

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Covers damaged/  
Couverture endommagée

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Cover title missing/  
Le titre de couverture manque

Coloured maps/  
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Bound with other material/  
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:  
Commentaires supplémentaires:

Coloured pages/  
Pages de couleur

Pages damaged/  
Pages endommagées

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Pages detached/  
Pages détachées

Showthrough/  
Transparence

Quality of print varies/  
Qualité inégale de l'impression

Continuous pagination/  
Pagination continue

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

|                          |                          |                          |                          |                                     |                          |
|--------------------------|--------------------------|--------------------------|--------------------------|-------------------------------------|--------------------------|
| 10X                      | 14X                      | 18X                      | 22X                      | 26X                                 | 30X                      |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> |
| 12X                      | 16X                      | 20X                      | 24X                      | 28X                                 | 32X                      |

The  
**Canadian Ecclesiastical Gazette;**

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

VOLUME IX.

TORONTO, MARCH 1, 1862.

No. 5.

**Ecclesiastical Intelligence.**

**DIOCESE OF TORONTO.**

[CIRCULAR.]

**CHANGE IN THE PRAYER FOR THE ROYAL FAMILY.**

January 20th, 1862.

**TO THE CLERGY OF THE DIOCESE OF TORONTO.**

MY REVEREND BRETHREN,—I have to call your attention to the following copy of a despatch from the Secretary of State for the Colonies, desiring the observance of an order made by the Lords of Her Majesty's Council for a change in the form of Prayer for the Royal Family.

I remain, my Rev. Brethren,  
Your faithful servant,  
JOHN TORONTO.

[Copy, Canada, Circular.]

Downing Street, 21st December, 1861.

MY LORD,—I have the honour to acquaint you that it was on the 18th instant ordered by the Lords of Her Majesty's Council, that in the morning and evening Prayers, the Litany, and in all other parts of the Public Service, as well in the occasional Offices as in the Book of Common Prayer, where the Royal Family is appointed to be particularly prayed for, the words "The Prince Consort" be omitted.

I have, therefore, to desire that you make the necessary communication to the Lords Bishops in the Province under your Government, in order that their Lordships may give instructions that such form of worship be observed in all churches and chapels of the United Church of England and Ireland within their respective Dioceses

I have, &c.  
(Signed) NEWCASTLE.

THE VISCOUNT MONRO,  
&c., &c., &c.

February 25th, 1861.

**TO THE CLERGY OF THE DIOCESE OF TORONTO.**

MY REV. BRETHREN,—I have to call your attention to the following copy of a despatch from the Secretary of State for the Colonies desiring the observance of an order made by the Lords of Her Majesty's Council for a change in the form of Prayer for the Royal Family

I remain, my Rev. Brethren,  
Your faithful servant,  
JOHN TORONTO.

[Copy, Canada, Circular.]

Downing Street, 17th January, 1862.

MY LORD,—I have the honour to acquaint you that it was on the 6th instant ordered by Her Majesty in Council, that in all Prayers, Litanies,

and Collects for the Royal Family, the words "Albert Edward, Prince of Wales," be inserted instead of the words "Albert, Prince of Wales."

I have, therefore, to desire that you make the necessary communication to the Lords Bishops of the different dioceses within your government, in order that their Lordships may give instructions that such form of worship be observed in all churches and chapels of the United Church of England and Ireland within their respective Dioceses.

I have, &c.

(Signed) NEWCASTLE.

THE VISCOUNT MONRO,  
&c., &c., &c.

**IMPORTANT NOTICE TO THE CLERGY.**

**CHURCH SOCIETY, DIOCESE OF TORONTO.**

**MISSION BOARD.**

The attention of the clergy is particularly called to the resolution passed at the last meeting of the board, to be found in our columns under heading *Mission Board*. They will acknowledge, the justice and necessity for such a resolution, for if any parish neglects to take up the annual subscriptions or make the stated quarterly collections, the Board cannot be in a position to meet its liabilities. Those Districts and Missions which have neglected to comply with the regulations surely should be the ones to suffer; 99 Stations only have made returns of the January collection, and but very few of the parishes in the East are included in the number, yet we presume that all hope to receive their quarter's pay on the 1st April, whilst the mission in the Diocese of Ontario depend upon this Branch for their pay, they are bound to comply with all its regulations. A table is now being made out of defaulting Parishes or Districts. Those Districts which supply ample funds for the payment of the missionaries within their bounds, of course insist upon being first paid. Circulars will shortly be sent to those clergymen who have been receiving sums from the Mission Board but who have not complied with the regulation. Also, a statement sent to each District Secretary, stating how much his District has received beyond what it subscribed. There is very little doubt but that, if a District Meeting be called and all parishes properly canvassed, sufficient funds will be at once raised.

The Board has, in consequence of the want of general and united exertion on the part of the church throughout, as yet, the united Diocese of Toronto and Ontario, a debt of about \$900; the amount required to pay all the stipends for quarter ending first of April, is over \$2311, so that there is required without delay about \$3711, to put the Board in a solvent position at the commencement of its next financial year.

THOMAS SMITH KENNEDY,  
Secretary, Mission Board.

**ERRATA.**

In the *Gazette* of the 16th inst., in the statistical account of the parish of St. Peter's, Credit, the sum said to have been contributed towards the purchase of the globe, by Captain Harris, is \$70, whereas it should have been £70. A few lines below, in the same article, the number of the congregation is omitted. It should have been stated at 200.

**MISSION BOARD.**

At the late meeting of the Mission Board, held on Tuesday, the 11th February, the Ven. A. N. Bethune in the chair, the following resolutions were carried:—

*Resolved*—That the payment of stipend to the Missionary of Dunham, be from the 1st October, 1861.

*Resolved*—That the Missionary to Mono be put on the Mission Board list of missionaries, from the date of his ordination, at the rate of £150 per annum.

*Resolved*—That those parishes that have not complied with the requirements of the Church Society that there should be in each parish a parochial association, and holding a public meeting and annual collections, and also quarterly collections after sermons, should be reminded that unless these requirements be complied with, the clergyman cannot receive any assistance from the funds of the Society.

*Resolved*—That it being very desirable that Brampton should be supplied forthwith, this board do pledge £50 per annum for two years towards that parish, in case the clergyman appointed to it has no commutation allowance.

A communication from the Rev. Geo. Hallon, of Penetanguishene, was ordered to be referred to the Simcoe District Branch.

The following Missionary Reports were received:—

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

REV AND DEAR SIR,—

In tendering his final report as travelling missionary, it is with feelings of gratitude to the Author of all good, that your missionary announces the continued success attending his labours.

During the past three months, your missionary devoted his time and attention solely to the southern portion of his extensive mission, with the view of organizing this section into a settled mission. This is happily accomplished, as the necessary bonds are given for a term of years.

The number of baptisms performed by your missionary during the past year, at this end of the mission is eighty-six, and at the northern portion, thirty, thus making one hundred and sixteen souls admitted into the church; marriages eleven; funerals, ten.

Your Sunday Schools have been maintained

throughout the summer, in all numbering about one hundred and seventy pupils. Many tracts and books have been kept in circulation, which already give signs of soon producing an abundant harvest. The number of miles travelled in the year by your missionary, is about five thousand.

The moneys contributed during the year 1861, at stations within the sphere of your missionary's labours, are as follows:—

|                              |                 |
|------------------------------|-----------------|
| Cookstown and West Essa..... | \$238.40        |
| Creemore.....                | 80.00           |
| Notawasaga Station.....      | 43.00           |
| Thornton.....                | 26.60           |
| <b>Total.....</b>            | <b>\$388.00</b> |

In addition to this, a new church has been erected in West Essa, the cost of which, as far as at present completed or contracted for, is \$800.10. The amount of special collections remitted to Church Society is \$26.50; the Christmas contribution is \$10.73, thus making the total amount of moneys raised in the mission during the outgoing year, \$1235.22.

Still further improvements are contemplated this year, and as the congregations continue large, and an increased earnestness is shown in the furtherance of church objects, your missionary trusts that another year will, by God's blessing, place the parish in a condition of much greater efficiency.

