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The Canadian Ecclesiastical Gazette;

OR

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

VOLUME I.

TORONTO, JULY, 1854.

No. 7.

The publisher of the *Gazette* has received complaints from several subscribers, that their papers do not reach them regularly. From the nature of the complaints made, he fears that gross neglect must in some instances be chargeable on the postmasters. He will feel obliged if the subscribers to the *Gazette* or the *Church* would write to him whenever they miss their paper, in order that he may institute an immediate enquiry as to the cause of the disappointment. The *Gazette* is published about the 15th of every month.

Ecclesiastical Intelligence.

DIOCESE OF QUEBEC.

PETITION TO THE HONORABLE THE LEGISLATIVE COUNCIL OF CANADA, IN PROVINCIAL PARLIAMENT ASSEMBLED.

The Petition of the Bishop, Clergy and Laity of the Diocese of Quebec, met together in Conference, the twelfth day of January, one thousand eight hundred and fifty-four.

HUMBLY SHEWETH,

That your petitioners entertain the most solemn conviction of its being alike the duty and the interest of all Governments to uphold the teaching of Religion, as the means of bringing down the Divine Blessing upon a people, as well as of forming good governors, faithful subjects, and exemplary and useful citizens.

That in order to these ends, they believe it to be a plain obligation lying upon the State, to provide for the maintenance, extension and perpetuation of Religion, and not to leave it dependent upon the caprices and the fluctuations of opinion which prevail among mankind, or (to the open dereliction of the principle of preaching the Gospel to the poor,) upon the support of that portion of the community who can afford to pay for their religious privileges.

That upon these principles, they consider it to be the sacred duty of the State, at least to maintain and protect religious endowments already made, unless it can be shown that such endowments have been abused or turned to other account than the direct promotion of religion.

That in the case of the endowments made for the benefit of the Church of England in this Province, no such abuse or perversion has been imputed, nor could the imputation, if it were made, be possibly sustained.

That the alienation of these endowments for secular uses cannot, in the apprehension of your petitioners, be regarded otherwise than as a public wrong, calculated to provoke the divine judgments, and to produce by its direct and natural operation, multiplied social evils in the country.

That the distinct and formal recognition by all the parties concerned, of the Act 7 Vict. cap. 78 as a FINAL settlement of the Clergy Reserves question; the confidence thence inspired in the mind of the Church of England within the Province; the full expectations expressed last year by the British Government and Parliament, that the Province would deal generously by that Church upon becoming invested with the control of the Clergy Reserves; the recollection that, in the *United States of America*, the endowments of the Church of England were held sacred through all the convulsions of the Revolutionary War, and are enjoyed by the same communion in that country, up to the present day,—the plain and undeniable fact being added, that *Canada* is covered with increasing settlements in which there exist an imperative need of such a provision,—present, altogether, with reference to the demand of the Church of England to be left undisturbed in her share of the benefits derived from the Clergy Reserves, an amount and accumulation of claim, the disallowance of which by the Legislature of a country forming part of such an Empire as that of *Great Britain*, could scarcely find a parallel in history:

That your petitioners, looking to the justice of your honorable House for the preservation of their rights in this behalf, humbly pray your honorable House also, at this time, for the redress of two actually existing grievances under which they labour:

That the former of these grievances consists in the unfair provisions and injurious operation of the Common School Act of the Province, inasmuch as it confers privileges upon one religious body exclusively, to which all have an equal claim; and also practicably has the effect (besides other hardships and anomalies which might be specified) of leaving very large numbers of children in this rapidly rising country without any education at all, as well as of subjecting Protestant parents, in many instances, to taxation for the support of schools from which their families derive no benefit whatever, and which are in no need whatever of the contributions thus exacted from such parents:

That your petitioners humbly conceive it to be essential to the equalization of rights and privileges among different classes of the community, that taxes should not be levied upon Protestants under such circumstances and for such objects as these; and further, that provision should be made whereby the Church of England, or any other religious body acting either singly or unitedly, should be enabled, where it so desired, to establish separate schools:

That the other grievance which your petitioners desire to represent, is that which concerns the issue of Marriage Licenses for the members of the Church of England, contrarily to the known practice and principles of that Church, by the hands of the civil power—a practice which had its origin in the necessity of the case, when the Colony became a British possession and was nevertheless without a resident Bishop of the Church of England, but which your petitioners cannot but regard now as an intolerable hardship, when it is remembered that the prelates of

the Church of Rome enjoy the unrestricted and independent privilege of issuing their *dispense de bans*; and the case is rendered the more flagrant by the fact that the Mitre, being the emblem of episcopal authority, is stamped upon the seal of the license issued for the celebration of Protestant marriages:

That your petitioners conceive it unnecessary to disclaim any idea of demanding this privilege for the Bishops of the Church of England with the view of its being exercised beyond the pale of their own communion: but they humbly desire at the same time to represent, that there are social and moral evils connected with the administration of the Law of Marriage in the Province, which call loudly for remedial legislation.

Wherefore your petitioners most humbly pray that your honorable House would be pleased to take the premises into your favorable consideration and to provide such remedy for the several subjects of complaint which have been herein exhibited, as to the wisdom of your honorable House shall seem best.

And your petitioners as in duty bound will ever pray.

Signed in the name and on the behalf of the meeting of the Bishop, Clergy and Laity of the Diocese of Quebec.

G. J. QUEBEC.

The following circular from the Lord Bishop of Quebec, and accompanying form of prayer, have been handed to us for insertion:

Quebec, 19th June, 1854.

Rev. Sir—I have received, by the last English mail, the subjoined forms of prayer, which I commend accordingly to your adoption, for the purposes and upon the occasions specified by his Grace the Archbishop of Canterbury, in the notice prefixed to the prayers.

The duty which is here indicated to us is one which lies upon all the members of the Church; and I am persuaded that I need not urge upon your attention the additional and peculiar call for its observance, which lies upon Churchmen in the Colonial Dioceses, and upon few more conspicuously than those of the Diocese of Quebec.

I am, Rev. Sir,
Your faithful and affectionate brother.
G. J. QUEBEC.

The following Prayers have been drawn up in pursuance of a Resolution of the Society for the Propagation of the Gospel, suggesting that suitable forms of prayer for an increase of laborers in the Lord's Vineyard, and for the blessing of Almighty God upon their labors, were much needed, and would be extensively used in families, schools, and missionary meetings.

I shall be glad to find that the wishes of the Society have been satisfactorily answered by the accompanying forms.

J. B. CANTUAR.

Lambeth, May 17, 1854.

PRAYER I.

For an Increase of Laborers in the Lord's Vineyard.

ALMIGHTY GOD, who by Thy Son Jesus Christ, didst give commandment to the holy Apostles, that they should go into all the world and preach the Gospel to every creature; Grant to us whom Thou hast called into Thy Church a ready will to obey Thy Word, and fill us with a hearty desire to make Thy way known upon earth, Thy saving health among all nations. Look with compassion upon the heathen that have not known Thee, and on the multitudes that are scattered abroad as sheep having no shepherd. O heavenly Father, Lord of the harvest, have respect, we beseech Thee, to our prayers, and send forth laborers into Thine harvest. Fit and prepare them by Thy grace for the work of their ministry; give them the spirit of power and of love and of a sound mind; strengthen them to endure hardness; and grant that both by their life and doctrine they may set forth Thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. Amen.

PRAYER II.

For a Blessing on Missionaries and their Labors.

O most merciful Saviour and Redeemer, who wouldst not that any should perish, but that all men should be saved and come to the knowledge of the truth; Fulfil Thy gracious promise to be present with those who are gone forth in Thy Name to preach the Gospel of Salvation in distant lands. Be with them in all perils by land or by water, in sickness and distress, in weariness and painfulness, in disappointment and persecution. Bless them, we beseech Thee, with Thy continual favor; and send Thy Holy Spirit to guide them into all truth. O Lord, let Thy ministers be clothed with Righteousness, and grant that Thy Word spoken by their mouths may never be spoken in vain. Endue them with power from on high; and so prosper Thy work in their hands, that the fulness of the Gentiles may be gathered in, and all Israel be saved. Hear us, O Lord, for Thy mercy's sake; and grant that all who are called by Thy Name may be one in Thee, and may abound more and more in prayers and in free will offerings for the extension of Thy kingdom throughout the world, to Thy honor and glory, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

TESTIMONIAL TO THE REV. DR. HELLMUTH.

We have pleasure in publishing the following correspondence from the *Sherbrooke Gazette*.—The testimonial referred to was a service of plate procured in England, and presented to Dr. H. about a year since:—

To the Rev. I. Hellmuth, D.D.

