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# The Canadian Ecclesiastical Gazette;

OR

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

VOLUME III.

TORONTO, JANUARY, 1856.

No. 1.

## NOTICE TO SUBSCRIBERS.

The attention of subscribers is requested to the terms of subscription to *The Canadian Ecclesiastical Gazette* for 1856, as announced in the December number. The price is 3s. 9d. for the year; but a discount of 1s. 3d. will be allowed those who may choose to remit, *postpaid*, their subscriptions before the next day of publication (February 15), after which time no discount can be allowed. Postage stamps form a convenient means of remitting.

## Ecclesiastical Intelligence.

### UNITED STATES.

#### LIBERIA.

This is a settlement of free, colored people from the United States. The following is an extract from a letter written by the Rev. A. Crummell, a black clergyman who received his education in the University of Cambridge, and was ordained by an English bishop, and is now laboring amongst his own countrymen:—

"We have a noble field before us here for church effort and the evangelization of benighted men, and, singular as it may seem, a warm desire for our church amongst the ignorant emigrants who in America were brought up in other systems. I regret that my own work here is postponed by lack of funds. The colleges for young men are not commenced yet. Our church edifice has only its foundation laid, and thus remains even for several months: this is a cause of much anxiety to me, for our room is not a very good one, and our accommodation so small that there is no chance for increase beyond our present numbers. We are constantly on the increase in order, regularity, and the fruits of faith.

"I thank you for the suggestion that the Liberian church should strive to walk in the steps of the ancient self-denying christians, and that its pastors should be like-minded; I have already seen the necessity of it, and I have thought it my duty to show that I think

there is a dignity in labor. I have a farm, and I labor with my own hands in the field, and am better and stronger for it.

"The gift [of books] of the Christian Knowledge Society is a precious one. If duplicates of the following could be obtained they would be of much service to us here in our Sunday-school. We have had no Sunday-school books during the last eleven months, and yet we have a large Sunday-school, as also a day-school, in which such books are needed every week-day and every Sunday. The volumes I refer to are—1. Shades of Character; 2. Sketches of Church History; 3. The Old Testament History; 4. The Fruits of the Spirit; 5. Voice Parts of the Psalms and Hymn Tunes of Parochial Psalmody. But, in addition to these, if you could secure us some few books for the lower, simpler classes of a Sunday-school you would do us a very great favor; also a few bibles and testaments."

### THE CHURCH IN THE UNITED STATES. THE SLAVE POPULATION.

We learn from the *Church Review* that "in the southern dioceses increasing attention is paid to the religious instruction of the colored population. Several of the bishops, in their addresses to their conventions, called their attention to this important field of labor, and urged the duty with great faithfulness; and in South Carolina, Mississippi, Georgia, Louisiana, and Alabama the reports of the clergy show an encouraging state of things in this particular. Bishop Green stated to the Convention of Mississippi that an amount of money sufficient for the support of another candidate for holy orders at Nashville had nearly been contributed by a congregation, of whom nine-tenths are slaves."

[What an example is this last fact to those who pride themselves on being free-men! When shall we hear of congregations in Canada supporting candidates for holy orders?]

### COMMON SCHOOLS.

"We are glad to know that a change for the better has already commenced in

many of the best schools in our country. In Boston the Scriptures are steadily read; the ten commandments are thoroughly taught; the Lord's Prayer is regularly used; and in some schools, we believe, the Apostle's Creed is repeated. We commend this subject to our readers in all parts of the country, many of whom are in positions to put forth the right kind of influence."

### DIOCESE OF TORONTO.

#### CHURCH SOCIETY, DIOCESE OF TORONTO.

A meeting of this Society was held on Wednesday, 9th instant, at the Society's Board Room.

*Present*—The Lord Bishop in the chair; Hon. James Gordon; Hon. J. H. Cameron; Rev. Dr. Beaven; H. Row-sell, Esq., and the Secretary.

Proceedings commenced with the usual prayers. The minutes of the December meeting were read by the Secretary, confirmed by the meeting, and signed by the Chairman.

The statement of the receipts and expenditure during the past month, and the balances of the various accounts were read by the Secretary, and laid on the table.

The Secretary stated that the Hon. J. H. Cameron had that day paid over to the credit of the Mission Fund of the Society, the sum of £65, received by him during the past six months, as fees for various opinions.

On the recommendation of the Standing Committee, the sum of £17 was ordered to be paid to Rev. Dr. O'Meara, to reimburse him for expenses incurred in visiting several Indian stations during the past summer.

The following letter was read from the Rev. Dr. O'Meara:

Toronto, Jan. 2, 1856.

