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# ADVERTISING SHEET OF The Canadian Ecclesiastical Gazette;

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

VOLUME VII

TORONTO, DECEMBER 1, 1860.

No. 23.

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

VOLUME VII.

TORONTO, DECEMBER 1, 1860.

No. 23.

APPOINTMENTS.

TORONTO, December 1st, 1860.

His Lordship the Bishop of Toronto has been pleased to make the following appointments, viz.: The Rev. Robert V. Rogers, M.A., Incumbent of St. James', Kingston—to be Rural Dean of the Midland Deanery.

The Rev. John Bell Worrell, Incumbent of Smith's Falls—to be Rural Dean of the Bathurst Deanery.

SYNOD OF THE DIOCESE OF TORONTO.

EIGHTH SESSION.

TORONTO, Thursday, June 14th, 1860.

It was moved by the Hon J. HILLIARD CAMERON, Q.C., D.C.L., seconded by W. B. SIMPSON, Esq.,

That the offertory of the respective congregations of the Church throughout the Diocese, on Christmas Day every year, shall be devoted to the sole use of the Incumbent of the Church in which the offertory is made.—*Carried.*

(Signed) JOHN TORONTO.

Which we attest,

STEPHEN LETT, L.L.D.,

JAMES BOVELL,

*Secretaries.*

FOR THE ECCLESIASTICAL GAZETTE.

Mr. Editor,—In the Church Society's Annual Report for 1860, recently received here, I observe with regret, an error which takes largely from the credit due to my people, and which, therefore, I desire, out of justice to them, to correct through your columns. The error to which I refer is in the summary of collections by Parochial Associations, where I find the Mission of Carlton Place credited with only £22 15s. 8d., instead of £41 6s. 4d. The amount forwarded to the Treasurer of our District Branch, and carefully reported by myself to the Secretary of the Parent Society.

I am, dear Sir,

Your obedient Servant,

E. H. M. BAKER.

Carlton Place, Nov. 21st, 1860.

The above error is accounted for by the fact of the statements from Carlton Place having been sent in in July, (when the report was almost out of the Printer's hands,) instead of as they ought to have been in April, in consequence of which we were obliged to guess at the totals from each Church.—*Ed.*

For the following reports, which complete his Lordship's tour, we are indebted to "the Echo."

PORT MAITLAND, SOUTH CAYUGA, AND DUNSVILLE.

At the recent confirmations in this parish, the number of persons confirmed was 59 at Port Maitland; 9 in St. John's Church, in the township of South Cayuga; and 32 in Dunville. The candidates appeared to be deeply impressed with

the meaning, solemnity, and Scriptural character of the ordinance in which they participated, and there is great reason to believe that most of them have sincerely and earnestly given themselves to Christ, and that they have come forward to receive "the laying on of hands" as a step in the way to heaven, and one which they intend to follow up by a life of faith and holiness. Most fervently does their Pastor beseech "the Father of Mercies" that they may have grace to "watch and pray," "through the Spirit mortify the deeds of the body," and "fight the good fight of faith."

The congregations on Sunday were very large, the Church in Dunville was densely crowded even to the outer door. The Bishop preached a most excellent sermon, and delivered a very touching and moving address to the candidates.

The Rev. J. Flood writes as follows:

"I was with his Lordship at five confirmations, and each of these was to me a hallowed privilege. When I was parting with him, I felt I was leaving an atmosphere which for three days I had experienced to be rich with the 'Fulness of the blessing of the Gospel of peace.'"

CAYUGA, YORK, AND CALEDONIA.

Confirmations were held in the above places as follows: at Cayuga, Monday, 29th ult., where 17 candidates were confirmed; at York, on the same day, 48; and at Caledonia, on Tuesday, 30th, 35;—the whole number confirmed being 100.

The Rev. B. C. Hill writes to us as follows.

"The number at York, which is a very small village, may appear large, but the greater number came from the lines of the township in the rear of York. I hold fortnightly evening services in three of the school houses in these lines, and in the afternoons hold Scripture classes in the same school houses. This is the case also with regard to the churches of Cayuga and Caledonia, so that thus I am brought into close intimacy with the young members of the families long before the season of confirmation approaches. You will be aware that they who make the young familiar with the doctrines of the Church through the New Testament, will feel little difficulty in making them feel interested in the language of the catechism"

TORONTO, Nov. 14, 1860.

REV. AND DEAR SIR,

The following Resolution has been transmitted to me from the Board of Missions in connexion with the Diocesan Church Society:

"Resolved—That in order to afford to this Board the means of fulfilling their obligations to the Missionaries who have received aid from the Sustentation Fund, now transferred to this Board, and of more effectually meeting the applications for extending Missionary operations in this Diocese, the Lord Bishop be respectfully requested to appoint a General Collection throughout the Diocese in aid of the Mission Fund, on the day of the proposed General Thanksgiving, or on the Sunday immediately following it."

I have much satisfaction in complying with this request, and would leave it to the discretion of the Clergy, to make the Collection either on the Day of General Thanksgiving, or on the Sunday immediately following it.

The object is so excellent and important, that I cannot refrain from urging my Reverend brethren generally, to bring the subject very earnestly before their respective congregations, in order that the appeal may be so answered as to give essential aid to our Missionary exertions in this Diocese. For I feel assured that, if fully explained, the object in view will strongly commend itself to our several congregations, that they will be glad to make this an occasion of testifying by more than words, their sense of the Divine goodness in the bountiful harvest once more vouchsafed to this land.

I remain, Rev. and dear Sir,

Faithfully yours,

JOHN TORONTO.

TORONTO, November 26th, 1860.

To the Churchwardens of each Church throughout the Diocese.

GENTLEMEN,

While forwarding to you a resolution passed unanimously at the last meeting of the Synod of this Diocese, and with which I heartily concur, I desire to call your special attention to its bearing.

It is intended that the entire sum collected at the offertory on Christmas Day, in each year, in all Churches, Chapels, and Stations in the Diocese, shall be given directly to the Incumbent of the Church as a free-will offering and a token of love and respect for their pastor, irrespective of and in addition to his ordinary salary or stipend.

I trust that the members of each congregation will exercise a becoming liberality on the approaching Christmas festival, and so enable their Clergyman to provide those additional comforts for himself and family which the season suggests.

Should any willing parishioner prefer sending a donation *in kind* to contributing through the offertory, it will be perfectly in accordance with the spirit of the resolution.

You will be kind enough to cause this communication to be circulated as extensively as may be, among the members of the congregation for which you act as Churchwarden.

I remain,

Dear Sir,

Yours truly,

JOHN TORONTO.

TO THE PROVOST OF TRINITY COLLEGE.

REVEREND SIR,—As the pamphlet containing your two letters in defence of your teaching has been sent to me, I suppose it is only right that I should express my opinion upon this most unfortunate cause of disagreement.

Ordained six or seven years before these matters

were so closely looked into as at present, and having had no master to guide me, my doctrinal views have been taken almost totally from a diligent study of Holy Scripture, interpreted by the Book of Common Prayer, and yet I have never preached any other scheme of doctrine than that now defended as being your own; of course, then, the teaching of Trinity College must have my entire approval.

In writing this, do not suppose that I have so much vanity as to think any thing said by me can give the slightest tittle of weight to any thing you have yourself said. It is done first from a sense of duty to the College, and also, that I may thus express my own great gratification in finding the doctrines taught by me for now upwards of thirty-three years have the sanction of the present Provost of the College.

I remain,  
With the greatest respect,  
Your obedient servant,  
EDWARD J. BOSWELL  
Morrisburg, 13th Nov., 1860.

CHURCH SOCIETY, TORONTO.

THE LATE HON. P. B. DEBLAQUIERE.

Toronto, November 20th, 1860.

MADAM,—In communicating the enclosed resolutions, which were unanimously adopted by the Church Society of the Diocese of Toronto at its last meeting, permit me to join fervently in the sentiments which they so feelingly express.

The death of the Honourable Peter Boyle DeBlaquiere leaves a melancholy blank in our social circle, and is felt not only to be a private but a public loss—and the more especially, as regards the Church, which he loved, and to the progress and prosperity of which he was so faithfully devoted.

Long will his polished manners, conciliating spirit, and superior attainments be gratefully remembered by many affectionate friends, and, as one who shared his friendship, and was associated with him in many useful labours, I have more than common cause to lament his departure, and deeply to sympathise with his interesting family in their sad bereavement.