REV. AND DEAR SIR:—We, the undersigned, churchwardens and members of your congregation of St. Peter's Church, Sherbrooke, cannot permit you, on the eve of your separation from us, to depart without expressing our deep regret that the state of your health has compelled you, after seven years' residence amongst us, to give up your charge, which it has pleased God, under your ministrations, so much to bless and prosper.

Nor can we allow the opportunity to pass, when taking a retrospect of your labors during the period of your sojourn amongst us, without gratefully acknowledging your readiness at all times to assist the poor, and to comfort and console the sick and distressed.

It must be highly gratifying to you, as it is to us, that the Church here, which was heavily in debt at the time of your advent amongst us, has

been, in a great measure, owing to your untiring energy and zeal, liquidated, and that on the recent visit of our beloved Diocesan, it was dedicated to the service of God.

Your exertions in bringing the Sunday-school into a flourishing state; your weekly Lectures, preparing the Sunday-school teachers for their Sunday-school work; your weekly Bible Class; but above all, your faithful preaching of the Gospel of Christ, which has been always the leading and great characteristic of your discourses, can never be forgotten by us, and we trust that according to God's own promise, they will not return void, but accomplish his purposes in us and produce fruit to life eternal.

We assure you that we all deeply sympathize with you in your present state of health, and greatly regret that we shall be deprived of your further ministrations amongst us, and it is our earnest prayer that the means you may employ for your recovery may be blessed to your speedy restoration.

We beg through you to convey to Mrs. Hellmuth the high appreciation in which she has always been held by the congregation for her truly amiable and Christian example to all around her, and her endeavors to promote the interests of the Church.

Praying that God Almighty may be with you and your family wherever your lot may be cast, Believe us, Rev. and dear Sir,

Your attached Friends,

Signed by P. C. ELKINS,
HOLLIS SMITH,
Churchwardens, and others.

REPLY.

Sherbrooke, May 2, 1854.

MY DEAR FRIENDS:—I beg to assure you that I feel most sensibly the kindly feelings you are pleased to express towards Mrs. Hellmuth and myself in your address now presented to me, which I appreciate the more, following so soon the recent presentation of a substantial testimonial of affection and esteem.

If I have been an instrument in the hands of God of effecting any good amongst you, and of advancing your spiritual interests, to God alone be the praise and glory, for neither is he that planteth anything, nor he that watereth, but God who giveth the increase.

It is indeed gratifying to me that you bear me testimony that I have faithfully preached the Gospel of Christ;—that I have faithfully dispensed to you the Word of Life, is my great consolation, especially in my present state of health. In body I am going from you, but in heart and spirit I shall ever be with you, and God forbid that I should cease to pray for your welfare.

With grateful recollections will I think of you all wherever it may please God to cast my future lot. Often shall I think of you to whom I have administered the word and bread of life, and call to memory the living to whom it has pleased our Heavenly Father to give to my labors from among you, and the dead who have passed from under my ministry in this Parish to a better country, even an heavenly, where we all I pray may meet to part no more forever.

Finally, Brethren, farewell. Be perfect; be of good comfort; be of one mind; live in peace; and the God of love and peace be with you.

I remain, my Dear Friends,

Your attached friend and well-wisher,

(Signed) I. HELLMUTH.

To Messrs. C. P. Elkins, Hollis, Smith, and other members of the congregation.

THE SEE OF LYTTELTON.—It is expected that some appointment will be made to the newly-created See of Christ Church, Lyttelton, in the course of the present year.

DIOCESE OF MONTREAL.

CHURCH SOCIETY'S OFFICE,
Montreal, June 7, 1851.

A meeting of the Central Board of the Church Society was held this day in accordance with the Constitution. The Lord Bishop in the Chair.

A letter was read from the Rev. W. Abbott, stating that Edward Jones Esq. had been elected as their Representative to the Central Board by the Subscribers to the Church Society in the Parish of St. Andrews.

The Secretary reported that a large supply of "Hymns for Public Worship," published by the Society for promoting Christian knowledge had been received.

The following report of the Lay Committee was read and adopted, on the motion of the Rev. C. Bancroft, seconded by the Rev. J. Ellegood.

"The Lay Committee respectfully beg leave to report that they have before them under consideration, applications for pecuniary aid from Parishes and Missions, towards endowments, Church Building, Glebes and Parsonages, all of which are deserving of assistance, but that they are unable to proceed thereon in consequence of the want of funds. The places most in need of aid are of course those in the remote parts in the Diocese, where the inhabitants are few in number, not wealthy, and laboring under all the difficulties incident to new settlements. Your Committee are the more grieved that they are unable to recommend any grants in their favour, because in almost every case, great and successful exertions have been made by the inhabitants themselves [in some instances to a truly generous extent] and have thus acquired a right to demand assistance from the Church Society. There is at this moment an active spirit of exertion abroad based on the hopes held out by this Society, that if the missions would tax themselves in a fair ratio to their means, they should be helped, and this pledge must be redeemed at any cost, or we shall relapse into that state of apathy from which we have so lately emerged. This Committee therefore respectfully urge on the Central Board the necessity of a great, united and immediate exertion to place the funds of the Society in that state of usefulness, which they believe the pecuniary means of the Churchmen of the Diocese will fully justify.

[Signed] J. McCord,
Chairman Lay Committee.

A memorial was presented from certain members of the former Richelieu District Association urging a revival of that association on its former footing.

It was moved by the Hon. Judge McCord, seconded by Dr. Holmes, and

Resolved, That the Lord Bishop be requested to nominate a Clergyman (whose travelling expenses shall be paid) to visit the different Districts of the Diocese, and having put himself in communication with the officiating clergy, to take such steps as may seem advisable in order to place before the inhabitants the wants and necessities of the Church Society, and appeal to their sympathies with a view of raising funds to be expended for the Missionary purposes and the erection of churches.

An abstract of the Treasurer's accounts was laid on the table, from which it appears that the following sums have been received since the last meeting:

By additional collection at Longueuil per the Rev. A. Lonsdale.....	£0 5 0
By collection after sermon in Parish of West, per Rev. W. Jones,	1 10 1
By collection after sermon in Frost Village, per Rev. D. Lindsay	2 12 6
By Rev. Joseph O'Brien's Annual Subscriptions,	1 17 6

By Annual Subscription from R. McKay	1 5 0
By " " " D. Holmes.....	2 10 0
By " " " D. N. Wood.....	1 5 0
By " " " Miss Day.....	0 2 6
By " " " J. Kerry.....	1 5 0
By Annual Subscriptions at Frelighsburg, per Rev. J. Reid, £10 10s. less 1/2 retained £8 5s.	8 5 0
By Rev. J. Reid's Annual Subscription, 1854.....	1 17 0
By Rev. W. Anderson's Annual Subscription, '54	1 17 0
By collection after sermon, at Broue, by Rev. N. Lindsay.....	2 10 0
Edward J. Rogers, Secretary.	

CONSECRATION OF THE MOUNT ROYAL CEMETERY.

This solemn religious service was performed yesterday afternoon, by the Lord Bishop of the Diocese, assisted by his clergy. About four o'clock his Lordship arrived at the entrance to the cemetery, attended by the following clergy, in full canonical costume:—

The Rev. John Bethune, D.D., Rector of the Parish of Montreal; the Rev. Dr. Leach and Mr. Bond, Incumbents of St. George's Church; the Rev. Mr. Lower, Assistant Clergyman, Christ Church Cathedral; the Rev. Mr. Gibson, of St. Thomas' Church; the Rev. Mr. Ellegood, of St. Stephen's Church; the Rev. Mr. Brethour, Incumbent of Chambly; the Rev. Mr. Lonsdale, of Laprairie, and the Rev. Mr. Rogers, Chaplain to the Garrison.

At the entrance to the cemetery, the President, Vice-President, Treasurer, and Secretary of the corporation, received the Bishop, when Mr. Justice McCord, after saluting his Lordship, read the following Address:—

To the Right Reverend Francis Fulford, D.D., Lord Bishop of Montreal.

My Lord,—The Trustees of the Mount Royal Cemetery Company, aware of the desire of the members of that corporation belonging to the United Church of England and Ireland to have the ground intended for their use consecrated, did on the 21st of August 1852, pass a resolution to the effect that they should be willing that the entire ground should be consecrated by your Lordship, with the proviso that such consecration should not be construed to invest that Church with any exclusive privilege (the said Church having always however the right, in common with all other religious communities interested in the same, of erecting a church or chapel on the land taken for their own exclusive use); and this resolution having been adopted and embodied in the Prov. Stat. 16 Vic. ch. 56, amending the Act incorporating this company, we, the undersigned, officers of the M. R. Cy. Co., in behalf of the Trustees, and in furtherance of the above resolutions, do now request your Lordship to proceed with the ceremony of Consecration in such manner and form as to your Lordship may seem proper.