REV. AND DEAR SIR,

During my labours in England last winter in the cause of our missions on Lake Huron, I was often met with the objection that so little had been done by the Church in Canada for the support of her own missions among the Aborigines of the continent; in answer to which I always stated, that a large

proportion of the funds of your Society were yearly devoted to that object, but that your resources were inadequate to the outlay which the proposed extension of them required, seeing that so many other claims demand your consideration. It was suggested by the Secretaries and influential persons of the different societies to which I applied for aid, that some special effort on behalf of Indian Missions should be made in the province as soon as possible after my return: indeed the yearly grant made by the Society for Propagating the Gospel in Foreign Parts was expressly accompanied with the recommendation that such effort should be made.

In order to redeem the pledge then given, on which I was promised very important aid, amounting to the sum of £250 sterling per annum towards the support of missionaries, from the three societies which responded to my call for assistance, I would now beg to submit the matter to the consideration of your committee.

It is not, I trust, necessary for me to urge on your committee the duty of the Church as regards that race to which, as colonists, we owe much, and need only to state the fact that not a single ordained missionary is at present supported for the benefit of the Indians by your Society, in order to make it plain that something ought to be done to arouse our people through the province to a better sense of their duty in this particular.

This will, I think, be made more plain by the statement of a fact known to your committee, but perhaps not so well known to Churchmen in general throughout the province, that while Methodists and the Jesuits have been greatly extending their missions on Lakes Huron and Superior, the latter being represented by a staff of ten active, able and energetic labourers, with a bishop at their head, the cause of our Church has now for fourteen years been maintained within the same district by one clergyman, who, if he had confined himself to his stipulated duties or listened to wishes of the government by whom he was paid, would not have gone beyond the Indian establishment at Mahmetoahning.

It is self-evident that this state of things cannot long exist, and to remedy it, at the suggestion of our indefatigable Diocesan, who, having been himself the originator of the work on Lake Huron, has ever taken a lively interest in all that concerns it, I last year visited England, with the result which I have already mentioned. There are, however,

no funds which would be available for the erection of the necessary buildings, (residences, chapel, schools, &c.) which are indispensably necessary to the occupation of the advantageous positions that offer themselves as missionary stations, and for this purpose it is desirable that something should be done as soon as possible, as well as to excite such an interest in our missionary work in that region as will secure its permanent and adequate support.

As to the measures which should be adopted for the attainment of these desirable objects, I confidently leave them to the collective wisdom of your committee, assisted by the counsel of our respected diocesan in the matter,

And remain,

Rev. and dear Sir,

Yours very faithfully,

FRED. A. O'MEARA.

Rev. T. S. Kennedy.

The Secretary stated that the present annual charge on the Mission Fund of the Society for the assistance of our Indian Missions amounted to £250, besides which a sum of £100 had lately been granted for the erection of buildings at Garden River.

The Standing Committee having recommended that previous to making a special appeal on behalf of the Indians, a statement should be drawn up, and published, setting forth what is now done, and what yet remains to be done for them. The Secretary read a copy of a letter which he had addressed to the several clergymen connected with Indian Missions, which was approved of by the meeting.

The Rev. Arthur Hill having certified that Herbert Mortimer, Esq., had contributed the sum of £25 to the fund for endowing the parish of West Gwillimbury with a glebe and parsonage, on the recommendation of the Standing Committee, Mr. Mortimer's name was ordered to be added to the list of life members.

A note was read from the Rev. John Langtreay, stating that the Lord Bishop had, when at Cookestown, in the summer, promised some of his Sunday School Teachers, that if a petition for Sunday School books were sent in to the Society, he would back it; on the recommendation of the Standing Committee, books to the amount of £2 10s. were granted,

On application of the Rev. John Hitton, sets of service books were voted for the use of his churches at Perrytown and Elizabethville, and also books for Sunday Schools at the same places; the

grant being recommended by the Standing Committee.

On application of the Rev. J. S. Lauder for a grant of £2 5s. to add to the sum already subscribed by his congregation at Bellamy's Mills, Mission of Carleton, for the purpose of purchasing a set of service books for St. George's Church, at that place; the sum was granted.

The quarterly report of the C. T. Committee was read, approved of and ordered to be entered into the minute book.

The Rev. Edward Morgan, of Barrie, and the Rev. H. H. O'Neil, of London, were unanimously elected Incorporate members.

The concluding prayers were read and the meeting adjourned.

#### CIRCULAR.

The members of the Clergy Trust Committee are respectfully reminded that the days appointed for the quarterly meetings of said committee are the second Wednesday in February, May, August and November, at 11 A. M.

January, 1856.