ARTHUR J. FIDLER,

*Incumbent of St. John's Church, Cookstown.  
Cookstown, January 1st, 1862.*

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

REV. SIR,—

It is once more the duty of your missionary to report concerning his labours. In so doing, he is not without a certain misgiving as to the degree of interest attaching to them. That they are in the full sense of the term laborious will not, he thinks, admit of a question; but owing to the fact that up to the present time his services have for the most part been limited to a district of country that has for many years enjoyed the privileges of a settled ministry, his reports must, of necessity, be wanting in novelty and that peculiar character which renders missionary reports in general so interesting to the reader at a distance.

Since presenting his last Quarterly Report, your missionary has been privileged to officiate at the opening of a new church in the village of Coldwater. The attendance on the occasion was exceedingly large, and augured well for the future. It is worthy of remark here that the services of the church had not been performed on the Lord's Day (in that village) during a period of three-and-twenty years. Your missionary learns that it is in contemplation with the Foreign and Colonial Church and School Society to establish a mission here, in which case your missionary would be enabled to devote all his time to those congregations which hitherto have had a monthly or a week-day service only.

Baptisms, 14; marriages, 1; burials, 1.

W. M. ROSS.

THE NEW CHANT AND TUNE BOOK.

This Book, compiled by the Synod Committee on Church Music, is now before us, and is as Glorious; a complete set of Canticles, pointed for complete as it could well be made. It contains 75 Psalms and Hymn Tunes; 64 single and

double Chants, some Responses and Gospel Chanting, which alone have hitherto cost the price of the Book. In addition to this there are eight pages of Elementary Instructions, containing all the information necessary for learning Congregational Singing. The preface also contains some useful hints on Chanting. The object of the Committee has been well kept in view; the improvement of Congregational Singing. The Tunes are simple, church-like, and good.

The Committee have had the assistance and advice of Mr. John Carter, Organist of St James' Cathedral, whose name alone is a sufficient guarantee of the value of the work; and, also, that of Dr. Strathy, Professor of Music in Trinity College. The arrangements were also submitted to several other Church Musicians, including the Organists of Montreal and Quebec Cathedrals, and approved by them.

The mechanical portion of the Book does great credit to the Publishers, Messrs. Lovell & Gibson, of this city. It is printed from new type, and although so compendious, is a convenient size for the pocket. Altogether, we have never seen a Book so well calculated, in every respect—size, price, completeness, simplicity,—for the purpose for which it is intended.

Some opinion may be formed of the merit of the Book from the fact that nearly 3000 copies have been sold since their issue in November last.—*Evening Journal.*

TORONTO SOCIETY FOR THE INSTRUCTION OF THE DEAF AND DUMB, AND OF THE BLIND.

On Sunday, the 23rd of February, a sermon was preached in St. Stephen's Church, Toronto, by the Rev. A. J. Broughall, in aid of the funds of this Society, which has made an urgent appeal to the clergy of the Province to aid them in the present embarrassed state of their finances. After deducting the ordinary average offertory collection, the sum of \$20.18 has been paid over to the Treasurer of the Society. We trust the example thus set will be largely and generally followed, so that the committee of this excellent Institution may be relieved from any further financial difficulty.—Our venerable Bishop is a warm supporter of the Society.

COLLECTIONS UP TO FEBRUARY 27th, 1862.

MISSION FUND.

Collections appointed to be taken up in January, on behalf of the Mission Fund, received between the 12th and 27th inst.

|                                    |          |
|------------------------------------|----------|
| Previously announced.....          | \$300.56 |
| Renfrow, per Rev. T. Taylor.....   | 3.00     |
| Seymour.....                       | \$ 6.85  |
| Schoolhouse.....                   | 0.50     |
| Percy.....                         | 1.28     |
| Per Rev. F. J. S. Groves.....      | 8.18     |
| St. Peter's, Cobourg.....          | 55.00    |
| Bournes' school-house.....         | 2.25     |
| Per Ven. Archdeacon Bethune.....   | 57.25    |
| Cartwright, per churchwardens..... | 3.00     |
| Caledonia.....                     | 9.00     |
| York.....                          | 3.20     |
| Cayuga.....                        | 3.80     |

|                                |       |
|--------------------------------|-------|
| Per Rev. B. C. Hill.....       | 16.00 |
| Picton, per churchwardens..... | 12.30 |
| Georgetown.....                | 3.25  |
| Norval.....                    | 2.27  |
| Stewardtown.....               | 2.20  |
| Per Rev. Dr. O'Meara.....      | 7.72  |

|  |       |
|--|-------|
| Collingwood, per churchwardens.....                    | 4.00  |
| Puslinch, per Rev. C. H. Drinkwater.....               | 2.00  |
| Church of Ascension, Hamilton, per Rev. J. Hebdon..... | 16.00 |
| Trinity Church, Barrie, per c'hwardens..               | 11.67 |
| Christ's Church, Mimico, per c'hwardens                | 2.22  |
| Chippawa, per Rev. W. Leeming.....                     | 32.00 |
| St. Catharines, per Rev. Dr. Atkinson....              | 37.19 |

99 collections, amounting to.....\$512.94

PAROCHIAL BRANCHES

Rockwood, per churchwardens.. 60.00

ANNUAL SUBSCRIPTIONS.

Rev. C. H. Drinkwater..... 5.00

THE DEATH OF MRS. PATTON.

The deplorable accident to Mrs. Patton, which we recorded last week, resulted in her death on Friday last. On Monday her remains were laid in the church yard in Cornwall, in the presence of a large assemblage of people of the town and neighbourhood. During the performance of the sad ceremony business was suspended in the town, and the bells of the various churches tolled a funeral knell. The service was performed by the Rev. H. Davies, assisted by the Rev. Mr. Garrett, of Osnabruck. The tragical circumstances which attended Mrs. Patton's decease gave a melancholy character to her obsequies which otherwise would have been quite inappropriate at the grave side of so excellent and pious a person. Never, perhaps, were the sympathies of an entire community more completely concentrated upon one family than have those of the people of Cornwall been upon the Rev. Dr. Patton's during the last ten days. In the churches prayers and tears were poured out on their behalf. In private the same tribute was paid. Sadness and gloom rested on every household. All amusements were suspended; even children forebore their sports. The calamity was so sudden, so terrific, that it appalled the most careless. Every one knew, and all who knew loved the kind, good gentlewoman. Hers was the ornament of "a meek and quiet spirit." Her duties were unostentatiously performed, but they always were performed, and chiefly the young, the old and the helpless will miss her pious charities and loving words.

But it is not for us to write a panygeric. Her praises are on every tongue. The memory of her virtues is engraved on every heart. And but for the painful facts which have given notoriety to her death, we should feel it unbecoming even to allude, in the columns of a public journal, to one whose susceptibilities would have been exquisitely pained by such notice. The following facts in relation to the dear and lamented lady will be of interest to many who cherish her memory.

Mrs. Patton was the 6th daughter of the late George Dodson, Esq., of the City of Litchfield, England, where the lamented subject of this article was born, January 1st, 1823, consequently she was in her 40th year when the melancholy event occurred which terminated her existence under such distressing circumstances. Her father was a younger brother of the late Right Hon. Sir John Dodson, Advocate-General, Judge of the Prerogative Court of Canterbury, Dean of the Archies, and one of Her Majesty's Privy Council. Mrs. Patton, then Miss Georgina Dodson, came to Canada in 1846; and in December of that year was married to our beloved pastor, the Rev. Dr. Patton, Rector of Cornwall and Rural Dean. From 1846 to the period of her untimely death, she constantly resided in this parish. She leaves

besides her deeply afflicted husband, three young children and two step-children to lament the loss they have sustained.—*Cornwall Freeholder.*

### CHURCH SOCIETY, DIOCESE TORONTO.

The Quarterly Meeting of this Society was held at the Society's board-room, on Wednesday, 12th February.

The Lord Bishop in the chair.

*Present:*—The Rev. Dr. Lewis, Bishop-elect of Ontario; the Revs. J. G. Geddes, Dr. McMurray, S. Givins, Dr. Read, A. Palmer, Dr. McNab, E. H. Dewart, J. G. D. McKonzie, T. Allan, H. B. Osler, Dr. Lauder, T. S. Kennedy; Messrs. J. Brent, R. B. Denison, E. H. Rutherford, Revs. E. H. Pless, S. B. Ardagh, Messrs. J. Magrath, J. Bovell, F. Carter, H. Mortimer.

