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# The Canadian Ecclesiastical Gazette;

OR

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

VOLUME II.

TORONTO, OCTOBER, 1855

No. 10.

## Ecclesiastical Intelligence.

### WIDOW'S AND ORPHAN'S FUND.

*Collections made in the several Churches, Chapels and Missionary Stations in the Diocese, towards the support of the Widow's and Orphan's of the Clergy in this Diocese appointed to be taken up, during the month of October, 1855.*

St Philip's, Weston	
Per Rev T S Kennedy.....	£4 1 8
St George's, Toronto	
Per Churchwarden .....	28 5 0
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2 Collections amounting to.....	£32 6 8

### MISSIONARY FUND.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

*Collections made in the several Churches, Chapels and Missionary Stations in the Diocese, appointed to be taken up in the month of July 1855, to be applied to the Funds for the support of the Missionaries of the Society.*

Previously announced.....	£300 3 11
Trinity, Port Burwell.....	1 0 0
St Luke's, Vienna.....	1 5 0
Per Rev H B Jessop.....	2 5 0
St Peter's, Cobourg.....	8 0 8
Stile's School House.....	0 13 7
Drope's do do.....	0 2 1
Per Ven A. N. Bethune.....	8 15 4
Princeton, per Rev A. Townley..	0 16 3
Trinity, Streetville.....	1 10 0
Haroutario.....	0 10 6
Churchville.....	0 6 0
Per Rev R J Macgeorge.....	2 6 6
Ascension, Hamilton, per H. C. Baker, Esq.....	4 0 0
Barris.....	10 11
Shanty Bay.....	0 8 9
Per Churchwarden.....	1 19 8
Goulbourne.....	0 5 6
Christ's Church, Huntley.....	0 12 7
Per Rev. James Godfrey.....	1 1 1
St James, Mono.....	0 10 1
St. Marks.....	0 12 3
St. Luke's, Mulmer.....	0 4 2
Trinity, Adjala.....	0 5 3
Per Rev. J. Fletcher.....	1 11 9
St. John's Cookstown.....	0 8 6
Mr. John Banting's House.....	0 15 0
Wilkinson's School House.....	0 5 0
St. Mark's Church, Cremore.....	0 11 6
Per Rev. John Langtreay.....	2 0 0
5th Concession of Haldimard	
Per Rev. J. Wilson.....	0 15 0
Clark's Mills, Camden.....	0 5 3
Bell's School House.....	0 2 9
Baker's do do.....	0 2 0
Per Rev Paul Shirley.....	0 10 0
St John's, Jordan.....	1 16 10

St James, Port Dalhousie..	0 16 11
Per Rev Alex Dixon .....	2 13 0
Barham's District Missionary Station	
Per Rev F Tremayne.....	2 0 6
Christ's, Delaware.....	2 0 0
Carndoe Academy.....	0 11 3
Per Rev R Flood.....	2 11 3
St Peter's, Credit.....	4 3 9
Sydenham .....	2 6 6
Port Credit.....	0 11 5
Per Rev S Givins.....	7 1 11
St John's, Yorkmills,	
Per Churchwarden .....	2 5 0
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152 Collections amounting to....	£336 10 7
STUDENT'S FUND.	
Rice Lake per Rev. W. Beck....	0 17 6

### A CHARGE,

*Delivered at Visitations of the Clergy and Churchwardens of the Archdeaconry of York, held at Toronto, on Tuesday, Sept. 4; at Hamilton on Wednesday, Sept. 5; and at London, on Thursday, Sept. 6, 1855.*

BY THE VEN. A. N. BETHUNE, D. D.,  
Archdeacon of York.

*Rev. Brethren, and Mr. Churchwardens:*—The lapse of three years brings me again to the duty of assembling the Clergy and Churchwardens of this Archdeaconry, to receive the customary charge; and we may hope that, with the Divine blessing, the counsels thus offered, and the deliberations that may ensue, will not be without benefit to ourselves, and advantage to the Church at large.

The ground which by usage, I am permitted to occupy, in making these addresses to the Clergy and Laity, though in some degree very wisely restricted, is nevertheless wide enough to allow of the discussion of topics affecting the nearest interests of the Church, and to which it cannot but be advantageous to our holy cause, on every lawful opportunity, to give a patient and prayerful attention.

Since last assembling you in the spring of 1852, I have been enabled to make a personal visitation of nearly every parish and missionary station within the bounds of the Archdeaconry; and it is my intention, at the earliest opportunity, to complete the tithe that had been unavoidably omitted. I have been permitted, in many cases, to observe no inconsiderable benefits resulting from these visits to individual parishes,—in the aid they have served to afford to the praise-worthy exertions of the Clergy and

Churchwardens, and others officially engaged in promoting objects and enterprises closely connected with the welfare of the Church. The counsels and suggestions offered at such times in relation to the building, enlarging, or improving of Churches—to the better and more edifying maintenance of public worship—and to the more liberal support of the Clergy, have, as a general rule, been satisfactorily responded to; and in all cases, I have to express my thankful acknowledgements both to the Clergy and Laity, for the very kind manner in which these visits have been received, and for the obliging services and courtesies which, on such occasions, have been uniformly extended.

In desiring that the intercourse connected with these official visits should be as free and unrestricted as possible, I have to lament, for my own sake, that they cannot be more frequent, and more protracted when they occur; but viewing the space of country that is to be traversed, during the very limited period in each year in which such visits, with convenience to all parties, could be made, it would not, I am sure, be expected that much more, in reference to this special duty could be done.

I have said that ample scope is given, in such addresses as the present, for profitable counsel and deliberation; and to verify this statement, it is only necessary to remind you that I am required in discharging this duty, to treat of all that concerns the maintenance of public worship in that appropriate and edifying manner, which it has been the care of the Church, guided by Divine revelation, to provide.

I. In viewing this obligation, our first care necessarily will be, to provide a suitable place for the holy and refreshing work of the sanctuary. Time was, when the places in which the people of God assembled for this blessed and heart-cheering duty, were very humble and inappropriate. When they had escaped from the host of Pharaoh, there was no sheltering temple for the Israelites in which to pour forth the strain of grateful praise for their marvellous deliverance.—They were glad to sing their songs of thankfulness on the margin of the sea, which had been made to open for their escape from their pursuing enemies. In the wilderness, the tabernacle, of limited dimensions and hasty construction, was the best that could be supplied for the thank-offering or the sacrifice of sin; and it was long before the spacious and costly temple at Jerusalem stood forth as

an appropriate dwelling-place for the king of kings.