*Collections made in the several Churches, Chapels and Missionary Stations in the Diocese of Toronto in the month of January, in behalf of the General Purposes of the Society.*

St. George's, Clarke.....	1	2	6
Newton .....	0	10	0
per Rev. H. Brent .....			£1 12 6
Brock, per Rev. R. Garrett.....	0	15	0

Three collections, amounting to ... 2 7 6

#### WIDOWS AND ORPHANS' FUND.

Previously announced.....	387	12	4
St. John's, York Mills, per Churchwarden .....	4	0	0
St. Mary's, Warwick .....	0	12	6
Brooke .....	0	5	3
Warwick East, Capt. Alisons .....	0	2	6
Crones .....	0	4	9
per Rev. J. Smyth .....			1 5 0
St. George's Church, Guelph .....	6	2	2
Church in Puslinch .....	0	15	0
per Churchwarden .....			6 17 2
Elizabethtown .....	1	3	5
North Augusta .....	1	0	5
per Rev. W. C. Clarke .....			2 8 10
St. John's, Mono.....	0	11	0
St. Mark's .....	0	5	8
St. Lukes .....	0	6	0
Trinity .....	0	2	4
per Rev. John Fletcher .....			1 5 0
St. James's, Paris, per Churchwarden .....			2 17 5
St. James's, Perth .....	3	12	6
St. Paul's, Lanark .....	0	7	6
St. John's Baldersons.....	0	5	0
per Rev. Alex. Pyno .....			4 5 0
Queenston, per Churchwarden .....			1 11 3
St. John's Oshawa, per Rev. J. Pentland .....			1 10 0
Huntley, per Rev. James Godfrey .....			1 10 0
Missions in the Johnstown District, per Rev. F. Tremayne, senior... ..			1 2 0

St. John's, Jordan .....	0 16 8		
St. James's, Port Dalhousie	0 16 7		
per Rev. A. Dixon .....		1 1 10	
St. George's, Clarke.....	1 10 0		
Newton .....	0 7 6		
per Rev. H. Brent .....		1 17 6	
St. James's, Dundas.....	2 0 0		
St. John's Ancaster.....	4 0 0		
per Rev. W. McMurray .....		6 0 0	
Cartwright, per Churchwarden.....		1 6 3	
Woodstock .....	6 13 6		
Beachville.....	1 13 7		
Eastwood .....	0 12 1		
per James Ingersoll Esq. ....		8 19 2	
St. Mary's, Blanchard.....	0 10 6		
Biddulph .....	0 10 0		
per Rev. A. Lampman .....		1 0 6	
162 Collections, amounting to .....	386 4 3		
MISSION FUND.			
Station in York Mills Mission, per			
Churchwarden .....		1 5 0	
Elizabethtown .....	1 6 2		
North Augusta .....	0 12 0		
per Rev. W. C. Clark .....		1 18 2	
St. James's, Perth .....	2 0 0		
St. Paul's, Lanark .....	0 5 0		
per Rev. Alex. Pyno .....		2 5 0	
Queenston, per Churchwarden .....		1 8 9	
ANNUAL SUBSCRIPTIONS AND DONATIONS.			
W. H. Lee, Esq. Legislative Council	1 5 0		
Rev. E. Denroche .....	1 5 0		
T. S. KENNEDY, Secretary.			

From the Church.

PRESENTATION TO THE RECTOR OF ST. JAMES'S CATHEDRAL TORONTO.

On Monday afternoon last a large portion of the congregation of St. James's Cathedral assembled in the parochial school-house, for the purpose of presenting their esteemed Rector with a Dinner Service of Silver Plate, in token of their respect and esteem.

Amongst the large number of gentlemen present were His Lordship the Bishop of the Diocese, Hon. Judge Draper, the Mayor of Toronto, Alderman Duggan, Sheriff Jarvis, and J. H. Hagarty, Skeffington Conner M. Vankoughnet, J. S. Howard, T. D. Harris, Geo. Hayter, F. W. Jarvis, J. Harrington, S. M. Jarvis, F. W. Cumberland, and M. D. Howe, Esqrs. The ladies were also represented on the occasion.

The plate was ordered specially from an eminent firm in London, and consisted of four oval dishes and covers, four warmers and plates, soup tureen, four sauce tureens and covers, value £300.

One of the principal pieces bore the following inscription:—"Presented to the Rev. Henry James Grasett, B.D., Rector of St. James's, by the Congregation of St. James's Cathedral, Toronto, 1855." The other articles were engraved with Mr. Grasett's initials and crest.

It was intended that the Hon. Sir J. B. Robinson should present the address,

but owing to his sudden indisposition, the Hon. Judge Draper undertook the pleasing duty, and in presence of the audience read the following address:

"REVEREND AND DEAR SIR,—The congregation of St. James's Church, to whose spiritual welfare you have most faithfully devoted yourself during a long course of eventful years, desire to present to you some enduring memorial of their gratitude and affection. Throughout the whole period of your ministry, they have seen you exemplifying in your daily life the character of a true pastor—ever acting under a deep sense of the responsibility of your sacred office, earnest, fearless, and consistent in word and conduct—more intent upon the essentials of religion than its forms, and enforcing those things which belong unto our peace in a manner most clear, able and impressive.