J. S. McCORD,
President M.R. Cy.
J. TORRANCE,
Vice President.
HUGH ALLAN,
Treasurer.
JOSEPH M. ROSS,
Secretary.

To which his Lordship replied in the following words:—

Mr. Justice McCord,—It having been an ancient and pious usage of the Church to set apart places for the burial of the dead, not only by legal instruments, but also by solemn religious services, and recorded episcopal acts, I am now prepared to proceed with the ceremony of the Consecration of this cemetery. Let us then go forward in the name of the Father, and of the Son, and of the Holy Ghost.—Amen.

The Bishop and clergy, with the laity—some hundreds of whom were in attendance—then formed in procession, and walking through a

portion of the beautiful grounds, repeated, alternately, the verses of the 49th and 116th Psalms. The procession having halted at a convenient spot, his Lordship said the prayers appointed for the occasion, and signed the Sentence of Consecration, which was read by the Reverend Doctor Bethune. The fifth, sixth and seventh verses of the 39th Psalm were then sung by the members of the cathedral choir; after which, the Reverend Mr. Bond read the 16th chapter of 1st Corinthians—the lesson for the burial service—when a short Litany, appointed for the occasion, was also read by the Rev. Mr. Lower, the clergy joining in the responses. The service concluded with prayer by the Bishop, with whose pastoral blessing the congregation dispersed to their homes, no doubt much edified with the simple but sublime and devotional service in which they had been engaged.—*Montreal Herald.*

CHURCH SOCIETY'S OFFICE,
Montreal, July 5, 1854.

A meeting of the Central Board of the Church Society was held this day, in accordance with the constitution, the Lord Bishop in the chair.

The Rev. Dr. Bethune reported that he had paid into the Treasurer's hands the sum of £29 16s., including a legacy of £10 to the Widows and Orphan's fund, from the late Miss McGillivray.

The Secretary reported that a supply of bibles, prayer books, reward books for Sunday schools, and tracts, had been received.

The Treasurer's accounts were laid on the table, from which it appears that the following sums had been received since the last meeting:

Rev. S. Gibson's subscription for 1854.....	£1 17 6
Collection after sermon at Cathedral	37 0 0
" " " Lachine	11 0 0
Addition collection at Christville, per Rev. Mr. McLean.....	0 2 6
Collected by Mrs. Geddes—	
Lieut. Gen. Rowan.....	5 0 0
S. C. Bagg, Esq.....	1 5 0
Mrs. S. C. Bagg.....	0 5 0
R. C. Bagg.....	0 5 0
S. S. Bagg.....	0 5 0
A. J. Bagg.....	0 5 0
M. Bagg.....	0 5 0
1/2 of annual subscriptions at Coteau du Lac.....	2 11 0
Miss Porter's subscription	0 5 0
Collected by Miss Moffatt—	
Mr. Carter.....	1 5 0
" Glass.....	1 5 0
" Potts.....	1 5 0
" Hallowell.....	1 0 0
" Ogilvy.....	0 15 0
" Chamberlin.....	0 10 0
" Head.....	0 10 0
" Elwell.....	0 10 0
" Geddes.....	0 10 0
" Patterson.....	0 5 0
Mrs. Pilkington.....	0 5 0
" Wood.....	0 5 0
" Brown.....	0 5 0
" Adams.....	0 5 0
Rev. J. McMaster's subscription	1 5 0

The Lord Bishop of the Diocese informed the members of the Central Board that, in virtue of the powers vested in him by his letters patent, authorizing him "to found and constitute one or more dignities in his cathedral church, and also one or more archdeaconries within the Diocese of Montreal," that he had nominated and appointed the following clergymen to form a cathedral chapter and fill the office of Archdeacon:

- Rev. John Bethune, D.D., Dean.
- " H. M. Lower, M.A., Senior Canon.
- " S. Gibson, M.A., Junior Canon.
- Honorary Canons.
- Rev. J. Reid, Rector of Frelighsburg.
- " M. Townsend, Rector of Clarenceville.
- " W. T. Leach, D.C.I., Incumbent of St. George's Church, Montreal
- " C. Bancroft, Rector of St. John.
- Archdeacon of Montreal.
- Rev. H. M. Lower, M.A.

Bishop's Chaplains.

Rev. H. M. Lower, M.A.
" J. Scott, M.A., Rector of Dunham.
It is intended to admit the Dean and Canons to their several offices on Sunday next, at afternoon service, when the Bishop of Quebec is also expected to be present.

At a meeting of the Vestry of the Cathedral, held some months since, the Bishop informed them of his wish to be able to make the above appointments when a sum of £500 per annum was unanimously voted, in order to meet the additional charge of two assistant ministers at the cathedral, whom the Bishop has now appointed as the officiating Canons.

The Rev. S. Gibson does not fully enter on his duties as Canon of the Cathedral at present, as he has been appointed by the Bishop to take charge of the district in the Quebec Suburbs until some final arrangement can be made.

It will be seen, by reference to many of the other colonial dioceses, that cathedral appointments similar to these have been already made in India, Australia, New Zealand and Capetown.

THE REV. MR. ROBERTSON.—This rev. gentleman's friends, in both sections of the province, will be glad to hear that his long and conscientious labors, as Chaplain to her Majesty's Forces in this garrison, have been duly appreciated by the military authorities; and that he has been promoted to the Chaplainship of the Forces in Quebec.—*Montreal Herald.*

DIOCESE OF TORONTO.

ARCHIDIACONAL VISITATIONS.

THE ARCHIDIACON OF YORK will (D. V.) visit the following Parishes and Missionary Stations at the periods undermentioned. The same course will be pursued as at former visitations:

Whitby Parish,	Tuesday,	July 25, 11 A.M.
" rear Church.....	"	" 3 P.M.
Oshawa.....	"	" 6 1/2 P.M.
Brock St. Thomas'	Wednesday	" 20, 4 1/2 P.M.
Georgina.....	Thursday	" 27, 11 A.M.
Brock, St. John's	Friday	" 28, 10 A.M.
" Fair's.....	"	" 2 P.M.
Uxbridge.....	"	" 6 1/2 P.M.
Scarboro, Christ Church.....	Saturday	" 29, 4 1/2 P.M.
" St. Paul's.....	Sunday	" 30, 3 P.M.
Markham Village.....	"	" 6 1/2 P.M.
Markham, St. Phillip's.....	Monday	" 31, 11 A.M.
Thornhill.....	"	" 3 P.M.
York Mills.....	Tuesday	August 1, 10 A.M.
Pine Grove, Vaughan.....	"	" 6 1/2 P.M.
Weston.....	Wednesday	" 2, 11 A.M.
Etobicoke, St. George's.....	"	" 3 P.M.
Mimico.....	"	" 0 P.M.
Toronto, St. Paul's.....	Thursday	" 3, 11 A.M.
" St. George's.....	"	" 3 P.M.
" Holy Trinity.....	Friday	" 4, 11 A.M.
" Trinity East.....	"	" 3 P.M.

Amongst the last Ecclesiastical "Preferments and appointments," we notice the following:—

"The Rev. M. M. Dillon, M. A., late Rector of St. George's Dominica, to be missionary to 30,000 Fugitive Slaves in Canada."

CHURCH SOCIETY.

The monthly meeting was held in the Society's board room on Wednesday, the 12th July. The Hon. Jas. Gordon in the chair. Present: The Hon. P. B. DeBlaquiere, Rev. D. E. Blake, R. Denison, Esq., H. Mortimer, Esq., Charles Magrath, Esq., H. Rowsell, Esq., and the Secretary.

The Secretary read the prayers. The minutes of the May meeting were then read, and the book signed by the Chairman.

A statement of the Society's affairs was read by the Secretary, and an abstract of the several accounts laid on the table.

The payment of sundry accounts recommended by the Standing Committees of the 31st May and 6th July were ordered.

A report was read, signed by Messrs. Goldsmith and Brent, the auditors, in which they certified to the correctness of the Society's books, and made some valuable suggestions as to the best method of carrying on the monetary affairs of the Society. With regard to the present plan of sending certificates, they state: "The certificates of deposit with the agencies of the bank being sent in duplicate, it happens frequently that the vouchers reach the Society's office long before the bank agent makes his report to the parent bank, thus not only causing a discrepancy in the date of the entry by the Society and the Bank, but, as has in some instances been the case, the amount is twice credited and occasionally altogether omitted. We would suggest that parties sending the collection should, when there is a bank agency, procure a draft for the amount and remit direct to the Secretary, who would then credit the proper fund, and deposit the drafts from time to time as cash."