Believe me,  
Madam,  
With the greatest respect,  
Yours faithfully,  
JOHN TORONTO.

Mrs. DeBlaquiere.

Resolution.—

1. That this Society respectfully offers to Mrs. DeBlaquiere the expression of its deep and sincere sympathy, in the loss of which not only she and her family, but the Church in this Diocese, have sustained in the lamented death of the late Hon. Peter Boyle DeBlaquiere, and of the great respect which this Society entertains for his high character, and that the Society gratefully acknowledges the warm interest, which, for so many years, Mr. DeBlaquiere took in the welfare of the Canadian Church.

2. That the Lord Bishop, the President of the Society, be respectfully requested to communicate the foregoing resolution to Mrs. DeBlaquiere.

Mr. Lord,

Will you be good enough to convey to the Church Society, the grateful thanks of myself and family for the sympathy expressed for us in our sad bereavement, and for the tribute of respect offered to the memory of my husband by

the members of that Society, whose prosperity and best interests he so zealously endeavoured to promote; and which he held so dear.

Bellef, me to be with much respect,  
Yours faithfully,  
E. DEBLAQUIERE.

Yorkville, November 24.

St. JAMES' CHURCH, KINGSTON—THE LATE HON. P. B. DEBLAQUIERE.

Having heard with pain of the death of the Honourable P. B. DeBlaquiere, senior of the Legislative Council of this Province, one of the first wardens and for several years an active member of St. James' Church. The Minister, Churchwardens, Vestry and congregation, in meeting assembled, desire to record their sense of obligation to him for his disinterested devotion to the general good of the Church of England and Ireland whilst residing in the City of Kingston, but specially, as being one of the originators of this Church, and during its erection, chairman of the Building Committee, ever foremost in collecting and contributing, and also in connexion with the late Stafford J. Kirkpatrick, Esq., on land given by the late Honourable John Macaulay, planning and aiding the building of the parsonage.

Therefore moved by H. DURUX, Esq., seconded by N. McLEON, Esq., supported by Mr. E. STACY. Resolved, 1.—That this congregation feels it a painful yet solemn duty to convey through their Minister, to the Honourable Mrs. DeBlaquiere and family, their deep sympathy with them in their bereavement, hoping that this recorded expression of gratitude may be some alleviation; specially as they would at the same time recall to mind, how constantly their departed friend was supported in his efforts to do them good, by those who now as widow and orphans mourn over his loss.

Moved by Mr. O'LOUGHLIN, seconded by Mr. MUNS. Resolved, 2.—That this congregation desires to convey the hope that "the God of all comfort" would strengthen and support this mourning family, and by His own presence more than supply their severe loss.

Moved by Mr. LAWREN, seconded by Mr. SCOTT. Resolved unanimously, 3.—That the above resolutions be inserted in the "Daily News," and that a copy, together with a letter of condolence, be forwarded through the Chairman to Mrs. DeBlaquiere.

Signed on behalf of the Meeting,  
R. V. ROGERS, M.A. Chairman.  
G. W. PARKER, Vestry Clerk.

Kingston, 1st Nov., 1860.

COLLECTIONS UP TO NOVEMBER 28th, 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	\$548.45
Cartwright, per Churchwardens	4.00
Trinity Church, Barrie	\$12.75
Shanty Bay	4.50
Innisfil	1.85
St. Peter's, Innisfil	0.95
Orange Hall, 9th Line, Vespra	1.67
St. James', Vespra	3.50

Per Rev. S. B. Ardagh	23.22
Christ Church, Ottawa, per Churchwardens	40.80

Cayuga	18.00
York	4.25
Caledonia	4.25
Per Rev. B. C. Hill	26.50
St. James', Penetanguishene, per Rev. George Hallen	4.00
St. John's, Ancaster	12.00
St. James', Dundas	10.00
Per Rev. F. L. Osler	22.00
St. Paul's, Yorkville, per Rev. S. Givins	54.84
Christ's Church, Brampton, per Rev. R. G. Cox	6.28
All Saints, Collingwood, per Rev. J. Langtry	6.00
St. Stephen's, Toronto, per Rev. J. H. McCollum	4.00
St. Paul's, Cavan	4.62
St. Thomas, "	4.05
St. John's, "	8.83
Per Rev. T. W. Allen	12.00
Grace Church, Arthur	2.00
Trinity Church, North Arthur	1.00
St. Paul's, Church, Mount Forrest	3.00
Per Rev. S. Houston	6.00
St. Mary's, Newboro'	2.30
St. John's, Leeds	4.65
St. Peter's, Newboyno	2.30
Per R. J. Davidson	9.25
St. George's, Duffins' Creek	1.60
Greenwood	1.40
Per Rev. G. Viner	3.00
St. James' Church, Georgina	2.85
St. George's, "	1.74
Parkes' School House	0.00
Per Rev. W. Ritchie	5.49
St. James', Kemptville, per Rev. James Harris	6.78
St. George's, St. Catharines, per Rev. Dr. Atkinson	64.00
Trinity Church, Hawkesbury	16.90
St. John's, "	1.85
Per Rev. J. G. Armstrong	18.75
Christ's Church, Omemea	2.95
St. James', "	0.65
St. John's, "	1.40
Per Rev. N. Disbrow	5.00
Grace Church, Waterdown	5.50
St. George's Church, Lowville	3.00
Per Rev. G. N. Higginson	8.50
116 Collections amounting to	\$877.95
MISSION FUND, 19TH YEAR.	
Previously announced	\$920.81
St. John's, Ancaster	9.50
St. James', Dundas	12.50
Per Rev. F. L. Osler	22.00
St. James', Kemptville, per Rev. James Harris	10.00
St. Stephen's, Toronto, per Rev. J. H. McCollum	2.50
175 Collections amounting to	\$864.81
ANNUAL SUBSCRIPTIONS AND DONATIONS.	
Rev. H. W. Stewart, an. sub. to Book and Tract Fund for 19th year	\$ 2.50
PAROCHIAL BRANCHES, 18TH YEAR.	
St. John's Church, York Mills, & Parochial Branch, for year ending April 30th, 1860	\$20.94

PAROCHIAL MEETINGS IN THE HOME DISTRICT.

The following scheme of meetings, to be held during the next winter, was adopted by the District Committee on the 9th inst., subject to any alterations that may be suggested, and signified to the Secretary, by the clergymen not present at its adoption:—

1861.

St. George's Church, Etobicoke, Tuesday, January 15, 7 p.m.		
Sydenham, Wednesday, 10 January, 7 p.m.	10	7 p.m.
Springfield, Thursday, 17 " "	17	" "
Streetsville, Friday, 18 " "	18	" "
Woodbridge, Monday, 21 " "	21	" "
Brampton, Tuesday, 22 " "	22	" "
Bolton, Wednesday, 23 " "	23	" "
St. James, Albion, Thursday, 24 " "	24	11 a.m.
Lloydtown, " " "	"	7 p.m.
Aurora, Friday, 25 " "	25	" "
Scarborough, Monday, 28 " "	28	" "
St. Paul's, do., Tuesday, 29 " "	29	11 a.m.
Duffin's Creek, " " "	"	7 p.m.
Columbus, Wednesday, 30 " "	30	11 a.m.
Greenwood, " " "	"	7 p.m.
Prince Albert, Thursday, 31 " "	31	11 a.m.
Uxbridge, " " "	"	7 p.m.
Holland Landing, Monday, 18 February, 7 p.m.	18	7 p.m.
Newmarket, Tuesday, 19 " "	19	7 p.m.
King Station, Wednesday, 20 " "	20	11 a.m.
Oakridges, " " "	"	7 p.m.
Markham, Thursday, 21 " "	21	11 a.m.
Thornhill, " " "	"	7 p.m.
York Mills, Friday, 22 " "	22	7 p.m.

Christ Church, Mimico, time not yet fixed.

H. C. COOPER,  
Secretary.

CONFIRMATION TOUR IN THE NIAGARA DISTRICT.

(Continued.)

On Monday, the 22nd, the venerable Bishop, accompanied by Dr. Fuller, Rural Dean, and the Sheriff of the County, Col. Kingsmill, left the hospitable Rectory of St. Catharines and proceeded to the eight mile creek, township of Grantham, for the purpose of holding confirmation and of consecrating the Church. The day was exceedingly beautiful, giving a promise of the beginning of "Indian summer."