"In the twenty years during which they have enjoyed the advantages of your pastoral care, your congregation has, in common with the other people of this Province, been blessed with abundance and peace; but they have not been without those chastenings of the Almighty, which are wisely designed to recall us to a true sense of the end and object of our being. It has been seen and remembered by us all, how freely, in those times of trial, you exposed yourself to whatever perils lay in the way of your duty, and we have felt that deep and signal blessing vouchsafed to us, amidst those dangers which no skill or caution could avert, that the God whom you have in all your ways acknowledged, in His mercy shielded you from harm. But of the manner in which you have fulfilled your duties, your witness is in heaven and your record is on high; and we forbear to do more than allude to your many claims on the confidence and affection of those whom you have so zealously served.

"With our sincere wishes for a long continuance of the relation in which we have been so many years connected, we beg your kind acceptance of our offering.

"We need not remind you how many have passed away to whom it would have given great pleasure to unite with us in paying this just tribute. And while we entreat your prayers for the remnant that is left, we humbly trust that the Giver of all Good will extend to you His best blessings, temporal and spiritual, and that he will protect and favor her who, in a truly Christian spirit, has shared most actively and efficiently in your innocent labor for the destitute of your flock."

The address was then handed to the Rev. Mr. Grasett, who replied as follows:—

MY DEAR FRIENDS.—Anything I could say at this moment would but feebly express the feelings which agitate my heart. In attempting, however, to speak a few words I know that I confidently throw myself upon that kind indulgence which I have so long and so largely experienced at your hands.

When I consider what the work of a minister of Christ is; with what vast objects it is connected, and how weighty a responsibility it involves; when I reflect what the labors are in which he should be engaged; what example his external deportment should afford; and above all, what the spirit and frame of mind in which he should live; I can only say, who is sufficient for these things? and am constrained to look back on the twenty years of my own ministry among you with sentiments of unfeigned humiliation.

Nevertheless, inadequate as my labors have been, I trust that I have not been altogether a

slothful servant; and you will give me credit when I say, that I am not indifferent to your spiritual welfare and the success of my labors among you.

Everything, therefore, which affords a hope that I have not labored in vain, must afford me a proportionate joy. The numbers that attend the church; the spirit of devotion which appears in a considerable part of the congregation; the increase of communicants, the steadiness with which you have met every call upon your liberality, whether for the relief of distress, or the furtherance of religious objects, all these have imparted to me the most sincere satisfaction. It would be strange, indeed, then if I did not rejoice in an expression of your regard in which I would recognize a hopeful token of your love for the word which I am commissioned to preach and a proof of your favorable acceptance of my labor.

Such a proof indeed was not wanting to convince me of your esteem. I have seen it in a long and steady course of indulgence and affection. But if I could have doubted before, now at least, I can doubt no longer. I shall ever look with gratitude on this splendid and costly testimonial of your affection and hand it down to my children to encourage them in the discharge of their duty.

There is a question, however, which it concerns both you and me, but myself especially, seriously to consider—by what means I have obtained the favor which you have thus manifested. If I have gained it by pleasing men, woo is to me, and your kindness is sadly misplaced; for if I pleased men, I should not be the servant of Christ. This, it must be confessed, is a point which cannot be altogether determined by man's judgment, yet, I judge not mine own self—thus I can say, that I am not conscious of having kept back anything which might be profitable to you; nor have I to my knowledge, shunned to declare the whole counsel of God, however unwelcome the message might be, or however much in danger of giving offence. Unwilling, indeed, should I be at all times to give offence, when it can be avoided with a good conscience; and should wish to please all men, provided it may be done to their edification. Yet, at the risk of such offence, I have plainly reproved sin; borne my testimony against prevailing evils; delivered no flattering picture of human nature, showed the depravity which dwells in all, and endeavoured to bring home the charge to every heart; declared plainly the state of ruin and death in which all are, and remain, till born again from above; pointed out the absolute necessity of conversion, of a new birth unto righteousness, to be experienced by every one who would enter into the kingdom of God; and proclaimed the only way to obtain the requisites to salvation, namely, by believing in Jesus Christ for remission of sins, and the gift of the Holy Ghost.

I am well aware that these truths are not agreeable to the heart of man, and yet I have had the greatest reason to esteem myself happy in the spirit of the congregation I have been appointed to serve. I trust, indeed, that had I experienced a different treatment, I should still have labored among you with meekness and fear, yet what might have been the case under different circumstances it is impossible to know, your candor and kindness have saved me the trial.