It was moved by the Hon. P. B. DeBlaquiere, seconded by Rev. D. E. Blake:

"That the report of the Auditors recommending certain alterations in the mode of keeping the accounts of this Society having been read, resolved that the thanks of this Society be given to the Auditors for the same, and that they be requested, in conjunction with the Secretary, to carry them into execution as they may deem most advantageous." Carried

Resolved, on the recommendation of the Standing Committee, that £10 be granted toward the erection of a stone church on the Richmond road, Beckwith, so soon as the clergyman forwards a certificate that the roof has been put on:

£10 towards the erection of a stone church in Montague, on the same conditions as above:

That the Rev. B. Lewis be authorized to draw for £10 for the repairs of the Church at Franktown:

A grant of £12 10s. towards the erection of a stone parsonage in the township of Emily, provided the application of the Churchwardens be backed by the Clergyman, and the money to be paid so soon as the roof is reported to be on:

A grant of service books for St. Paul's Church, Glanford, on the application of the Rev. G. A. Bull:

A grant of twenty-five cheap prayer books to the Rev. E. Grasett, for distribution in his mission:

A grant of tracts amounting to £2 10s. to the Rev. J. A. Morris, for distribution in his mission at Carleton Place and vicinity:

A grant of £12 10s. on the application of the Rev. J. S. Clarke, towards the erection of a stone Church at Seymour—the money to be paid so soon as he reports that the roof is on. Also a set of Church Service Books for the same Church, and bibles and prayer books amounting to £2 10s. for distribution in the destitute settlements of his mission:

A grant of 100 catechisms, 100 tracts on confirmation, and 3 dozen cheap common prayer books, to the Rev. F. Tremayne, junr, for distribution in his mission.

Resolved, That if approved of by the Finance Committee, a loan be made to the Rev. T. Greene on such security as may be satisfactory to them and approved of by the Solicitor, provided there are sufficient funds to meet any prior claim.

A similar resolution was passed respecting the application made for a loan by the incumbent and Churchwardens of Springfield Church.

Resolved, That the exchange of the lot in Hamilton, applied for by the Rector and Church-

wardens on behalf of the Vestry, be sanctioned by the Society, provided the title is approved of by the Solicitor, and a certificate forwarded from the valuator of the Trust and Loan Company in that town, that the lot taken is of equal value with the one given.

The Secretary gave notice on behalf of H. C. Baker, Esq., of Hamilton, that at the meeting in October he will move that £1 5s. be forwarded to the parent society by the Treasurer of the several District Branches, for every incorporated member within their bounds, and the one-fourth of all other monies collected.

Moved by the Rev. D. E. Blake, seconded by H. Mortimer, Esq.:

That the Secretary be requested to lay on the table at the next Monthly Meeting of the Society, a detailed account of the land held by the Society, showing the various objects for which they are held in trust, the amount belonging to each trust, the probable value of each individual parcel of land as far as can be at present determined, and the annual average amount of taxes paid on said land for the last three years, as far as practicable.

The Secretary read the following note from the Rev. W. T. Bullock, Assistant Secretary of the Society for the Propagation of the Gospel in Foreign Parts, enclosed in the same envelope with the Treasurer's receipt for £311 7s. sterling:

"Society for the Propagation of the Gospel in Foreign Parts, 79 Pall Mall, London, 30th May, 1854.

"DEAR SIR—I inclose the Treasurer's receipt for the Jubilee Collection in the Diocese of Toronto. And it is my duty at the same time to express to you our cordial satisfaction at receiving such a token of the kind interest with which the work of the Society is regarded in the Diocese of Toronto.

"I am, dear sir,

"Yours very faithfully,

"W. T. BULLOCK.

"REV. T. S. KENNEDY."

The Secretary read the following letter from G. M. Jarvis, Esq.:

"Toronto, 10th June, 1854.

"MY DEAR SIR—In reading your Report at the Annual Meeting of the Church Society on Wednesday last, I observe a suggestion relative to the Widows and Orphans' Fund, which is, that the members of the several congregations should contribute a trifle individually towards a Fund which shall enable the Churchwardens to pay the premium required to assure the lives of Clergymen for such a sum as may relieve their minds from all fear that their wives and children shall, at their decease, have to part with everything in order to pay their funeral expenses and other liabilities. In reply to this suggestion, I beg to send you enclosed one of the prospectuses of the United Service and General Life Assurance and Guarantee Association of London, for which I am the Agent here, and to inform you for the information of the Churchwardens and others interested, that I shall be glad to take all risks of Clergymen's lives at rates less than those prescribed in the Prospectus, to the full amount of my own commission,* which will make the premium considerably less than it would be in any other office in Canada or elsewhere. If my suggestion is not considered worthy of being adopted, I shall be glad to subscribe to the fund in another way.

"I am, my dear sir,

"Yours faithfully,

"G. MURRAY JARVIS."

* 5 per cent.

The Secretary was desired thankfully to acknowledge the receipt of the letter, and to publish it in the Church paper, calling the attention of the several parishes to its contents.

The Secretary gave notice that he had been requested to propose Joseph Brown, Esq., of Kempville, and Mr. Robert Lesslie, as incorporated members.

The following Gentlemen were balloted for and duly elected incorporated members:—Rev. J. A. Morris, Carleton Place; Dr. Dewson, Sandwich; Mr. Wm. Humphries, of Elizabethtown, North Augusta; Mr. P. Adams of Cornwall, and Robert Armour, Esq., of Darlington.

✓ EPISCOPAL ENDOWMENT FUND.

A meeting of the clergy and laity of the Midland Deanery was held in St. George's school-room, Kingston, on Tuesday, the 11th instant, at 3 o'clock p. m., to make the necessary arrangements for raising the endowment fund for the proposed Diocese of Kingston, in accordance with the bishop's pastoral letter.

Present. The Rev. S. Givens, Rural Dean; Clergy—Rev. W. Herclmer, A. M., Rev. W. David, A. M., Rev. J. Muloch, Rev. H. Mulkins, Rev. W. Greig, A. M., Rev. T. H. M. Bartlett, A. M., Rev. E. C. Borer, Rev. J. Bousfield, Rev. C. C. Johnson; Laity—The Hon. J. Macaulay, Thomas Kirkpatrick, Neil McLeod, Wm. Ferguson, John Dunn, J. Meneelly, C. W. Cooper, Esqrs., and Dr. Yates.

The Rural Dean, having taken the chair, opened the meeting with prayer.

A letter from the Rev. Mr. Shirley, of Camden, regretting his absence on account of illness, was read.

The chairman explained the object of the meeting, and proceeded to read the bishop's pastoral letter on the subject of the endowment fund, which led to a lengthened discussion on the best means of carrying out this most desirable object as speedily as possible.

With a view to this, the following resolutions were then proposed and adopted—viz.:

1. Moved by Thomas Kirkpatrick, Esq., and seconded by the Hon. J. Macaulay, and Resolved, That Dr. Yates be requested to act as secretary.—Carried unanimously.

2. Moved by Rev. H. Mulkins, and seconded by Thomas Kirkpatrick, Esq., and Resolved, That William Ferguson, Esq., the County Treasurer, be requested to act as treasurer.—Carried unanimously.

3. Moved by Rev. Mr. David, and seconded by Rev. J. Muloch, and

Resolved, That for the purpose of efficiently carrying out the object of this meeting, a committee of management be formed, composed of the clergy holding spiritual charge in this deanery, together with one layman from each congregation, to be nominated by such congregation.

4. Moved by the Hon. J. Macaulay, and seconded by Rev. Mr. Bartlett, and

Resolved, That the members of the above-named committee be requested to assemble on the 25th instant in St. George's school-room, Kingston, at 3 o'clock p. m., for the purpose of preparing an address to the members of the Church within the deanery on the subject, and devising such other measures as may be deemed necessary for the speedy attainment of the object.

5. Moved by N. McLeod, Esq., seconded by Wm. Ferguson, Esq.,

That this meeting distinctly understands that subscriptions towards the endowment fund may be given conditionally, and in event of the failure of the performance of the condition the monies or other contributions shall be returned to the donor if required.

SALTERN GIVENS, R. D., Chairman.

HORATIO YATES, Secretary.

EPISCOPAL ENDOWMENT FUND.