The Secretary, by the request of the Rt. Rev. Chairman, read the usual prayers.

His Lordship then said that before any other business be taken up, an address be adopted to Her most gracious Majesty of condolence on her late bereavement. The following address was read by the Bishop-elect of Ontario, and unanimously concurred in—it was ordered to be engrossed, and forwarded to the Governor-General:—

*"To the Queen's Most Excellent Majesty.*

*"MAY IT PLEASE YOUR MAJESTY:—*

"We, the Bishop, Clergy, and Laity, members of the Church Society of the Diocese of Toronto, in the Province of Canada, assembled at a General Meeting of the said Society, beg leave most respectfully and dutifully to address your Majesty, in order to give expression to the sincere and deep sorrow with which we, in common with all your subjects, have heard of the severe affliction with which you have been visited by the death of the late Prince Consort.

The death of so wise and excellent a prince, filling so high a position, and discharging so faithfully his duties towards God and man, we must all deplore as a most grievous national visitation. But whatever may be the greatness of the loss to the nation, it is to your Majesty that this must, in every relation, as Queen, Wife, and Mother, be felt to be the great and lasting affliction of your life. We wish, therefore, to assure your Majesty of our most true and respectful affection for yourself and your royal children, and our deep sympathy with you in this your hour of trial; and we earnestly pray that the same Heavenly Father, who, in his wisdom, has thus visited you, will now and ever mercifully support you by his grace, and that through the sanctifying effect of all the dispensations of his providence he will bring you, day by day, into closer communion with himself; and that thus directed by his spirit, and sustained by his power, you may long be spared to rule over, and to be a blessing to your faithful people, until at last, when your work on earth shall be accomplished, you may exchange an earthly for an heavenly crown, in the eternal kingdom of Jesus Christ our Lord.

The Secretary then read the minutes of the previous meeting, which were confirmed.

The Secretary then read a statement of the income and expenditure on account of the various trusts; the balance to the credit or debit of each, which had been laid before the Standing Committee more in detail on the day previous.

Communications were read.

From the Rev. J. W. R. Beck, asking whether the Society would relieve the trustees of the Fenelon Falls mission of their responsibility to that mission. A sum of about £550 being due by the parish of Peterboro' to that trust; which they were anxious to liquidate

as soon as possible. £100 down, and interest from time to time upon the principal. He wished to know whether the Society would assume the trust, and agree to pay the Incumbent of Fenelon the interest arising from the Trust Funds.

From the Rev. N. Disbrow, on the subject of the Omemoo parsonage and glebe, with letter from Rev. R. Harding.

From Rev. A. G. Walshé, chaplain to Her Majesty's forces, Hamilton, soliciting grant of tracts and prayer books for free distribution among the soldiers.

From Rev. E. Morgan, missionary, Simcoo county, for Bible and Prayer-book for service at Ramsbottoms Mills, in Essa.

From the Rev. G. S. J. Hill, on the subject of his compensation for losses sustained by the action of the Government, with regard to his rectory.

*Resolved*—That the Society accept the trust alluded to in the Rev. J. W. Beck's letter, so far as investing any monies which may from time to time be paid over by the churchwardens or others, in connexion with the church at Peterboro', and pay over the interest accruing therefrom to the clergyman at Fenelon Falls.

*Resolved*—That the Society has no fund at present out of which it can pay for the land at Omemoo, and that the parishioners ought to exert themselves, and save the parsonage.

*Resolved*—That a grant of \$10 worth of tracts and Prayer-books be granted to the Rev. A. C. Walshé, Chaplain to the Forces at Hamilton, for distribution among the soldiers.

*Resolved*—That a Bible and Prayer-Book for service at Ramsbottom's Mills, in Essa, be granted to the Rev. E. Morgan.

*Resolved*—That the Rev. G. S. J. Hill be recommended to apply to the government for his costs and personal compensation in defending the Markham rectory glebe.

The Rev. A. Palmer's amendment to the Mission Board By-Law was, after a lengthy discussion, carried, with the exception of the last clause, which he gave up. The following is the amendment:

"That it is expedient that the By-Law on the Mission Board be amended, by leaving out the third clause thereof, and by substituting the following:

"That the Board of Missions assumes the payment of their stipends to all missionaries who have been up to this date licensed by the Bishop to minister within the limits of any District Association of this Diocese, provided the committee of such district association shall from time to time place the Board in possession of sufficient funds to cover the stipends, or shall fulfil such stipulations as may have been, in special cases, entered into with the Board.

"That the Board will be ready to assume the same obligation in reference to such missions as have had promises made to them by any district association, and have been accepted by the Board as having claims upon its consideration before any other new missions are provided for.

"That after such missionaries and missions have been provided for by the Board, from the funds contributed by their respective district associations, any surplus there may be, shall be applicable to the payment of missionaries in any part of the diocese where the Bishop shall see fit to appoint a clergyman to minister, in any mission recommended to his Lordship by the District Committee, through the Mission Board.

"That incumbents of settled parishes, which shall pay or secure to the Board, through the District Committee, the stipends of their ministers, or any portion thereof, shall be entitled to draw the same amount from the Board."

The Rev. Dr. Read's amendment was conscientiously lost.

The Rev. E. H. Dewart gave notice of his intention to move the following:—

"That a committee be appointed to revise the list of missionaries now receiving aid from the Mission Board; and that this committee be required to report at the meeting of this Society in November next, stating what amount of aid they recommend to be given hereafter to each parish, and for what length of time; provided, always, that no alterations made in the amount of assistance now given shall take effect until the expiration of one year from the time of this resolution being carried."

The Rev. Dr. READ nominated the Rev. John Creighton, of Orillia, Rev. T. S. Kennedy, Rev. H. Hope, of Toronto, R. B. Denison, Esq., Professor Kingston, and F. W. Coate, Esq., both of Toronto, for election, as incorporate members.

The closing prayers were read by the Secretary, and the meeting adjourned.

THOMAS SMITH KENNEDY, *Secretary.*

### PRESENTATION OF PLATE AND ADDRESS TO THE REV. J. TRAVERS LEWIS, LL.D., BISHOP ELECT OF ONTARIO.

*(From the Brockville Canadian.)*

A meeting of the congregation of St Peter's Church, Brockville, was held at noon on Saturday, the 8th of February, at the parochial school-house, for the purpose of presenting an address and some plate to the Rev. Dr. Lewis, late rector of this parish. The intended gift was conspicuously placed on a table, and was much admired; it consisted of a tea and coffee service with a salver, from the house of Savage & Lyman, Montreal. The initials and crest of the Rev. Doctor were beautifully engraved on the several pieces—and on the principal piece these words:—"To the Rev. J. Travers Lewis, LL.D., from the Congregation of St. Peter's Church, Brockville, a parting token of esteem and love. January, 1862."

The meeting being called to order, the Hon. George Crawford, M.L.C., was chosen chairman, and in a few appropriate remarks explained the object of the meeting, and thanked the ladies instrumental in getting up the presentation, and thus giving the congregation so much pleasure; alluded to the subscription list not being confined to the congregation, but contributed to by all, and with such cheerfulness as to show the wide spread esteem in which Dr. Lewis was held.

At the request of the chairman, Mr. Steele then read the following address:—

*"To the Rev. J. Travers Lewis, LL.D.*

"REVEREND SIR—After a ministration of many years amongst us, attended, we trust, with profit to our souls, we, the congregation of St. Peter's Church, Brockville, cannot suffer you to leave us without a few parting words expressive of our regard and esteem.

"When first you came among us, you declared that, to the best of your ability, you would preach to us Christ crucified; and we can testify that, with singular zeal and simple, truthful eloquence, you have, to rich and poor alike, held up the bright pattern of a crucified Redeemer.

"The voice of the Church has called you to be our Bishop; and your high and holy office necessarily withdraws you from the pastoral charge of this flock to greater and more onerous duties. Although grieved to part, we are cheered by the assurance that whatever immediate loss we sustain by your removal, will be more than compensated by the general edification of the Church within your diocese. The same qualities

which have endeared you to your parishioners here, when carried into the wider sphere of your new duties, must tend to the expansion and consolidation of the Church, to an increase of love and brotherhood. And we earnestly pray that the Almighty giver of every good and perfect gift will shower down upon you and yours his choicest blessings, and that your future career, in connection with this diocese, may be distinguished by a continual advancement in every christian grace and virtue, and the rapid growth of the Church, which Providence has committed to your charge.