At the Church his Lordship was met by the Rev. H. N. Phillips, the Incumbent, the Rev. Dr. McMurray, Rector of Niagara, the Rev. C. Leicester Ingles, B.A., of Drummondville, and a very respectable congregation.

The impressive service for the consecration of the Church was commenced by the Bishop, the Clergy and people returning to the west door and thence proceeding up the aisle to the communion table, the Bishop and people repeating alternately, (as they proceeded,) the verses of the 42th Psalm. The necessary documents having been presented to the Bishop, his Lordship proceeded with the address and following prayers, then called upon Dr. Fuller (acting Chaplain) to read the sentence of consecration. This being read, morning prayer was said by Dr. McMurray, Mr. Ingles reading the lessons; the ante-communion service was said by his Lordship, Mr. Phillips reading the epistle, and Dr. Fuller the Gospel; the sermon was preached by Dr. Fuller; after a suitable hymn had been sung, the confirmation service was proceeded with, when eight young persons publicly renewed their baptismal vows and obligations, and were addressed by our venerable Diocesan in one of those admirably simple and touching addresses, for which his Lordship is so

noted. The blessed sacrament of the Lord's Supper was then administered to a goodly number of communicants, amongst whom it was pleasing to notice six of the young persons just confirmed; thus seeking of Him crucified the strength to keep their vows. After the administration of the Lord's Supper, the venerable prelate, accompanied by the clergy and a portion of the parishioners, proceeded to consecrate the burial ground. This Church thus consecrated to God's service by the name of "Christ's Church, Grantham," is a very neat brick church with tower and spire. The style is Norman, and the dressings being of white brick, the effect is very good. The wood work of the interior has lately been grained in oak, the chancel very handsomely furnished and the aisles carpeted; for which the congregation are chiefly indebted to the indefatigable exertions of Mrs. Phillips, the wife of the Incumbent. The church yard is beautifully situated on the bank of the eight mile creek, and bring very dry and shaded with trees is admirably suited for its solemn purposes. The land is principally the gift of W. Scroes, Esq., and wife, to which the Municipal Council of the township has added the old road in front of the Church; and from its location midway between Niagara and St. Catharines is admirably suited for the purposes to which it has been consecrated. The ladies of the congregation had kindly provided a very excellent lunch at the hospitable house of Thos. Keys, Esq., Churchwarden, but the Bishop and his party were obliged to decline partaking of it and hurried into Niagara, where they arrived a little after three o'clock. Evening prayer was said by Dr. Lundy, Rector of Grimsby, and the sermon was preached by Dr. Fuller. (The chanting singing on this occasion was very creditable to the young ladies who conducted it, and added very much to the great interest of the services.) Here, too, the candidates, numbering twenty-six, were all young, and the females being nearly all dressed in white, had a very pleasing effect; his Lordship having addressed them on their duties and privileges, and having shewn them how they might be able to keep the vows then assumed, the Rector then presented each candidate with a certificate of confirmation, and stated that he would have great pleasure in filling up the blank on the other side, whenever they should have received the Holy Communion. His Lordship was hospitably entertained by the Rector at the new and commodious rectory, where a party were invited to meet him. This rectory, built of white brick in the Italian villa style, reflects great credit on the Rector, who furnished the plans and designs, and superintended the building of this, one of the best and most convenient houses of its size in the country. It was erected at a very low price, when the excellence of the materials and workmanship are considered. The grounds around it are tastefully planted, and an excellent orchard set out; so that here a good work has been accomplished under very adverse circumstances by the perseverance and energy of the Incumbent, aided by the liberality of the building committee. It is, however, to be lamented that a considerable debt is still due upon the buildings but it is hoped that this will ere long be liquidated by the parishioners, for whose benefit it has been incurred.

The day proved a "weather breeder," for before midnight we had rain, which tended to render the roads to Stamford rather heavy. However, by starting early, the Bishop managed to reach St. John's, Stamford, by eleven o'clock when his Lordship was received by the Rev. W. Leeming, the Rector of the parish, the Rev. C. L. Ingles, B.A., Curate, and his venerable father the Rev. Charles Ingles, for many years mis-

sionary at Sydney, Cape Breton, and by the Churchwardens, Dr. Mowburn, and John Stewart, Esq. Morning prayer was said by Mr. Ingles, the lessons read by Mr. Leeming, Dr. Fuller preaching at the Bishop's request. The candidates, as in the two preceding cases, were all young; but it was remarkable that in this case the males considerably exceeded the females, the former numbering six and the latter two. The grave yard about this church is now very tastefully laid out, and ornamented with suitable trees, reflecting great credit on those who have made it a pattern for village church yards.

The rain, which had been threatening all the morning, began to fall soon after the Bishop had left the hospitable mansion of Dr. Mowburn, where a lunch had been provided for his Lordship and the friends of the Church, and by the time St. John's Church, Thorold, was reached, it was quite heavy. Notwithstanding a very large congregation cheered the good Bishop, who seemed to be very much gratified at the goodly assembly, and the large class of thirty candidates, some of them quite advanced in years, and many of them married persons, who were presented for confirmation. At the request of the Rector there was no sermon and his Lordship the Bishop addressed the candidates in his best style, setting before them in clear and forcible language their privileges, their duties, and the blessed means graciously provided for their growth in grace. All were struck at the admirable manner and the wonderful energy with which this address was delivered; and it is trusted, that the excellent advice given that day will be treasured up by those to whom it was addressed and bring forth fruit, through God's grace, till they come to His everlasting Kingdom. Since his Lordship's visit three years ago, an excellent bell, weighing 1500 pounds, has been procured for this beautiful church, and hung in its substantial tower. A neat stone wall has been erected on two sides of the church lot, where it faces the streets. In addition to these improvements a comfortable shed has been erected by the congregation, which makes it one of the most complete country churches in the Diocese. Next morning at 10 a.m., the Bishop was punctual in his attendance at St. Paul's Church, Port Robinson, a second church in the parish of Thorold. Here again a very large congregation, and a class of sixteen candidates, several of them married persons, cheered the venerable prelate, and listened with sincere gratification to the excellent address delivered with his Lordship's wonted energy. After service the Rector availed himself of the opportunity to introduce to his Lordship several of his respected parishioners, who will long remember the 24th of October, as a great day in their lives.

To the credit of this congregation we must mention that they have recently provided themselves with that useful appendage to rural churches, a comfortable shed.

By one o'clock the Bishop, attended by Dr. Fuller, had reached All-Saints' Church, Welland, and was heartily welcomed by the indefatigable Missionary, the Rev. J. Stannage, through whose exertions this neat little church, accommodating about 100 persons, has been erected. Though the day by no means favourable, and the roads very bad, yet the little church was crowded to excess; and the worthy missionary had the privilege of presenting to his venerable Diocesan twenty-four candidates for confirmation, amongst whom were four magistrates, and a number of married persons. A large proportion of these (as in the cases of those presented in the parish of Thorold) were gathered into the bosom of the Church from the surrounding sects. Here, too, the sermon being dispensed with, the Bishop was

enabled to address the candidates at greater length, and to give them a great deal of sound practical advice and admonition, which it is trusted they will remember profitably as long as they live. His Lordship expressed himself much gratified at the result of Mr. Stannage's indefatigable labours, and at the creditable manner in which the choir, trained and led by Miss Stannage, sustained the musical portion of the services.

His Lordship having to travel 14 miles to reach the hospitable mansion of T. C. Street, Esq., was obliged to leave the worthy missionary and his interesting charge sooner than he would otherwise have done.

Having passed the night at Clark Hill, where Mr. Street had kindly invited a party of gentlemen to meet him at dinner, his Lordship repaired to All-Saints' Church, Drummondville, where he was received by the Rev. Mr. Leeming, the Rector of the parish, and the Rev. Messrs C. & J. Ingles, and the Rev. Messrs. VanRansalar, Jarvis, and Winne, of the Diocese of Western New York. It is a pleasing fact that on all suitable occasions, the Clergy of both sides of the Niagara river evince the strong sympathies that exist between them, by taking part in any special services in their respective churches.