In the early days of Christianity, the sequestered cave, or the unnoticed upper-room, was the best that the followers of the cross could have for the worship of their God and Saviour; and often, that homage must be paid, and the holy mysteries of their religion joined in, before daylight woke their watchful and unrelenting enemies to persecution. Ages passed before a testimony could be borne to the world of the Christian appreciation of their faith, by having its truths proclaimed and its ordinances celebrated in spacious and costly sanctuaries.

In new lands, but just reclaimed from the wilderness, and whose inhabitants are struggling with the difficulties and privations of early settlement, the house of prayer will of necessity bear its likeness to the edifices of rude and hasty construction, which are the best the people can erect for their own accommodation. But as population advances, and wealth increases, and comforts are multiplied, the log school-house, or the ungrudged best room in the shanty, will give place to the neat, and spacious, and chastely decorated Church. And so in the past few years a most gratifying improvement is to be observed in our edifices of prayer—as well in the rapid increase of their number, as in the style of their construction.

A Christian community will, indeed, always feel an earnest longing to substitute the special and consecrated sanctuary for the merely temporary place of worship. They will have a strong desire to set apart an exclusive spot for holy ministrations—a place where no words are heard but those of prayer and praise—no lessons taught but those of Christian faith and practice. For we must be pained by the incongruity of having the rites of Christianity administered this hour in a place, where perhaps the next hour will be the exhibition of foolish talking and jesting,—of harsh political declamation—and it may be of ungodly and blasphemous conversation. And it is not well to be forced to have recourse to a building, oven set apart as such, in which the declaration of Catholic truth on one portion of the Lord's day, is followed, in a few hours after, by the outpourings of heretical teaching: where the plea of unity is succeeded by the advocacy of religious division; where there is an unhappy blending of truth and error—a presentation of the Church at one time in her pureness and oneness, and the Church at another as mutilated by the strife and jealousy of contending parties. These are reasons for providing, in all cases, as speedily as possible, a place (applicable to no other use) for worshipping God and enjoying all the ministrations and ordinances of our holy faith.

And there is always much in the aspect and appointments of his hallowed house of prayer—the special home and resting place

of believers—which wins and binds us to the work of piety and devotion. There is, or should be, nothing there to indicate the world's business or the pursuits of time; but every thing pointing in type and symbol to Him that ruleth in heaven and earth—every thing to rouse and maintain the spirit that befits eternity.

The principals in which we have been nurtured, resting as they do upon God's holy word, would, if faithfully adhered to, preserve us from the extremes into which, as respects the duties and privileges of Divine worship, men are prone to fall. We have here, as the experience of the times teaches us, a double error to avoid and contend against. We have, on the one hand, superstition, native in some degree to man, and like every other infirmity demanding the correction of heavenly grace, driving believers into a mere material worship—into a devotion in which the heart and understanding have not their legitimate share. And we have, on the other hand, the hard, bald scepticism, that crying evil of the age, denying to our material part its due co-operation in this holy work, and refining away its duties into a sort of ethereal feeling, which excludes too surely the practical work of worship from the daily life.

In the former case, our Lord's own teaching and appointments show that the work of devotional duty is not to be overburdened by undue ceremonial, nor its spirit crushed beneath an overpowering weight of material covering. The outward and visible ordinances are few and simple, which he has specially enjoined as symbols of the faith of his Church, and the channel of means through which His grace should operate to the improvement and perfection of the believer. And it was from a thoughtful and judicious appreciation of our Lord's meaning in these institutions, that the pure and reformed branch of his Church to which we belong has manifested so much simplicity in the order of her devotional work.

I may venture, my brethren, to analyze this question briefly. Where there is too much of a material dress upon religion—where the work of devotion is mixed up with an undue preponderance of ceremonies and forms; the mind and spirit become, as we may say, materialized: the thoughts and feelings acquire, as it were, a corporeal grossness. There is a sensuality and earthiness engendered in the affections thus employed. This is but natural, where the eye and ear, for instance, are too exclusively engaged: impressions in this case, play around the senses, and stop short there: the inner man is not thoroughly reached; the inner life is not adequately affected.

That I am not uttering here a theory only, or making a mere fanciful deduction, is evident from what we see and know of the practical influence of a system of religion conducted on that almost exclusively mate-

rial, or sensual basis. We find in the countries and amongst the people where it prevails, much outward devotion, and much time spent in the work; but the inward soul and life appears not to be correspondingly affected, there is but a plaything as it were, with the sympathies and passions of the sensual nature. This is evident, as well from the almost total estrangement from the outward and practical duties of devotion of the better educated and intellectual classes in such communities, as from the large amount of vice and crime existing amongst the ruder masses, in comparison with those countries where a system of religion more congenial to the spiritual part of man is pursued. In Roman Catholic countries—the proportion varying, of course, with the influence of climate and the habits of the people—we find upon authority which is hardly to be questioned, that the crime of murder alone is from five to fifty fold more prevalent than in Great Britain, for example, where the vast preponderance of the population is Protestant. We have, indeed, but to look at the moral condition of Italy and Spain, in comparison with that of our own favoured mother country, to be assured of the fact, that the tendency of their system of religion is to leave the inner man comparatively untouched, and to centralize religion in mere animal emotion. Superstition is the necessary consequence; and that easy, but dangerous credulity, which assumes that a penance can atone for a crime, and that the priest's word can assure a pardon.

But we must guard ourselves against a one-sided or partial view of this weighty question; we must beware of running into the opposite extreme. The abuse of a good thing does not justify us in neglecting its use,—much less does it warrant its entire rejection. There must, in corporeal beings, be a legitimate action for the senses; if the body must take its part with the spirit in the work of religion, then must the body have its appropriate exercise. And the Lord of all wisdom has himself enjoined the employment of visible signs and emblems in religion, in condescension to the cravings and necessities of our weaker nature.

From not carefully considering this natural want of our corporeal being, and neglecting a suitable provision for it, many practical evils follow. An abstract contemplative religion, a mere intellectual and spiritual exercise, a simple bare perception by faith, engenders mysticism, and by and by indifference, and at last infidelity. With occupation given, in the work of religion, to only one part of man, the other is soon overburdened and diseased. The appetite being all for the intellectual, the craving in this case soon comes to be merely for what may gratify the "itching ear," and pander to the intellectual taste;

and soon, when this kind of appetite cannot be satisfied, there is a sliding off altogether from the work of religion, because people have measured its value by its influence upon their understandings and imaginations.

