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# The Canadian Ecclesiastical Gazette;

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

VOLUME VIII.

TORONTO, JANUARY 15, 1861.

No. 2.

## PUBLISHER'S NOTICE.

The last Number commenced a new volume of the *Canadian Ecclesiastical Gazette*, and the attention of subscribers is respectfully called to the Terms of Subscription, so that all who desire to do so, may avail themselves of the large discount allowed for payment in advance.

### TERMS OF SUBSCRIPTION:

\$1.50 per annum, from which a discount of 50 cents is allowed if the amount is remitted to the Publisher, free of postage, within one month from commencement of Volume, after which time no discount whatever can be allowed.

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

#### DIOCESAN CHURCH SOCIETY.

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

1861:

Storrington .....	7th February
Camden .....	11th "
Napanee .....	12th "
Bath .....	18th "
Adolphustown, &c.....	19th "
Sydenham .....	21st "
Porland .....	22nd "
Barrie field.....	25th "
Portsmouth .....	26th "
Saint James's, Kingston .....	28th "
Saint Paul's, " .....	1st March.
Saint George's, " (annual meeting) .....	7th March.

A. STEWART,  
Secretary.

#### To the Editor of the Ecclesiastical Gazette.

My DEAR SIR,

I have to correct the returns I sent of the Christmas offertory. Several who were unavoidably absent from the service in St John's, Stamford, have, since I wrote, kindly added to the amount.

The collections should have appeared as under:

Trinity Church, Chippawa.....	\$35 00
All Saints', Drummondville .....	9.61
St John's, Stamford .....	11.10

\$75 74

Added to this I have to acknowledge with much satisfaction and gratitude various donations in kind from both Stamford and Drummondville, bus evidencing a feeling which should always subsist between pastor and people. May God reward them for their kindness to His unworthy servant.

Yours faithfully,

CHARLES LEYCESTER INGLES.

Drummondville, }  
Jan 8th, 1861. }

## NIAGARA RURAL DEANERY CLERICAL ASSOCIATION.

The members of the Clerical Association of the Niagara Rural Deanery are hereby notified that the next meeting of the Association will be held at Thorold, on Wednesday, February 6th, next Morning Prayer with Holy Communion at St John's Church, at 9. a.m.

Those who intend being present are requested to notify the Rector at least a week previous to the meeting.

Subject—Catechising and Holy Scripture. Chapter for meditation 1 Timothy, iii

CHARLES LEYCESTER INGLES,  
Secretary.

Drummondville, Jan. 8th, 1861.

## CHURCH SOCIETY.

Ash-Wednesday falling this year in the second week of February, the meetings of the Standing Committee and Mission Board, will be adjourned to Tuesday, 19th February, at 11, a.m., and the general meeting of the Society to the following day.

As some clergymen have written to enquire to what object the Quarterly Collection is to be applied, we think it well to state that it is for the Mission Fund.

## NEWCASTLE DISTRICT.

### PAROCHIAL MEETINGS FOR 1861.

Lindsay, Thursday, January 17 .....	7 p m
Onemec, Friday, " 18.....	7 p m
Peterboro', Monday, " 21.....	7 p m
St John's, Cavan, Tuesday, " 22.....	11 a m
Millbrook, Tuesday, " 22.....	7 p m
Perrytown, Wednesday, " 23.....	11 a m
Port Hope, " ".....	7 p m
Newcastle, Thursday, " 24.....	7 p m
Cartwright, Friday, " 25.....	11 a m
Bowmanville, Friday, " ".....	7 p m
Colborne, Tuesday, " 29.....	11 a m
Grafton, " ".....	3 p m
Seymour, Wednesday, " 30.....	3 p m
Cobourg, (Annual Meeting,) Wednesday, March 20, 7 1/2 p m.	

## PRESENTATION.

On New Year's day, a deputation of twenty-two gentlemen, composing part of the members of the congregation of St Mary Magdalene's Church, Picton, waited upon the Rev William Macaulay, at the Rectory, to present him with an address, and a piece of silver plate, as a grateful acknowledgment for his services as their minister for upwards of 30 years.

### ADDRESS.

REVEREND AND DEAR SIR.—The members of the congregation of St Mary Magdalene's Church Picton, desirous of expressing their esteem and

gratitude for the long and untiring labor you have undergone during the thirty years you have held the pastorate over this church; years which have entailed no sacrifices on your flock; but which have absorbed the most valuable years of a long life in the services of our Lord and Master; respectfully beg your acceptance on this, the first day of the New Year, of this Silver Water Jug as a small token of love and affection they bear towards one who, under many trying and adverse circumstances, has so nobly borne the spotless banner of our ancient church up to this present time.

We trust, Reverend Sir, you may be spared by the blessing of Divine Providence to minister unto us of holy things, many years yet to come, and that in the fullness of time you may reap a richer reward "in a house not made with hands eternal in the heavens;" and that you and your amiable family may be blessed here with all the blessings of this life, and in the world to come be reunited for evermore in the realms of eternal happiness above.

JOHN P. DOWNES, late Captain 3rd Batt. In. Militia, THOMAS BOO, H. I. THORP, Sheriff Co P E, and on behalf of eighty-three others.

To the Rev William Macaulay, Picton.

After the reading of the address by Captain Downes, the Reverend gentleman made the following

### REPLY:

I find myself entirely at a loss to express my sense both of the pleasure and deep gratitude with which I am affected on this novel occasion, so far as respects you gentlemen and dear parishioners, who have thought proper, thus unexpectedly, to present your rector with this emblem of your affection and valued esteem, and I am still more perplexed to give utterance to the sense of awe and unworthiness, of which I feel myself conscious, as the recipient of so complimentary a testimonial, with reference to the great Master, in the character of whose servant I have presumed to appear before my brother men, and who has known and read all my deficiencies.

Certainly there is no situation in life of deeper responsibility or greater weight than the office and duty of a parish clergyman, neither is there any which gives greater scope to the solemn as well as the more pleasing emotions of our nature.—In a parish such as this of St Mary Magdalene delightful in its natural scenery, during years of profound public peace, and unbounded public and private prosperity, composed of a gentle and well trained population, where our church members are wont to appear like flowers in the happy garden, and to joy in the gospel of their salvation—it must be conceded that the plain and unpretending minister, who has had the privilege of being commissioned to officiate therein is blessed beyond the majority of men.—But when that clergyman has been further favoured by a bounteous and forbearing Providence with years of health, even unto hoary age, as he who addresses you has been, and has been permitted gradually to form and tend the flock, and to shepherd them on,

whether in ruddy health or infirm age, or on the bed of expiring agony, to the world of divinely promised bliss, where the Lord reigns in glory with his saints, it would not be in honest human nature if he could contemplate his amount of privilege—more especially when every faculty of conscience and heart was stimulated under an action such as your present assemblage affords—without fearfulness and shuddering at the very magnitude and quality of his felicity.

What I could not reflect upon but with timidity myself, your kind present and approbation, thus unitedly and unequivocally conveyed to me, and that by such honoured hands, invites me to dwell upon. I feel cheered and delighted at the proof of your esteem, for it is the expression of the slow and firm judgment of advanced christians, deep thinkers—practical saints—evangelical men, and of observers who have weighed discerningly and well both the advantages and the difficulties under which the minister has had to do his work. You have spontaneously pronounced, gentlemen, so far as human judgment allows, favorably upon a lengthened life, and have thus struck a note of sweet pride and holy joy into every fibre of your minister's heart, for in our limited circle of parochial society, man knows his neighbour both in the main and in the particular, and neither duty nor unfaithfulness can be concealed; and you have accompanied your judgment with such pleasing breathings of heavenly hope as though, in God's good time, you would waft the soul to realms of congenial bliss, that it would be unparadonable in me were I ever to be forgetful, or to fail in the deepest love and gratitude towards such well-wishers.

I must thank you also gentlemen, with the thanks of a husband and a father, for your affectionate remembrance and kind invocation of blessings on a beloved wife and a treasured child, who I trust will ever bear in memory unfulfilling, the event of this New Year's morning.