The Services of this day were further enlivened by the admirable manner in which the boys from Deveaux College, Suspension Bridge, N. Y., sang the Canticles, the Psalter, the Psalms, and Hymns, under the able guidance of Mr. Machin, their choir master. This institution founded by the late Judge Deveaux, of Niagara Falls, N. Y., for the support and education of "Destitute Orphan Boys," and under the control of the convention of the Diocese of Western New York, is under the able Presidency of the Rev. Dr. VanRansalar, well known to many of the clergy and lay delegates of our Synod, whose meetings he frequently attends; and is doing a good work in a thoroughly good way. The boys are under military discipline, and have been thoroughly trained in church music; thirty of whom, out of thirty-two, show a taste for that soothing and enlivening science. Morning prayer was said by the Curate, the lessons read by the Rev. Mr. Winne, and the sermon preached by Dr. Fuller; after which the Bishop addressed an interesting class of thirteen, all young but one, (the father of one of the young persons confirmed.)

The erection of this beautiful little church reflects great credit on the curate of the parish, through whose exertions, mainly, well supported by the Rector and the congregation, it has been brought to its present state. Within the last year, the chancel has been very correctly fitted up, according to the original design of the able architect, Wm. Hay, Esq., and steps are being taken to re-pew the Church.

In the afternoon confirmation was held in Trinity Church, Chippawa, the Rev. Dr. VanRansalar saying evening prayer, Mr. Winne reading the lessons, and his Lordship the Bishop preaching. The congregation was large and respectable, and those confirmed made twenty-eight in the parish, who were, as usual, addressed by the Bishop in a very able manner.

Having reached Fort Erie the evening before, at 6.30, after a tedious ride through bad roads: on the following morning at 11 a.m., his Lordship confirmed in the parish church, a very interesting class of twenty-seven young persons. Here, again, the Bishop was met by four American clergy: the Rev. Dr. Shelton, of Buffalo, (whose kindness and hospitality shown to Canadian clergymen, has been undeviating, for thirty years,) the Rev. Messrs Wood and Hills, of the diocese of Western New York, and the Rev. Mr. Smith of New Jersey.

Morning prayer was said by Mr. Wood, the

litany by Dr Fuller, and a very able sermon was preached by Dr. Shelton, on confirmation, showing very plainly from Scripture, that where people have taken God at his word, and acted on it, they have experienced a blessing, though their reason could see no results to flow from the performance of such simple acts, independent of God's command.

The interior of this church has been entirely changed since the arrival of the new Rector, the Rev H. Holland, A B; the unsightly high pulpit has been removed, and the old fashioned high square pews have given place to convenient slips, enabling all the worshippers to face the chancel. This, and many other good works have been effected through the untiring energy and perseverance of the present rector, who is doing a good work in this parish.

After a short sojourn in the house of the Rector, the Bishop proceeded on his way to Stone Bridge, where he arrived after a tedious journey, at 6.30, p.m. Having spent the night at the comfortable hotel of W. White, his Lordship set out at 8.30, a.m., on his way to Marshville.

On Saturday, the 27th—where the Missionary, Mr. Stannage, had secured the use of a large room, as the school house, where the service is usually held, could not have accommodated one-third of the congregation. Here, his Lordship confirmed an interesting class of sixteen persons—some far advanced in years. The Rev. John Flood, of Dunville, joined his Lordship at this station, to conduct him to the Grand River. And here I must draw my account of his Lordship's progress to an end, merely stating that his Lordship, though suffering from his old (only) complaint, lumbago, showed great energy and strength throughout his tour, and expressed much satisfaction at the state of the several parishes he visited.

NIAGARA DISTRICT BRANCH OF THE CHURCH SOCIETY.

Notice is hereby given that in accordance with the resolution of the District Committee the ANNUAL MEETING of this District Branch Association will (D.V.) be held in St. Mark's Church, Niagara, on Wednesday, January 23rd, 1861, at 6½ p.m. The meeting of the Committee will be held at 12 noon. The various parochial committees are requested to forward their reports on or before January 15th, 1861.

CHAS LEYCESTER INGLES,  
Sec. N. D. B. C. S.  
Drummondville, Nov 21, 1860.

CHURCH SOCIETY.

The first quarterly meeting of this Society under the amended constitution, was held at the Society's Rooms, on the 14th inst.

Present: The Venerable Archdeacon of York in the chair. The Rers. Drs. Patton, Lewis, Lett, Lauder, Fuller; Rers Messrs Geddes, Ardagb, Carry, Leeming, Read, Dewar, Stewart, Brent, Lauder; Hon. J. Patton, R. B Denison, H Mortimer, Esqs. Dr. Bovell, and Rev S Givins, acting Secretary.

Prayers were read by the Ven Archdeacon of York. The minutes of the preceding meeting were confirmed.

The acting Secretary read the statement of the accounts and balances.

The following report was read from the Committee of the Eastern Episcopal Trust Fund:—

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

May it please your Lordship,

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

Cash subscriptions, less amount paid for expenses, and towards mortgages.....	\$6,670.60
Promissory Notes and Debentures paid	4,254.33
Interest on Notes and Debentures.....	\$611.06
Interest on Mortgages.....	622.55
“ on Bank Account.....	1,016.60
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	2,050.11
Balance in Bank.....	12,875.04
Notes not Collected, per last Statement.....	15.949
Since Paid.....	\$249
Exchanged for Mortgage.....	640
	<hr/>
	880
	<hr/>
	15,060.00
Mortgages on hand unpaid.....	7,942.60
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	35,877.64

JAS. A. HENDERSON,  
Chairman E. E. T. Fund.  
Kingston, 8th September, 1860.

The expediency of continuing the insurance on Manitowaning Church, having been called in question—the matter was referred to the Rev. P. Jacobs, Missionary at the Manitoulin Island, to report thereon—the report as follows was read:

WANITOWANING, August 23rd, 1860.

REV. & DEAR SIR,  
I hasten to comply with the request which is made of me that I should send you a Report on the state of the Church and Mission at this place. With regard to the Church, I have only to say, that it is in a very good condition; and that it is well worth insuring. It is almost as good as it was when it was finished. Last winter a small portion of the plaster, about two feet and a half square fell from the ceiling; this is the first of the plaster which has fallen since the church was put up.

I am sorry that I cannot give a very bright or cheering account of the Mission, as to the number of people in it. Before I came up here, many of the Indians who belonged to this place went away to other villages, some went to Saugen and Owen's Sound; some to the Little Current, which is now one of my Stations; and others went to Garden River. The reason many of them had for leaving was that very few fish could be caught in the bay, and that as fishing was their chief means of subsistence, they could not maintain themselves properly. It was a great pity that they left. No new families have come to the village since I came. I have made endeavours to induce some of the Indians, who live in other parts of the island, to come and settle here, but I have not succeeded. The answer that is generally given me is, that Manitowaning is too poor a place to live in. I think that it is unfortunate the Government Establishment was placed here at first: the Indians, to the best of my knowledge, never had a village at this place before: a spot where there was a good tract of land for farming, and near which was a good fishery, would have been better for the Indians. The Little Current would have been a good site for a Government Establishment. The number of people in this village

and in the neighbourhood, not including the whites who reside in it, is about 100. Of this number there are 68 who belong to our Church. On the Sundays that I am here I hold two services, one for the Indians, and the other for both Whites and Indians, and I also attend to two Sunday Schools. On week-days in the evening I teach the Indian Children for an hour and a half. It will be gratifying to the Society to know that there are some Indians in this Mission, who live consistent lives, who are lovers of God, and who are greatly attached to our Church. Thus we have not laboured altogether in vain. God has in a measure blessed our work. Let us pray that he may bless it more abundantly.

I hope that the Society will be satisfied with the information laid before it.

I am, Rev. and Dear Sir,  
Your humble and obedient servant,  
PETER JACOBS.

*The Secretary of the Church Society  
of the Diocese of Toronto.*

Whereupon it was moved by DR. BOVELL, and seconded by REV. A. PALMER,—That the sum necessary to insure the Church at Manitowahning be paid.

The proposition of the Rev. J. Viner to lease the glebe at Duffin's Creek for the use of the mission was sanctioned.

An application from Rev. Dr. Lundy requesting the Society to make arrangements for securing the deed for the parsonage, lot and house, having been read, it was moved by the Rev. Dr. PATTON, seconded by Rev. Mr. READ,—That the Church Society be recommended to accede to Dr. Lundy's proposal and to receive a deed of the property in question, giving a mortgage for the balance unpaid, and engaging to re-deed the property to the Rector of the parish and his successors in office, upon the re-payment within seven years of all advances made by the Society, and that the Rural Dean be authorised to carry this arrangement into effect on behalf of the Society.