And the direct effect of this is, that prayer comes to be undervalued, and the work of devotion irreverently and negligently joined in. In spite, perhaps of what they would be willing to acknowledge, such persons come to God's house almost exclusively for the gratification they may derive from the sermon, the Prayers are a secondary consideration, and in many cases, alas, no consideration at all.

Now this intellectual and mystical kind of exercise into which the work of devotion has, in so many cases, been allowed to degenerate, is a cause of the great carelessness, and the great irregularity, which members of most Protestant communions evince in regard to the ordinary duties of public worship, in comparison to those of the Romish faith. It is true that these last are erroneous in their conception of the effect and result of such devotional acts; but the former are, in another sense, just as erroneous in taking that view of religious duty which drives them from its practical work altogether. This must indeed, be a defective view, when it leads to such wrong and inconsistent action amongst Christian professors,—that so large a number in every community, who have been dedicated to Christ in baptism and formally enrolled as his soldiers and servants, almost give up going to Church altogether; that others content themselves with a rare and very irregular attendance; that so many are listless and indifferent when they are there, that so few will avail themselves of any other than a Sunday's service, and that whole families live on and die, without becoming partakers of the Lord's Supper.

From such a system and such a course, infidelity must follow; and it would not be hard to make a fair comparison between infidelity and superstition, as to their respective evil influences upon the tone of society and the welfare of mankind. In their respective devotees this evil influence no doubt works differently. The one are driven on to crime by animal emotions, which religion has not adequately restrained; the other, in the exercise of an intellectual cunning which the force of religion has not been permitted to counteract, are unscrupulous in the commission of frauds and wickednesses, which though not so apparent and palpable, are just as subversive of the healthy tone and well being of society.

The view of the practical work of devotion and of religious exercises generally, which our pure branch of the Church of Christ inculcates, would, if carried out, keep from both these extremes. We should thus be devout without superstition, and religious without being sceptical. From the pious

occupation of the whole man, sense would gain no victory over the inward and spiritual life; and we should be saved from the bareness and desolation of a mere speculative faith. The mind and spirit would not, then, be left to wander off alone, and brood by itself, and gather up fancies, and stray into regions of doubt, and forsake Scripture, and adopt reason, and give up God, and lose heaven. If we use well the religious advantages that are provided for us, and guide ourselves by the sound principal and judicious rule which our Church has laid down, we should guard ourselves against all these evils. From a sober and judicious view of its spirit and its claims, we should come to a healthful and united action in the work and life of Christian piety.

II. We are drawn next, my brethren, to a consideration of the means of providing for the maintenance of Divine worship. The house of God, we are agreed, must not be left to stand in nakedness and isolation, but must have its steady and appropriate ministrations; and to secure these we must have the accredited dispensers of His sacraments, and authorized expositors of His word. And these, as in all past times, must be a class by themselves—separated to the work of the ministry—removed, as far as possible, from the cares and studies of the world, freed from its social jarrings, and kept away from its corroding speculations either for gain or popularity. And to secure the perpetuity of this class—a class appointed to remind continually of heaven, while their abode and duty is on earth—the hand pointing steadily there, while the foot rests temporarily here, we must have a maintenance for them separate and fixed, and free as possible from the precariousness and uncertainty which marks all human pursuits and professions.

The Divine wisdom, as we often have had occasion to remark, has pointed out the proportion of our worldly substance, which, from year to year, should be applied to the maintenance of the ordinances and worship of this sanctuary. What was a settled obligation under the Jewish dispensation, came to be a recognized duty under the Christian; what was appointed under the law as an equitable and necessary rule, would, on the same ground, be maintained under the Gospel. The support of religious ministrations is as much a duty now as then; and there is nothing to show that less cost should be expended for them in these days of greater light and privilege, than when the faithful groped and struggled in the gloom of types and shadows. The sacrifice which cost him nothing, David, in ruder and less enlightened times, shrunk from offering; the clearer hopes and promises of Christianity should not permit us to make offerings now, involving less expenditure and self-denial.

It is no sign of a purer and most earnest

Christian spirit, that what God had made a hounded obligation, should now become a discretionary offering. But if human restrictions have, in our case, been removed, the Divine rule is not on that account abolished. There may be the absence of direct enactments to compel the payment; but the force of conscience should be as strong as any human law to bind us to the obligation. We cannot, with safety to our souls, deny to God's service and worship the proportion of our earthly gains or savings which he has himself established by an equitable, and as we must believe, immutable rule; for we cannot gather, from any quarter, a hint or indication that it was meant to be abolished or varied.

With the admission that the divinely appointed rule of contribution to pious and charitable purposes is binding, a question may arise as to the application of this rule in practice. It may be argued that, from the change in the exterior circumstances of the Church, growing out of the varying habits and organization of society, this appropriation should, at the present day, be considered to include every order of gifts to the sanctuary; every thing in short, that aims at the propagation and maintenance of the Gospel. I am unwilling to discuss this point of the subject, but would rather leave it to the conscientious feeling and action of individuals; contenting myself with the remark, that if this amount be regularly and systematically apportioned, its distribution through a variety of channels can hardly be thought to affect the soundness of the principal upon which it is bestowed. It can hardly matter whether the sum thus apportioned be paid directly as a voluntary offering, or, in common with this, through the medium of an organized association, or through some local and parochial compact in the shape of a pew-rent, or other self-imposed ecclesiastical charge.

There are differences of opinion in regard to the system of pews—not always very temperately or judiciously expressed—which may render a few remarks upon the subject desirable. Many regard the system as indispensable in the present position of the Church; and others, pleading ancient prescription, contend for their total abolition. The views of both parties are entitled to every respect and consideration, as there are obvious advantages, as well as disadvantages, attending the adoption of pews. A leading advantage consists in the important source of revenue which they are made to constitute; a circumstance which, in the absence of any sufficient public endowment, must operate very strongly in favour of the system. And if a minister is to be supported to any considerable extent, by the direct contribution of the people whom he serves, this is much more satisfactorily obtained through the medium of a pew-rent than by a voluntary subscription.

Another advantage consists in the provision it secures for keeping households together during public worship, and thus ensuring to children, while in the house of God, that oversight from their parents or guardians, which is indispensable to their orderly and devout behaviour. I could not conceive a greater misfortune to the rising generation, in towns especially, than the absence of this parental oversight and control during Divine service; but this cannot be exercised unless the means exist of keeping a family together while thus engaged.