Doubtless it is owing still more to your wise and holy walk in life, than to any circumstance in your minister's deportment, that not only through the little community of our church, but throughout the society of the County, such christian harmony has generally prevailed, and that in every political and in every spiritual agitation which has occurred for nearly forty years throughout our township, your minister has experienced nothing but respect and generous forbearance from the teeming members of our sage and religious inhabitants who range themselves under other denominations.

But how, gentlemen and beloved parishioners, can I make return for this highly appreciated expression of your affection and esteem? I have ever loved and honoured you all; I have prayed for your welfare, and for that of your wives and families; I have rejoiced at every instance of your prosperity; I have mingled my tears with all your sorrows; my heart has ever been entirely devoted to you and yours; ye sheep of Jesus, I have tried to point for you the way to heaven. How then can I add to my gratitude, or shew the the swelling tumult that at this moment convulses my heart? How can I or my cherished ones convey our appreciation of your kindness? Language fails; it is only by God putting a word into my mouth, viz: "the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all, evermore."

W. MACAULAY.

Pictou, 1st January, 1861.

The Water Jug is a beautiful specimen of artistic skill and chaste workmanship, and reflects great credit upon the manufacturers, Messrs Savage & Lyman, Montreal. On the shield in

front, the following inscription is most beautifully engraved:

"A Testimonial of respect and gratitude from the members of the Congregation of St. Mary Magdalen's, Pictou, C. W., to their Pastor, the Rev. William Macaulay, for his long and faithful services. New Year's Day, 1861."

In consequence of the donors' anxiety to have the plate presented on New Year's day the order could not be carried out.—When completed it will consist of three pieces, Jug, Goblet and Salver, forming altogether a perfect bijou.

CHURCH SOCIETY.

Collections appointed to be taken up in the several churches, chapels and missionary stations in the Diocese of Toronto, in the month of January, in behalf of the Sustentation Fund of the Church Society received up to the 11th of January, 1861.

Previously announced .....\$546 54  
Christ Church, Owilliamsbury.....\$1 83  
Trinity ..... 2 68  
St. Paul's ..... 0 54

Per Rev. John Fletcher..... 5 05  
Christ's Church, Grantham, per Rev. T. D. Phillips..... 3 15  
St. Paul's, Newmarket..... 5 94  
Holland Landing ..... 2 06

Per Rev. S. F. Ramsay ..... 8 00  
Binbrook ..... 1 67  
Saltfleet ..... 1 25  
Stoney Creek ..... 0 45  
Ontario ..... 2 75

Per Rev. J. L. Alexander ..... 6 12  
Cookstown ..... 2 00  
Creemore ..... 2 00

Per Rev. A. J. Fidler..... 4 00  
St. John's, Cavan ..... 10 60  
St. Paul's ..... 8 75  
St. Thomas, Milbrook ..... 8 20

Per Rev. W. Allan ..... 27 65  
St. John's, Murray ..... 8 60  
Trinity, Consecro ..... 1 20

Per Rev. H. E. Pless ..... 5 00  
Christ's Church, Scarboro' ..... 5 00  
St. Paul's ..... 2 50  
St. Jude's ..... 1 75

Per Rev. W. Belt..... 9 25  
St. Mark's, Barriefield..... 1 00  
St. James', Pittsburg ..... 1 00  
McLean's School House..... 0 55

Per Rev. E. C. Bower..... 2 55  
Roslin, per Rev. W. Herning..... 6 00  
St. Phillip's, Markham..... 0 80  
Grace Church..... 1 10

Per Rev. G. Hill ..... 1 30  
Goulborne ..... 1 60  
Huntley ..... 5 77

Per Rev. James Godfrey..... 7 38  
School House, Alma per Rev J. McNeilly ..... 1 15  
St. Peter's, Church, Cobourg, per Ven. A. M. Bethune ..... 50 00  
Nelson and Wellington Square, per Rev. Dr. Green ..... 5 00  
St. John's, Whitby ..... 4 00  
St. George's, Oshawa ..... 1 35

Per Rev. J. Pentland ..... 5 35

Onimeo ..... 8 00  
St. James' ..... 0 49  
St. John's ..... 0 83

Per Rev. M. Desbrow ..... 4 32  
St. John's, Smith's Falls, per Rev. John B. Worrell ..... 4 24  
Donation to Mission Fund from a friend, per Rev. J. Hilton ..... 5 00  
St. Phillip's, Markham..... 1 10  
Grace Church, " ..... 1 20

Per Rev. G. Hill ..... 2 30  
Nelson and Wellington Square, per Rev. Dr. Green ..... 4 00  
Osgoode, Christ Church ..... 4 30  
Russell, Grace ..... 4 00  
Cumberland, Trinity..... 4 00

Per Rev. Chas. Forrest ..... 12 30  
Christ Church, Osgoode ..... 4 45  
Grace, Russell ..... 3 33  
Trinity, Cumberland..... 7 10

Per Rev. C. Forrest..... 14 88  
St. Phillip's, Weston, per Churchward'ns ..... 5 75  
St. Mark's, Carlton, per Churchwarden ..... 1 50  
Sophiasburg, per Rev. T. Bousfield ..... 1 50  
St. James', Dundas ..... 4 00  
St. John's, Auncaster ..... 8 00

Per Rev. F. L. Osler ..... 12 00  
Omitted in last acknowledgment by mistake.  
Mission Fund, Brockville, per Rev. Dr. Lewis .....\$53 25  
St. John's Church, Cartwright, per Churchwarden..... 16 00

Total Collections 144, amounting to...\$831 03  
Collections for Widows and Orphans' Fund appointed to be taken up in the month of October, received up the 11th inst.

Previously announced.....\$13 20  
Special for W. & O F. Major Moffatt, per Rev J. A. Mulock ..... 5 00  
Marshville, per Rev. J. Stannage ..... 0 42  
Christ Church, Scarboro' ..... 8 00  
St. Paul's ..... 3 50  
St. Jude's ..... 2 60

Per Rev. W. Belt ..... 14 00  
St. Phillip's, Markham ..... 1 40  
Grace Church ..... 3 60  
Per Rev. G. Hill ..... 5 00  
St. James' Kingston, per Rev. R. Rogers ..... 4 00  
St. George's Church, Guelph, per Churchwardens ..... 25 72  
Nelson and Wellington Square, per Rev. Dr. Green ..... 6 00  
Sophiasburg, per Rev. Thos. Bousfield ..... 1 20  
Donation from Mr. H. Parr, per Rev. J. Carry ..... 3 00  
St. John's, Smiths Falls..... 2 35  
St. James', Port Elmsley, ..... 0 40  
Per Rev. John Bond Worrell ..... 2 75  
Binbrook ..... 1 75  
Saltfleet and Mountain ..... 0 45  
Stoney Creek ..... 0 51  
Ontario ..... 1 42

Per Rev. J. L. Alexander..... 4 13  
18 Collections amounting to...\$71 22

ANNUAL SUBSCRIPTIONS FOR NINETEENTH YEAR.

Rev. R. V. Rogers..... 5 00  
Rev. J. B. Worrell..... 5 00

\$10 00

STATUE OF THE VIRGIN MARY AT PAY.

*L'Observateur Catholique*, (1st Oct. 1860.) has the following remarks on the inauguration of the statue of the Virgin Mary at Pay, from which it may be seen that some members of the Church of Rome are as keenly sensible as ourselves of the excesses of ultra-montanism. On the 12th of September was inaugurated at Pay, the colossal statue erected in honour of the new dogma. So grand a festival could not take place without a miracle. The correspondent of the *Monde* thinks that he observed one. Let him tell his own story:

"Mary was not a stranger to the splendour of that triumph; she proved to us in a manner the most touching that she appreciated the efforts which we were making to honour her. The skies had been for some days previous gloomy and rainy, and on the morning itself a dense mist, resolving itself from time to time into actual rain, caused apprehensions that the ceremony would not take place; but when the procession issued from the cathedral, the clouds dispersed, and at the very moment when the coverings of the statue were removed, a sunbeam came to illuminate it. You will readily conceive how this delicate attention of the queen of heaven, hearing so opportunely the prayers which had been addressed to her, powerfully contributed to heighten the enthusiasm of the immense crowd assembled at that moment on the place du Breuil."