And now, having been thus favored and thus honored by you, how shall I henceforth conduct my ministry? Shall I now change my voice? Shall I become more afraid than formerly of displeasing you by speaking the truth? God

forbid that I should do you this wrong. Your kindness shall be rather an additional argument why I should not speak to your gratification. I will endeavor, with the help of God, so to deliver my testimony, as both you and I shall wish it had been delivered, when we meet together at the bar of Christ.

While making my acknowledgments to those who were the immediate agents in this gratifying transaction, or who contributed to its accomplishment, I would not forget what I owe to many who could neither act nor contribute. Let not my poorer brethren think that I knew not how to value affection unless accompanied with a gift. The tribute of affection is beyond that of silver and gold; and ever would I esteem among my choicest treasures the prayers and blessings of the poor. I am touchingly reminded in your address of those members of my flock who have passed away in the faith and fear of Christ, and who live on earth only in the cherished and hallowed recollections of the remnant that is left. May their good examples comfort our hearts and stimulate our faith and hope until the few remaining days of our own earthly pilgrimage being ended, we are reunited in Mount Zion above!

Accept my grateful thanks for the kind wishes you express for myself and for her who is the sharer of my solitudes, and which are cordially reciprocated by us both. May the God of love and mercy be with you as a congregation and as individuals, and by the power of his grace effectually working, may you ever be a separate and peculiar people, holy unto the Lord, standing prominently and fearlessly aloof from the pollutions of an ensnaring world, watching and waiting for the coming of the Just One. At His appearing may you constitute the joy and crown of rejoicing to those who have preached among you the unsearchable riches of Christ! May he grant unto us that our hearts being knit together in love we may so persevere in the discharge of our mutual duties as to adorn in all things the doctrine of our God and Saviour; and when all the monuments of earthly grandeur and all the tokens of earthly affection shall have perished, may we receive an inheritance that is incorruptible and fadeeth not away!"

Professor Hayter then played a piece of sacred music on the organ; and the ladies and gentleman present complimented their pastor very highly on his magnificent present; after which the proceedings concluded.

ADDRESS TO THE REV. A. ELLIOT, OF TUSCARORA CHURCH, AND MR. ELLIOT'S ANSWER.

Middleport. Dec. 4, 1855.

REV. AND DEAR SIR,

The gratifying duty has devolved upon us to address you on the part of many of the residents of this village and its neighborhood, and in their names to request your acceptance of a Gold Watch, as an affectionate offering of their gratitude and esteem towards you.

We are fully aware that for many years past your primary duties in the pastoral office in the Church of God, have called you to labor for the spiritual

welfare of the Six Nations of Indians, located on their reserved land in this portion of Canada: but, while thus engaged in those labors, which, by your indefatigable and patient zeal, have conferred great benefit on the Indians, you have generously and gratuitously extended to the residents of Middleport and its vicinity your valuable services as a minister of Christ, visiting and consoling the sick and afflicted, and affording us in our village frequent opportunities of joining in the worship of God.

It is from a deep sense of your personal kindness, and a grateful appreciation of your ministrations, that many of the inhabitants of this district take the liberty to present you with this watch; not indeed as an adequate expression of their sentiments and obligations, but merely as a small testimonial by which they wish to assure you of the sincerity of their esteem for you, and to offer a grateful recognition and acknowledgment of those services, by which you desire to promote their welfare in this life and to prepare them for a higher and better state.

With our best wishes for your happiness, we have the pleasure to remain,

Rev. and dear Sir,  
Yours respectfully and faithfully,  
R. H. DEE, M. D.  
J. S. KINGSTON.

To the Rev. A. Elliot, Tuscarora.

December 7, 1855.

MY DEAR FRIENDS,

The eloquent and encouraging address and the beautiful Gold Watch, which, in the name of many of the residents of the village of Middleport and other inhabitants of the township of Onondago, you have now presented, are expressive of so much affection and kind consideration, that I feel quite at a loss for words sufficiently to express my thankful acknowledgments.

Though I am required to labor more particularly for the spiritual welfare of the Six Nations' Indians resident here, it always gives me pleasure, occasionally, when circumstances permit, to extend the ministrations of the Church to all who desire them in parts adjacent to the Indian settlement. It is easy to see that your kindness has led you to view my humble efforts in the most favorable light. I am so far from imagining that much has been done, that I always regret having done so little in the service of the Church.

This handsome present will ever be highly esteemed by me, not merely on account of its usefulness, but more particularly as a token of your affection,

and as a memorial how well you appreciate the ministrations of a servant of the Church of God. It is not only a valuable, but an appropriate gift, giving continual intimation of the lapse of time, the necessity of "redeeming the time," and of working while the passing day of probation lasts.

Be pleased to accept this imperfect expression of my grateful thanks, with the assurance that it will afford me the highest satisfaction if by any "services" of mine I may be instrumental in promoting your preparation for that higher and better state to which you have alluded.