A statement from Mr. Currie, Churchwarden at Emily, of the expenditure of the money obtained for the sale of land in Emily was read.

The Secretary having reported that a number of applications for the purchase and leasing of lands having been received, which require immediate attention, it was moved by Rev. Dr. PATTON, and seconded by Rev. Mr. OSLEN,—That inasmuch as in the absence of two of the members of the Land Committee, a meeting of the Committee is impracticable, a sub-committee of the Standing Committee be appointed to consider the applications now before the committee which have reference to land, and that this sub-committee do report their recommendation therein to the meeting to-morrow.

That this committee consist of R. Denison, and H. Mortimer, Esqs., Rev. S. Givins, Rev. Mr. Hill, and the Secretary.

A letter was submitted to the meeting from the Rev. W. F. Harper respecting his glebes, upon which it was moved by Rev. J. G. GEDDES, and seconded by Rev. Dr. LARDER,—That Mr. Denison be authorised by the Church Society to proceed to Mr. Harper's mission, and to make such arrangements with Mr. Harper and the tenants, as he may deem most advantageous to the interests of the Rectory and the general benefit of the Church.

The application from the Rev. J. Vicars and Churchwardens of Ludsny, to raise money on the Church property for the liquidation of a debt on the Church in that village was read—but on enquiry it was found the Society could not give the necessary authority.

The Secretary having submitted to the meeting

the application of Mrs. Leech, to be placed on the list of widows having pensions from the Widows and Orphans' Fund of the Society—it was ordered that £50 per annum be granted her, if the necessary certificate of her late husband having complied with all the requirements of the Society be obtained.

The accounts of Mr. Brown for advertising, and of H. Rowsell for publishing the report, were ordered to be paid.

The Rev. Dr. PATTON moved, seconded by Rev. Dr. Lewis,—That the Secretary be requested to furnish to the next meeting of the Society a detailed statement of the expenditures and receipts, on account of the printing of the annual report for the year 1860.

The report of the Committee to whom was referred the details of the Widows and Orphans' Fund having been called for—the Rev. E. H. Dewar submitted the following report:

REPORT OF THE SPECIAL COMMITTEE TO WHOM  
WAS REFERRED THE SUBJECT OF THE  
WIDOWS AND ORPHANS' FUND.

The Committee beg to report that they recommend the following alterations in the by-law for the due administering and improving the Widows and Orphans' Fund of the Church Society of the Diocese of Toronto.

In Clause VI. 3rd line to substitute "Quarterly" for "Monthly."

Clause VIII. 14th line, to strike out the words "not exceeding Fifty Pounds Currency, as the income of the Fund will admit," and insert the following, "as she shall be entitled to for herself, and her children by Clause XI. of this by-law."

Clause VIII. 21st line, to strike out the remainder of the Clause, and insert the following: "And in case the said widow shall at her death or marriage, have children by her late husband under the age of twenty-one years, such annuity as they may be entitled to by said Clause XI. shall be paid to the guardians of said children, until they attain the age of twenty-one years."

Clause IX. line 14th, to substitute for the words, "shall be Fifty Pounds to each widow, or a proportion to the orphans, as herebefore provided," the following, "to the widow and orphans of each clergyman shall be as provided in Clause XI. of this By-law."

Clause XI.—To strike out this Clause and substitute the following: "Every Widow, or the Guardians of the Orphans of a Clergyman desiring annuities from the Widows and Orphans' Fund, shall apply by memorial to the Church Society of the Diocese of Toronto for said annuity, setting forth the time of decease of such clergyman, the name of his widow, and the names and ages of each of the children as the case may be. And such memorial shall be taken into consideration by the Standing Committee at their next meeting after the receipt of such memorial, and if it shall appear that the deceased clergyman has complied with all the provisions and requirements of this by-law, they shall forthwith report to the Society that the widow and orphans of the said clergyman are entitled to annuities according to the scale following:—

1. Every widow with an income of \$200, and under, an annuity to herself of \$240, and children under 21 years of age each \$40, but not to exceed in all for children \$160.
2. Every widow with an income of \$200 to \$400 an annuity to herself of \$160, and children under 21 years of age each \$20, but not to exceed in all for children \$80.
3. Every widow with an income of over \$400 to \$500, an annuity for each child under 21 years of age of \$40, but not to exceed in all for children \$160.

4. Every widow with an income of over \$500 to \$600, an annuity for each child under 21 years of age of \$20, but not to exceed in all for children \$80.

No annuity, however, shall be granted to any child in the enjoyment of an income independently of its mother, exceeding in amount the annuity to which it would otherwise be entitled."

And in cases where orphans alone are the subject of annuity:—

1. Where the orphans have collectively an income of \$200 or under an annuity to each orphan under 21 years of age of \$70, but not to exceed in all \$280.
2. Where the orphans have collectively an income of over \$200 to \$400, an annuity to each orphan under 21 years of age of \$45, but not to exceed in all \$180.
3. Where the orphans have collectively an income of over \$400 to \$500, an annuity to each orphan under 21 years of age of \$40, but not to exceed in all \$160.
4. Where the orphans have collectively an income of over \$500 to \$600, an annuity to each orphan under 21 years of age of \$20, but not to exceed in all \$80.

The preceding scale, however, shall not apply to those widows and orphans who are already in the receipt of annuities from the Fund.

Clause XIII. line 14th and 27th.—To strike out the words, "£150," and leave a blank to be filled up according to circumstances.

The Committee beg further strongly to recommend, that a separate account be in future kept with the Bank for the Widows and Orphans' Fund, and that Clause X. of the By-law requiring the speedy and permanent investment of any balance to the credit of the Fund be strictly carried out.

The Committee have taken into consideration the proposal made at the last meeting to insure the lives of a certain number of clergymen for the benefit of the Widows and Orphans' Fund, but do not recommend that any action should be taken by the Society thereon.

They feel, however, that they cannot more appropriately bring their labours to a close, than by impressing it upon the lay members of the Church, that the relief which can be granted from this Fund forms, after all, a very inadequate provision for the widows and orphans of the clergy; and would suggest that each parish possesses the power of conferring a very great boon upon its clergyman at a small annual cost, by insuring his life for a moderate sum for the benefit of his widows and orphans. This plan has in late years been extensively adopted in the United States, where it has tended greatly to increase the comfort of the clergy, and to draw closer the bond of attachment, which should subsist between the minister and his flock.

All which is respectfully submitted.

Rev. Dr. Patton gives notice that he will move as an amendment to the by-law of the Widows and Orphans' Fund,—That the widows on the former list be allowed the option of coming under the operation of the new by-law from the 1st of July, 1861.

A grant of books of ten dollars was made to the Rev. A. Fidler, newly appointed missionary at Cookstown and parts adjacent.

A grant of books of \$5 was also made to the Rev. N. V. Fenin, for the use of the coloured congregation in Hamilton, to which he ministers.

The application from Mr. O'Reilly for a grant of books for the Sunday School in rear of Water-town, was referred to Rev. Mr. Higginson, the newly appointed missionary, for his report thereon.

The grant of \$50 to Rev. Mr. Ardagh of long standing, was under the peculiar circumstances



of his case, ordered to be paid so soon as the funds be able to bear it.

The Rev. Rural Dean Palmer having called the attention of the meeting to the serious loss sustained by the Society, in the sudden death of the late Honourable P. B. DeBlaquiere, one of the Vice-Presidents of the Society and one of its active supporters,

It was moved by the Rev. A. PALMER, seconded by J. W. GAMBLE, Esq.,—That this Society respectfully offers to Mrs. DeBlaquiere the expression of its deep and sincere sympathy, in the loss which not only she and her family but the Church in this Diocese have sustained in the lamented death of the late Hon. Peter Boyle DeBlaquiere, and of the great respect which the Society entertained for his high character, and that the Society gratefully acknowledges the warm interest which, for many years, Mr. DeBlaquiere took in the welfare of the Canadian Church.

Moved by DR PATTON, seconded by H. MONTGOMERY, Esq.,—That the Lord Bishop, the President of the Society, be respectfully requested to communicate the foregoing resolution to Mrs. DeBlaquiere.