On the other hand, as more room is usually allotted to families on the pew system, than they are found habitually to occupy, we may consider that numbers of persons are excluded from the services of the sanctuary at the very time that there are actually sittings for them. This is one objection; and another is, that a distinction and exclusiveness is thus maintained in the house of God, very adverse to the charitable spirit of the Gospel. The privilege of a common and equal home—as the sanctuary should be regarded—appears to be marred if not wholly destroyed, by conceding to the rich what is unattainable by the poor; by assigning to the one the best seats, because they can afford to pay for them, and yielding to the other such as are inferior, or perhaps depriving them of a seat altogether.

It is doubtful, however, whether in Churches ostensibly free to all, this kind of distinction does not sooner or later show itself. There will, as a rule, be a deference shown to rank and station, and it may be to mere wealth apart from prescriptive claim; and the probability is, that habitual occupation will generally be found, in such cases, to settle down into a sort of proprietorship.

Here, then where nothing is paid by any party for their seats, it will perhaps be discovered that the rich have a recognized preference to the poor; or that priority of occupation secures permanently the most eligible positions in the Church. We may, therefore, have the distinctions and partialities complained of, apart from the actual allotment of pews by sale or lease; or it may be sometimes, a very unseemly contest for seats in God's house, arising from the freedom of choice. And it is much to be apprehended that in a mixed population, such as our towns and larger villages contain, this indiscriminate selection of seats, while it might encourage a few more of the poorer classes to attend, would gradually lessen the attendance of the richer and more influential. The disorder and discomfort arising from the chance occupation of seats from Sunday to Sunday, would, we have grounds, to fear, operate very injuriously upon the attendance of those who love regularity, and The desire, above all the union of their families in the house of God. I am speaking

ing here more particularly of towns; in a rural population, which varies little, and the complexion of which is generally more staid and orderly, the objection would hardly apply.

And yet we must not shut our eyes to the disadvantages adduced by the opponents of the pew system. We should correct, if we can, the fault of exclusiveness, so far as it is likely to operate against a sound practical Christianity; and, perhaps, the greater misfortune of excluding any from the house of God from the fact of families engaging more room than they can regularly occupy.

There are two ways of correcting the show of partiality attached to the present system of letting pews. One is, to throw them open annually to competition, so that an improvement in position may occasionally be secured by persons not advantageously accommodated; another is, that the lessees of pews should annually draw lots for those they are to occupy.

To the former method there are, undeniably, great objections, as it would inevitably and steadily give to the rich a preference over the poor. The highest bidder would obtain the best seat; and as a rule, the congregation, taking all its classes, would be worse off than before. The latter method of appropriating sittings annually, or at stated periods, by lot—assuming that each bore an equal rent—would effectually meet the difficulty, if congregations could but be induced to adopt it. It would be very satisfactory to witness a trial, and the result of the experiment.

In regard to the disadvantage attendant on the present system, of excluding a large number from the Church, in consequence of families engaging more room than they can occupy; this might be obviated by the adoption of a plan which, though it may be a novel one, I do not consider impracticable; namely, consent on the part of lessees or proprietors to admit into their pews one or more persons who may be unable, from want of means or other cause to obtain this accommodation independently. This might easily be settled into a rule, and made to form a condition of lease or proprietorship. The immediate effect probably would be, the stated addition to the congregation of just as many as were thus accommodated; while it could not but serve to lessen the force of the feeling complained of, that the system of pew-letting fosters an exclusiveness and partiality in God's house. The plan, too, I consider a practicable one; for I am sure that a very considerable number in every congregation would be willing to extend such accommodation, not merely to their equals in society, but to the poor man also, or some portion of the poor man's family. The effect would be particularly beneficial, if in this way certain children or young persons were provided with seats, who

might not otherwise possess them. It would ensure their more regular attendance, and conduce, as all must admit, to their more reverent and orderly behaviour. Great and undoubted good to the rising generation, and to the Church at large, would result from the adoption of such an arrangement.

These, my brethren, are merely opinions and suggestions; but if we would make any gain or advance in a disputed question like this, we must apply ourselves practically to the work in some such way as I have recommended. It will be in vain to set up theories and ideas, and deal with them as fundamental principles; for while these may be unexceptionable in themselves, they would, from change of circumstances, be found impossible in practice. The great Apostle of the Gentiles himself drew a distinction between rules and duties that were the "commandment of the Lord," and such as were enjoined by his own authority or judgment; in other words, he separated what was a Divine and unchangeable principle, from that which was recommended by the rulers of the Church as most conducive to present order and edification. And so, there would be modes in worship and rules for conducting the business of the sanctuary, which prevalent as they may have been in the primitive times, and conducive then, in the best judgment of the Church, to regularity and devotion, present views and modern customs would render not only inexpedient but unedifying. Conventional rules and usages will impart their hue even to subordinate ecclesiastical regulations; and therefore, what would be suitable under a despotic government or a rude state of society, would scarcely be tolerated in a country of liberal polity and advanced civilization. Many things, indeed adopted in the Apostle's days, were soon dropped from the abuse to which, from human infirmity or the shifting phases of society, they became subject. I need but instance the feast of charity, the kiss of peace, and some subordinate offices in the Church,—that of deaconesses, for example,—which it was soon found inexpedient to retain. And it would be as difficult, and as unwise, to restore such customs now; as well as to reestablish certain acts of discipline or re-introduce peculiar practices in divine worship, which, though they may have been sanctioned by mediæval or even primitive usage, have doubtless in most cases fallen into disuse from the impossibility of maintaining them with any hope of edification or spiritual benefit. We may argue in like manner, in regard to the abolition of pews and perfect freedom in the use of Churches. It would be unwise and injurious to attempt to lay down a universal rule upon this point, or to settle as a principle what can only be safely advanced as a question of practical benefit.

Any thing like an authoritative regula-

tion might be attended with an abuse and injury, which would far exceed the convenience of benefit that was expected to be derived from it introduction. To compel the use of rules and customs, of secondary importance and involving no essential principle, which are contradictory to the spirit of the age and the structure of society, would be to realize the incongruity, so wisely applied by our Saviour, of putting a piece of new garment upon an old, "where the new maketh a rent, and the piece which was taken out of the now agreeth not with the old."