"Accept, with our best wishes for the prosperity and happiness of yourself and family the accompanying articles as a small parting token of the love and esteem of your late parishioners, and believe us to be,

"Rev. Sir, yours very faithfully,

"GEORGE CRAWFORD, GEO. SHERWOOD, EDWARD LAWLESS, JOHN CRAWFORD, W. FITZSIMMONS, and 110 others.

"Brockville, January, 1862"

And presented it to the Rev. Doctor, who immediately arose and read his reply as follows:

"To the Hon. George Crawford, Hon. George Sherwood, Edward Lawless, John Crawford, Wm. Fitzsimmons, and one hundred and ten other persons.

"DEARLY BELOVED BRETHREN,—The expressions of your regard and esteem, and the beautiful gift with which they are accompanied, I receive with joy and thankfulness, feeling satisfied as I do, that your address is presented in sincerity, and is expressive of the feelings of the congregation.

"I cannot bid the congregation of St. Peter's Church a formal farewell. Happily for me, the farewell does not imply separation for life. Called in God's providence from the position of your rector to that of your bishop, I feel that my connection with you is only altered in its character, and that no occasion has arisen for words of sorrow which must have been uttered were I called upon to say farewell for the last time.

"Gratitude, however, compels me on this occasion to take notice of the great kindness I have received at your hands—it is with thanks to God I testify that, as a congregation, you have strengthened my efforts and cheered my exertions, and till my life's end it shall be one of my most cherished recollections that in the now nearly eight years I have laboured in this parish not an incident has occurred that for a moment interrupted the harmony and mutual confidence with which rector and people lived happily together.

"My Brethren, many pleasant memories shall I ever have of our services in St. Peter's Church, your appreciation, of their character has been evinced by crowds of worshippers, especially in the evening services,—when through your wise liberality, the church has been free to all—and by a list of communicants increased threefold, but I feel, moreover, that the great doctrines of the Cross, which it has been my endeavour to explain in their fulness, have been received into many a truth-seeking and anxious heart, and that I have not preached in vain when feebly imitating the Great Apostle, I taught you publicly and from house to house, testifying Repentance towards God, and Faith towards Our Lord Jesus Christ."

"I thank you for the good wishes and prayers you offer for my success in the awfully responsible position to which I am called. Continue to evince the affection you entertain for your rector by praying continually for your bishop-

elect, and 'let your conversation be as it becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs; that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel.'

"And now, brethren, accept once more my hearty thanks for your present and past kindness, and for the indulgence with which you have treated my infirmities; and be assured that my heart's desire and prayer to God for you is 'that you may be saved;' that you may to this end love the Lord Jesus Christ in sincerity; esteem His bride, the Church, very highly for His sake; work out your own salvation in fear and trembling, and avoid with the aversion of true churchmen, all novelties in religion.

"Yours faithfully in Christ,

"J. TRAVERS LEWIS."

The Rev. Doctor then made a few remarks, which were so well received as to occasion regret that they had not been committed to paper.

The Hon. James Morris then moved that the thanks of the congregation be given to Mrs. Steele for the active interest taken by her in the matter, which having passed unanimously, the meeting dispersed.

GEORGE CRAWFORD, *Chairman.*

## DIOCESE OF MONTREAL.

### ANNUAL MEETING OF THE CHURCH SOCIETY.

At the annual meeting of the Church Society, held at the Cathedral buildings, on Tuesday, Jan. 21, the following alterations were made in the by-laws of the Society.

By-Law VII.—"The whole of the moneys collected in the name of the Church Society shall be transmitted to the treasurer, and shall be applied to the missionary purposes of the Society."

By-Law V.—"The Society shall meet annually in Montreal, on the third Wednesday in January, and an annual sermon shall be preached before the Society on the Tuesday evening previous by a preacher to be appointed by the Lord Bishop of the Diocese."—*Montreal Church Chronicle.*

### MISSIONARY EFFORTS IN THE EASTERN TOWNSHIPS.

Some account of the progress which the Church of England is making in this important portion of the Province cannot, we think, fail to be interesting to our readers. By the Eastern Townships we understand that section of the Lower Province which lies between the Seigniories on the South side of the St. Lawrence and the American Boundary Line. Of these we believe there are upwards of 80; the larger number by far being found within the limits of the Diocese of Quebec. The more recently settled of these townships are principally occupied by French Canadian emigrants from the Seigniories, and not a few are still a wilderness. The Protestant Townships are those which lie chiefly to the West and South of the St. Francis river, among which are included those situated in the recently formed Deanery of Bedford, viz., St. Armand (West and East), Sutton, Potton, Bolton, Stakely, Shefford, Brome, Dunham, Stanbridge, Farnham, Granby, Milton, and Roxton.

Last week, it was our privilege to attend Meetings in connection with the Diocesan Church Society, held at six of these Parishes or Missions, and we propose, very briefly, to give our impressions of the work which is being done in the various localities.

PICKER'S HILL, PARISH OF ST. ARMAND WEST.—We had preached in a school house near this spot in 1867, and were now glad to find in its place a neat brick Church, 30 x 60, capable of accommodating 260 persons, free of debt, consecrated in June, 1860 by the Lord Bishop of Montreal.

The Meeting was held in the Church on Tuesday morning, and was largely attended. The Rector, Rev. H. Montgomery, presided, and opened with prayer. Addresses were delivered by Archdeacon Scott, Rural Dean Slack, the Rev. Messrs. R. & D. Lindsay, the Rector, and ourselves.

It is not too much to say that the addresses we heard were characterised by ability, breathed the true Missionary spirit, and inspired the feeling, deepened by every subsequent Meeting, that the labours of these brethren, undertaken in reliance upon the Spirit's aid, must be blessed.

PHILIPSBURG.—The residents of the Rector of St. Armand West were visited the same evening. Here we are to be found the Parish Church, Parsonage and glebe in excellent condition. It is seven and a half miles from Pigeon Hill, on the Missisquoi Bay. The Church was filled with an intelligent congregation, and was addressed by the same speakers, and by Mr. Wetherall, the former Rector. The Venerable Mr. Whitwell, during whose Rectorship the present edifice had been constructed, though still a resident, was to the deep regret of his brethren prevented by ill health from being present. The sainted Stewart, late Bishop of Quebec, was one of the first missionaries stationed here, and it was cheering to observe that the fruits of his prayers and labours were still manifest. We copied from the parish register the following entry in the handwriting of Dr. Stewart.

"The Rev. Charles Cotton moved from St Armand to the Township of Durham, in the district of Montreal, on the 20th day of March, 1868, and was succeeded in his appointment at St. Armand by the Hon. and Rev. C. Stewart, as witness his hand." C. STEWART, MINISTER.

The last entry was July 2, 1815. The Rev. H. Montgomery succeeded to the Rectory in 1868.

ST. ARMAND, EAST.—The Rev. Canon Reid, D.D., followed Dr. Stewart in the charge of the United Parishes, and became, at their division in 1826, Rector of the Eastern portion; he still occupies the church in which the late Bishop officiated, who habitually rode the 12 miles just traversed and by which the then missionary stations were separated. Frelighsburg was not embraced in the present series of meetings, but in passing we were glad of the opportunity of visiting the aged Rector and his family. We found him vigorous in mind but suffering from bodily indisposition, and were thankful to learn that he had obtained the services of an efficient assistant, and that the prospects of the Parish were encouraging.

DURHAM.—A meeting was held the same evening in the Church erected during the ministry of Archdeacon Scott. The present Rector, Dr. Scott, assumed the charge in 1848, as successor of Mr. Cotton, the first Rector, and still labours alone in his extensive field. The attendance was highly respectable, and additional solemnity was imparted by the sudden death of a valued member of the congregation. This Parish is perhaps second to none in the Townships in point of position and resources. The property already obtained by voluntary effort, including the Church building, is, we understand, worth \$7,000, and we are disposed to think that very much will yet be accomplished by the liberality of this favoured people.