The miracle was, in reality, too evident to allow of any doubt that it was such. The correspondent of the *Monde* is so delighted with his miracle that he reverts to it at the close of his letter. Let us hear again this godly man:

"We said to ourselves that an age or a country in which Mary received such homage could not be an accursed country and age. The horizon, it is true, is loaded with clouds, and a dark storm seems to threaten the church. But she who knew so well to-day how to dispel the mists and to cause the sun to shine upon the eyes of her saddened children, will also know well at the fitting moment how to withdraw the tempest, and to restore to the church the serenity and joy of which this festival appears to us to be the augury."

CHRISTIAN KNOWLEDGE SOCIETY.

In our last number we acknowledged to have lately received from the Society for Promoting Christian Knowledge a new edition of the Septuagint, and a Concordance to the Canonical Books of Holy Scripture and Apocrypha, and the Prayer Book version of the Psalms.

The *Septuagint* is edited by the Rev. Frederic Field, late Fellow of Trinity College, Cambridge, known as the editor of a recent edition of the *Homilies of St. Chrysostom on the Gospel of St. Mathew*. Mr. Field, at the desire of the Society, selected as the basis of his edition, the edition of the *Codex Alexandrinus*, published at Moscow in 1821, and authorized by the Synod of the Russian Church. The Moscow edition is not an exact reprint of the *Codex Alexandrinus*, but rather of Grabe's edition of that Codex, adopting his emendations and additions. Mr. Field has corrected many inaccuracies which had been transferred from Grabe's edition into that of Moscow, and has also availed himself of aids furnished by recent research for the formation of an authentic text. The most important of these is the edition of the *Codex Vaticanus*, by Cardinal Mai. In the society's edition, the chapters and verses have been arranged according to the Hebrew text, and the facility of

reference is thus greatly increased, especially in the latter half of the Book of the Prophet Jeremiah, where the transpositions and omissions in the Greek text have hitherto occasioned great inconvenience. The Apocryphal books are separated from the Canonical. The Society has selected the Moscow edition as the basis of their own, with the view of rendering the work acceptable to the Greek Church, which agrees with our own as to the Canonical books. We can strongly recommend the edition to students of the Greek text of the Old Testament.

The Society's Concordance is a great improvement on that of Cruden. The preface briefly states the particulars in which that improvement consists. 1st. Words have been omitted which would never serve as a key to a sentence, such as pronouns, prepositions, and conjunctions. These omissions allow the use of a larger type, without adding to the comparative size and expense of the book. 2nd. A Concordance to the Prayer Book version of the Psalms has been added. 3rd. The list of proper names has been largely increased, and, as the compilers hope, made complete.

GORE AND WELLINGTON DISTRICT.

List of Parochial Meetings, Gore and Wellington District. Revised at Guelph on the 9th inst.

Cayuga, Monday	21 January,	7 p m
York, Tuesday	22 "	2 p m
Caledonia, "	" "	7 p m
Nanticoke, Wednesday	23 "	" "
Jarvis, "	" "	" "
Glanford, Thursday	24 "	11 a m
Barton, "	" "	7 p m
Waterdown, Friday	25 "	2 p m
Wellington Square, Friday	" "	7 p m
O kville, Monday	28 "	7 p m
Palermo, Tuesday	29 "	11 a m
Milton, Monday	21 "	7 p m
Hornby, Tuesday	22 "	7 a m
Guelph, Tuesday	19 February	7 p m
Alma, Wednesday	20 "	2 p m
Elora, Wednesday	20 "	7 p m
Fergus, Thursday	21 "	2 p m
Arthur, "	" "	7 p m
Rockwood, Monday	18 "	7 p m
North Arthur, Friday	22 "	2 p m
Mount Forest, "	" "	7 p m
Hamilton,	26 March,	7 p m

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

J. GAMBLE GEDDES,  
Secretary.

BATHURST DISTRICT BRANCH OF THE CHURCH SOCIETY.

The attention of the Clergy and Laity of this District Branch is respectfully directed to the following scheme of visits—to be paid during the months of January and February next, as resolved upon at the last quarterly meeting of the 19th inst.

Friday, Village, N Gower	18 Jan.	11 a m
" " N Gower River	" "	6 p m
Tuesday, Metcalf Village,	22 "	6 1/2 p m
Wednesday, Ottawa,	6 Feb.	service 11 a m
Annual Meeting,		7 p m

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

Metcalf, Dec. 20th, 1860.

COUNTY OF SIMCOE.

The Annual Parochial Meetings in the County of Simcoo will be held as follows:—

1861.

Thornton, Friday,	18 January,	10 a.m.
Church Hill, "	" "	2 p.m.
St. Paul's, Innisfil, Friday,	" "	6 p.m.
Mortimer's S'te'nt, Monday	21 "	10 a.m.
Whitfield, "	" "	3 p.m.
Creemore, "	" "	7 p.m.
Nottawasaga Station, Tu'day	22 "	11 a.m.
Collingwood, "	" "	7 p.m.

A deputation will attend all the above places, as heretofore collections will be taken up and moneys of annual subscriptions received by collectors appointed at the time.

T. BOLTON READ.

Sec. C. S. B. C. S.

Orillia, Dec. 3, 1860.

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,	16 January,	7 p.m.
Springfield, Thursday,	17 "	" "
Streetsville, Friday,	18 "	" "
Woodbridge, Monday,	21 "	" "
Brampton, Tuesday,	22 "	" "
Bolton, Wednesday,	23 "	" "
St. James', Albion, Thursday,	24 "	11 a.m.
Lloydtown, "	" "	7 p.m.
Aurora, Friday,	25 "	" "
Scarborough, Monday,	28 "	" "
St. Paul's, do., Tuesday,	29 "	11 a.m.
Duffin's Creek, "	" "	7 p.m.
Columbus, Wednesday,	30 "	11 a.m.
Greenwood, "	" "	7 p.m.
Prince Albert, Thursday,	31 "	11 a.m.
Uxbridge, "	" "	7 p.m.
Holland Landing, Monday,	18 February,	7 p.m.
Newmarket, Tuesday,	19 "	7 p.m.
King Station, Wednesday,	20 "	11 a.m.
Oakridge, "	" "	7 p.m.
Markham, Thursday,	21 "	11 a.m.
Thornhill, "	" "	7 p.m.
York Mills, Friday,	22 "	7 p.m.
Christ Church, Mimico,	time not yet fixed.	

H. C. COOPER,

Secretary.

DIocese OF HURON.

On New Year's Day a deputation from the congregation of St. Paul's Church, Woodstock, waited on the Rev. Mr. Hutchinson, curate of the parish, and presented him with a handsome purse containing One Hundred and Eighteen Dollars, and an Address, which, with Mr. Hutchinson's reply, we give below:—

ADDRESS.

DEAR MR. HUTCHINSON,—We beg your accep-

tance of the accompanying purse as a small tribute of our respect and esteem.

Sincerely do we desire your continuance amongst us, and also that you may be strengthened by Divine Grace to carry on the good work you have in hand.

Wishing you a very happy new year,  
We remain, your affectionate parishioners.  
Woodstock, Jan. 1, 1861.

REPLY.

MY DEAR FRIENDS,—I beg to return my sincere thanks for your very kind and generous gift, and I assure you I feel not a little gratified at the expressions of regard by which it is accompanied.

Knowing how inadequate are the best efforts in the sacred cause in which I am engaged, and, in review of the past, perceiving so much insufficiency, I trust I may, as long as in the ordering of Providence, continue amongst you, labour more and more in dependence on the aid of Him who uses the feeblest instrumentality to promote His own glory.

Desiring to reciprocate your kind wishes for the coming year, and hoping that the Divine blessing may be with you in all your ways,  
I remain,

Your affectionate friend and servant in Christ,  
ABRAHAM HUTCHINSON,  
Woodstock, Jan. 1, 1861.

CHURCH SOCIETY, PAROCHIAL ASSOCIATIONS MEETINGS.

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

JANUARY.

Thursday, 17th, Chatham.....	7 p m
Friday, 18th, Morpeth.....	7 p m
Saturday, 19th, Blenheim.....	3 p m
Monday, 21st, Windsor.....	7 p m
Tuesday, 22nd, Irish Settlement.....	11 a m
Tuesday, 22nd, Sandwich.....	7 p m
Wednesday, 23rd, Amherstburgh.....	7 p m
Thursday, 24th, Colchester.....	7 p m
Friday, 25th, Kingsville.....	7 p m

JANUARY.