I have left myself, my brethren, but little space for adverting to the peculiar position in which, as respects pecuniary resources and prospects, the Church in this Diocese is now placed. Our lawful property having been wrested from us through the strength of an outcry and the vehemence of an opposition, which our most zealous friends felt themselves no longer able to withstand, we are reduced, for any fixed or permanent endowment, to a dependence upon what can be made out of the sum yielded by the commutation of the stipends of the Clergy.—Viewing the wreck that has been inevitable it will be eminently beneficial if this Commutation fund can be retained in its integrity, and faith at the same time kept with the Clergy who have thrown their life annuities upon the hazard of this provision.

A systematic liberality, even on a moderate scale, would be found to secure both. The obtaining of five thousand pounds per annum by a voluntary contribution, would, it is believed, remove every risk of infringement upon this capital, or diminishing the stipends of the clergy. This sum, distributed amongst one hundred parishes,—taking these at the lowest estimate,—would require from each an average contribution of only fifty pounds annually, or a capital sum of little more than eight hundred pounds. If there be some few parishes which could hardly give a fifth of this sum, there are not a few which could easily contribute five times the amount.

We can hardly, then, have any ground for fearing that the actual deficiency will not be made up: vigorous and united action, following the intended appeal of our venerated Diocesan, will insure, we must think, even more than what is stated to be necessary to place us in a secure position. For we can hardly be content, as a Diocese, with effecting merely the supply of a deficiency, and then stop short. Our population is not standing still; and the demand for laborers in the harvest of the Church will not, as years advance, be just what it is now. We must, then, face at once the duty of creating a fund which will be adequate to the steady increase of the number of our Missionaries.

But it is time to draw to a conclusion though there are many topics still to be dealt with. And I cannot conclude better than by referring briefly to the foundation of all

Christian action,—the love of God, and the fear of God. His mercy impels us to the one; His truth urges to the other. And these motives unite and blend together, to assure the fulfilment of our allotted work. The one makes it pleasant, as a thank-offering which the best emotions of our nature prompt us to make: the other renders it dutiful and imperative, even where the infirmity of the natural man might render it constrained or distasteful. We have talents committed to us,—some more, some less; and it should be our joy to apply them to our heavenly Master's honor: it will be our ruin eternally, if we wantonly misapply or neglect them.

As Christians, we have our peculiar privileges; and these require that we should be a "peculiar people." From being "children of wrath," we have become "children of grace;" but the grace by which we are saved through faith, indicates that, as God's workmanship, we are to be "zealous of good works."

We are bound to the service of our Lord in heaven, as being bought with the price of his blood: it would not, then, be either thankful in us, or safe, to show ourselves unfruitful servants. Our Master above has work for us to do, and we have solemnly covenanted to perform it: it will neither be right nor prudent in us to neglect our allotted task, and appear in his presence unable to give a satisfactory account of what we have done in the body for his kingdom and people.

We are, as Christians, and as Christian ministers especially, "stewards" of the highest and most weighty trust that can be committed to mortal men; and "it is required in stewards that a man be found faithful."—An inestimable and imperishable prize is set before us, as the achievement of the Redeemer's satisfaction and obedience; but there must be a race, and combat, and struggle, to secure it. Nothing else than vigor and zeal, during the day of our work before the night cometh, will ensure us this address of welcome at the last, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

#### DIocese OF QUEBEC.

##### EPISCOPAL ACTS AND ECCLESIASTICAL TRANSACTIONS OF NOTE DURING THE PAST SUMMER.

The March number of this paper for the present year, contained an account of the water-journeys of the Bishop of Quebec over a portion of his Diocese, as well for other purposes as well as for that of administering confirmation in the Missions. The statement which here follows, exhibits, (with the addition of some other particulars of interest) the acts of the Bishop, for-

mally and properly episcopal, during the Summer, under their respective heads.

1. CONSECRATION OF CHURCHES.—On the 24th of May, upon his return from a visit to Bishop's College at Lennoxville, the Bishop consecrated St. Stephen's Church, Lower Inverness, Co. Megantic, together with the burying-ground in which it stands. The Church is a small wooden edifice, but neatly painted, finished and fitted up; and the churchyard is very respectably enclosed. It is situated amidst a thrifty rural population and in a tract of country as yet imperfectly settled. His Lordship was assisted in the ceremony by the Rev. W. King of St. Sylvester, the Rev. J. Carry of Leeds, the Rev. N. Roe, of Quebec, and the Rev. W. M. Ross, Missionary upon the spot. The nearest of the other three clergymen, (Mr. Carry,) had about twenty miles to make, and both he and Mr. King came on horseback, (as did Mr. Ward the Catechist, living at upper Inverness,) the state of the roads hardly admitting of any other mode of travel. Mr. Roe had formerly charge of this Church, as an appendage to the New Ireland Mission. The Bishop, Mr. King and Mr. Carry slept on the night preceding at the dwelling of Mr. Ross—a little rough boarded building put up for his temporary accommodation and designed hereafter to be the stable of the Parsonage. It has two rooms, separated by a partition of rough unplanned boards, one of which serves as a kitchen and the other as parlor, with a closet parted off for a bed, at the end of the latter. The window is fenced off from the bed by Mr. Ross's old academic gown and some other articles, nailed against the imperfectly closing boards. The bed was assigned to the Bishop,—the three other clergymen making shift upon the floor with such appliances as were at command.

The Bishop preached from Neh. x. end of verse 30. There was a full attendance notwithstanding its being a week-day service in sowing-time, and a considerable portion of the congregation remained to partake of the holy Communion.

After the consecration the clerical party partook of refreshment at the house of Mr. Wilton, a respectable settler, whose family were donors of the Church site. The Church is between forty and fifty miles from Quebec.

On the 29th of June (St. Peter's day,) the Lord Bishop of Montreal, being in attendance at the convocation of Bishop's College, of which an account is given below, was kind enough to act for the Bishop of Quebec, at that time ill, in consecrating the Church of Compton Village, a few miles from Lennoxville, by the name of St. James's Church.

The Bishop of Montreal was assisted by the clerical functionaries of the College, with some of his own Cathedral Clergy, the Rev. A. A. Allen, incumbent of the place and

some other Missionaries of the neighborhood. The sermon was preached by the Rev. C. P. Reid of Sherbrooke, late missionary at Compton and donor of the Church site, by whose exertions the undertaking was set on foot, the former church, (now pulled down) having been found to be inconveniently situated. The new church has been a happy effort and though built of wood, is a vast improvement upon the architectural character of its predecessor, and very complete in its interior fittings and arrangements.