When the Archdeacon commenced his labours,

he had no less than ten Townships under his charge, with an extent of 600 square miles, and has been known to travel in one day, forty miles on horseback, and to perform three services. Such efforts could not but tell on a constitution even more than ordinarily robust; and we should be glad to hear of his soon obtaining a co-worker who might share in his labours.

**BROME CORNER AND KNOWLTON.**—On Tuesday we reached Brome Corner, and at two o'clock attended a Missionary Meeting in the Church erected under the ministry of the Rev. R. Lindsay, Incumbent of Brome. It is certainly a model of its kind—was built at a cost of \$1650, and consecrated in June, 1859. It will accommodate 160 persons.

The same evening a large and interesting meeting was held at Knowlton, Brome, in the substantial School-building erected by Colonel Knowlton and deeded to the Church. The labours of the Incumbent in this important field are, we believe, unsurpassed by any other clergyman in the Province; and that the results are not inadequate, may be learned from the printed reports of the Church Society. Several thousand dollars have already been subscribed towards providing a partial endowment; and there is every indication of life and spiritual progress.

**FOSTER VILLAGE** is eight miles from Knowlton, and has been served for the last 12 years by the Rev. David Lindsay, brother of the Incumbent of Brome.

Hand in hand have these brothers laboured for the spread of the Gospel in the Eastern Townships, and we feel that the Church owes to them, and the other devoted Clergy who have been mentioned, a debt of gratitude.

This was the last of the present series of meetings, and was addressed by six of the Clergy, including the Rev. Messrs. W. Jones and Abbott, who had not before attended. Although the weather was inclement, and the depth of snow great, there was a large attendance, and the last meeting exceeded in interest any that had preceded. The summing up was made by the Archdeacon, and the Clergy parted, with the conviction that impressions had been made which would be productive of much good to themselves and their people.

We would gladly, did our space permit, lay before our readers further particulars of the great work which is being accomplished in the Eastern Townships. A large hearted Missionary spirit is being developed, and means taken for the partial endowment of the various Parishes and Missions. May God graciously increase the number of the labourers, and support and encourage those who are already in the field.

May each member of the Church realize his obligation to labour and pray for the extension of the Divine Kingdom. May each one, quickened by a sense of the constraining love of Christ, ask, "Lord what wilt Thou have me to do?" May those whose hospitality we have enjoyed, and whose cheerful co-operation with their Clergy had led to the encouraging results we have described, realize more and more the preciousness of the Gospel they are aiding to extend in the saving influence upon their own hearts to His glory who loved and died for, and ever liveth to make intercession for them.

We shall be glad to record from time to time the growth, external and internal, of the Church in the Eastern Townships.—*Echo.*

#### FRELIGHSBURGH.

It is not to be wondered at, that to trace the origin of nations and communities that have long

since disappeared, without leaving any records of their history, is a difficult undertaking, when we find, that even man, of the events of less than sixty years are nearly forgotten, or but imperfectly remembered by the next generation.

The writer of the present article intends to give an account of the first planting of the Church of England in this part of the Province of Canada. One would think that the task was not difficult, but the materials from which he is to draw are meagre—scarcely any at all, from written documents, only from memory, not always to be depended upon, but he will in no case supply the lack of records by the aid of imagination.

An attempt was made to make a beginning at the west end of St. Armand, in the year of our Lord 1801, by an English clergyman of the name of James Tunstall. He brought a blank register with him from Montreal, duly authenticated by one of the Judges of the Court of King's Bench. This register is extant, and contains, between the 20th January, 1801, and the 17th May, 1802, eleven acts of marriages, baptisms, and burials; viz., five marriages, five baptisms, and one burial, but as none of them was of Frelighsburg, it does not appear that he ever officiated in this place during his stay in the country. That his residence was at Philipsburg, on the eastern shore of Missisquoi Bay, is inferred from this fact, that he delivered his register by an entry therein made, to Philip Rutter, his churchwarden, who was a resident of Philipsburg, after whose name the village was named.

Between 1802, when Mr Tunstall left, and 1804, there was a Rev Mr. Short; but how long he staid, or what were the extent and effects of his labours, there are no records to shew.

In 1804, the Rev. C. C. Cotton, late of Dunham, of whom an account has appeared in a former number of the *Church Chronicle*, came to St. Armand, where he remained till the 28th of March, 1808. He also resided at Philipsburg. There is no evidence or tradition known to the writer that any of the three had performed divine service, or preached at Frelighsburg.

The late Lord Bishop of Quebec, then the Hon. and Rev. Charles James Stewart, arrived at Philipsburg in the month of March, 1808, and the Rev. Mr. Cotton, by agreement between them, sanctioned by the Lord Bishop of Quebec, moved to Dunham to open a new mission, where he remained until he died, in 1848. Mr. Stewart remained only a short time at Philipsburg, which he employed in visiting the country around, before he decided on what might appear to him to be the most eligible plan of ulterior proceedings; and finally, he determined on separating St. Armand into two missions, or fields of labour, and to divide his labours equally between them. For his residence he chose Frelighsburg, then a very new village, but from its great natural advantages, it held out promises and prospects of rapid growth and increasing population, which have not as yet been realized, but it is confidently believed that it will, at no distant period, be a place of considerable importance in the country.

The Seigneurie of St. Armand, from the eastern shore of Missisquoi Bay, stretches eastward on latitude 45°, which separates the Province of Canada from the State of Vermont, and extends eighteen miles in length, to the western line of Sutton, by four miles in breadth, and bounded on the north by the south lines of both Dunham and Stanbridge. Frelighsburg is situated twelve miles east of Philipsburg. Pyke river runs through the midst of the village, supplying water power sufficient to turn a grist and saw mill, and also other works for manufacturing purposes if well improved, which would draw together an increase of population, and furnish employment

and business both to house and to feed them. But the natural advantages of the locality have been allowed to pass away unprofitably, though the locality itself is most beautiful, and an object of admiration to all strangers who pass through it. It is surrounded on all sides, except the openings which let in and out the little river, not with lofty mountains, but gentle swells, which conceal the village from the traveller, coming from every point of the compass, till he arrive within a mile of the church. From its early settlement, eight roads met and centered in the village, and these roads branch out into thirteen or fourteen roads within the distance of three miles and a half.

In fixing upon Frelighsburg as the headquarters of his mission, Mr. Stewart thought, as everybody else thought, that the place was sure to grow very rapidly, both in population and business, and in this expectation, common to all, he pitched his tent in it, and determined to build a church, as to all appearance the most eligible place for a church in the vicinity. Frelighsburg, however, has not yet answered the expectations that were then so fondly entertained. The village lots were not sold, but let out on long leases and annual rents, which people did not like. The owner of the land kept all the water power privileges in his own hands, and beyond a grist and saw mill which never did much business, he made no other use of the water, and would not let it out to others who would have made it useful to themselves and the country. The result has been that the village has not grown; the inhabitants have not increased. They are not more numerous now than they were forty years ago. There are several very good houses that have been recently built, but they do not occupy new ground, only the ground on which the old houses stood. New lots are not taken up, and probably will not be, till certain questions respecting the estate of the late Mr. Freligh be settled.

All the original settlers east of the village, covering twenty square miles of the parish, were Baptists. They have always had a minister of their own denomination, called elder; and had the first house that had been built, it is believed, for prayer and preaching, between the river Richelieu and the Lake Memphramagog. Whatever may have been expected when Mr. Stewart settled in Frelighsburg from either the growth of the village or from the settlers east of it, both have been a disappointment.