Monday, 21st, Thorndale.....	7 p m
Tuesday, 22nd, Dorchester.....	7 p m
Wednesday, 23rd, Thamesford.....	7 p m
Thursday, 24th, Ingersoll.....	7 p m
Friday, 25th, Beachville.....	7 p m
Monday, 28th, Woodstock.....	7 p m
Tuesday, 29th, Huntingford.....	7 p m
Wednesday 30th, Innerkip.....	11 a m
Wednesday, 30th, Eastwood.....	7 p m
Thursday, 31st, Weirs.....	7 p m
Thursday, 31st, Burford.....	7 p m

FEBRUARY.

Friday, 1st, Mount Pleasant.....	7 p m
Saturday, 2nd, Cainsville.....	7 p m
Monday, 4th, Brantford.....	7 p m
Tuesday, 6th, Onondaga.....	7 p m
Wednesday, 6th, St. George's.....	2 p m
Wednesday, 6th, Paris.....	7 p m
Thursday, 7th, Galt.....	7 p m
Friday, 8th, Berlin.....	7 p m

JANUARY.

Monday, 21st, Auburn.....	11 a m
Monday, 21st, Dunganon.....	7 p m
Tuesday, 22nd, Port Albert.....	11 a m

Tuesday, 22nd, Pine River.....	7 p m
Wednesday, 23rd, Kincardino.....	7 p m
Thursday, 24th, Kervic.....	10 a m
Thursday, 24th, Walkerton.....	7 p m
Friday, 25th, Hanover.....	7 p m
Saturday, 26th, Paisley.....	7 p m
Monday, 29th, Southampton.....	7 p m
Tuesday, 29th, Tara.....	2 p m
Wednesday, 30th, Derby.....	7 p m
Wednesday, 30th, Owen Sound.....	7 p m
Thursday, 31st, Meaford.....	7 p m

FEBRUARY.

Friday, 1st, Thorbury & Williamsville...	11 a m
Monday, 4th, Sullivan.....	4 p m
Monday, 4th, St. Paul's Holland.....	8 p m
Tuesday, 6th, Artemesia.....	10 a m
Wednesday, 6th, Proton.....	7 p m
Wednesday, 6th, Durham.....	7 p m
Monday, 4th, St. John's.....	7 p m
Tuesday, 6th, Trinity.....	7 p m
Wednesday 6th, St. George's.....	7 p m
Thursday, 7th, Carlisle.....	7 p m
Friday, 8th, Marr's School House.....	2 p m
Friday, 8th, St James' Biddulph.....	7 p m
Monday, 11th, Exeter.....	7 p m
Tuesday, 12th, Bayfield.....	7 p m
Wednesday, 13th, Goderich.....	7 p m
Thursday, 14th, Summerhill.....	3 p m
Thursday, 14th, Clinton.....	7 p m
Friday, 16th, Mitchell.....	7 p m
Monday, 18th, Stratford.....	7 p m
Tuesday, 19th, St Mary's.....	7 p m
Wednesday, 20th, Fish Creek.....	7 p m

FEBRUARY.

Monday, 18th, Dereham.....	7 p m
Tuesday, 19th, Otterville.....	7 p m
Wednesday, 20th, Simcoe.....	7 p m
Thursday, 21st, Vittoria.....	2 p m
Thursday, 21st, Port Dover.....	7 p m
Friday, 22nd, Walsingham.....	7 p m
Monday, 25th, Port Burwell.....	2 p m
Monday, 25th, Vienna.....	7 p m
Tuesday, 26th, Tilsonburg.....	7 p m
Wednesday, 27th, Aylmer.....	7 p m
Thursday, 28th, Port Stanley.....	7 p m

MARCH.

Friday, 1st, Westminster.....	2 p m
Friday, 1st, St Thomas.....	7 p m
Saturday, 2nd, The Gore.....	2 p m
Monday, 4th, Triconnell.....	7 p m

A deputation, appointed by the Bishop, will attend each Parochial Meeting. The Clergy are requested to make all the necessary arrangements for holding the meetings on the days named; and also to assist at the meetings in their own neighborhood, and kindly to forward the deputations from place to place, so as to spare the funds of the Society as much as possible.

J. WALKER MARSH M.A.

Secretary Church Society, Diocese of Huron  
London, December 17, 1860.

Foreign Ecclesiastical Intelligence.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn, Fields.

Tuesday, November 6th, 1860.

A letter was received from the Bishop of Columbia, dated Victoria, Vancouver's Island, Aug 22nd, 1860, thanking the Society for grants made in answer to his application of March 27th.

The sum of four hundred pounds voted to the Bishop was paid on June 23rd. St. John's Church being on the eve of consecration, the Bishop had drawn for the grant of £100 voted towards that object in June. The Church in Westminster, towards which an equal sum was granted, was stated to be almost ready.

In a letter dated Halifax, October 3rd, 1860, the Bishop of Nova Scotia acknowledged, and offered his hearty thanks for the renewed liberality of the Society to his Diocese in its vote of credit for £160 in May, 1860. The Bishop said that he would do his best to make the grant of the Society answer the purpose for which it was intended, viz., to stimulate, and not as a substitute for, the exertions of the people.

The Bishop applied for another grant of Service Books, none remaining of those already granted; gifts of these books to new churches, he said, were much prized. The Prince of Wales's visit, it was said, went off well. The Bishop regretted that his was the only Diocese without a cathedral which the Prince could be invited to inspect.

Six sets of Service Books were granted to the Bishop of Nova Scotia.

A letter was received from the Bishop of Huron, dated London, Canada West, Oct. 3, 1860, sending a Report of the Church Society of the Diocese of Huron. Instead of forty clergymen, the number when Huron was separated from Toronto, there are now seventy. Church building had progressed rapidly, owing in a great degree to the assistance the Bishop was enabled to give from grants made to him by the Society for Promoting Christian Knowledge. He had assisted twenty-eight churches, of which a list was enclosed. His practice was to give £10 in aid of log-churches, £25 in aid of frame-building, and something more when the church is of brick or stone. He had contributed also £10 towards the publication of Hymn Books for the Indian Mission in Walpole Island, and he had given Service Books when churches were completed.

The Bishop applied for a further supply of Service Books; also for Common Prayer Books, to be distributed among poor settlers (viz, small Common Prayer Books, with strong binding; and others in 8vo, with strong binding and good print, for old persons.) He asked also for 4to Bibles, to be used by Missionaries in school houses, and private houses and stations.

The Bishop made further request for another grant of money for church building. He stated that in a large tract of new country, comprising about 8000 square miles, three years ago there was but one church; but that there were now six in which Divine Service was performed, and twelve in various stages of progress. The Bishop had assisted the six, and had promised assistance to the others when in a state to be entitled to it. For the next two years the demands upon him for this object would be very numerous, and he looked to the Society to enable him to meet them.

The Bishop asked for a copy of the Society's new edition of the Septuagint for the Diocesan Library, and a copy for his own use, for which he would thankfully pay.

The Board agreed to grant the Bishop of Huron twelve sets of Service Books, two copies of the Septuagint, twelve 4to Bibles, for missionaries, £10 worth of Prayer Books for the poor, and £100 for church building, in addition to £200 voted at the last meeting, but of which the Bishop had not received intimation when he wrote.

The Rev. E. R. Stimson, in a letter dated London, Oct. 22, 1860, stated that he was on the point of returning to Canada, and applied for a grant of German and English Bibles and Prayer

Books, books suitable for a Sunday School, and Tracts for distribution amongst the people at Berlin, in the Diocese of Huron, where Mr. Stimson was now exerting himself to build a church, an application in behalf of which was recommended by the Bishop of Huron at the last General Meeting.

It was agreed to grant books to Mr. Stimson to the value of £10.

The Bishop of Fredericton, Oct. 10th, 1860, forwarded and recommended an application of the Rev. S. Jones, Harford, for aid for completing the church at Upham, one of the three parishes of his mission. The people were poor, and had put their church in its present condition without aid from England.

A grant of £20 was voted towards this church.