On the 11th of Sept. the Bishop consecrated a small but exceedingly neat wooden church at Waterville, a railroad station, in the same township of Compton, by the name of the Church of St. John the Evangelist. This church is served from Lennoxville, by the Rev. T. Pennefather. His Lordship was assisted in the services of the day by the Rev. J. N. Nicolls, principal and the Rev. J. H. Thomson, Professor of Divinity, at Bishop's College, with the Rev. Messrs. Reid, Pennefather and Barrage, (of Natashquan). The sermon was preached by Mr. Thompson. The burying-ground in which the Church stands, was consecrated. After the services a large party including the Bishop and Clergy, sat down to a repast provided by the Churchwardens at a house in the village kindly lent for the occasion. Great and persevering exertions were necessary in a small but well-affected congregation, to bring this little Church up to the point of readiness for consecration. It makes the fifth in the consecrations of the present year.

2. CONFIRMATIONS.—We now pass to a different kind of consecration,—the consecration of living temples to the Lord—the consecration with their own voluntary assumption of their vows before God of believers in infancy and coming forward in their adolescence as recipients of a holy and Apostolic rite. The whole number of places at which confirmations are triennially held in the Diocese of Quebec, is is between forty and fifty—those of the past summer have been very few and upon a small scale, the turn having come round of a rather detached and scattered flock situated chiefly in the midst of the old Roman Catholic Population of the Province.

On the 14th Aug., the Bishop, accompanied by the Rev. J. Barmby, fellow and tutor of the Magdalen College, Oxford, who was on a visit to his Lordship's family (having taken charge, for the summer, of the Rev. A. W. Mountain's Chapel at Sillery, within the Parish of Quebec, upon Mr. Mountain's undertaking the Quarantine duty at Gaspé Isle.)—left Quebec for three stations of the Church, lying upon the St. Lawrence above. The first of those was the Rivière du Loup, on the north shore, about 110 miles above Quebec, where on Thursday the 16th, a congregation of thirty persons, a good portion of whom came through the rain from great distances, assembled in

the diminutive Church,—a solid stone building very neatly fitted up, and two were confirmed. His Lordship made a short and simple address to these young persons and preached afterwards to the congregation of whom twenty two remained to receive the holy communion. Their opportunities are unavoidably infrequent, the Church being served by the Rev. W. Merrick of Berthier in the Diocese of Montreal, who is about 23 miles distant and has a third congregation at Lake Meshinongi, also in that Diocese. The Bishop and the two clergymen dined with Dr. Dame, whose father was the first promoter of the Protestant Church in the place.

On the day following, his Lordship and Mr. Barmby drove down to Pointe du Lac and thence crossed in a row boat to the mouth of the Rivier Nicolet on the south shore, where they were met by Mr. H. Frigge, signieur of Nicolet, who had brought down vehicles to the spot, and proceeded to the Manor House of the Parish. Here they were received by the Bishop's old friend the father of the signieur, who resides with his son, and were joined afterwards by the Rev. N. Barges, Missionary of the place. The confirmation was held on the 18th.—There were fifty of the scattered Protestants of the neighborhood present and twelve were confirmed. After the Bishop's address for the occasion, a sermon was preached by Mr. Barmby. The Church (which is of stone) has been made very neat and the Church yard being well fenced and tastefully planted is the prettiest in the Diocese. The Bishop and Mr. Barmby crossed over in the afternoon, to Three Rivers and became the guests of the Rev. S. S. Wood at the rectory, a massive stone edifice, formerly a Roman Catholic Monastery, the chapel of which, kept in very good order, is now the English Church.

On Sunday the 19th of August, a respectable congregation as assembled in the morning, to whom his Lordship preached. The Confirmation was held at the late evening service, when there was a large number present and seven persons were confirmed, after the episcopal address to whom, Mr. Barmby, at the Bishop's desire, preached the same sermon, which he had preached at Nicolet. His Lordship passed Monday with his friend Mr. Wood, and at night embarked in the Steamer, for Quebec.

The Bishop left Quebec again on the 25th of Aug., in company with Mr. Barmby, to pass Sunday 26th in the mission of the Rev. W. Binet, when two Confirmations were appointed for the latter day, one at Bourg Louis and the other at Port Neuf. They reached the house of Mr. A. Paret, the Seigneur, distant about thirty-five miles from Quebec, in the evening, and were met there by Mr. Binet, all these enjoying the hospitality of Mr. Panet and his family. The settlement of Bourg Louis is quite in

the woods: but the Church, built of wood, is a neat structure and furnished with all proper appendages. It was quite filled from end to end, on the Sunday morning; and the Bishops confirmed fourteen persons, his address to whom was interwoven with a familiar sermon to the rural congregation. Immediately after service the Bishop and the two clergymen set out for the other Church, in the back concessions of Port Neuf, where the Protestant settlement is situated, having about twenty miles to go by the road although the intervening space in direct line is probably not one-third of that distance. Part of this drive winding through woods and along the banks of the River Port Neuf, are very beautiful. Arriving at 4 o'clock which was half an hour before service they then had some hot refreshment at the Parsonage and dried themselves as best they might, for it had rained in torrents and then proceeded to the Church. This is also a wooden Church and is also in a good state of order and completeness and there was again a full congregation, nine of whom were confirmed. After the Bishop's address to them, a sermon was preached by Mr. Barmby to the congregation at large. The Bishop and this gentleman here separated, the latter going upon a visit to his college friend Sir C. Stuart, Bart, who has a counting house in the neighbourhood and the Bishop going down to his old accustomed quarters at the residence of the Hon. E. Hale upon the front of Port Neuf, next to the St. Lawrence.

In the afternoon of Sunday 30th Sept., his Lordship held a Confirmation in the stone Church at Point Levi opposite to Quebec,—a building of modern dimensions but exhibitory of one of the better architectural specimens of the Diocese. Twenty-two persons were here confirmed. After the Bishop's address the Rev. J. Torrence who for 9 years has held the Mission and has been now obliged to retire in consequence of an illness contracted in the performance of his assiduous labours, preached his farewell sermon to a flock for whom he has bore much and who have not failed to appreciate his efforts. A new stone font in harmony with the style of the Church, which is first pointed or early English, has lastly been placed in this Church.