During the first winter of Mr. Stewart's residence, divine service was held by him in a small school-house, about a mile down the river at Lagrange's mills. A little farther down, he took up his lodging for himself and man servant, in Mr. Houck's house. Why he did not stay in the village is not material to know, but in the course of the season before the end of the year he purchased a small one story house in the village offered for sale, to which he removed. That house stands, for it is yet standing in the south extremity of the village, on a beautiful declivity, facing the church that was rising into a state of completion on the opposite side. As the people were all new settlers, and of course glad at the prospect of having a church to go to, especially those of them that came from older settlements, where they were accustomed to enjoy religious privileges, they were soon persuaded to adopt measures for the erection of an edifice that would supersede the necessity and unseemliness of meeting to celebrate the worship of God in a small school-house; and hence the origin of Trinity Church. In the course of his first winter in the place, Mr. Stewart had the satisfaction of seeing preparations going on, in getting out materials for the building. Appli-

ation was made to the executors of the late Abraham Freiligh's will for a piece of land for church and burying ground; but as the heirs were not all of age, application had to be made to the Judges of King's Bench, before they could make a grant and give a title. Permission was granted, and the executors very generously made over by a deed of conveyance two acres of ground for a church site and burying ground. Mr. Stewart purchased of them two acres and a half more, adjoining the same, for a parsonage and garden. The materials for building were procured and laid on the ground; and in the summer of 1808, Trinity Church was erected, and made ready for divine service before winter, all except the cupola and gallery. The edifice is now old but in good condition, though at a great expense from time to time for repairs: while many other churches in the country, built at a more recent period, have decayed and disappeared.

There are seventy-one pews in the church, most of which were sold, and the proceeds were applied so far as they went, to pay for the building, which in all cost £290 18s. 10d. Mr. Stewart himself laid out his own money very liberally, but how much there are no records to show, and nothing will be put down here at a venture. His good deeds and labours of love are written in the book of God's remembrance. He was not himself very careful to have them written so as to be read of men. He came to the country to be a self-denying missionary of the cross, and to that work he devoted his money as well as himself.

The year after Trinity Church was finished, Mr. Stewart proceeded to build another near Philipsburg, and had it finished in 1811. But though it was as substantially built as the other, it became dilapidated, unfit for use, and vanished away years ago, and is replaced by a well-built brick church in the village of Philipsburg, where it ought to have been built at first.

Between the two churches, twelve miles apart from each other, Mr. Stewart divided his services equally, giving to each alternate Sundays, travelling between them on horse back, foul day or fair day made no difference to him. There were no waggons in those days, nor roads on which they could go. At both places, and on the way, he visited the sick and, in rotation, other families, to stir them up to their duty by his counsel, exhortations, and prayers; at all times carrying with him, for gratuitous distribution, religious tracts and prayer books. How many children and grown up people he baptized—how many candidates he brought forward to be confirmed by the bishop—or how many communicants he had, cannot be ascertained for want of records. All that can be ascertained respecting the number of communicants is only what the uncertain records of memory can supply, by running over such names as are remembered. It may be that they numbered a little over forty or near fifty in Trinity Church; but excepting two or three, and not certain but of one, who is not now in the country, they have all gone to their long home. Some, perhaps, may think that there must have been a larger number of communicants under the ministry of so good and celebrated a man as Mr. Stewart, but let such reflect on this fact—that there were only two or three families in the place, when he came, that know any thing about the church and her liturgy, and they will no longer think that he was not successful.

As in all new countries, indifference to religion prevailed and does prevail too much yet; and what was known of the church, and her divine, scriptural, and evangelical service, was from the reproaches of her enemies. Much then it is to the praise of Mr. Stewart that by his military, disinterested zeal, and pious conversation, he re-

moved the bad odour in which the church was viewed, dissipated the prejudices that were against her, and gained for her a good name, which she has maintained after him to this day; and to the last day of his residence, he had his church nearly full every Sunday with people eager to hear the gospel from his mouth. There are many persons who are constant attendants at church, and join in the service to all appearance, but who will not be persuaded to partake of the sacrament. There were such persons in his day, and there are such in and about every country church now, and why they keep back is known only to themselves. The old communicants have not only passed away, but also almost all the hearers of Mr. Stewart; those of them who remain were too young to remember any thing about him, except what they may have learned from their parents and common fame.

On the 9th day of July, 1815, the period at which this article will end, Mr. Stewart preached his last sermon, and administered the sacrament of the Lord's Supper for the last time as missionary of St. Armand. The church was full to the door with people that loved and venerated him as a faithful, devoted, indefatigable minister of Christ, as the friend and helper of the poor, as the spiritual, prayerful, sympathising comforter at the sick-bed, and the liberal promoter and encourager of education and schools, and of all benevolent plans that had the happiness and benefit of his fellow-creatures, spiritual and temporal, for their object and end. At his last communion, on the day referred to, there were present, who took the bread of life at his hand, communicants besides his own, from the West parish—from Dunham—some from Franklin, Sheldon, and Berkshire, bordering towns of the State of Vermont. It was a solemn day, and many wept sore, sorrowing most of all, lest they should no more see his face, for he was to embark for England in a few days, where he remained two years; and when he came back he went to the east of Lake Memphramagog, and opened a new mission in Hatley Village, after him named Charleston.

The writer of this article not only enjoyed his intimate acquaintance, but the great blessing of his christian friendship, for which he is thankful to the Giver of all good, and never, he trusts, never, will forget to his latest breath, that he had before him the example and counsel of a man so devoted, so heavenly-minded, so humble, so full of resignation to the will of God, and so purely zealous to promote his glory. He was indeed an Israelite in whom there was no guile—a nobleman by birth and education that wore his honours without effort, without seeming to know it, never deviating from the conduct, in word and deed, which would be looked for in a man of his birth. He advanced no claims on the admiration of the people, and yet all people honoured and loved him as from natural instinct, and in his presence felt themselves to be in the presence of a true friend, a man of God. He was a steady traveller to the heavenly Canaan, that never lingered to look back on the things left behind. His faith in God was deeply grounded in his heart. Often it was in his mouth that God governs the world. Looking upon what Jesus Christ did to save sinners, any or all he could do in His cause and for the church, was not to be named. The best were unprofitable servants.

Mr. Stewart was succeeded in the mission by the writer of the present article, and, though most unworthy, yet having obtained strength from God, he has remained to this day; but what may have been the effects of his poor labours, it is not for him to say.—*Montreal Church Chronicle.*

#### ANNUAL MEETING OF THE COLONIAL AND CONTINENTAL CHURCH SOCIETY.

The Annual Meeting of this Society was held on Wednesday evening, January 22nd, at the Cathedral Buildings. His Lordship the Bishop of Montreal and Metropolitan, in the chair.

After prayer by the Bishop, His Lordship opened the business of the evening. He said that nothing could be more remarkable than the exertions which had of late years been made by the Church of England throughout the World, with the view of carrying out the great missionary work of preaching the gospel to every creature. The success which had attended these efforts in England and in Canada, where in their small field they were endeavouring to follow the example set in the Mother Country, was most cheering. He would not take up the time of the meeting; but would mention particularly the change in the name of the Society, from the Colonial Church of England School Society to the Colonial and Continental Church Society—this would be explained by the Secretary. He had been particularly interested in the School department of the Society, because he had felt that if the Society were not going to do something in that way, there would be no other possible agency to carry on that part of the work of God in accordance either with the wishes or the duty of the Church. His Lordship concluded by urging increased activity in carrying on the work of the Society, and so completely occupying the field offered by the extent of the Diocese.

The Rev. Mr. Bond, the Secretary of the Society then read the report, of which the following is an abstract:—

The Society's change of name is explained by the following quotation from the Parent Society's last report.—“Many friends of the Society have expressed a desire to have its designation adapted to the characteristic spheres of its leading operations, viz., the Colonies and Continent. And they have suggested that its true design would be more accurately represented by the title, ‘The Colonial and the Continental Church Society.’” No alteration of any kind in its operations would be involved in such a change of name. And it would have the further advantage of removing the confusion which has sometimes arisen between this Society and the excellent ‘Home and Colonial Society’ which is designed for the training of female teachers.”

The corresponding Committee ascribe their strength and their hope of success to their continued looking in faith to the Lord Jesus Christ for the guidance of His Holy Spirit. They seek in their choice of agents those who will always keep in view Jesus Christ and Him crucified.

The Committee deprecate changes—nevertheless some are contemplated—to several of their agents wider spheres of usefulness have been opened, and more solemn responsibilities in the Gospel work. But the Committee have the satisfaction of knowing that the experience these men have acquired in the Society's operations will give them greater efficiency in the cause of that Master whom it is their great desire to glorify. They have also the gratification of perceiving that God is raising up others to fill their places.

#### GENERAL STATE OF THE WORK.

The Committee are glad to perceive increased and spreading energy in the effort to instruct the people. In this city especially means are provided for educating the masses down to the very lowest strata, and Bible women and missionaries strive to fill these schools by their influence and advice, giving at the same time needful religious training.

