumult might mean. An attack on the settlement generally or on the French consulate and the other premises, or the sending of fire-rafts down among the foreign shipping—all or any of these suppositions seemed reasonable enough, but from the dangers of the last my mind was released by the turning of the tide, which began to run up about midnight, and thus made the operation impracticable. All these circumstances, combined with an intense heat of the atmosphere, which of itself made rest all but impossible, seemed to render the people frantic; and, for the time, they were more like a community gone mad, or possessed of a legion of evil spirits than ordinary living beings. The transformation was astonishing—both deplorable and alarming.

SOLENN SERVICE.

Sunday morning brought together at our chapel almost all our communicants. Forty-one I think was the number that came to the table of the Lord, many of them, I have no doubt, with feelings such as they had never experienced before. During the preceding night our church in the city, as well as the chapel of the London Society's mission, had been attacked and damaged to a great extent by a mob, whose character and object were of an undefined character. They broke lamps, doors, windows, &c., took out our books and surplices (one given me by St. John's, Providence) and burnt them; threw down and damaged the stone font, presented by the Epiphany, Philadelphia, and were proceeding to greater violence when the arrival of the mandarins with soldiers, checked and dispersed them. The building was cleared, and a guard left to protect it from further molestation, and then occurred one of those instances of strange, loose-end, Chinese mis-management which provokes contempt and a smile at the same time. This guard, twelve in number, must needs, when their dinner time came, all go off to "eat rice" together, the consequence of which was that some of the rabble returned and did more damage. Then they made better arrangements for keeping a watch. Rev. Mr. Lowrie of the Presbyterian Mission, was hustled and insulted. Rev. Mr. Lambreth, of the Methodist Mission, pelted and his chair-bearers beaten. Straggling foreigners at different times and places killed, to the number of ten or more—others beaten.

FACTS LAID BEFORE THE UNITED STATES CONSUL.

All the circumstances concerning our church were formally communicated to the United States consul, who lost no time in notifying the Taoutai, and requiring restitution. The Taoutai on his part had been on the alert, and volunteered a

communication to the consul at an early hour on Sunday. Subsequently, also, he has appeared really in earnest to check the disorder, and satisfy all reasonable demands made on him.

The French minister, M. Bourboulon, also appears to be actuated by the same spirit. On the Taoutai's requisition he ordered the Gertrude, coolie ship, up from Woosung, and delivered over all the emigrants on board, at so much a head. These were chiefly Ningpo men, who were examined, but nothing elicited from them as to the kidnapping, which fact was far from satisfactory to the country people hereabouts, who inquired: "Where are our relatives who have been carried off?" And in this state of half settlement the matter still stands; every fresh investigation going to show that there has been an industrious attempt on the part of some to create as much disturbance and dissatisfaction as possible so that the mandarins, the foreigners, and the wealthy inhabitants might be excited to mutual jealousy and alarm, and thus a general imbroglio might ensue.

If such was the object, it has failed, through the firmness of the authorities and the presence of a strong foreign force, but that part of the plan which had in view the plunder of the rich class, has succeeded in part. Many of the merchants moved their families and their valuables away from the city, and are said to have suffered not a little in the process and on the road.

Altogether it has been a season of alarm resulting from a consciousness that something was wrong, and danger arising from a knowledge of distrust and disaffection.

SCENE ON THE RIVER EXPLAINED.

That exciting scene on the river, to which I have referred, arose from the fears of a flotilla of sampans, whose owners thought the English were going to immolate them, and they, therefore, betook themselves to the larger junks, on to the cables of which they attempted to make fast. This alarmed the junkmen, who thought the sampans came to plunder. A general melee ensued; Chinese in the disguise of foreigners were said to have been engaged in it: some lives were lost, and many boats burned.