ORDINATION.—On Sunday the 23rd Sept. being at the appointed season after the Exuber-days, the Bishop held an ordination in the Cathedral Church of Quebec, the three next preceeding days having been occupied in the examination of the candidates. They were presented, at the ordination, by the Rev. Official Mackie, D. D., who, together with the Rev. J. N. Nicolls, M. A., Principal of Bishop's College, the Rev. A. W. Mountain, M. A., Curate, in charge of the new Chapel already noticed, at Sillery near Quebec, (all chaplains to his Lordship) and the Rev. J. Barmby, M. A. mentioned above,

assisted in laying on of hands, and took each his appointed part in the service. The sermon was preached by Mr. Barmby, from Matthew x. 34. The anthem selected as appropriate to the occasion, was from Isaiah lvi. 7 and 9.

The following gentlemen were ordained:  
**DEACONS.**—Mr. J. H. Jenkins, B. A., of Bishop's College, at Lennoxville. Mr. A. J. Wolrich, Theological Student under the auspices of the Society for the propagation of the Gospel in England. Mr. C. P. Emery, Student of St. Augustine's Missions College at Canterbury in England.

**PRIESTS.**—Rev. H. D. Reynolds, who has been curate for the past year of the Rev. J. Terrence, at Point Levi.—Rev. W. M. Ross, holding temporary charge of Drummondville.

Mr. Jenkins proceeded to the Mission of Trampton and its dependencies; Mr. Woolrich to the mission of Stoneham and Lake Beaufort; and Mr. Emery to the Mission of New Ireland and parts adjacent all in the diocese of Quebec. Mr. Jenkins went in the first instance, for some few days; to Quarantine Station, Gaspé Isle,—some fresh arrivals having unexpectedly prolonged, for a space, the demand for clerical services there after they had been imagined to be closed for the season, and the Rev. A. W. Mountain had resumed his own charge in the Parish of Quebec.

**DIOCESE OF MONTREAL.**

**CHURCH SOCIETY'S Office,**  
 October the 3rd, 1855.

A meeting of the Central Board of the Church Society was held this day. The Lord Bishop in the chair.

A petition having been presented by the Hon. Judge McCoid from the Congregation of the Church of Longueuil, respecting the enclosure of the ground surrounding that Church. It was resolved on the motion of the Rev. C. Bancraft, seconded by the Rev. W. Anderson that such part of the report of the lay committee of 3rd August 1853, as recommended the enclosing by a fence, the Church property at Longueuil be reconsidered, and adopted, notwithstanding the former rejection of this recommendation by the Central Board of the same date and that in consideration of the exertions lately made by the inhabitants to repair the Church, the sum of £10 be granted towards the fencing in of the ground.

It was resolved on the motion of the Rev. G. De C. O'Grady, seconded by the Rev. W. Brethour, that in the cases of grants applied for in and of Glebes and Glebehouses at Sutton and Laprairie, where great exertions have been already made by the inhabitants such applications having been made previously to the note which suspended any

present payments from the funds of the Church Society for such purposes, the restriction be removed and the sum of £50 to Sutton at the rate of four yearly payments and of £25 to Laprairie to be payable at once, be now granted.

The Treasurer's account was laid on the Table from which it appears that the following sums have been received since the last meeting

	£. s. d.
Collection at Laprairie and Pointe St. Charles	2 4 7
" Sutton	1 5 0
General Homes Laflet	12 10 0
Collection at St. Stephens	5 13 0
Rev. W. Jones Annual List	1 17 5

EDWARD T. ROGERS,  
 Secretary.

**DIOCESE OF MONTREAL.—CONFIRMATIONS, ORDINATION, AND CONSECRATION OF CHURCHES.**—We have received the following narrative for publication:

The Lord Bishop of Montreal, while continuing his visitation tour through his Diocese, has recently admitted to the holy rite of confirmation the following numbers of candidates, presented by the clergymen of the several places named below:

	Male	Fem.	Tot.
Sept. 8. Beauharnois,	..	3	3
	Rev. W. Brethour.		
9. Sunday A.M., Durham,	13	6	19
	Rev. W. Brethour.		
Do. P.M., Huntingdon,	9	13	22
	Rev. F. S. Neve.		
10. Alexander's Corners,	7	4	11
	Rev. F. S. Neve,		
11. Russelltown,	12	15	27
	Rev. J. Fulton.		
13. Edwardstown,	11	7	18
	Rev. E. Sutton.		
15. Sherrington,	7	12	19
	Rev. T. Musseau.		
Sunday, 16. Hemmingford,	8	15	23
	Rev. G. de C. O'Grady.		
Sunday, 23. Christville,	2	11	13
	Rev. J. A. McLeod.		
25. Herryville,	7	11	18
	Rev. E. Dovernet.		

Besides the above services, his Lordship also consecrated the Churches at Edwardstown and Hemmingford. At the former place, in addition to the Rev. E. Sutton, who has charge of the mission, the Rev. Messrs. Fulton and Brethour assisted, and there was a very full congregation in attendance. And on the Sunday following at Hemmingford there was not nearly accommodation sufficient for the numbers who were anxious to be present. The papers were read by the Rev. G. de C. O'Grady, and the sermon was preached by the Rev. Canon Leach, D. C. L. The glebe, which was purchased some time since in this mission, is now in the occupation of the resident clergyman, and considerable progress has been made in the erection of a parsonage

upon it. At Sherrington an address was presented to the Bishop, signed by a large number of the congregation, expressing their satisfaction at having the church opened for divine worship again, and pledging themselves, if they may retain Mr. Musseau's services (who has been acting as lay-reader for some months,) not to fail in continuing the same subscriptions towards his salary, as they have already contributed.

On Sunday, the 23rd inst., the Bishop held an ordination in the Parish Church at St. Johns, when Mr. T. Musseau, B.A., of Bishop's College, Lennoxville, was admitted to the order of deacon, having been presented by Archdeacon Lower, who also preached the sermon; and the Rev. Canon Bancroft, and the Rev. F. E. Judd took part in the services. The usual annual collection for "The Fund in aid of the Widows and Orphans of the Clergy" was made on the same day, when the sum of £9 was contributed for that purpose. Before leaving St. St. Johns on the following day, his Lordship visited the school under the care of Mr. Fonteau, in connection with the French Canadian Mission at Sabrevois, and also the High School, where he was received by the Rev. F. E. Judd, the Head-Master, and spent considerable time in examining the boys, and looking at their different exercises. On his way to Henryville, the Bishop called at Sabrevois the parsonage on Mrs. Gamin, the widow of the late missionary there, and saw also Mr. Moulpiéd. (in temporary charge of the mission,) and many of the congregation. Since the Bishop's last visit at Henryville the parsonage has been erected and the glebe taken possession of by the clergyman, and there have also been considerable improvements making in the church and graveyard; so that the whole is beginning to assume a very neat and complete appearance. There was a full congregation in attendance.