The missionary work in the schools is scarcely second in importance to that in the homes of the poor, for it has been known that homes have been reached by this means which were in a great degree impenetrable through many other means that had been tried. The Committee therefore commend it to the prayers and use of all who love the Lord Jesus Christ and desire to bring souls to Him.

The Committee must still, however, complain that the solid and more useful parts of an English education, suited to the poorer classes, has not a larger amount of attention given to them.

INCOME.

|   |        |
|---|--------|
| Grant of the Parent Society, £550 stg.....                                  | \$2641 |
| Free contributions in Montreal.....   | 498    |
| St. George's Church Sunday School, for City Missionary and Bible Women..... | 100    |
| Model School fees.....  | 1078   |
| Local contributions appropriated where collected .....                      | 3852   |

The Parent Society contemplated at one time during the year a reduction of £100 stg. This would have been most embarrassing and disastrous. The increased income of the Parent Committee, however, removed the pressure and enabled this Committee to fulfil all its engagements. The free contributions of the year have not much increased, and the model school fees, it is to be regretted, have decreased during the past year. But on the whole the financial aspect of the year is favourable.

EXPENDITURE.

|   |        |
|---|--------|
| Salaries.....   | \$6896 |
| Books, apparatus and incidental expenses, 1617  |        |
| The cost of the superintendence and management (including that of collection) in this department of the Society's works, amounts only to \$600. |        |

REVIEW.

The Committee, with humble and grateful acknowledgments of the mercy and blessings experienced from on high, compare with satisfaction the state of education now with what it was when they commenced their work. When sound education was languishing, they were permitted to be an instrument for keeping it alive throughout the Province; and during the last few years they have had the privilege of initiating both normal and model schools—the former now carried on by government; the latter transplanted and flourishing on all sides.

The following gentlemen have been added to the committee during the past year:—

The Rev. H. F. Darnell, Rector of St. John's, and the Rev. R. Lindsay, of Bromo.

NORMAL SCHOOL.

The connexion of the Society with the McGill Normal School, as formed with the authorities of McGill College, continues, it is believed, with mutual satisfaction. The school has certainly attained a deservedly high position. The number of students for the session 1861-62, is 64.

It is a cause of regret that more young men do not avail themselves of the advantages offered by this institution.

The superintendent of the society has been enabled to give a most favourable report of the regularity and attention of the Church of England students, who are under his care, to the religious instruction class held on each Thursday afternoon.

MODEL SCHOOLS.

On the 18th of December, the model schools were examined in the presence of a number of friends and parents of the children—the Lord Bishop of Montreal and Metropolitan presiding.

A clear and full report of the schools has been given by Professor Hicks, to whose care and zeal, under God, they owe their original vigour.

The committee have again the pleasure of bearing testimony to the ability with which these schools were conducted.

|                                       |      |
|---------------------------------------|------|
| The statistics for the year 1861 are— |      |
| Boys .....                            | 170  |
| Girls .....                           | 141  |
| Infants .....                         | 140  |
|                                       | —451 |

COUNTRY SCHOOLS.

Of these there are now in operation 22, giving instruction to 787 scholars.

It has been the desire of the committee to place at least one parochial school in every parish and mission in the diocese.

As the committee regard the teachers at present employed by the society in this diocese, they feel grateful to Almighty God for the blessing which has attended their efforts to secure faithful persons for the different stations.

CITY MISSION.

This mission has now been the door through which three clergymen have entered upon the work of the ministry; and it is not too much to say that two of them have already, through the grace of God, approved themselves faithful and efficient labourers in the Lord's vineyard. Mr. Seaborn is the third. He is now going forth with the best wishes and prayers of the committee, and many friends in this city, where his gentle piety has obtained for him much affection.

BIBLE WOMEN.

Two of these have been employed to minister to that class of persons in this city who cannot be reached by clergymen, city missionaries or district visitors. They are carrying on their work successfully. They will be supported, one-half by the contributions of the Society and one-half by special grant from St. George's Sunday School, while the expenses incident to their visits to the poor will be defrayed from donations from other friends.

CONCLUSION.

The committee have again been permitted by the blessing of Almighty God to bring the labours of another year to close, and to present a sketch of those labours and of the result to the friends of the society and the public.

As they review the past and consider its trials, and its mercies, they desire to look up with faith to their Heavenly Father, saying, "because thou hast been our help therefore, under the shadow of thy wings will we trust," and in dependence upon this strength and protection not to slack their hand.

Successful labour in the field of the world, brings no rest, rather it increased the demand for more labourers, until the angels—the reapers are sent to gather in the harvest. The committee do not shrink from the responsibility laid upon them, but they earnestly call upon the British public through the parent society, and the christian community in this country, to enable them not only to maintain the work now going on, but to increase and extend as opportunities offer.

Emigration from the British Isles makes a most piteous appeal to the society, for ministrations and education, which the poor emigrant cannot for some years provide for himself and little ones.

British seamen by thousands visit this port, and many sad and dreadful instances might be adduced of the temptations to which they are exposed, and many cheering examples of what may be done among this valuable class of men.

And the hospital presents a work which if any man has a heart to feel, will arouse his deepest sympathies.

May our Heavenly Father stir all his children to a higher sense of their privilege in being fellow workers with him; and may he pour out in great abundance the influences of his Holy Spirit upon every effort to promote His glory in the salvation of souls.

Foreign Ecclesiastical Intelligence.

SELF-SUPPORTING CHURCHES.

Intelligence of a most interesting character has reached us by the last mail from more than one of the Foreign Mission Stations of our own Church or of the American Mission. The converts from the heathen are girding themselves to now and vigorous efforts to gain the position of self-supporting churches. A movement in this direction in the Bombay Presidency was occasioned by the troubles of America, from whence the mission was planted. It became apparent in the course of the past year that they could no longer look to the Mother Church for pecuniary support, and that if no other resources could be found their church must cease to be in operation. This fact aroused them to exertions thus strikingly evinced. A native pastor began the movement by emptying his purse upon the table from which he was addressing an Anniversary Meeting. This example was followed by the whole body of the christians at first slowly, and then with an enthusiasm which has rarely been seen. On the first day £100 sterling was contributed; on the second the sum was increased. Animals, produce clothing, and ornaments, beside silver, were eagerly brought forward amid the tears, the prayers and the praises of all present.

The circumstances of our Church in the Lower Province at the present moment demand an earnest and united effort on the part of the members of the Church. It is encouraging to have had to record the efforts which have already been begun. A scheme for the formation of endowments is, as our readers are aware, commenced, under the sanction of the Provincial Synod, and it has met with some liberal responses both from individuals, and as we heard at the late meeting of the Church Society, from some of the Country Parishes. The necessity arises from the withdrawal of the grants of the Society for the Propagation of the Gospel. Many of us may regard this as a premature step, but perhaps the best way of looking at it is that expressed by one of the speakers at the meeting just referred to, viz., that an independent footing is the right one for every church, and the church in Canada is bound to take care of itself.

If we turn to the Upper Province we see other reasons to show the necessity for more decided action. When we look at the many deficiencies in the payment of the stipends of our clergy in the country districts; when we realize the burden of increasing but unavoidable debt occasioned by those deficiencies, so vividly described by the Bishop of Toronto in a Pastoral put forth 14 months ago; when we look at the large district deprived of the ministrations of our Church, while many of her members are scattered throughout them, and when we read the statistics of the newly settled Townships (in Lower Canada) and find so large a proportion giving in their names as belonging to no religious body whatever, we must perceive that a higher tone of feeling is wanted, and a deeper sense of our duties and responsibilities by the members of our Church at large.

The example given by that little band of heathen



converts may well shame us. We do not advocate blind enthusiasm, but what we do want is a little more of the right sort of enthusiasm, the enthusiasm of devotion to a good cause, of a sense of duty to be performed, of a desire to see things prospering in our hands, and above all the enthusiasm of a heartfelt love to Christ and an absorbing interest in his Kingdom.