The following gentlemen were elected Incorporated Members of the Society,—the Rev. P. S. Warren, W. R. Mingage, J. Horland, Esq., and J. Rosanoad, Esq., a life member.

The Secretary having proposed the name of Professor Irvine, as an incorporated member of the Society, he having been absent for five years from the Diocese, the meeting ordered that his name be re-placed on the list without re-election.

The closing prayers were read by the Archdeacon of York, and the meeting adjourned.

### Foreign Ecclesiastical Intelligence.

#### CHINA.

The following extracts of a letter from a Missionary in China, under date of 30th June last, on the subject of Chinese rebelling, and their profession of christianity may prove interesting in connection with our operations in that country:

In continuation of my last letter on the subject of the Chinese rebellion, I beg to apprise you of some matters of interest. Three American Missionaries went to Su-Chow about ten days ago, and returned in due time. They state that on their way they came to Kwan-shan, the first outpost of the rebels. It is a large city, which we have often visited, and was reported to have been deserted by the people, when the news of the fall of Su-chow reached them. A few dead bodies were observed at the side of the stream, and the suburbs seemed utterly destitute of inhabitants. Our brethren went up to the gates of the city, which were guarded by rebels, who spoke kindly to them, and the officer in command allowed them to enter. They walked about the streets for a short time, but met with very few natives, and the shops were all closed. Soon after they embarked for Su-chow, and as they approached that place, they began to see what misery and desolation had come upon it. An immense number of dead bodies met their view in all directions, and in every stage of putrefaction. The stench was intolerable, so that both the foreigners and natives became ill in consequence. However, they pushed to the city gates, and it was painful to see the amount of property that had been destroyed by fire all the way up. On arriving at their destination, two of the brethren went ashore and entered the city. There was a strong guard standing at the gates, and the officers in charge conducted them inside, and placed them speedily in communication with the head men. They were

received by these very kindly, and treated in a hospitable manner. The chiefs by whom they were visited were all Kwangsi men, who, you are aware, originated the movement, but there were also a few from Canton Province.

Our Brethren informed them as to what country they belonged to, that they were preachers of the Gospel, and that they came from Shanghai simply in that capacity. They were desirous, they said, to ascertain the religious sentiments of those connected with the insurrectionary movement, and did not wish to be regarded as emissaries from any foreign state. In the course of conversation the so called rebels freely avowed themselves to be christians—that they believed in one true God, the Heavenly Father, and in His Son, Jesus Christ, the Saviour of the world, and in the Holy Spirit. It was acknowledged by them that their views might not be correct in some things, considering the circumstances in which they had been placed, but still they called themselves a Christian people, and desired to be regarded as a Christian dynasty. The bearing of these Kwangsi Chiefs is said by the Brethren to be noble and intelligent, far superior to the race of Mandarins we are accustomed to meet with. They evinced neither a haughty nor overbearing manner, nor an appearance of obsequious deference to foreigners, but expressed a strong desire to cultivate friendly relations with us, both of a religious and commercial character. They were animated evidently by a strong faith in God as to the success of the rebellion. Of late they had been suffering from terrible calamities which, with their deliverance out of them all, they attributed solely to the intervention of their Heavenly Father.

Many died at Nanking, from starvation. The Imperialists had nearly surrounded the city, and prevented the insurgents getting supplies. It seems that another fortnight in such circumstances would have terminated the rebellion. There were numbers amongst them desirous of giving up altogether, but the older adherents encouraged them not to do so, on the ground that God would certainly interpose for them. They adopted a stratagem with a view to draw the Imperialists from the neighborhood of Nanking. It was this:—several thousand men were sent to Hang Chow, to make a demonstration, with special orders to return immediately. This force accomplished its object and committed fearful depredations in and around Hang Chow. While the Imperialists which had been drawn from Nanking were defending Hang Chow, the rebels returned in haste, to their appointed rendezvous. Having joined their comrades, they broke out together from Nanking, and swept everything before them. They say that on the discomfiture of the Imperial army, they received an accession of 70,000 men, who came over from that force, and, as they met with no opposition on their way, they proceeded to the coveted city of Su-chow. With regard to the Governor of that city, of whom I informed you in my last letter, it seems that the details therein given were not correct. The head men of the rebels told our Missionary Brethren that he joined them with a large number of subordinates, and is now at the head of the Imperial deserters attacking Hang Chow. There is no interest connected with this person, from his being the first mathematician in the empire and from his intimacy with some of our number on scientific grounds. His adherence to the rebels seems to have been occasioned by the deliverance of his family, which they accomplished.

It is painful to witness so much bloodshed and crime as are every where apparent. The principal cause is, that the people have no con-

fidence in the rebels, who are anxious to replenish their treasury, and appropriate all to themselves. In their attempting to plunder, they meet with determined opposition with the natives, who band together, men, women, and children, to resist them, and in consequence are killed in great numbers. The rebels say that their first object is to gain the victory, the second to seize the plunder, and the third to destroy idolatry. As to the last, it seems that they proceed to it in a very formal manner. The King, as he is called, marches with a number of adherents to the temple, and pronounces a curse of this nature:—"In the name of God the Heavenly Father, and of His Son, Jesus Christ, this idol temple is devoted to destruction." Forthwith the work is begun, and the idols are thoroughly cleared. Their intention is, it appears, to destroy all the temples and pagodas, but at present their time is otherwise occupied.

As to their religious ceremonies, they have a Sabbath on the same day as ours. One of the native christians who went with the Missionaries, was present on the occasion of their holding worship. His account of it somewhat accords with the description furnished by the late Dr. Medhurst. There was a kind of offering made to God, and praise was sung, but there was no preaching. Indeed, those present confessed that they were not well informed on religious matters, but their teachers at Nanking were so. They listened attentively to our views of things, and observed wherein they differed from their own. Having left Nanking very hastily, they did not bring any religious books with them, and confined themselves chiefly to several doxologies, though their public proclamations are said to contain passages from and allusions to the Holy Scriptures. They have a form of baptism, which consists in washing the heart, and it would seem is administered to all their adherents. They represent Tai-ping-wang, their first leader, as still living and well at the capital. In due time they believe that they will gain the whole country, and they firmly resolve to bring it under christian instruction.

There is a universal brotherhood among them, and they regard foreigners in a similar light. There was no indication of that arrogant spirit, which they evinced in their communications to Lord Elgin and others, and while they spoke of coming down to Shanghai, they expressed a firm determination not to interfere with us, but only to take the native city.

Much more might be said in regard to them, but the above will suffice to show you the light in which the American Missionaries looked upon them. Though there are many drawbacks in their conduct and character, our Brethren were most agreeably surprised at what they heard and saw of them. Save of course the blood-stained evils of war, these brethren are convinced that elements are in existence and at work which indicate the movement to be fraught with good, and to be intimately connected with the future christianization of China.

#### REV. DR. WOLFE.

Rev. Dr. Wolfe has been provoked to administer a severe rebuke to one of our Church journals, which has for some time past been pursuing a very trimming course, swaying to and fro between the *High and Dry* and the *Low and Slow*. The paper in question in commenting on Dr. Wolfe's recently-expressed most earnest desire to go forth once more on a Christian missionary expedition to the Pagans of the far East, not only most insultingly called in question the reverend doctor's Christian labours and sacrifices, but denies that

they have been of any avail; to which he thus spiritedly and sarcastically replies:—

"Now you have the boldness to declare that all my wandering—in the course of which I have circulated thousands of Bibles, and preached the Gospel in places where it never was preached before, and have saved fellow-Christians from death (as I did in Cyprus), and sent the children of those parents who were slain in Cyprus, to England for education, and saved Jews in Khorossaum, and Palestine, and Persia, from imprisonment, and ransomed Persian slaves in the desert of Mowr—had done no good to the church!

"Many of my friends tried to console me by declaring that the writer of the *English Churchman* was a woman. I don't believe that, for women have tender feelings. Women followed our Lord to the grave, and women have ever been ready to acknowledge the weak endeavours of Christ's servants to promote His over-blessed Name!

"You call me 'the wandering Jew.' Be it so—yet certainly you are my brother according to the flesh. I am, by my father's side, of the tribe of Levi, a lineal descendant of Moses; and on my mother's side, as I was told, of the Tribe of Naphtali—a hind let loose.' But you are of the Tribe of Issachar—a strong ass,' not 'wandering,' for you are too indolent, but 'a strong ass, couching down between two burdens,' (Gen. xlix. 14), the High and the Low Church, not knowing which to carry, and thus starving or picking up a precarious subsistence between the two, and knowing nothing else but to bray. I am, nevertheless, dear sir, your brother according to the flesh,

JOSEPH WOLFF."