On Sunday (30th ult.,) the Bishop held confirmations at Longueuil in the morning, and at Laprairie in the afternoon. On the 14th of October and following days he purposes, with God's permission, to hold confirmations at St. Hyacinthe, Upton, Milton and Roxton. The confirmation for the city of Montreal is fixed for Sunday, the 29th October, at the Cathedral, in the afternoon; and for St. Johns, for Sunday, 11th of November, in the forenoon; which will complete the course of confirmation throughout the Diocese.

**ADDRESS**

TO THE REV. J. G. GEDDES,  
 RECTOR OF CHRIST CHURCH, HAMILTON.

ON the return of the Rev. J. G. Geddes to this City, from a tour through Europe, he was called upon by a deputation of the Parishioners of Christ Church and presented

with the following address:—

"We, the undersigned parishioners of Christ Church, Hamilton, desire to offer you our sincere congratulations on your safe return to your parish.

We would request you to convey to Mrs. Geddes, the assurance that her improved state of health is a subject of heartfelt satisfaction to us.

The happy connection which has long subsisted between us, but which has for a time been severed by your travels abroad, will, we trust, be resumed with the same benefit to us, who have hitherto reaped so many blessings and derived so large a profit from your faithful and zealous administration.

While we remember with gratitude your past labours amongst us, we humbly pray to Almighty God that your health and strength may long be spared, and that as the sphere of your exertions is extended, you may be continually supplied with a fresh measure of His grace towards the adequate discharge of the onerous duties involved. Miles O'Rielly Church-warden, V. H. Tisdale, and a number of others. Mr. Geddes replied verbally, to the following effect:

That he felt quite overcome by this unexpected mark of kindness and respect. The last sound that died upon his ears when he took his departure some five months ago were those of their valedictory address, conveying their heartfelt wishes for his safety, and now when he returned to his parish, the first words that greeted him were the same kind expressions of affection and esteem. He begged to assure them that Mrs. Geddes' health had been greatly benefited by her tour, and that he himself had not only enjoyed excellent health, but also many opportunities of observation and experience, which he hoped to turn to good account for the remainder of his life. He remarked that he had visited the chief cities of the three British Isles, and had made excursions into many of the most attractive parts of the country—he had also spent some time in Paris, during the exhibition and the Queen's visit, and had made a short tour embracing the borders of Germany and the scenery of the Rhine.

The whole period of his absence, from the time he left home till his return, had been one uninterrupted season of gratification and enjoyment. The only drawback was that he should have returned to his parish in a disabled state, the result of a sharp

attack of illness contracted at Montreal on his return home. Still he felt it would be wrong to murmur—there must be some alloy mingled with all earthly enjoyment and it would have been much more distressing had it occurred in a distant country and among strangers instead of friends. He concluded by remarking that, although it is a very pleasant thing to travel and to see the wonders of the world, it is far more pleasant to find the same warm hearts ready to greet you and the same kind friends ready to welcome you on your return. He hoped in a few days to be ready for duty and was desirous of devoting his best energies to promote their temporal and spiritual welfare.—*Hamilton Gazette*

#### ECCLESIASTICAL.

ENGLAND.—The Church journals continue to record the consecration and re-opening of new or restored edifices, and it is gratifying to observe the growing respect for a solemn ceremonial on such occasions. Many of these erections are instances of the private munificence of noble-hearted members of the Church. The Dowager Marchioness of Londonderry has laid the foundation-stone of a new church at Sesham Colliery, designed by her ladyship to be a memorial to the late Marquis. The church is intended to be in the early English style, with decorated windows. The seats will be open, and the whole of the sittings will be free, so that it may emphatically be called the Church of the poor. It will be capable of accommodating between four hundred and five hundred people, and will not only be built, but will also be endowed, at her Ladyship's own expense.

The attempt in the House of Commons to introduce lawlessness and disorder into the Church, by a dispensing power of the Clergy to act in opposition to their vows of canonical obedience to their Bishops, happily did not succeed. It arose on the Burial Bill, in which it was moved to introduce a clause to the effect that, in case of a Bishop delaying to consecrate a cemetery, the Clergy might officiate at interments therein, previous to consecration, by permission of the Secretary of State, and without incurring any penalties for so doing.

The determination to prohibit the saying of the prayers in monotonous at the Chapel of St. Mark's Training College, continues to excite a strong feeling of uneasiness. Many are about to withdraw their subscriptions to the National Society, on the ground of its being a mischievous concession to puritanical prejudice. Amongst many others who have come forward to protest against the proposed alteration, is the Rev. Thomas Holmore, the Precentor of the College, and formerly the Vice-Chancellor, who urges the necessity of a strong expression of opinion. "Our hope," he says, in a letter to the *Guardian*, is in the justice, kindness, and real good-will to the Church of England, of the Bishop of London. As Ordina-

ry of St. Mark's, he can certainly order the continuance, at all times, of Divine Service, of the rational and consistent chorality which has for twelve years been established, by God's blessing, among us. I have myself appealed to his Lordship to stay, if only till I have had opportunity to state my reasons against the alteration before the Council, all essential changes in the Service. Meanwhile, I am happy in the assurance that 'good deal of strong feeling seems to be brewing on the subject' all over the country. It is natural it should be so, for the omission of beautiful ritual and choral services would be only too happy in scolding the finger of disapprobation laid, however lightly upon St. Mark's. That institution, thank God, does not stand alone; and it will be well for his friends to remember this, as well as, I am sure, her enemies will. But in order that some expression of public feeling on the part of Churchmen may be given, I venture to suggest that formal remonstrances be drawn up, and signed by as many communicants in every locality where such a feeling either exists already, or can by proper representations be aroused, and sent in either to myself or to the Secretary, or to the Principal of St. Mark's, to be laid before the Council immediately."

We find that among the Clergy of Bristol who have commenced the practice of open-air preaching, are the Vicars of St. James and St. Philip and Jacob, the Revs. W. Bruce and S. E. Dav. The practice has also been commenced by Laymen and Ministers.

#### Subscriptions received to Oct. 15, 1855.

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