A letter was received from the Bishop of Toronto, dated Toronto, October 17th, 1860, recommending to the favourable consideration of the Society the petition of the Rev. W. E. Cooper, S. B. Harrison, Esq., Judge of the County Court, and others, for aid in erecting a church in the village of Brockton, near Toronto. A site had been conveyed to the Church Society of the Diocese on condition that the building were carried into effect forthwith. Work being scarce and material cheap, the cost now would be less than if the building were delayed. £60 had been collected in the neighbourhood. £50 additional had been subscribed, and perhaps more might be obtained in a few months. Notwithstanding the financial pressure during the last three years, the building had been begun. Funds would fall short by £50, which they could not expect to collect "there at home."

It was agreed to grant £25 towards this church.

Tuesday, December 4th, 1860.

The Venerable ARCHDEACON SINCLAIR in the Chair.

In pursuance of notice given at the last General Meeting of the Society, on Tuesday, November 6th, the Standing Committee proposed to the Board to place the sum of £1000 at the disposal of the Bishop of Mauritius, to be appropriated for the purposes of church and school building in his diocese.

This grant was voted accordingly.

The Standing Committee presented the following report on the two references made to them on the subject of Foreign Translations of the Holy Scriptures and the Book of Common Prayer.

"The Standing Committee have considered the two references made to them on the subject of Foreign Translations of the Bible and of the Liturgy. They have conferred with the Foreign Translation Committee, and have received from them a memorandum which is now laid before the Board. This memorandum will best represent the principles upon which the Foreign Translation Committee have acted, and the amount of work which has been done.

"The Standing Committee see no reason to be dissatisfied with the progress made in the important work of supplying the Holy Scriptures and the Book of Common Prayer in foreign languages; and they are not prepared to recommend any other mode of operation than that in which the Society is now proceeding.

"The Standing Committee do not think that the adoption of the proposal to subject Foreign Translations to the approval of additional referees will be found beneficial or even practicable."

The following portions of the memorandum addressed to the Standing Committee by the Foreign Translation Committee, were read to the Board:—

"The references which have been made by the

Board to the Standing Committee upon the subject of versions of the Bible and of our Liturgy, have suggested the desirability of drawing attention to the circumstances under which a Foreign Translation Committee was originally appointed, and to the work which has been done since that time.

"We have the account of this appointment in the report for the year 1834 \* \* \*

"The following statement contains an account of each translation which has been issued under the supervision of the Foreign Translation Committee."

\* \* \* \* \*

"The Foreign Translation Committee think it necessary to make separate mention of the interesting subject of Indian versions.

"It is the opinion of persons most competent to judge, and experience has fully borne out the opinion, that these versions must be made in the countries where the languages are spoken; and it is manifest that scholars who reside in those countries, and who have studied and are studying the languages as they are spoken, are most competent to supervise such translations.

"The Foreign Translation Committee have therefore considered it to be the wisest course to correspond with the persons in India most deserving of confidence, to encourage them to undertake translations of the Holy Scriptures and Liturgy in the native languages, and to obtain from the Board grants for defraying the expenses of such translations.

\* \* \* \* \*

"This detailed account of the proceedings of the Foreign Translation Committee will best represent the method of their operations, and the extent to which they have been enabled to carry out the object for which they were appointed.

"The Foreign Translation Committee have in accordance with the resolutions of 1831,

"1. Adopted and published translations of the Scriptures and Liturgy, which have already been recognised as of standard authority, when they perceived that there was need of such editions of these translations as were not elsewhere to be procured.

"2. Revised and published translations which, while generally excellent, were from their ancient date, or from other causes, not entirely satisfactory.

"3. Promoted and prepared new translations, where there were either no existing translations, or none which seemed worthy of approval.

"In the course of this report, it will have appeared that the reliable sources of new translations are necessarily limited. They are generally supplied by missionaries who, having been labouring among the people whose wants are to be supplied, have become acquainted with their language, and been made aware of the difficulties attending the representation of religious truths and the theological statements to their minds.

"Missionaries generally feel the want of a translation of our Liturgy for the purposes of their ministrations, and for this reason it is usual to obtain translations of our Prayer Book, before we can obtain versions of the Bible.

"The foregoing account will show the extent of the labours of the Foreign Translation Committee in this department, and it will not, it is presumed, be unsatisfactory to the members of the society to observe, that it is in the translation of our Liturgy that most has been effected. The amount of Scripture that is contained in our Prayer Book supplies in part the want of the Holy Scriptures, and experience has shown what might indeed have naturally been expected, that a translation of the Liturgy in any foreign language leads to the translation of the Bible in that

language; such translation being produced in successive portions, and never appearing at once in the form of a complete version of the Holy Scriptures.

"Missionaries are not indeed our only translators. In the Indian languages especially, we have the benefit of scholars who have made and are making these languages their especial study, and in the professors of Bishop's College there is a body of learned men in constant communication with natives, and with every facility for increasing their knowledge of the various dialects of India, who are obviously the persons under whose superintendence such works can be best carried on.

"But in the less known languages of America and of Africa, it is to the missionaries that we must mainly look. But while translators are thus secured whose character is approved by their ministerial labours, it is manifest that these labours must necessarily interfere with the work of translation, and it is only occasionally that the undivided services of persons competent for this work can be procured, in reference to those languages in which it is most desirable that new translations should be provided.

"Besides this, those who have listened to reports from the Foreign Translation Committee from year to year, will have heard continually of unexpected causes of delay. The occupations, the state of health, the removal or the death of persons engaged in translation, have constantly retarded the works in progress and called for fresh arrangements; so that the Foreign Translation Committee are quite aware that in presenting a summary of the labours of twenty-six years, they may not improbably fall short of the hopes and of the expectations of many earnest advocates of the cause of the circulation of Scriptural truth.

"The Foreign Translation Committee have no wish to form an undue estimate of the labours of themselves or of their predecessors; but they trust that by the blessing of God they have produced results sufficient to encourage them to proceed in the path which they have pursued, and to continue to carry out those plans of operation which experience has shown to be most effective.

\* \* \* \* \*

"They must now address themselves more particularly to the motions of reference to the Standing Committee, which are thus worded:—

"(1) 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."

"(2) That it be referred to the Standing Committee to consider and report, how far it may be convenient to empower and request the Foreign Translation Committee to take active steps as soon as practicable to procure, and so far as may be to cooperate, from time to time, with other bodies in providing a perpetual supply both of the Sacred Scriptures, and of the Book of Common Prayer, in faithful and complete editions, whether by more accurate and new translation, or by diligent comparison and careful and exact revision of all former versions, into every tongue wherein the gospel has been, or shall be 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 and approval."

"The Foreign Translation Committee are at all times ready to receive any suggestion as to the



work which they have in hand, and will with the greatest readiness consider and endeavour to carry out any measures which may be recommended to them by the Standing Committee or the board.

"At the same time they would draw attention to the remarks made above, as to the circumstances which retard the progress of the new translations, and would warn those who are less familiar with the nature of the work, that they can scarcely expect to find it proceed with the rapidity which we should all earnestly desire.

"It has at all times been the desire of the Foreign Translation Committee to obtain complete copies of the Holy Scriptures in the various languages in which the gospel is preached; but, as has been already stated, these translations are always supplied in successive portions, and it must often be long before the translation of the whole Bible in any particular language is completed, even after several portions have been produced.

"The Foreign Translation Committee must again remind the Standing Committee that it is not always in their power to command translations of the whole or any part of the Bible, in any language in which one may be required. Translations produced by missionaries will naturally embrace those portions of the Scriptures which each missionary may feel most desirous of setting forth to the heathen; but in all cases in which it is practicable, the Foreign Translation Committee use their best efforts for effecting the completion of each translation of the Holy Scriptures.

"It has moreover been especially urged, that each translation of the Holy Scripture should include the Apocryphal Books.

"The foreign Translation Committee feel that it is within their province to supply Foreign Translations of the Apocryphal parts of the Bible; but they conceive that their efforts should be especially directed to the 'Canonical Books of the Old and New Testaments.' While therefore they would not hesitate to supply to the heathen in such cases as the want is made evident, the instructive lessons which the Apocryphal contains, they conceive that their chief endeavours are to be directed to the word of God, and that they must not give such weight to a supplementary object, as to impede in any way the accomplishment of the main design.