Vast as the work is, dependent as it is almost entirely upon voluntary support, the demands will never be met unless upon the principle of systematic giving, in accordance with the rule laid down by St. Paul—the spirit where the latter cannot be kept. "Upon the first day of the week, let every one lay by him in store, as God hath prospered him." We cannot enter here upon this subject which has drawn to it the attention of many Christians in the present day, but merely at present throw out the suggestion. We have the means in our hands as a church, all we want is the spirit of willing and thankful self-denial to advance the sacred cause which we have in common, and to come to the help of souls that are perishing.

There are some amongst us who could imitate the example which has already been set, and give their check for \$200, \$300, or \$400 to the Endowment Fund, or to the Church Society for the deficiency in its last year's income, without going beyond their means, and there are many more who may remember pew rents in arrears, or who could double their Sunday collections if they would.—*Echo*.

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS

The Society for the Propagation of the Gospel is the oldest missionary society of the Church of England by more than one hundred years, and was indeed the first organised effort on a large scale, after the Reformation, by any Protestant society to maintain and extend Christianity beyond its ancient limits. On the causes that led to this long and universal apathy, it is not necessary to enlarge;—the exhaustion that followed the terrible struggle of the Reformation; the disunited state of Protestantism; the desperate and partly successful efforts of Rome to regain the ground she had lost, the strife between Church order and Puritans in England, and the political troubles which raged throughout the seventeenth century, may help to account for, though they by no means justify this long forgetfulness of that primary duty of every branch of Christ's Church.

The names of those great and good men who came forward early in the last century to remind the nation of its duty, and to rescue the Church from the sin and shame of its past neglect, deserve to be recorded for lasting honour. Foremost was Dr. Thomas Bray, a private clergyman, who, in 1698, had been instrumental in establishing the Society for Promoting Christian Knowledge, and who, in his capacity of commissary in Maryland to the bishop of London, had possessed ample opportunities of ascertaining the lamentable destitution, as to religious privileges, of many parts of the North American Colonies. On his return, he lost no time in pressing upon his ecclesiastical superiors the expediency of an organisation for the furtherance of religion in the colonies. His plans met with the hearty support of Archbishop Tenison and Bishop Compton—and the society, now familiarly known as the S. P. G., was speedily set on foot. The charter of incorporation was received on the 16th day of July, 1701, and the first meeting was held in London, at the library of Archbishop Tenison, on the 27th of the same month. Amongst the earliest supporters of the society we find the

names of Wake, Potter, Beveridge, Burnet, Gibson, Pridenax, and Thomas Wilson, the truly Apostolic Bishop of Soder and Man, and the eminent laymen, Sir John Chardin, Sir George Wheeler, Mr. Melmoth, and last, not least, Robert Nelson.

The first step taken by the new society was to send out two clergymen—the Rev. George Keith and the Rev. Patrick Gordon—on a mission of enquiry. The latter was soon cut off by fatal sickness, and his place was supplied by the Rev. John Talbot, who, in company with Mr. Keith, travelled extensively through the northern and eastern provinces of what was afterwards the United States, preaching and baptising wherever an opportunity presented itself. The substance of their communications was embodied in a first report issued in the year 1704, and recently reprinted as a valuable historical document as well as literary curiosity. Besides the North American Plantations, the Report contained notices of the religious state of some of the West Indian islands, and of the British factories at Amsterdam and Moscow.

From the first the missionary element was distinctly recognised, and the feeling in its favour was at one time so strong as to risk the exclusion of pastoral ministrations to the settlers. The Iroquois and Yammonca Indians were the first heathen tribes for whose instruction and conversion Christian teachers were provided.

For the first fourscore years of its existence, the great field of the Society's labours was the continent of North America. Missions were founded and sustained in Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, and the Carolinas. The difficulties in the way of the early pioneers of the Church were many and various; the roughness of back-wood life, the almost impassable roads, the vast distances which separated the inhabited districts from each other, to which may be added the innumerable divisions and strong prejudices of the people, and the imperfect organisation of the Episcopal Church, which, till after the Revolution, had no bishop on this side of the Atlantic. Some idea of the laborious lives of these early missionaries may be formed from a letter of the Rev. Clement Hall, in 1725, in which he sends home the following summary of his labours:—

"I have now, through God's gracious assistance and blessing, in about seven or eight years, though frequently visited with sickness, been enabled to perform (for ought I know) as great ministerial duty as any clergyman in North America, viz., to journey about 14,000 miles, preach 675 sermons, baptise 5,783 white children, 343 black children, 57 white adults, and 112 black adults—in all, 6,195 persons; sometimes administer the sacrament of the Lord's Supper to two or three hundred communicants in one journey—besides churchoing of women, assisting the sick, &c."

The celebrated John Wesley was for two years one of the Society's missionaries in the newly founded colony of Georgia, and was remarkable for the simplicity of his life, and his indefatigable labours among the scattered settlements of French, Italians, and Germans, to whom he ministered in their own tongue; to which may be added his thorough attachment and zeal for the Church. Other distinguished missionaries in those early days, were Dr. Samuel Johnson, the main founder of the Church in New England; Dr. Timothy Cutler, once president of Yale College; John Beach, whose name was found in the reports for half a century, and who was not absent during the whole period more than two or three Sundays from his stated services; and Samuel Seatory, who was consecrated in 1784 the first Bishop in the United States.

When the troubles of the revolution first broke out, the number of the missionaries and school-masters was 123, although the total revenue of the Society at the time did not exceed £5,000. The daughter church has gratefully acknowledged the benefits she received, and the Preface to the Prayer Book of the Episcopal Church in the United States bears testimony to the fact that she is "inherited, under God, to the S. P. G. for her first foundation, and a long continuance of nursing care and protection."

After the final severance of the thirteen States, the Society turned its energies to other portions of the vineyard. The foundation of a Canadian Church was its next aim, and our earliest missionaries, the Revs. John Stewart, of Cataragui, John Langhorn, Robert Addison, John Strachan, (the present venerable Bishop of Toronto,) and the Archdeacon of Kingston, may be added to its long catalogue of worthies.—*Echo*.

(To be continued.)

LOONLOND.—The Rev. G. Schofield says:—"The very trying winter is at last gone, not that the weather has been remarkably cold, but we have had such a constant succession of snow storms, (sometimes two, and occasionally three, each week,) and the quantity of snow that has fallen has been so great, and the drifts so deep as to render travelling always very difficult and sometimes impossible. Even on the high roads, where there is much travelling, the mails have frequently been unable to travel till men have been procured to break a road; and on the by-roads, where there are few travellers, it has been dreadful work. Broken sleighs and harness were almost inevitable. My work has thus been a good deal interrupted. The people living, in most cases, so far from the churches, have often been unable either to ride or walk to service. I have had sometimes four, two, and one, and once or twice not even one. At other times, I have had service in a house, when we could not get to the church. All this was sufficiently discouraging, especially when, unable to take either sleigh wagon, or horse, I had walked through melted snow and mud eight miles. But it is all over now, and the time of singing of birds is come.

"Last Sunday week I recommenced the Sunday-school at Black River, and both on that day and the previous fortnight had the church well filled. We had larger congregations than usual last Sunday, both at Loch Lomond and Quaco Road. At the latter church, also, I re-organized the Sunday-school last Sunday, and administered the Communion to eleven persons."

#### SUBSCRIPTIONS RECEIVED TO MARCH 1.

To END OF VOL. 9.—Capt. H., Benares; Rev. J. P. W., Chambly, (to No. 4, vol. 9.); Rev. J. B., Chambly, (to No. 4, vol. 9.); Capt. B., Niagara; Rev. W. M., Pictou; Rev. H. D. C., Rocktown; J. E., Belleville; Mrs. E. S. F., Ancaster; Rev. E. G., Simcoe; Rev. F. W. D., Portsmouth; Rev. J. P., Burford, (3 copies); Rev. J. L. A., Stony Creek; Dr. M., Stony Creek; J. W. W., Ontario; J. G., Tapley Town; E. T., Woodbura; Rev. F. D. F., South Zorra; Rev. A. J., Baby's Point, (to No. 12, Vol. 11); Col. J. S., Carlton Place; Lord Bishop of Quebec; Rev. W. C. C., Gore's Landing.

THE

Canadian Ecclesiastical Gazette

IS PUBLISHED TWICE A MONTH,

BY HENRY ROWSELL, TORONTO.

ROWSSELL & ELLIS, PRINTERS, KING ST. TORONTO.