A meeting to promote this important object was held at Sandwich, on Thursday last. The Right Rev. Bishop of Michigan favored the meeting with his presence, and the Rev. B. Cronyn, E. Lawrence Lawrason, Esq., as a deputation from the managing committee, as well as the Rev. F. Mack and the Rev. F. Sandys, were present.

The Rev. E. H. Dewar, as chairman of the meeting, explained the circumstances under which it was called, and read the resolution of the Synod, and extracts from the Bishop's Pastoral bearing upon the subject.

The Rev. B. Cronyn then entered upon a full and interesting statement, in which he detailed the origin of the movement, the outlines of the plan so admirably devised by our esteemed Diocesan, and the prospect of speedy success, which even now, when we have in reality been at work little more than a month, is no longer doubtful. It was, Mr. Cronyn observed, a decisive proof that the Church of Canada heartily responds to the call of her bishop, that wherever meetings have been held, the subject had excited deep interest, and liberal contributions had been raised. His own book, one of six in the town of London, shewed subscriptions amounting to nearly £3000. In Simcoe £800 had been subscribed at the meeting, in Woodstock £900, in Chatham £350. In fact he entertained no doubt, that in the places where the subject had already been brought before the people, and they did not cover one-half of the field, £8000 would be raised; and he felt confident that the whole sum required would be subscribed before the end of autumn, and that at the commencement of next year we should be in a position to request leave to elect a bishop.

Col. Prince, M.P.P., in moving the first resolution, made an animated and effective speech. Referring to a statement made by Mr. Cronyn, that without an adequate income we could not expect any distinguished clergyman in England to resign his preferment in that country for the purpose of presiding over a colonial diocese, the hon. gentleman remarked that he hoped to see the election fall upon one of the Canadian clergy. Among that body there were, he knew, as pious, as devoted, as learned, and as judicious men, as would be found in any country in the world. And he for one desired no better than to see his own spiritual interests and those of his countrymen entrusted to one selected from among their number. The movement, he continued, was well-timed and highly necessary. The Church had able and zealous adversaries; the Church of Rome was straining every nerve, and was making, it could not be concealed, headway among us. Her influence was increasing in the country and in the halls of the Legislature, and the Government was bound hand and foot by her power and her influence.

The Right Rev. Bishop McCrosky seconded the resolution in a forcible and eloquent address, to which in a brief report it would be impossible to do justice. He spoke of the vast importance of an increased number of Bishops, and instanced the Diocese of New York. It was, he said, a matter not of speculation, but of certainty, that if that vast diocese had been divided ten years ago the number of clergy would by this time have been quadrupled. And even now, lately as it had been effected, the increase of clergy was as remarkable as it was gratifying. The right rev. prelate dilated upon the necessity of having Bishops acquainted with the country and its wants, and concluded with an eloquent eulogy upon the character and services of that devoted servant of Christ, the venerable Bishop of Toronto.

The next resolution was moved by L. Lawra-

son, Esq., of London. He shewed the physical impossibility of the supervision of such a tract of country as is included in the present Diocese of Toronto by any one man, whatever his strength, his energy, and his devotion. It was of especial importance that a Bishop should visit every parish in his diocese once a year.

T. Woodbridge, Esq., of Sandwich, seconded the resolution, and spoke in feeling words, which commended themselves to every one present, of the spiritual destitution of many parts of the country, and more especially in the thinly settled districts of the western portion. There was an earnest longing for the ministrations of the Church, and he felt satisfied that the measure now proposed would be the best means towards supplying the lamented deficiency.

The third resolution was moved by the Rev. F. Mack, who exposed the false idea so prevalent of the meaning of "the Church" as consisting of the clergy, and drew a faithful picture of the Church as it ought to be, presided over by a bishop, ministered unto by priests and deacons, and her efficiency secured by the harmonious and cordial co-operation of all her lay members.

This resolution was seconded by Charles Hunt, Esq., of Windsor, who dwelt upon the new life and energy which the participation of the laity in the election of Bishops and the Synodical action of the Church was calculated to call forth, and its beneficial effects upon her welfare and efficiency.

The last resolution was proposed by J. P. Salter, Esq., and seconded by the Rev. F. Sandys, who, on account of the lateness of the hour, only addressed the meeting in a brief and hasty exhortation to help forward the good work in a liberal spirit.

A vote of thanks to the Bishop of Michigan, as well as the other gentlemen who had come from a distance, and to the chairman, was then proposed by Col. Prince and seconded by Major Donaldson of Amherstburg.

After the meeting a list was opened, and £230 was immediately subscribed by a few of those who were present. This may be considered a very good beginning, especially as the community is a small one, and £250 has lately been expended upon St. John's Church, while £240 has just been subscribed in Windsor alone towards the erection of a church in that village. Altogether, we have no hesitation in saying, that considering the importance of the subject, the interest excited, the high character of the speeches delivered by laymen as well as clergymen, and the successful result, this has been the most important Church meeting ever held in Sandwich.

The following were the resolutions adopted:

1. That the Pastoral Letter of the Lord Bishop of Toronto, called forth as it was by the united voice of clergy and laity in Synod assembled, is entitled to the most serious and respectful consideration of every member of the Church of England and Ireland in this Diocese.

2. That the division of the Diocese of Toronto is imperatively demanded by the rapid increase of population in this colony.

3. That the participation of the Laity in the Synodical action of the Church is the best guarantee that new energy will henceforth be infused into all our proceedings.

4. That the following gentlemen be a Committee to solicit subscriptions to the Episcopal Fund in this parish and neighborhood:—The Churchwardens, George Bullock, Esq., Doctor Dewson, Charles Hunt, Esq., Albert Prince, Esq., and Jacob Brown, Esq.

The Very Rev. Dean Newman, of Capetown, was among the passengers in the *Seringapatam*, which arrived in London on Wednesday, May 3.

TRINITY COLLEGE.

On Thursday last, the 29th of June, the Annual Dinner was given in the hall of Trinity College. The company included the Chancellor of the University, the Hon. J. H. Cameron, G. W. Allan, Esq., Lewis Moffatt, Esq., the Provost, the Professors in the Faculties of Arts and Medicine, the Bursar, and the matriculated students. The unavoidable absence of the Bishop, who was on his confirmation tour in the west, was much regretted.

The toast of 'The Queen,' which was received with fitting enthusiasm, was followed by that of 'The Chancellor,' who, on returning thanks, proposed 'The Benefactors of the College,' and, in so doing, adverted with great feeling, to the obligations under which the college lies to the Bishop of Toronto, its original projector and the watchful guardian of its interests. He mentioned also, as a special instance of British liberality, a donation of £500 made by Mr. Turner when the Bishop was collecting subscriptions for the college in England, and as proofs that the like spirit is not wanting within the Province, he instanced the munificent gift of Dr. Burnside in 1853, and the scholarships founded during the present year by Mr. Cameron and Mr. Allan. The toast was acknowledged by the two last mentioned gentlemen.

Among other toasts 'The Prizemen of the year' was given, including the successful competitors for the Wellington and Burnside scholarships, the former of which was awarded to Mr. Sanders, a pupil of Rugby school, and the latter to Mr. Evans, son of the Rev. Francis Evans, Rector of Woodhouse and Rural Dean.

Four scholarships in arts will be open to students commencing their college course in October next, one on Mr. Cameron's foundation, to be awarded at the commencement of the Michaelmas term, and three, viz.: one Wellington, one Bishop Strachan, and one Allan scholarship to be awarded according to the result of the annual examination in June.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

COLLECTIONS MADE IN THE SEVERAL CHURCHES, CHAPELS AND MISSIONARY STATIONS ON BEHALF OF THE MISSION FUND APPOINTED TO BE TAKEN UP ON THE 9TH OF JULY, 1864.

MISSION FUND.

St. Mary's, Warwick, £	0	10	0	
Town Line, Brooke.....	0	7	0	
East Warwick.....	0	3	0	
per Rev. J. Mockridge				£1 0 0
St. Paul's Ch., Fort Erie,	1	2	0	
St. Johns Ch., Lime-Ridge	0	8	1	
per Rev. E. Grasett				1 10 1
St. John's Ch., Prescott	7	1	8½	
St. James' Ch., Maitland	0	17	3½	
per Churchwarden				7 19 0
Elizabeth Town.....	0	19	8	
North Augusta.....	0	18	9	
per Rev. W. C. Clarke				1 18 5
St. George's, Drummond-				
ville,.....	2	15	11	
St. John's, Stamford,.....	1	0	4	
				3 16 3

Brought forward.....	£16 3 0
St. Phillip's Church, Weston, per Rev. Thos. S. Kennedy,.....	1 0 3
Christ's Church, Scarborough,.....	1 7 9
St. Paul's,.....	12 6
St. Jude's,.....	8 0
per Rev. Wm. Belt,...	2 8 3
St. Peter's Church, Barton,.....	1 6 0
St. Paul's, Ghanford,.....	0 15 0
per Rev. Geo. A. Bull,.....	£2 0 0
St. George's, Clarke,.....	1 3 0
Newcastle.....	0 11 3
Newton.....	0 7 0
Orono.....	0 8 3
per Rev. H. B. Brent'...	£2 10 0

21 collections amounting to.....£24 2 3

STUDENTS' FUND.