With earnest aspirations for your happiness, both in this life and that which is to come,

I remain, my dear Friends,  
Yours, respectfully and faithfully,  
A. ELLIOT.

To Dr. DEE and Mr. J. S. KINGSTON, Middleport.

From the Church.

PRESENTATION TO THE REV. C. L. INGLES.

We are glad to have to record the presentation to the Rev. Charles Leicester Ingles of Drummondville, C. W., by his parishioners, of a seasonable and useful Christmas present, consisting of a quantity of articles of family use, and about £7 in money.

This token of respect and remembrance although not very large or costly, speaks well for the estimation in which the Rev. Mr. Ingles is held by his congregation.

The following are the address and reply on the occasion.

Stamford, Dec. 24, 1855.

REV. AND DEAR SIR:—The Wardens of St. John's Church, Stamford, beg to present you with a Christmas Box collected by them among your flock in and near the village, and join in wishing you, Mrs. Ingles and your little girl, a merry Christmas and a happy New Year.

Yours very respectfully,  
JOHN NEWBURN,  
JOHN H. W. STEWART,  
Church Wardens.

The Rev. C. L. Ingles, Curate.

To John Newburn, Esq., M. D., John H. W. Stewart, Esq., Church Wardens, St. John's, Stamford.

GENTLEMEN—I cannot sufficiently thank you for the welcome Christmas-Box which you, on behalf of that portion of the flock "in and near the village of Stamford," have presented to me. The gift is the more gratifying to me as it was wholly unexpected, and as I have been assured so

heartily and readily bestowed by the donors.

These instances of kindness and good will shown by the flock to their Pastor, evidence a feeling of Christian sympathy and regard which should always exist between them.

Your kindly expressions towards my wife and little girl are cordially reciprocated.

Wishing you individually, together with the several members of your families, and those for whom you have acted in this matter, a very Happy Christmas and New Year, and praying that God would of His mercy bless you all, and grant that both Pastor and people may be "ready" for the second advent of our Lord.

I remain, your faithful and obliged  
Servant in Christ,

CHAS. LEYCESTER INGLES.

Curate.

Drummondville, Dec. 22, 1855.

DIOCESE OF MONTREAL.

CHURCH SOCIETY'S OFFICE,

Montreal, 2nd January, 1856.

A meeting of the Central Board was held this day, the Lord Bishop in the chair.

A grant of £20 was made to the Rev. W. Merrick, to complete the church at Berthier; £60 were also granted to the Book and Tract Committee. The Treasurer reported that £500 had been invested for the Widows & Orphans' Fund.

The following sums have been received since the last meeting:

	£	s.	d.
Subscriptions at Granby and North Shefford .....	6	2	1
From St. Armand West .....	9	14	0
"    St. Hyacinthe .....	1	16	3
Half of annual subscription at Christvillo .....	3	1	3
Collected after sermon, St. George's, Montreal .....	22	5	6
Alexander Smith's subscription, St. Stephen's Church .....	2	10	0
Half of subscriptions at Milton and St. Roxton ..	6	10	7½
Rev. J. Slack's subscription .....	1	17	6
Half of subscription at Bedford .....	2	0	6
Rev. J. Jones' subscription .....	1	17	6
Subscriptions from Berthier .....	10	5	7½
"    "    Vaudreuil .....	4	3	1½
Received from Montreal Parochial Association .....	30	0	0
WIDOWS AND ORPHANS' FUND.			
Collection after sermon at Knotton ..	3	15	0
"    "    "    at Clarendon ..	3	10	0
"    "    "    at Rawdon & Kildare .....	2	16	6
Collection after sermon at St. Hyacinthe & Upton .....	1	8	9
Collection after sermon at Christvillo ..	4	3	7½
"    "    "    at Laprairie ..	2	9	2½
From the Rev. J. Griffin .....	1	17	6
Donation from Hon. N. Jones .....	2	10	0

EDWARD J. ROGERS, Secretary.

ENGLAND.

CONSISTORY COURT, DEC. 6.

(Before Dr. Lushington.)

WESTERTON AGAINST LIDDELL AND OTHERS, AND HEALE AGAINST LIDDELL AND OTHERS.

The arguments in the cases, with regard to the church furniture used at St. Barnabas, Pinlicko, and St. Paul's, Knightsbridge, have already appeared in our journal.

The Court gave its decision this morning.