"It has been suggested that the Foreign Translation Committee, while pursuing the course they have hitherto pursued, might in addition adopt or revise translations in the various languages in which they already exist, and thus might place upon the catalogue of the Society a list of Foreign Translations of the Bible and Liturgy as complete as it is possible to render it.

"The Foreign Translation Committee have already referred to Versions which they have adopted and revised, but this has been done only in those cases in which there has been a demand for editions in a particular form, or in which the Versions in some respects called for revision. Nor could they recommend the Society to undertake the great expense of printing and publishing Foreign Versions simply for the sake of possessing these Versions as their own publications, or for the convenience of purchasers, but only when they saw a manifest opening towards the circulation of Bibles and Prayer Books where they would not otherwise be circulated, or the provision of better translations than those which already exist.

"But the adoption and revision of the Versions must principally apply to the additions of such a date as to have become common property, and but little to the care which it is especially desired to meet, that of the heathen to whom the Gospel is being preached for the first time.

"It must be remembered that such translations, when accomplished independently of this Society, are not the Society's property to revise; and supposing that arrangements could be made with the original publishers for their adoption by the Society for Promoting Christian Knowledge, the Foreign Translation Committee would strongly deprecate any measure by which the Society would become responsible for translations which they have not themselves prepared or supervised.

"Each translation and each edition gives continual opportunity for revision and improvement, and the Foreign Translation Committee conceive that it would neither be desirable nor practicable to extend their responsibilities beyond their proper sphere. The work which they have undertaken is definite, and whatever be its amount, is, they trust, carefully performed. Let us rejoice that there are other labourers in the same wide field. Let us be content each with our own portion of labour—occupying, as little as possible, ground which has been already taken, provided only that we have reason to believe that the work is being faithfully, and, as far as circumstances allow, effectually performed. But let us not involve ourselves in any thing like mixed responsibility, but be content with our own work, and strive to perform it conscientiously and well.

"There is another portion of the second reference which must not be passed by. The substance of it is to recommend that each translation which we adopt be subject to the approbation of certain referees.

"The object is to provide additional guarantees for the fidelity of each translation, an object, it will be readily allowed, of the greatest importance.

"It must however be borne in mind that every new translation of the Scriptures is tentative, and must necessarily be circulated in a state more or less imperfect. Each translation must therefore be improved by successive revisions; and it is the duty of the Foreign Translation Committee to see that this work is carefully performed. To this portion of their duty they have ever given considerable attention.

"The Foreign Translation Committee are always in the habit of seeking out assistance from competent persons, and in case of questions arising, are ever anxious to refer to the persons whom they have most reasons to trust; but to require in each case a formal reference to a body of advisers would be to institute an additional Committee, which would tend to check and retard the operations of the Foreign Translation Committee. In many cases it would be impossible to carry out the plan. Where, for instance, are to be found the competent referees for the translations into the Ojibwa, Arawack, Cree and Soosoo language? When questions arise, as they once arose in regard to the Arawack translation, the Committee take what steps they deem necessary to remove any doubt: but the case of the Arawack is one which shows how much delay is caused even by a necessary reference, and should warn us against multiplying references beyond what is absolutely necessary.

"In their new translations the Foreign Translation Committee must rely much on the character of the translators. In the case of Indian Versions, they have at Calcutta, in Bishop's College, the best source of information; and both at Madras and Bombay there are District Committees working under the sanction of the Bishop. It is one of the advantages of carrying on the work by a Church Society, that they have ready communication with the Bishop of each diocese, who can best guarantee the credit of each translator, and who by reason of his office watches over the progress of the translation, observes how it is re-

ceived, hears what objections are urged, and hence is capable of pointing out improvements, and gradually settling the translation which he overlooks on a more and more secure basis.

"The Foreign Translation Committee are of opinion that attempts to secure any further guarantee would fail of their object, and would seriously impede the work which the Committee have in hand."

On the motion of the Rev. J. W. Buckley, it was agreed,

"That the Report of the Standing Committee be now received, and be considered at the next meeting of the Board on Tuesday, the 1st of January, 1861."

A letter from the Bishop of Colombo, dated Colombo, Ceylon, October 8th, 1860, informed the Society that in connexion with the Singhalese church now in course of erection were several chapelries, under the care of the Rev. Canon Dias, the Singhalese colonial chaplain. They were visited by him monthly for the solemnization of Divine Service on Sundays in the native language. In each village there was a resident catechist, maintained by government, aided by the Society for the Propagation of the Gospel. In two villages government had provided chapels; and Mr. Dias was anxious to build a third in the populous village of Demüt Goddē, about a mile from Colombo, in which he had a Singhalese school, with about forty boys in regular attendance. One of the villagers had presented a site for the erection of a small chapel, of which the Bishop was the sole trustee. The villagers had collected the bricks, agreed to tile the roof, and made other efforts; and the Bishop, wishing to encourage them, asked for a grant of £10, in aid of their praiseworthy attempt.

A grant of £10 was voted towards this object. The Bishop of Adelaide, in a letter dated Bishop's Court, Sept. 24, 1860, thanked the Society for the grants made in July last, of £25 each to four churches, at Mount Torrens, Mount Pleasant, Williamstown, and Lyndock Valley, which, it was hoped, would be ready for consecration soon after Christmas.

The Bishop said that there were two other churches, equally deserving assistance, one at Robetown (which had cost £800), situate at Guichen Bay, the principal harbour on the south coast. The church was floored and glazed, but wanted fittings. The Rev. R. Reed, whom the Bishop sent there in August, had gathered a regular congregation of between 150 and 200 persons. The other church, at Campbellton, suburban to Adelaide, would be served by the minister of the district of Magill, distant three miles, and would supply a service to a scattered rural population along the banks of the Torrens. This church was roofed, and was calculated to contain 100 persons, being but part of the contemplated structure.

It was agreed to grant £20 towards the church at Robetown, and £25 towards that at Campbellton.

A letter had been received from the Rev. Augustus Shears, dated Moulmein, Sept. 24th, 1860, thanking the Society for the grant of Books for the Burmah Mission.

The Rev. John Hobson, British Chaplain at Shanghai, in a letter dated August 30th, 1860, thanked the Society for the grant made to him of Bibles, Common Prayer Books, Tracts, &c., for the use of soldiers and sailors, and gave notice of a remittance which he was about to make to the Society of £20 as "A Donation from the Offertory of Trinity Church, Shanghai."

The Rev. John Wise in a letter dated Kandy, Ceylon, September 27th, 1860, forwarded £20 for Books supplied, and asked for a grant in aid

of a Clerical Library, which he was anxious to establish in Kandy.

The Board granted Books to the value of £5. The Rev. J. T. Thompson, Rector of St. David, Frederickton, in a letter dated September 26th, 1860, asked for aid towards the rebuilding of the church at St. Patrick, attached to the mission. The church which was of wood, was burnt down the Sunday after Christmas-day, 1859. The new building was finished externally, and was rapidly advancing to completion internally. The Bishop of Frederickton heartily recommended the case, having visited the settlement this year and inspected the building. This was the fourth church which Mr. Thompson had built in the diocese, each of them in a far district.

A grant of £30 was voted for this church. Mr. Thompson asked also for Common Prayer Books for the communion table, and for some books for a Parochial Lending Library.

These books were granted to the value of £5. The Rev. W. Llewellyn, in a letter dated Uitenhage, in the diocese of Graham's Town, October, 18th, 1860, thanked the Society for the grant of a Bible and two Common Prayer Books made to the parish of Uitenhage.

Mr. Llewellyn hoped that he might soon be in a condition to call for the grant of £100 promised by the Society in Jan., 1855, towards building a church.

The Bishop of Calcutta, in a letter dated Raycuswood, Suila, Aug. 16th, 1860, asked the aid of the Society towards the establishment of "A Memorial School in the Himalayas," for the children of European and Eurasian residents in India of the poorer classes. The Bishop forwarded a statement on the want of education for this class of children in India, and said that he did not think the Society could devote a portion of their Special Indian fund to a worthier object than the foundation of this school, which was of no less importance now than the establishment of Bishop's College was in Bishop Middleton's time.