Brought forward	£264 18 6½
St. George's, Clarke... £1 0 0	
Newton..... 0 11 3	
Orono..... 0 8 9	
per Rev. H. Brent	2 0 0
Mono per Rev. J. Fletcher,	1 6 0

180 collections amounting to,....£268 4 6½

GENERAL PURPOSE FUND.

Brought forward,.....	£356 1 3½
Innisfil N. & S. per Churchwarden	1 0 0
London Township, per Rev. C. C. Brough.....	0 5 0
Bath, per Rev. W. S. Harper.....	0 7 6

221 Collections amounting to..... £367 13 9

ANNUAL SUBSCRIPTIONS AND DONATIONS.

Rev. Andrew Jamieson, for XII. year	£1 5 0
James Peters, Esq., of Pickering,	0 5 0

£1 10 0

THOMAS SMITH KENNEDY,
Secretary.

ENGLAND.

The Duke of Newcastle has announced that the Bishop of New Zealand has declined the metropolitan see of Sydney. His Lordship's reasons are not stated; but there is no difficulty in believing that his chief reason is reluctance to leave, even for a higher position in the Church, a sphere of labor which must, on many grounds, be very interesting and very dear to him, and in which Divine Providence has blessed him with signal success.

From the London Guardian.

THE BISHOP OF NEW ZEALAND AT THE LAST MONTHLY MEETING OF THE S. P. G.

It being understood that at the meeting of the Society for the Propagation of the Gospel on Friday, Dr. Selwyn, the truly apostolical Bishop of New Zealand, would be present and give some account of the progress of his work in that interesting diocese, a large number of the bishops, clergy, and other incorporated members of the Society, assembled, at the time appointed, at the offices, 79 Pall Mall. There were present the Archbishop of Canterbury in the chair, the Bishops of London, Oxford, St. David, St. Asaph, Bangor and Lichfield; the Hon. and Rev. R. Liddell; the Hon. and Rev. C. L. Courtenay; the Revs. Dr. Wordsworth, Dr. Russell, Dr. Procter, R. Harvey, H. Howarth, H. Mackenzie, Nugent Wade, H. Spry, R. Burgess, M. Sadler, J. Ayre, Professor

Brown, H. W. Burrowes, S. Benson, T. Bowdler, Dr. F. Hessey, Dr. Binney, Dr. Wesley, Dr. Vivian, Dr. Sketchley, G. Nugee, R. Currie, R. R. Hutton, T. H. Green, A. M. Campbell, W. Selwyn, E. Hawkins, J. Lawrell, F. J. Macdonough, W. Scott, T. B. Murray, H. Mosley, E. Nepean, T. I. Strong, J. B. Kempe, C. B. Dalton, F. G. Blomfield, J. Bramston, C. E. R. Keene, E. W. Tuffnell, S. M. Westhorpe, &c.; Earl Powis, Lieut. Col. Short, Capt. Moorsom, Capt. T. S. Thompson, R. N.; Messrs. J. R. Mowbray, M.P., — Green, M.P., R. Clarke, R. Brett, W. Cotton, A. M. F. Beadon, A. Powell, G. Gipps, F. H. Dickinson, G. Gurney, D. Halford, &c. The room was crowded to overflowing, so that fully one third of those present were obliged to be content with standing room. The Bishop of New Zealand not having arrived at the commencement of the meeting, the ordinary business of the Society was proceeded with.

In announcing some legacies left to the Society, the Treasurer took occasion to call the attention of the meeting to the bill now before Parliament, proposing to impose certain restrictions on charitable bequests of personal as well as real property, which, if it should pass, would, he said, prevent his announcing many more bequests. He proposed that it should be referred to the committee to draw up a petition to the House of Commons against it, which Mr. J. R. Mowbray, M.P., seconded, promising to take charge of the petition. The Secretary called the attention of the meeting to an account of proceedings in the American Church in connection with the society's delegation last year, which had been drawn up and printed by the American Board of Missions, and a number of copies sent to the society for distribution amongst its members. He also stated that, in compliance with a wish expressed in a resolution of the American Board of Missions, and another of the Society for the Propagation of the Gospel, the Archbishop of Canterbury had drawn up two prayers, "For an Increase of Laborers in the Lord's Vineyard," and "For a Blessing on Missionaries and their Laborers," for use in families, in schools, and at missionary meetings. At this point—

The Bishop of London rose to express his regret that he was obliged to go away before the Bishop of New Zealand had arrived. He had come to that meeting to day more especially, he said, to show his deep respect, nay, he might say, his veneration, for that right reverend prelate, and he should be sorry, if he should come presently, for him to think that he (the Bishop of London) was avoidably absent. He was sure they would all join in giving thanks to God for the great work which, although he would probably not acknowledge it himself, the right rev. prelate had been enabled to accomplish in his distant diocese.

After some other business had been proceeded with, the Bishop of New Zealand entered. He was received with long, though subdued applause, the whole meeting rising at his entrance, and continuing standing till he had taken his seat.

The Archbishop of Canterbury said he had often had the gratification of introducing missionaries to that society, but in this case no introduction was needed, the Bishop of New Zealand was known not only to those present, but throughout the world. (Applause.) He had often, too, as the mouthpiece of that society, had to congratulate men on the success of their missionary labor, but in this instance, any such thing was altogether unnecessary; they had already congratulated him in the hearty reception with which they had greeted him (applause). The Right Reverend Bishop Selwyn then rose

amid a renewal of applause. He said he must apologise for coming so late to the meeting; he had been engaged, however, in a matter having some connection with the objects of the society; he meant the bill which was coming before Parliament, that evening, with reference to the Colonial Church. He thanked the Archbishop and all of them for the kind reception they had just given him. When he was called to his high office in 1841, he was fully sensible of the immense difficulties which attended his high commission; and, whatever he might have accomplished, he could say that there was no portion of the work committed to his charge which he had left entirely unattempted. His chief object in coming to England now was to lay before the Church the prospects and wants of his mission. He should divide what he had to say about his diocese in four heads. With regard, first, to the English colonists: when he went to New Zealand twelve years ago, there were 10,000 of these in the country, but not concentrated, as in an English parish of two miles, as it might be Windsor or Eton; but scattered over a district of 3,000 miles. From the north cape of New Zealand to Stewart's Island, he had as far as possible visited every place where a settler was to be found—(Cheers)—but to go often was impossible; he could only assign districts to his clergy to visit, which were often as large as an English Archdeacon's circuit. This would explain the complaints (though "complaint" was perhaps not the word to use) which had been made from almost every portion of the colony, of this or that district having been neglected: he believed every clergyman in his diocese had done his best, but it was not possible for any human power efficiently to minister to the wants of a flock so scattered. Since his going out to the colony the English population had at least doubled, and had so increased in prosperity that he had a plan to propose whereby this society might gradually release itself from the burden of supporting the diocese. This plan was that the society should offer to advance so much per cent. on every sum raised by local contribution towards the endowment of the clergy, withdrawing at the same time a proportionate part of the yearly grants made to such place. Sums had already been collected in the country which would yield by investment £1,000 for the support of the Church; £5000 had been collected at Auckland, to which he himself had added £5000; and the society, by increasing these sums in the manner he proposed, would be gradually procuring the permanent endowment of the clergy. He felt convinced that, as long as the society was willing to pay the clergymen's salaries in full, a colony would never support its own ministers. The plan he proposed had been tried in the diocese of Newcastle, and it was one which might truly be called "edifying" the Church, truly building it up. (Cheers.) With regard to the general state of religion amongst the colonists, he felt some diffidence in giving a judgment, which, after all, could only be the result of a general mental impression; but, on the whole, he had great reason to thank God for the grace vouchsafed to his people, and evidenced in their lives and conduct. Secondly, with regard to native missions. In the middle island of New Zealand the native inhabitants were very thin—13,000 perhaps from Canterbury to Stewart's Island; and there were no settlements of more than 300 inhabitants; these, too, often separated by rivers which he knew from experience must alone prevent frequent visits to them. He had tried, indeed, to induce the inhabitants to concentrate themselves in one spot, offering, if they would do so, to provide them with religious ministrations; but, as this was in vain, he was