Dr. Lushington said—Before I proceed to state the facts contained in the pleadings on these two causes, I deem it right, in order to prevent misapprehension, to explain the nature of the enquiry it has been my duty to prosecute, and the principles which I conceive ought to govern it. I am bound to ascertain, to the best of my ability, what the law is which rules the question discussed at the bar, and by that law I am bound to decide them. I am not to consider whether, in my own private opinion, this practice or that usage be abstractedly right or wrong, convenient or inconvenient, but I am to ascertain, if practicable, what the law of the land enjoins, and obey it. If, indeed, it should happen that the law has said there shall be no inflexible rule on any particular subject, but that the Court may exercise its discretion, with respect thereto, I must still remember that the discretion confided to me is a judicial discretion, to be exercised according to authority and practice, and not to be influenced by merely private notions of what I may deem right or expedient. I am to inquire what has been done, not what ought to have been done. It will fall within my province to examine what has been established by competent authority at the Reformation, and since that period, respecting the questions before me, but not to examine whether all these measures were wise, whether too much or too little has been done, or whether some things might have done better; so also, where I find that any principle has been laid down by the legislature, or any other authority binding upon me, I must carry out that principle to its legitimate conclusions, such as I believe were intended, not such as I might consider expedient. These are indeed trito maxims, and will not be disputed by any one to whom legal principles are familiar, but I have deemed it necessary to state them that there may be no misapprehension amongst others less acquainted with the rules which govern judges, and that the course I am about to pursue in this judgment may be distinctly understood. I am called upon to pronounce judgment in two separate suits, of which circumstances are dissimilar in some respects; but the questions raised depend so much upon the same considerations that they have been urged together, and may properly be decided by the same judgment. [The case of Westerton v. Liddell, which was heard Hilary Term last, was fully made known to our readers; but we may briefly state that the case was brought by Mr. Westerton, one of the churchwardens of St. Paul's, for the purpose of procuring the removal from the chancel of the altar a cross elevated thereon, and certain gilded candlesticks, candles, the credentia, credence table, and certain coloured alter-covering, and that there should be provided a convenient and decent table for the celebration of the Holy Communion, as directed by the second canon. Mr. Liddell, the incumbent, and Mr. Horne, the other churchwarden, prayed the Court to refuse the faculty.] The learned judge then recapitulated the facts upon which the suit was grounded, referred to difficulties which arose, the applications made to the bishop, and minutely

examined the several affidavits of Mr. Liddell and Mr. Horne, which are of too great a length for our columns. He also proceeded to point out some differences in the case of the St. Barnabas proceedings, both in the form for the application and in the facts alleged. He said—The great object to be kept in view was, to regulate the performance of Divine service, and the furniture and ornaments of the Church, in conformity with the law, and so that no just cause of offence could be given to any number of the parishioners. He trusted that, whatever might be the judgment of the Court upon these controverted questions, that none of the contending parties would conceive that, in the matters now under discussion, there was anything of essential importance to vital religion, or, indeed, to true worship, except so far as might be apprehended, that the things complained of might lead to superstitious uses; or, on the other hand, that they conducted to more decorous and effectual performance of divine worship. They must all feel that these things in themselves are utterly immaterial. The learned judge then referred to the different acts of Parliament bearing on the question at issue, the canons in force, the ecclesiastical common law, judicial decisions of the superior courts, and the usages and customs that had prevailed. It had been urged that many of the things now complained of were placed in this and other churches prior to the consecration thereof, and that the bishops, by the act of consecration stamped them with the approbation of their authority. He could not ascribe much weight to that argument. He agreed with Sir Herbert Jenner Fust, that the rules applicable to ornaments did not apply to Communion-tables and credence-tables. He held that the order in the book of Common Prayer immediately preceding the morning service did not apply to Communion-tables and credence-tables, because they were not to be deemed ornaments. The learned Judge then referred to the case of Faulkner v. Litchfield. That suit differed from the present, being an appeal from an inferior court against a faculty which that court granted; that case raised two questions, first, as to a stone communion table; second, as to a credence table. The table so introduced, Mr. Faulkner contended, was immovable, being of stone and of considerable weight, and the churchwardens contended the contrary. The learned Dean of the Arches pronounced the table in question was not legal; that learned Judge stated that there was not an instance in which it was shown that stone tables were used under legal authority, though there were some few churches where they might be found. The grounds on which that judgment was given were that a legal communion-table should not be of stone. Applying that decision to the circumstances of St. Paul's, as the table in that church was not of stone, but of wood, highly carved, it, therefore, as to material, was in accordance with law. It certainly could not be moved with facility, but that was a point which he would not press. He could not, by the judgment which he had cited, pronounce it contrary to law. He disapproved of the shape of the table; but he did not think that a matter so prominent as to call for legal interposition. In conformity with the judgment in question, he must pronounce the altar in St. Barnabas' Church not to be authorised by law, the whole material being of stone. The case of the credence tables had been decided by the judgment in Faulkner v. Litchfield, which was, that credence tables are not permitted by law; he was bound to obey that decision. He would now approach the