The time would fail me to mention all the proclamations, and notifications, and exhortations, that have been placarded on the walls by mandarins and consuls, and anonymous libellers. The war of words has been very energetic, and some hard things have been said all around against foreigners in general; in violent, imperious, and inconsistent conduct against the mandarins: in neglecting the flock and caring only for the fleece; and against the French for persisting in a traffic which the conscience of Christendom repudiates. Our poor Christians, too, have come in for no small share of abuse. Their neighbours have reviled them as "eating the rice of foreigners;" have told them "Jesus is dead now;" have threatened that their heart and bowels shall be torn out, &c., &c. The house of a Roman Catholic merchant has been threatened with demolition because he would not hang up lanterns when the procession of the god of fire passed by, and the French cathedral has been repeatedly spoken of as destined to destruction.

Notwithstanding all this, the fire of excitement seems going out, and my impression is that in the midst of, perhaps in consequence of, this stirring of the stagnant mind of the people, we shall find a larger number than usual aroused to consider the question of their own personal salvation.

That it may be so, join your prayers with those of your friend and brother in the Lord.

ADDITIONAL NOTE FROM THE REV. MR. SYLK

SHANGHAI, Sept 3, 1859.

REV AND DEAR BROTHER.—Your letter and

Bishop Hoone's, of the 17th of June, together with Mr. Aspinwall's of the 13th, came duly to hand.

Events on both sides of the world speak for themselves so emphatically, that I feel exonerated from doing more than to note one or two matters which are not likely to reach you through the public prints.

Immediately on the occurrence of the outrage upon our church building, I made application for reimbursement to the Chinese local authorities, through the U. S. Consul, and the *Taotai* of this circuit responded quite promptly, by the payment of four hundred taels, (about \$600) which was the estimated damage. * * * * *

Our brother Liggins seems to feel very much the exaggerations on the subject of Japan, and the prospects of missionary work there, which have appeared in religious publications, and greatly fears the reaction that must needs take place. Certainly *sobriety of statement* has not characterized much that has been spoken and written on that subject, and the results reached will surely not correspond with the expectations excited.—*Spirit of Missions*.

GLEANINGS FROM MISSIONARY EXPERIENCE.

We give below some brief extracts from letters of our faithful missionaries, which will show somewhat of the nature of their toils and privations, and of the patient, cheerful spirit in which they meet their trials, and do their Master's work. The unwritten history of domestic missionary life would reveal much, very much, of the shady side of ministerial experience. There are instances of as noble and heroic patience and fortitude as can be found, in this deserving class.

We commend the few following extracts to the attention of our readers, and bespeak that cordial sympathy and liberal aid, which the cause and its faithful labourers demand. One of our missionaries writes: "Never in many years was money more acceptable than the \$50 contained in your letter, carrying the welcome intelligence of my appointment as a missionary of the Domestic Committee. It found me without a dollar in the house, and without the means of satisfying my quarter's rent then over due, and for which my landlord was dunning me most pertinaciously. I beg you to thank the Committee as I do from my heart, for this most seasonable aid, which I trust will prove to have been well bestowed."

Another missionary writes of a favourable opening in his mission thus: "There were few communing members, but several who had been attending members or professed a preference for our Church. I organized a parish, and went regularly once a month to serve them. The distance is eighty miles; thirty of these are through an almost unbroken forest, one man only having made a small opening, and through the rainy parts of the year so miry as to be impassable, except on foot or horseback. In either way, journeys involved considerable expense and weariness."

Another writes thus gratefully of the early remittance we were able to make for October 1st: "Please accept my best thanks for your great kindness in sending me the order so early. I assure you it was most acceptable. It seems especially providential. I believe times were never harder for Western missionaries than now, at least it is so in my case. My parish is in unavoidable debt, and straining every nerve to extricate themselves. But they are kind and do all they can, and I would never complain."

Another missionary, who has been struggling hard to build a church, writes thus: "The work has been for some time at a stand from the diffi-

culty of collecting money, but it is now resumed. This church has only been built by hard struggling and much self-denial, and I trust that when finished and put into use, it will be prized accordingly. What we can do without hiring, we do, the hauling and getting rocks. I have myself spent one day in the unaccustomed employment of getting out rock for the foundation, from the banks of the river, and I expect soon to turn out in another direction, and haul sand for a day or two. It is a small neat building, and is estimated to cost about \$1,400."