unwilling to make a schism, and left the country in the hands of the Wesleyans. Nevertheless, he could say that there was no single village in New Zealand in which the Bible was not daily read and prayer offered up amongst the population. (Loud cheers.) In making a visitation tour, a Bishop of New Zealand would travel on foot two thousand miles, at the rate of twenty miles a day, which would probably be the average distance which he would have to go between each village large enough to make a halting place. He would then find himself compelled by the natives, who come round his tent after his day's journey, however tired he might be, to conduct a religious service, and a catechising, and after that, probably to converse with them till midnight. These natives had also made no slight contribution to the wants of the Church in their islands. Not only their hospitality—their meat, drink, and shelter, which they gave freely to him and his clergy every day without thinking of payment—but their land they were willing to give up for their support. He had been called out of his tent at night to a meeting where the natives had gathered round their fire, clothed in their blankets, to deliberate, and on his arrival the chief of the party would read out to him a list of men who had each agreed to give his tenth to the support of the clergy. (Loud cheers.) They would also offer their land to him “in trust”—that was their own expression—far the religious benefit of both races, themselves and the colonists. (cheers.) The right rev. prelate described a tour round the island, enumerating the various stations at which tracts of land of from 200 to 500 acres had been presented to the Church by the natives. He was once present he said, with the Governor, Sir George Grey, at an assembly of the natives. The native chief sat on one side, the Governor on the other, and the Bishop in the centre. The Governor explained to the chief that having bought of the natives a large tract of land, he was willing to give 4,000 acres to the support of the clergy, if they would also give a quantity. As soon as the Governor had finished, the native chief got up, and said, in the quietest manner, and without any concern, “That’s soon settled; I’ll give 4,000,” and thus in about as much time as he had taken to narrate it, 8,000 acres were obtained. (In answer to a question from the Bishop of St. Asaph as to the value of an acre of land, the Bishop stated that the Government price was 10s.) All these grants were made by the natives expressly for the benefit of both races without distinction, and he did not believe, whatever those present might have heard, that the New Zealanders were in their hearts hostile to the English settlers. He was sorry here to have to refer to a somewhat painful point, the decrease of the native population. He had himself made a census by taking down the names of about 37,000, and he believed that the whole number of natives might be 80,000; the falling off from their numbers was very great, and indeed painful, in Middle Island. He gave an instance, in one place, where at his first visit he found 120 inhabitants, returning after seven years he found they had decreased 33 in number; and in the other places he had found a decrease of 5 per cent. This he did not attribute to any imagined inscrutable law of Providence, by which the coloured races were doomed to melt away before civilization. One of the chief causes was the introduction of maize, which, it will be remembered, was used so much in Ireland during the famine, and which the natives would keep steeped in water, allowing their children to eat it long after it had become putrid. However bad the smell, it was very sweet to the taste, and he had seen the children sipping it

out of cockle-shells with much delight. Thence arose a great mortality amongst children; they drink it and die. He had known women who at one of his visits had nine children, and at his next had lost them all. Another cause which operated prejudicially on the health of the children was that their mothers at one moment would keep them half-smothered in a hot European blanket (instead of the open mat, allowing of ventilation, which they formerly used), and immediately after would leave them exposed to the cold and rain. He was in hopes, however, that the mortality would be arrested; indeed it had already been stayed in a few districts by the introduction of wheat as food, and the use of proper European clothing. He had therefore great hopes that, in the words of Scripture, “a remnant” might yet be saved, who “would take root downwards and bear fruit upwards.” (cheers.) In the third place, with respect to the progress of the collegiate institution in his diocese, he had great pleasure in reporting that he had admitted candidates to holy orders to the number of twenty-four or twenty-five; and that, whereas there were only nine clergy when he first arrived in the island, there were now fifty, half of whom he had ordained himself. There were, however, painful topics connected with this part of his work. The right rev. speaker alluded in feeling terms to the death of his dear friend and holy servant of God, the Rev. Thomas Whitehead, but was unable, from emotion, to proceed. “I will only say more, that his name is written on my heart.” He had also to mourn the loss of another friend, who had given his services as long as he could; but with the sorrow came comfort. When he was at Eton in 1841, there was one friend who came to him and promised that, if God should spare him till 1850, he would join him in New Zealand. For nine years he remembered his promise, and before 1850 was half over he had the joy of receiving the Rev. Charles Abraham in New Zealand. (Cheers.) The college was now entirely in the hands of Archdeacon Abraham, but, owing to insuperable difficulties, they had been obliged to give up the sanguine hopes he had at one time entertained of educating the two races together within its walls, and confine it to English. The habits and inclinations of the two races were so different that it was found impossible to amalgamate them under one discipline. Before this, however, he had had the great pleasure of ordaining the first New Zealander to the ministry. This was a young man who had first joined him to carry a burden, and, after continuing with him faithfully for twelve years, he thought he might admit him to holy orders. He was afraid of his own partiality of judgment in the matter, and he therefore caused him to be examined by several of the senior clergy of the island, and he was by them unanimously recommended for holy orders. Their church, which was generally full whenever there was an ordination, was on this occasion crammed in every corner with Dissenters, Churchmen, and Roman Catholics, to see the young man ordained Deacon; and an editor of a newspaper at Sydney told the Bishop that he would make the journey specially to see him admitted Priest. Fourthly, as all the good which had accrued to New Zealand had sprung, his lordship said, from Sydney, so he thought, after the establishment of peace in New Zealand, he was bound to do for the isles of the Pacific what Sydney had done for his own diocese. The Bishop then gave a brief account of his voyage on his Milanese mission, and said that in a short time, notwithstanding the savageness of the natives, he believed these isles would be as open as New Zealand to the introduction of the gospel. Being ignorant of the languages of these people, he

could only ascertain the names of those natives who visited him, and then, when they came again, we claimed them as old friends, and were received as such merely by calling them by their names. Visiting a second time one island where at first the natives had shown such symptoms of hostility that life was endangered, he could only say he had the honor of being carried ashore on the shoulders of the dreaded chief. (Applause.) He had placed a young man on the southernmost of the Loyalty islands, where not long before an English ship's crew had been murdered, and this young man could now, having learnt their language, spend a night alone in the midst of them in the most perfect security. They were ready and willing to forgive, now that Christianity had been introduced among them. Formerly if a ship's crew landed and committed depredations among them, the next crew that visited the islands must pay the penalty, and would be murdered. Now, a friendly mediator, offering to forget the past and friendship for the future, would meet with a welcome reception and be secure among them. He had visited the islands in company with the Bishop of Newcastle, to bring young men away with them to educate as native teachers. Several voyages had been made with the greatest success, and without the slightest drawback; but on the last he lost three young men, and it became, for the first time, his painful duty to use a burial service at sea, and commit their bodies to the deep. The languages of these islands were a great bar to the rapid progress of his mission; whereas in New Zealand for ten thousand miles the language was radically the same—so that one translation of the Bible would do for all the people—in these isles there would be one hundred different languages in two hundred miles. His view, therefore, was to teach the English language to natives, and send them to explain the Bible to their countrymen, rather than to attempt the translation of the Bible into these various tongues. In conclusion, the right rev. prelate observed that he had understood it was the intention of Government to abandon Norfolk Island; it would be a noble and interesting work to convert this place, too well described as a hell upon earth, into a centre for the diffusion of the Gospel, and so make it a heaven upon earth. There were buildings there used as barracks, and for other purposes, sufficient to accommodate a university, and provide a house for professors of every language, and he was not without hopes that he should eventually see there natives of every color in those islands assembled together for education. (The Bishop resumed his seat amid prolonged applause.)

The Archbishop of Canterbury then rose to thank the Bishop in the name of the society for his interesting account of this the most wonderful mission which the world had heard of since the acts of the apostles. And they could not conclude without an ascription of praise to God for the work which had thus been accomplished.

The Archbishop then gave his blessing, and the meeting separated.

[For the following items we are indebted to the *London Guardian*.]

The Bishop of New Zealand is expected to be present at the monthly meeting of the Society for the Propagation of the Gospel on Friday next. He will preach at Curzon Chapel, May Fair, on Sunday morning the 21st, and the following Sunday, at Cambridge, the annual sermon, founded by Mrs. Ramsden, on the subject of Church extension over the colonies and dependencies of the British empire; and on Thursday, June 1, at Eton.