One cannot but sympathise with Dr. Wolff in all this. Allowance must be made for any thing like waywardness or restlessness in so eager and ardent a spirit as his. But he is no pretender to Apostolic zeal, we may depend upon it. A caverted Jew—and one who had lived "after the most straitest sect" of his tribe—he has yet, as a Christian, and as a Christian Minister, been for now many years true to the Creed he from conviction adopted,—“the Faith once delivered to the Saints.”

### THE DIACONATE.

For sometime attention has been roused, to the consideration of the best means for increasing the practical working of the Church, and the construction of machinery—to use an expressive phrase—by which the Gospel might be more effectually carried to the people of the land. But amongst sober men, earnest deep thinkers, the one thought continually occurs, “do the churches work in the church's way?”—she has preserved the Diaconate as instituted by Apostolic wisdom, restore this order really to us. The learned Dr. Arnold in a strong appeal to Archbishop Whately urged it, others of less note have done the same, and now comes a strong appeal from one of the most eminent of the British Bishops, which we trust may move the Canadian Episcopate to consider the due wants of the country, and to turn their attention to the field of labour at present nearly unproductive to the Church, but which may be turned to good account. We have always thought that from the ranks of the learned professions, Law and Medicine, as well as from other educated sources, men could be found willing to lay their hands to the plough to aid in the cultivation of God's heritage; will now our Synods look at this matter fairly in the face.

### A MEDICAL DIACONATE.

The annual meeting of the British Medical Association, which has recently been held at Torquay, discussed at considerable length a plan propounded to them on the part of the venerable Bishop of Exeter, by the late Chancellor Martin, for the establishment of a Medical Diaconate. We are informed that the doctors in council assembled, to a man, shook their heads at the proposal, urging, in opposition to the scheme, that the attainment of medical knowledge, and the practice of it when attained, was in itself sufficient to engross a man's whole time, and that clergy combining secular with spiritual duties would forfeit respect, and in their opinion probably kill more than they cured. The summary manner in which the scheme has been dismissed by the doctors at Torquay, does not, however, settle the question. The scheme commends itself to our notice under favourable auspices, and bespeaks our earnest attention. It is the scheme of no enthusiastic youth, but the matured judgment of patriarchal age. In itself it is simple. The Bishop (as far as we understand the matter) proposes that medical men should be admitted into Deacon's Orders, and that the younger clergy should acquire a certain amount of medical knowledge. The advantages of such a plan are obvious. Every one who knows any thing of rural life must be aware of the immense influence of the country doctor, of his powers of doing good, and of his extensive knowledge of the habits of the poor. Who can doubt that if he was in Holy Orders, his powers of doing good would be tenfold increased, and his position in the eyes of the people greatly raised? Would Betsy Martin, in the red cloak, or Hannah Sprigs, with the rheumatics, think less of Dr. Mason because he was also a deacon? We know just the reverse, and hence the objection of the medical men that the clergy would be degraded, falls to the ground. But it is not so much in the clergy becoming doctors, as in earnest, zealous, medical men becoming deacons that, in our opinion, the merits of the scheme would lie. Not that we underrate medical knowledge of a simple kind in the country parson—and, as a fact for lesser evils, the parish is generally dosed and nursed from the parsonage—but in these railway days, the parishes where such knowledge is of very great moment are rapidly diminishing. The importance, however, of securing, if possible, the hearty co-operation, in a recognised official position, of the country doctors, is not to be lightly estimated, and though many persons may shrug their shoulders and ridicule the very idea of medical men becoming deacons, we doubt not that many of our clergy could point out many practisers of the healing art, who are at this moment their right-hand men, and whose usefulness they would be delighted to see increased by their recognition as ministers of the Church.

We heartily commend the scheme to the unbiased consideration of our readers, trusting that their judgment may not be swayed by the novelty of the proposal, or the anticipated dangers of its working. The office of deacon is not realised by the mass of the English laity. It is properly no part of his office to preach any more than to administer the Sacraments. The lack of clergy was the origin of the present lax custom. His proper duties of searching out the sick, teaching in schools, reading the Lessons, and assisting the priest in Divine Service, is in no way incompatible with a doctor's duties. If precedent is desired, there can be no lack of it, as in ante-Reformation days, the clergy were almost the only physicians, though anterior to that period the Pope forbade it and in the reign of Henry the Eighth, the physicians denounced interference with their pro-

fes-sion by the clergy. But the plan is one which must stand or fall on its own merits, and we believe that, if efficiently carried out, it is calculated to be of the greatest benefit, offering a means whereby, on the one hand, much actual suffering may be relieved, and the poor more considerably treated, and on the other, members of the medical profession may be socially and morally benefitted, while the Church would root herself more firmly in the affections of the people.—*John Bull.*

MONTREAL.—The new Cathedral of Montreal has been supplied with a clock, the gift of Robert Gillespie, Esq., of London, partner in the firm of Gillespie, Moffat & Co., of Montreal. The clock is a very fine one, and cost upwards of £400.

NOVA SCOTIA.—At the meeting of the last Synod the Bishop stated that the *Church Record*, (which was started two years ago, on the unusual plan of having no editorials) “had a very wide circulation, amply sufficient to sustain it, provided those who took it would pay their subscriptions regularly,” but owing to defaults in this respect it would appear that his Lordship, who had become responsible for its necessary expense, had already been called upon to pay a very large amount quarterly, which he could not continue long doing. An arrangement was made to relieve his Lordship of this expense.

The safe arrival of the Lord Bishop of Rupert's Land, after an unusually long absence from Red River, was an event which evoked the liveliest feelings of satisfaction. His Lordship reached Fort Garry on the evening of the 3rd ult.—by a singular coincidence the very day of his first arrival in Red River, eleven years ago.—*Nor' Wester.*

RESIGNATION OF THE BISHOP OF COLOMBO.—The Right Rev. Dr. James Chapman has intimated to the authorities at home his intention to resign the Bishopric of Colombo, to which he was appointed in 1845, on account of failing health, and will only remain in the Diocese until his successor is appointed. The see, which comprises the island of Ceylon, is worth £2,000 a-year, which is paid out of the colonial bishopric's fund. Dr. Chapman was educated at Eton, and graduated at King's College, Cambridge, in 1823. He was for some time an assistant master at Eton, and from 1834 to 1845 Rector of Dunton Waylett, near Brentwood.

COLUMBIA.—At a meeting of the S. P. C. K. a long and interesting letter was read from the Bishop of Columbia, the following is an extract:—Of Chinese, large numbers are continually arriving, and we are likely to have a vast population of them. Mr. Sheepshanks at Westminster has had several under instruction, and has been pleased by their eagerness to learn. One of these, a young man, I spoke to, and remarked his intelligence and respectable bearing. With regard to the Chinese, you will be interested to know that Twong Lee, a Chinese merchant, has contributed £5 to the new church in Westminster, and £10 to that in Victoria. May God grant this ministering to us of His worldly things may be an omen of the future readiness of His people to receive back of our spiritual things, even the blessed Gospel of the Lord Jesus Christ, to the saving of many souls.

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Tuesday, October 2nd, 1860.

The Venerable Archdeacon Sinclair in the Chair. The Secretaries stated that the death of the

Rev T. B. Murray, which took place, after a short illness, on Monday, 24th September, 1860, having been reported to the Standing Committee, the Committee had agreed unanimously to propose for the adoption of the Board at this Meeting, the following Resolution:—

"That this Board, having received from the Standing Committee the painful intelligence of the death of their respected Secretary, the Rev. T. B. Murray, regard with deep sorrow the loss of one who, for upwards of twenty-five years, served the Society with singular zeal and conscientiousness. They desire to record their sense of his many amiable qualities, and of the uniform kindness and courtesy with which he discharged the various duties devolving upon him as Secretary; and to convey to Mrs. Murray and his bereaved family the expressions of sincere and heartfelt condolence."

It was moved by Philip Cazenove Esq., and seconded by Thomas Edey, Esq.

"That the above Resolution be adopted, and that his Grace the Archbishop of Canterbury, President of the Society, be respectfully requested to subscribe his name to a copy of it, to be forwarded to the family of the late lamented Secretary."