Another writes, after a service at one of his stations, "It was my sad lot to be attacked, after the night service on Sunday, with chills and fever, which have continued at intervals to trouble me up to this time. I have been able, however, so far to fill all my regular appointments, though I am very much debilitated by my repeated attacks."

Another writes in this cheerful, hopeful, thankful strain, which will cast its ray of sunshine on the shadows and gloom of these gleanings from the harvest field, and read out lessons of contentment and thankfulness to all who are more highly favoured, in the good providence of God: "It may be gratifying for the Committee to know, that although your missionary, during the past year, has experienced some trials and some self-denials of a painful nature, yet every cloud has been tinged with brightness, and as it passed away God seemed to light up the future with his goodness and loving-kindness. There is no work like God's work. It is, emphatically, a paying work, not perhaps in silver and gold, but in the deep joy and profound gladness at the growth of the "good seed" and the harvest which is slowly but surely gathered into the Church, the earthly garner of the Lord. Your missionary has felt this joy, which has infinitely more than counter-balanced every pain and every sorrow incident to his duty."—*Spirit of Missions*.

WISCONSIN.

GREEN BAY—REV. E. A. HOODNOVOH.

Right Rev. Bishop Kemper, the indefatigable Apostle of the north-west, visited this mission on the 19th of September, and confirmed fourteen Oneida Indians, seven of whom were heads of families. The Bishop travelled twenty miles through a furious northwest storm in the morning, before service, entered the Mission Chapel soon after his arrival, preached to a crowded house of red men, women, and children, administered the rite of confirmation, celebrated the holy communion, of which nearly one hundred devout Indians partook—going through a service of three hours' duration, and then in an hour's time starting for Green Bay, nine miles distant, where he arrived just at dark; the next morning, starting at half-past five for Menasha, to lay a corner stone for a church edifice which the Rev. C. C. Edmunds there intends, with the help of God, to build at that important and growing place.

As to the Oneida Mission, the spiritual condition of it is most cherishing to all who hope for the welfare of the aborigines of our country, and effectually refutes those who justify themselves for neglecting them, by saying—"they are a doomed race, and can never be taught Christianity, and it is best to let them perish." Oh! it is heart-rending to contemplate the cruel policy which has governed this enlightened and Christian Protestant land in regard to the Indian tribes. We were brought to this Western world that we might convert the Heathen in its bounds, but through our neglect they have been allowed to die in darkness, poverty and distress,

and at the judgment day we can present but one or two in five thousand who have received from us the knowledge of a Saviour. This small proportion can never win the glorious commendation from our ascended Lord—"Well done thou good and faithful servant, enter thou into the joy of thy Lord." But are not these Indians of our land some of those little ones who are hungering and thirsting for the Bread of Life? Are we not those who have not ministered to their necessities?

It is with great sorrow and concern that I state the fact, that the Indian corn and beans have been almost entirely destroyed by the frost. Thus, the vegetables upon which most of the Indians depended for their winter's food have perished, and I greatly fear that a great deal of suffering for want of food will be felt by many of my people the coming winter; but I hope our Heavenly Father will give them in some way their daily bread, so that none may starve.

The School House is not yet quite completed, a hundred and fifty dollars more will enable me to finish it for use.

The Sunday School has been well attended, the picture cards sent by friends having been of great service in interesting the children and bringing them to school. The singing of the children is most soul-inspiring, and I have called upon them to sing the same hymn over three or four times in succession, the effect being such as to convince me that the redeemed will never tire of the songs of praise they will join in singing before the Throne for ever.

There are now over a hundred communicants at the mission; surely our progress is slow but sure; the old and the young here and there declare themselves to be on the Lord's side, if so be that he will receive them for his adopted sons and daughters. May he bless his word till the present number increase five-fold.—*Spirit of Missions*.

SUBSCRIPTIONS RECEIVED TO JAN. 16.

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THE

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

TERMS OF SUBSCRIPTION:

7s. 6d. per annum; from which a discount of 2s. 6d. is allowed if remitted (postage free) within one month from commencement of the volume, after which time no discount can be allowed.

ROWSSELL & ELLI, PRINTERS, TORONTO.