The Deanery and Chancellorship of St. Asaph Cathedral, rendered vacant by the death of the Very Rev. Charles Scott Luxmore, M. A., has been conferred by the Bishop on the Venerable Charles B. Clough, M. A., Archdeacon and Canon of St. Asaph, Rector of Llanferres, and Vicar of Mold, Flintshire.

The effect of the choral service under the dome of St. Paul's was so good on Wednesday last, that the Dean caused the usual afternoon service to be held there on Sunday afternoon. A correspondent of the *Times* says that 4,000 to 5,000 people attended, and behaved with great decorum, with the exception of a slight noise occasioned for five or eight minutes by a portion leaving after the anthem, being at too great a distance from the preacher to hear the sermon. If there is any idea of a permanent service under the dome, we hope it will only be carried out by the removal of the organ, leaving the choir, which must of course be greatly augmented, in their proper position. On Wednesday they sat in front of the organ, with their backs to the altar.

At the last monthly meeting of the Society for Promoting Christian Knowledge, a conditional grant of £2,000 made some time since, in aid of King's College, Nova Scotia, a similar amount having been subscribed in the colony, was ordered to be paid. It was reported that 4,000 Prayerbooks, besides other books and tracts, had been despatched for the use of soldiers ordered to the East. The following were elected the tract committee for the year ensuing:—Rev. T. A. Ainger, Hampstead; Rev. R. W. Browne, Chaplain to the Forces; Rev. C. W. Edmondstone, St. John's Holloway; Rev. R. Harvey, Rector of Hornsey; Rev. W. G. Humphry, Examining Chaplain to the Bishop of London; Rev. Dr. Jelf, Principal of King's College; Rev. J. Thomas, B.C.L., Chaplain to the Archbishop of Canterbury.

In 1836, the Bishop of London called upon the public to assist him with subscriptions for the building of fifty churches in the Metropolis. The sum he asked for was £150,000. Although he met with discouragement, he persevered; and instead of the sum asked, £280,000 was raised. This was called the Metropolitan Churches Fund. Yesterday week the Bishop presided over a meeting of the subscribers; it was then announced that instead of fifty churches, seventy-eight had been built since 1836; and that of these, thirteen were entirely built at the cost of the fund, while in the case of the remainder, sums had been granted in aid only. Altogether, £530,000 had been thus expended in church-building; accommodation thereby afforded to 110,000 persons, and the services of 120 additional clergymen put in requisition. With a view to a renewed effort for church extension in the metropolis, the following resolution was adopted:—

"That the following noblemen and gentlemen be requested to form a general committee, with power to complete their number to 36:—Lord Haddo, Lord Radstock, Lord Robert Grosvenor, Sir R. H. Inglis, Justice Coleridge, P. Casanova, W. Cotton, H. Gibbs, Sir Thomas Phillips, R. Hanbury, J. G. Hubbard (Governor of the Bank of England), W. Rivington; the Reverend F. G. Blomfield, A. M. Campbell, W. W. Champneys, W. Cureton, T. Dale, J. E. Kempe, H. Mackenzie, Dr. Spry, Hon. and Rev. H. E. Villiers."

CHURCH MISSIONARY SOCIETY.—The annual meeting of the Church Missionary Society was held on Tuesday at Exeter Hall, the Earl of Chichester in the chair. From the report it appeared that the receipts for the year amounted

in all to £123,915 18s. 11d., and the expenditure to £131,783 13s. 11d. The following statistical account was given of the Society's missions:—Stations, 118; English Clergy, 103; foreign Clergy, 49; Native and East Indian Clergy, 24; European lay agents, 30; European female teachers, 14; Native catechists and teachers, 1,661; attendants on worship, 107,000; communicants, 17,121. It was further stated that in China the insurgent leader kept 400 men constantly employed in printing portions of Gutzlaff's version of the Scriptures, of which he made his soldiers *colporteurs*, and his officers expounders.

FRIEND OF THE CLERGY.—The fourth anniversary of the Friend of the Clergy was celebrated on Wednesday.

In the morning a sermon was preached at St. Peter's, Cornhill, by the lord Bishop of Chester; in the evening the friends of the charity dined together at the Hanover-square rooms, when it was stated that the society had 19 permanent pensioners, receiving between £30 and £45 a year, and had up to the present time paid away, in pensions, a sum of £2,572, besides temporary assistance to 172 clergymen to the extent of £2,072. They had also administered permanent relief to 90 widows, at an expenditure of £1,099; and to 101 daughters they had distributed £951; and to cases of temporary difficulty an amount of £930. Their expenditure altogether had been, during the four years of their existence, between £7,000 and £8,000. The subscriptions of the evening amounted to £5,746 14s 3d, including several donations of 20 guineas, and one splendid anonymous subscription of £500.

CHURCH PENITENTIARY ASSOCIATION.—The annual meeting of the Church Penitentiary Association was held on Thursday week, and commenced with Divine service, and the celebration of the Holy Communion by the Bishop of London:—

The report stated that during the past year five penitentiary associations had been established in the country, and an additional house of refuge in London. To the House of Mercy at Clowes, £200 had been granted towards the maintenance of its inmates, and a further sum of £500 towards the improvement of the premises, which were to be enlarged to accommodate 50 penitents. To the House at Wantage, a grant of £200 had been made; £200 had been granted to the House of Mercy at Bussage, which had been enlarged to receive 25 penitents. The institution at Salisbury being incumbered by a mortgage debt of £750, the council had agreed to pay £350, provided the remaining £400 were raised by a given period. At Ship Medow, Suffolk, a farm-house had been rented capable of accommodating about 25 penitents; and a sum of £75 had been granted towards furnishing the place and adapting it to the purposes intended. To the additional House of Refuge in Tenter-street, Whitechapel, a grant of £50 had been made; and further grants to the houses of refuge in London, and £100 to that in Albert-street, and £50 to that in Commercial-road, Finsbury. The whole sum voted in grants amounted to £1,725. The council hoped that at the next anniversary there would be additional penitentiaries in London. There was already a considerable increase in the number of associations, there being in all 327, of which 100 had been received during the past year. In addition to these the ladies' honorary secretary had added 25 to the number on her list. With respect to the emigration of well-trying penitents, no definite plan had yet been agreed upon; but a sum of £5 had been voted in one instance, and a much larger sum had been supplied by individual associations for the same object.

CHURCH EXTENSION.—The Duchess of Bedford laid the foundation-stone of a new church at Ridgmount, Beds, on St. Mark's Day. The foundation-stone of a new church has been laid at Lovenshulme, diocese of Manchester. The *Western Flying Post* announces that Mrs. Jenkins, the widow of the late Dean of Wells, has signified her intention of building a chapel of ease in East Wells, a district very destitute of church accommodation.

DEATH OF THE DEAN OF ST. ASAPH.—We regret to announce the death of the Very Rev. Charles Scott Luxmore, M. A., Dean of St. Asaph, at his residence at Cradley. The late Dean was the son of the Right Rev. Dr. Luxmore, Bishop successively of Hereford and St. Asaph, from whom he received a large amount of ecclesiastical patronage. In addition to the Deanery, worth about £1,200 a year, the rev. gentleman was Rector of Cradley, worth £1,000 a year, to which he was presented in 1816; sinecure Rector of Bromyard, to which he was presented in the same year; sinecure Rector of Darowen, worth £200 a year, to which he was presented in 1810; Chancellor of St. Asaph Cathedral, and Prebendary of Hereford. The late Dean's death renders vacant a seat in the Convocation of the Province of Canterbury. The deanery is in the gift of the Bishop of St. Asaph.

IRELAND.

IRISH CHURCH MISSIONS.—The fifth anniversary of the Society for Irish Church Missions was held last week at Exeter Hall, Sir R. H. Inglis, Bart., in the chair.

From the report it appeared that the total number of persons confirmed during the last three years had been 2,685. Six new churches had been consecrated, five others were in progress, and the first stone of a twelfth church had been laid. One new school-house had been opened, and four were in progress. The receipts for the year 1853 had been £37,172 13s 8d., the expenditure £34,501 11s 11d. The number of teachers connected with the mission during the past year had been 446, the total number of agents employed 1,028.

UNITED STATES.

There was an ordination of the graduates of the Theological Seminary, New York, in Trinity Church in that city, on the 2nd instant. Eighteen were admitted to the Order of Deacon, and three to that of Priest—"the largest ordination ever held in the American Church," as the *N. Y. Churchman* informs us. The sermon was preached by the Bishop of Quebec.

REMITTANCES RECEIVED TO JULY 14.

Dr. O'R. Hamilton; Rev. R. E. I. Quebec; Rev. R. G. Cannington; Rev. J. F. Mono; Rev. V. P. M., Perry's Corners.

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