The motion was carried unanimously. On the motion of John Boodle, Esq., seconded by Philip Cazenove, Esq., it was resolved—

"That it be referred to the Standing Committee to consider and recommend the arrangements and appointments which it may be expedient to adopt, in consequence of the lamented death of the Rev. T. B. Murray."

The Secretaries laid before the Board the Report for 1860, which had been prepared by their late colleague, the Rev. T. B. Murray, and stated that the above resolution, referring to his lamented death, would be added to it.

With respect to the notice given by the Standing Committee at the Meeting of the Board on Tuesday, July 3, viz., that they should recommend on Tuesday, October 2, 1860, that 100*l.* be placed at the disposal of the Bishop of Natal for general purposes in Zulu land, should his Lordship be enabled to carry into effect, in a satisfactory manner, his desire to proceed at the head of the Zulu Mission to Zulu land, being prepared, should it be found necessary, to relinquish the See of Natal, and live in the Zulu country: there being doubt whether the arrangements which were in contemplation would be carried out, the Standing Committee withdrew the recommendation of which they had given notice.

With respect to the resolution of the Board at their last Meeting, on the motion of R. B. Wade, Esq., "That the consideration of the Report upon Ireland be deferred to the first meeting of the Society after the vacation," the Secretaries reported, that a letter had been received from Mr. Wade, stating that, as he should not be able to attend the meeting of this day, as he took much interest in the question, he should be very glad if the consideration could be put off until November.

It was agreed that the consideration of this subject should be deferred accordingly.

With respect to the resolution of the Board at the last Meeting, "That it be referred to the Standing Committee, to consider whether any, and, if any, what further steps should be taken to supply the want of complete copies of the Holy Scriptures in the various languages in which the Gospel is preached among the heathen and in the colonies;" it was stated that, in consequence of the intervening of the vacation, the Standing Committee had not had the opportunity of conferring with the Foreign Translation Committee, and of giving the subject of the resolution the required consideration. They therefore begged

to be allowed to defer their report to the Board.

The Rev. R. W. Whitford, having given the following notice of motion for this day, viz:—

"That the Foreign Translation Committee be, and hereby is, empowered and requested to take active steps as soon as practicable to procure, and so far as may be, to co-operate with other bodies in providing faithful versions, and careful revisions of the Holy Scriptures and the Book of Common Prayer, until supplied in every tongue wherein the Gospel has been preached.

"Provided always, that all grants in aid be made contingent on approval of the work by competent examiners and referees, and, that no grant made shall become due or payable till after such examination or approval."

And it having been suggested that this motion be deferred until after the Committee had made their report; Mr. Whitford explained in what respects his motion differed from that on which the Standing Committee were to report, and withdrew his motion for the present.

The Lord Bishop of Cape Town, in a letter dated July 13, 1860, asked for aid in building a School-house at Somerset West, where there was no church at present. Service was to be held by a catechist schoolmaster. The population consisted of mechanics and labourers who had raised 100*l.* towards 450*l.*, the sum required. The Dutch and English had joined in requesting the appointment of a catechist, w*h.* will be supported by the people.

The Board granted 30*l.* towards this object.

The Rev. E. R. Glover, with the recommendation of the Lord Bishop of Cape Town, requested a grant to form a Library for the Students of Kaffir College, Cape Town. A very satisfactory account was given of the progress of the College.

The Board agreed to grant Books towards the proposed Library to the value of 10*l.*

A letter was received from the Lord Bishop of Montreal, dated September 5, 1860. A grant of 50*l.* having been voted in February for a free church at Montreal, to contain 300, and hopes having been held out of the grant being increased to 100*l.* if the church should accommodate 500 persons, the Bishop trusted the Society would increase the grant to 75*l.* in consideration of the church having been constructed to hold 400. He also asked for a grant of 25*l.* towards a School Church in connexion with the Grand Trunk Railway Station. Both buildings are now near completion. The seats in both Churches were to be entirely free. The people, though making great exertions, could do but little.

The Board agreed to make the grant towards the church in Montreal 75*l.* instead of 50 and to grant 25*l.* for the School Church at the Grand Trunk Railway Station.

The Lord Bishop of Colombo, in a letter dated June 22, 1860, gave an account of the laying of the first stone of a new Singhalese Church by Sir. H. Ward, the late Governor whose lamented death occurred shortly after his removal to the government of Madras.

The following are extracts from the Bishop's letter:—

"The farewell levee of our excellent Governor, Sir Henry Ward, whose services are about to be immediately transferred to the Presidency of Madras, having been held on the day of the Queen's Accession, he most kindly undertook on the following day to lay the corner-stone of a new church for the Singhalese people, on a commanding site granted by him, in the heart of Colombo, a position every way best suited for the purpose.

In addition to the site he allotted to them from the treasury a grant of 1650*l.*, equal to the amount of their own contributions. With this amount 3300*l.* they hope to build a church which will be an ornament of their capital, and a bless-

ing to the whole people, and they were particularly desirous that before his departure, having befriended their efforts from the first, he should himself commence the good work. This was done last evening, in the midst of a vast assemblage of all races to witness the ceremony, and in the presence of almost all the influential residents of Colombo..... After the usual solemnities, in a short but pertinent address, his Excellency paid the Singhalese Episcopalians a generous and deserved compliment on the independent and excellent spirit shown in this national effort, to erect a church of their own, and to have in perpetuity services in their own language, and a clergyman of their own race and nation, without looking for resources beyond themselves, and that aid, which in common with all others, they might claim by legislative enactment, from a fostering and parental Government. He accompanied it with a few words expressive of his gratification that one of his latest public acts should connect him so closely in remembrance with the native Church of Ceylon."

Two other letters had been received from the Lord Bishop of Colombo, dated July 22, and August 10, 1860. The Bishop enclosed a report respecting Vernacular Female Education, giving particulars of certain Schools aided by grants from the Society; and expressed his thanks for a grant to the Rev. C. C. M'Arthur.

The Bishop stated his intention of resigning, on account of failing health, his bishopric which he now held for fifteen years. He only waited for the appointment of a successor.

The Lord Bishop of Graham's Town, in a letter dated July 14, 1860, having recommended an application from the Rev. E. P. Green, of Queen's Town, for a grant of Service Books, and having also recommended a grant of Service Books, and of books to supply a loss by fire, to the Rev. P. Syree, of Port Francis, the Board agreed to grant the two sets of Service Books, and 5*l.* worth of books to the Rev. P. Syree.

The Bishop reported that, out of the Society's grant of 400*l.* for his diocese, he had appropriated 30*l.* to a School Chapel at Port Francis. The Bishop also mentioned that the proceedings of the first Diocesan Synod had just been completed in a manner highly encouraging and satisfactory.

The Lord Bishop of Sierra Leone, in a letter dated July 6, 1860, had forwarded an application from the Rev. C. S. Hassels, of Cape Coast, for aid towards a church in course of erection. It was to accommodate 500 persons, 100 to have free seats. The cost would be 2000*l.*, towards which there had been collected 395*l.*, besides 300*l.* promised. Service had been heretofore performed in a room at the castle.

The Board granted 100*l.* towards this church. The Bishop, who was present, addressed the meeting, and acknowledged the grant.

The Lord Bishop of Huron, in a letter dated June 30, 1860, introduced the Rev. Mr. Stimson, now in England, whose object was to obtain assistance towards erecting a church at Berlin, in the diocese of Huron, of which he is the incumbent. The population were mainly German, and required extraneous help. The Bishop had given 25*l.* out of the Society's grant of 300*l.* voted in July, 1859, thirteen churches in all having been assisted by that means. The grant was now exhausted, and the bishop would have to ask for further aid.

#### SUBSCRIPTIONS RECEIVED FROM 1st OCT. TO 1st DEC.

TO END OF VOL. VIII.—T. A. A. Burwick; Rev. S. S. W., Upper Durham; Mr. G., Brampton; Rev. S. R., Newmarket; Rev. D. F., Mabour; Rev. W. E., Roslin.

TO END OF VOL. VII.—Rev. R. L. Prescott; Rev. A. B., Kingsey; Rev. W. G., Prince Albert.

THE ECCLESIASTICAL GAZETTE.

CATALOGUE OF TRACTS,

PUBLISHED BY THE

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290	1 25
291	1 25
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