The Board were informed that the Standing Committee had granted £500 from the Indian Fund towards the foundation of the proposed Memorial School, expressing a hope that female education would be made a prominent object in the Bishop's plans.

The Bishop of Calcutta, writing from Saharumpore, on his way back to Calcutta from the hills, October 8th, 1860, returned thanks for the grant of £100 made by the Society from the Indian Fund in July last, for the purpose of female Normal and Central Schools.

A letter from the Rev. Cave Browne, Chaplain of St. Paul's Cathedral, Calcutta, and Secretary of the Calcutta Diocesan Committee of the Society for Promoting Christian Knowledge, at present in England, suggested that the work of translation into the native tongues would be greatly facilitated and encouraged if the Society would place at the disposal of the Bishop of Calcutta and a local sub-committee consisting of the Archdeacon, the Principal of Bishop's College, the local Secretaries of the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel, and the Church Missionary Society, with others if desirable, £100 or £150 per annum for four or five years, to be expended by them in the preparing and revising of translations of the Holy Scriptures and other works.

It was stated to the Board that the Standing Committee had agreed to grant £150 a year from the Indian Fund for four years towards these objects. Mr. Cave Browne, who was present at the meeting, expressed his thanks for the manner in which his suggestion had been received, and showed how great a boon such assistance would prove to the Church in India.

The Bishop of Nova Scotia, in a letter dated Halifax, November 12th, 1860, recommended an application made by the Rev. E. E. B. Nichols for the renewal of a grant made by the Society in November, 1854, of £25 towards a church at Mills Village in the mission of Liverpool, Nova Scotia. Various obstacles delayed the commencement of the building until the summer of 1858. The work was now going on, and it was hoped that the building would be ready for consecration at the Bishop's visitation in the spring.

The Board agreed to renew the grant. The Bishop of Guiana, in a letter dated Kingston House, Georgetown, Demerara, November 5th, 1860, forwarded application from the Rev. George Holden Butt for sets of Service Books for the Chapel of St. David, Dalgyn, and for the Chapel of St. Saviour, Malali, both on the Demerara river, and requested also a Bible for the Chapel of St. James, at Arampa on the upper Demerara river.

The Bishop strongly recommended the above applications, and in addition asked for a grant of £20 or £25 to be made to Mr. Butt in aid of the building of a chapel at the foot of the first rapids, to be called St. Saviour's. Mr. Butt, he said, would have very valuable materials from the wood-cutters, but he would want means to meet the wages of carpenters, &c.

The Board granted £25 towards this object, as well as the Service Books asked for.

The Rev. J. Lundy, Rector of Grimsby, Upper Canada, writing on Oct. 20th, 1860, applied for a grant of Almanacs (having received such a present for the last twelve years); also, Fifty Pica Common Prayer Books, Fifty Small Pica Bibles with Apocrypha, a few Tracts (which he specified), and also a few Christmas Carols.

The Bishop, he said, was on a confirmation tour, or the application would have been sent through him. Mr. Lundy's means were narrow, and his people poor.

The Almanacs and Books asked for were granted.

The Bishop of Natal, writing from Bishopstown, Natal, Oct. 9th, 1860, thanked the Society for grants amounting together to £105.

The Rev. Walter Chambers, at present in England, but about to return to the mission among the Dyaks of the Linga and Salarran rivers, Borneo, applied for the following grants:—

1. Books for the performance of Divine Service in the mission church of Linga, erected in part by the aid of the Society.

2. A grant of £20 or £25 towards the erection of a home school for Dyak children. The Society for the Propagation of the Gospel has voted a grant to supply schoolmasters. And Mr. Chambers had also assurance of funds to maintain a limited number of children.

3. A grant of £5 with liberty to draw upon the Society within three years for a further sum not exceeding £10 towards the printing at Singapore of the Gospel of St. Mark, extracts from the Gospels, portions of the Liturgy and Hymn, in the Dyak language.

4. A few elementary cards, books, pictures, &c., such as would be suitable for an infant school in England. Mr. Chambers asked for grants of the above, subject to the approval of the Bishop of Labuan, of which he was certain.

The Board granted £25 towards the erection of the school-house, as well as the other supplies of money and books, in accordance with the terms of Mr. Chambers' requests.

The Rev. E. M. Looxmoore, a member of the Society, applied on behalf of the Rev. H. Fendall for a grant of books for schools and lending libraries at Heathcote Valley, in the diocese of Christchurch, New Zealand, where Mr. Fendall

has the charge of three churches—one which he crippled his means by repairing entirely at his own expense. A railway is being constructed, which for the next four or five years will bring an influx of 300 to 400 labourers into his district.

The Board granted books to the value of £6 for each of the three churches.

F. H. Dickinson, Esq., of Kingweston, Somerset, forwarded a letter from the Rev. E. W. Syle, American Episcopal Missionary at Shanghai, thanking the Society for a grant of £5 worth of books, which reached him in perfect order.

Mr. Syle had sent a set of the pictures of Natural Phenomena to the Rev. C. M. Williams, at Nagasaki, in Japan, who informed Mr. Syle that these prints seemed to interest the Japanese more than any thing he had, and to excite their curiosity and desire for information. Mr. Dickinson said that it was impossible at present to introduce religious books into Japan, but he hoped the Society would not object to send £5 worth of pictures to the Rev. Mr. Williams, for distribution among the Japanese. The grant was voted accordingly.

The Rev. H. J. Bodily, who had been appointed by the Bishop to a missionary charge in the Island of St. Helena, asked for a grant of books and tracts suitable for teaching the liberated Africans and other poor in the Island, and for distribution among the crews of ships, as well as a few books for his own use. Mr. Bodily was going out in connexion with the Society for the Propagation of the Gospel, and was to sail in a few days.

Books to the value £10 were granted.

The Rev. J. W. Welsh forwarded his Forty-sixth Quarterly Report of his visiting emigrant ships, &c., sailing from Liverpool.

Several grants of Books and Tracts for special objects were made by the Board on the recommendation of the Standing Committee.

Books were granted to the value of £19 17s. for the performance of Divine Service in two New Churches and two Licensed School rooms.

Books and Tracts to the value of £245 were granted for Schools, Lending Libraries, and Distribution.

Donations were announced to the amount of £262 1s 2d.

Twenty-one new members were added.

#### CHURCH MISSIONARY SOCIETY.

##### SELECTIONS FROM PROCEEDINGS OF THE COMMITTEE.

*Committee of Correspondence.—Tuesday, October 16th.*—Despatches were reported from the Rev. Messrs. Crowther and Taylor, now at the "Nun," one of the mouths of the river Niger. The non-arrival of the Government gun-boat, in consequence of the necessities of the Chinese expedition, has deferred the ascent of the river. The gun-boat was to carry up a British Consul, to negotiate with the Delta tribes, for the free navigation of the river. It is feared that it may be impossible to make the ascent this season.

A letter from the Rev. P. Anson, dated Mauritius, August 31st last, reports the baptism of 38 orphans of Bengali and Tamil Coolies, the Governor and his lady standing sponsors for them. Fifteen adult Coolies, and two children were baptized on the same day.

Three candidates were accepted as Missionary students, on the usual probation of six months, and four Probationers were also accepted as full students.

Two Missionary Catechists were appointed to strengthen the Yoruba mission, with a view to their proceeding to Africa during the present year.

*Committee of Correspondence.—Tuesday, October*



23rd.—A valuable letter was read from the Rev. A. B. Valpy, dated Surandel, September 7th, 1860, furnishing further details as to the revival in Tinnevely with increasing manifestations of God's blessings, and the outpourings of His Spirit. One illustration may be given. "Ukkirankottel was the first village where the movement commenced in the Surandel District. In this place there is a congregation of about 220 souls. This congregation has been established for upwards of 80 years. The people were originally Romanists. Up to the month of March of the present year, they were, perhaps, one of the most disorderly and unsatisfactory congregations in Tinnevely. Blessed be God! I can testify that a marvellous reform has taken place since that time throughout the whole village.

"In the first place, with the exception of four cases, drunkenness has entirely disappeared from amongst them. Secondly,—There is a general acknowledgment on the part of the heathen, that those who were formerly a disgrace to their religion, have now become respectable and decent living people. Thirdly,—One fact more than many has been an evidence to my own mind of the reality of this word, namely, their entire desistance from law-suits, from which, at one time, they were never free. Now they have resolved to abstain from them altogether. Their principles have already had one or two severe tests; nevertheless, prayer to Almighty God is the only law-suit they can be induced to make. Fourthly—I can speak with great satisfaction of their regular attendance at the daily services in the church—of increasing intelligence evinced at those services—of a better observance of the Lord's day—of a larger attendance at the Lord's Supper—and of a deeper interest generally in the concerns of their souls. Fifthly—there is now scarcely a house in the village in which private and family prayers are not regularly observed. Frequent Prayer Meetings are also held amongst the people in their own houses, and I must not forget to add, that many of these meetings have been held for the special purpose of interceding for some hitherto unconverted member of their congregation. Sixthly—I am thankful to notice a desire to go forth into the neighbouring villages to preach to the heathen. Sunday afternoon is the time that I suggested, as affording the most suitable opportunity for this. Their plan is, for several to meet in the church for prayer after the noon service, and then they divide themselves off into little companies of twos and threes, to go and invite others to seek the Lord Jesus Christ."

An interesting discussion arose on the desirableness of opening a new mission at Mount Abū, in Rājputāna, for which purpose a commodious residence, with its surrounding grounds, has been offered to the Society by Captain Mildmay, formerly attached to the Government Agency, for Rājputāna. Mount Abū, being the head quarters of the Governor-General's agency, attracts to itself a great number of Yākis (official representatives) of influential Rājputās, and is thus well adapted to form a central station for Missionary operations among this people. Its situation on the Vindhya range of hills would also bring any Missionary who might be stationed there into immediate contact with the Bhillās, one of the aboriginal races of India, who occupy the mountainous regions of the west central division of India, and who from the simplicity of their manners, and the absence of any fixed religious creed or ceremonial, exhibit the facilities presented by the aboriginal tribes in general to Missionary enterprise. Mount Abū is also a celebrated place of pilgrimage for the Hindus generally, and more especially for the sect of the Jains, their temple being, says Col. Tod, "beyond controversy, the most superb of

all the temples in India." The committee decided on accepting Captain Mildmay's liberal offer of his estate, with a view to the establishment of a Mission to the Rājputās and Bhillās, but chiefly with reference to the latter, the present expenses being defrayed by the *Special India Fund*, in the hope that one of their experienced Missionaries from North India may be available for its early occupation.

*Committee of Correspondence.—Tuesday, October 31st.*—Further information, obtained at Berlin, respecting the extensive and important Mission at Ghota Nagpūr, Bengal, was reported to the Committee. The grant made to that Mission from the *Special Fund for India*, had been most opportune, and had contributed mainly to its maintenance during the failure of its local resources at the time of the mutiny, the death of the venerable pastor Gossner, who had founded and maintained the mission, having occurred at the same conjuncture. Mr. Gossner had sent 141 Missionaries to various parts of Asia, Africa, and elsewhere, during the twenty years previous, supporting them by funds drawn from his own private resources, or collected by his personal influence. When he found the time of his departure approaching, he made an overture to the Society to undertake the charge of his missions, but it seemed a preferable course that they should still remain, if possible, connected with Germany. A committee has accordingly been organized for the purpose, through whom there is every reason to hope that the means will eventually be provided for maintaining and developing the work with vigor. Should further help however be needed during the period of transition, the committee will be ready to consider favourably any fresh representations from the proper quarter. The mission itself prospers; 2000 Koīs have been baptized, a large church has been erected for  
1 See the whole letter, &c., in the O. M. "Intelligencer" for December, 1860.

2 O. M. "Annual Report" for LXth year, p. 13. their christian worship, the inquirers amount to several thousands more, and the influence of the mission extends at least 150 miles westward along the Vindhya Mountains. Two additional missionaries are being sent forth this season, but thrice the present amount of men and of means would hardly be adequate to compass this vast and promising field.

*Committee of Correspondence.—Tuesday, November 6th.*—Two candidates were accepted as missionary students, on the usual probation of six months.

The Bishop of Victoria being present, explained to the committee his views respecting the state and prospect of the Society's Missions in China. In contemplation of the opening of the Chinese Empire to foreigners, the missionaries ought to be prepared to push on into the interior, the older and more experienced going forward, whilst the newly arrived remain on the sea-coast. The Bishop pressed on the committee the claims of Hong Kong. In the Government Schools there, upwards of 1000 lads were brought under christian influence. A corresponding committee might readily be formed, and considerable local resources would probably be raised. The Bishop does not consider Japan as at present open to christian missions, as no Japanese could profess christianity on pain of death.

The Rev. W. Knight reported the result of his recent conference at Berlin, in company with the Rev. J. P. Schön, with Professor Lepsius, respecting a final revision of his *Standard Alphabet*, and explained that the object had been now satisfactorily accomplished by the preparation of a second English edition of the work, several points previously left undecided having been now settled. It was resolved to print at Berlin, under

the direction of Professor Lepsius, an edition of 1500 copies of the *Standard Alphabet*, for circulation amongst missionaries throughout the world, and also amongst learned men likely to take an interest in the question. The secretaries were further authorized to urge upon the Missionaries of the Society the adoption of this system of orthography, the Committee undertaking that, as soon as there shall appear in any of the Society's Mission Presses, in India and elsewhere, a readiness to adopt and employ the system, they will entertain the consideration of a grant of a fount of type for such press.

*General Committee.—Monday, November 12th.*—The Society's receipts for the current financial year, from April 1 to October 31, amount to £33,696, as compared with £37,937 during the same period of the previous year, and with £38,675, which is the average of the last five years. The expenditure during the same period of the present financial year exceeds that of the same portion of the past year by £2334.

Special Indian Fund during the same period £1412.—*London Gazette.*

**ST. GEORGE'S CHAPEL, LOWER TEMPLE-STREET.**—This ancient church, which we believe was erected for Protestant worship so long ago as the year 1687, but which had been closed for the last three months, for the purpose of repairs and alterations, was re-opened for Divine worship on Sunday, the 4th instant. The interior has been completely remodelled and painted. The old and unsightly square pews have been replaced by pews of convenient oblong form, and the general arrangements of the church are such as to render it now one of the most commodious places of worship in this city. A very large congregation was assembled on the occasion, when a most excellent sermon was preached by his Grace the Archbishop of Dublin; after which, a collection having been made towards the liquidation of the debt incurred for the repairs, a sum of nineteen pounds was collected. Those persons who are in the habit of attending worship in this church are under much obligation to its respected minister, the Rev. Dominick A. Browne, who, finding the building almost in a ruinous state, has been unceasing in his exertions and liberal in his contributions towards its restoration and improvement. The church was erected by one of the family of Eccles, of whose demesne the portion of our city now called Lower Temple-street, formed a part, and there is a tradition that King William III. attended Divine service in this church during his visit to Dublin after the battle of the Boyne.—*Saunders's News Letters.*

#### SUBSCRIPTIONS RECEIVED TO JAN. 15, 1861.

To END OF VOL. VII.—Rev. J. R., Amherst Island; Miss H., Toronto; Rev. W. M., Buckingham, (balance of Vol. 7, and to No. 6, Vol. 8;) Rev. G. G. R., New Brunswick, (Vols. 6 and 7, and to No. 20, Vol. 8;) Rev. J. S. S., Sutton.

To END OF VOL. VIII.—Rev. W. R., Georgina; Rev. W. B., Scarborough; Rev. A. J. F., Cookstown; Rev. R. L., St. Andrews; W. P. T., Fitzroy Harbour; Rev. R. G., Osnabruck; Rev. J. W., Grafton; Rev. E. R. S., Berlin; Rev. Dr. P., Cornwall; Mrs. M., Cornwall; Rev. J. F., Dunnville; Rev. G. W. W., Camden East; F. G., Montreal; Rev. F. W. D., Portsmouth; A. H., & J. S. M., Prescott; C. G., Brantford; J. R. W., Bondhead, (balance of Vol. 8, and to No. 8, Vol. 9;) Rev. J. G. A., W. Hawkesbury; Rev. A. L., Morpeth; J. H., W. Hawkesbury; W. H. L., Quebec.