consideration of the law touching the ornaments of the church. With respect to the crosses, he apprehended that, beyond all doubt, they must be deemed ornaments. With regard to church furniture, ornaments, decoration, or fittings of the interior of a parish church, the primary authority being the rubric, it was perfectly clear that whatever was there prescribed ought to be done. The learned judge then referred to different ecclesiastical authorities, and continued—What was not permitted was prohibited; all innovations, whether supposed to be derivable from antiquity or otherwise, are violations of the law. He did not wish his judgment to be construed into a restriction of private opinion; but so long as the law remained it must be obeyed, and it could only be changed by that authority which had prescribed its observance. He would now turn to another question, upon which it was incumbent upon him to pronounce judgment, viz.—the candlesticks and the candles on the communion table. If the candlesticks were to be considered ornaments, they were to be viewed differently to what they would be if merely used to afford the necessary light. This would be the case also if they were used for light without necessity. He apprehended that the candlesticks which had been described in the proceedings, if so lighted without necessity, must fall under the legal denomination of ornaments and not necessaries, and therefore the law in the rubric must be considered applicable to them. The learned judge then adverted to a constitution of Archbishop Reynolds, in an injunction in the reign of King Edward VI., which was as follows:—"All ecclesiastical persons shall suffer, from henceforth, no torches or candles, tapers or images of wax, to be set afore any image or picture, but only two lights upon the high altar before the sacrament, which, for the signification that Christ is the very true light of the world, they shall suffer to remain still." He had already expressed his opinion that that injunction was not entitled to the force of an act of Parliament, but it was a strong, undeniable proof of what, in the early times of the Reformation, was deemed right on this subject, and sanctioned by royal authority. The injunction was accepted and acted upon by Archbishop Cramer. It was equally clear, however, that the use of candles was not expressly authorised by the 2nd and 3rd of Edward VI., nor by the first Book of Common Prayer. He did not say that the visitation articles issued by royal authority shortly after the first Book of Common Prayer, could have the effect of repealing the statute just before passed; but it was evident, that immediately after this statute of Edward, the public lights on the Lord's board were deemed by the highest authority not to be sanctioned by that statute and the Book of Common Prayer. The learned Judge then cited the ordinance of Archbishop Reynolds, and reverted to the injunction of 1537, which he considered to be utterly incompatible with the doctrines and ritual of the Church of England, as the use of them in conjunction with other Popish observances, was utterly inconsistent with the doctrine and formulas of the Established Church. He held that all lighted candles on the communion table were contrary to law, except when used for the purpose of giving necessary light. As to the candlesticks and candles unlighted, on and near the communion table, he did not on his own opinion, feel at liberty to act; and, after mature deliberation, he did not think it was his duty to enter into minute inquiries upon this subject. In speaking of the multiplication of cloths on the communion table, he considered it

was a servile imitation of the Church of Rome, and a direct violation of all principles and all rules established for the regulation of the ceremonies and ornaments of the Church of England. The accompaniments were to be considered, and he was of opinion the practice in question was not justified by the statute, the rubric, or the canon. He did not approve of the brazen gates at St. Barnabas, but he was not satisfied that these articles were clearly contrary to law. The canon left him no discretion respecting the setting-up the Ten Commandments, and he could not sanction the change to the nave without violating the construction which had long been fixed by usage on that canon. The learned Judge then concluded in the following words.—First as to St. Paul's, that a faculty do issue to the incumbent, and both the churchwardens, to remove the credence table and the cross on or near the communion table; to take away all cloths at present used in the church for covering the communion table during divine service, and to substitute one only covering for such purpose, of silk or other decent stuff. That this decree do not issue for one fortnight from this present time, and that in case neither the incumbent nor Mr. Horne declare in writing to the registrar his consent to take such faculty within the time limited, the faculty do issue to Mr. Westerton alone; that if either the incumbent only, or Mr. Horne only, do so declare his consent, then that the faculty be issued to Mr. Westerton, in conjunction with the party so declaring his consent. With respect to St. Barnabas, that a monition do issue to the churchwardens to remove the present structure of stone used as a communion table, and to substitute therefor a moveable table of wood; to remove the credence table; to remove the cross on the chancel screen, and that on or near the present structure used as a communion table; to take away all the cloths at present used in the church for covering the structure used as a communion table during Divine service, and to substitute one only covering for such purpose of silk or other decent stuff; and further, to remove any cover used at the time of the ministration of the sacrament, worked or embroidered with lace, or otherwise ornamented, and to substitute a fair white linen cloth, without lace or embroidery, or other ornament, to cover the communion table at the time of the ministration of the sacrament; and to cause the Ten Commandments to be set up at the east end of the church, in compliance with the terms of the canon. In the case of Faulkener v. Litchfield, Sir H. Jenner Fust reversed the decree of the court below, granting the faculty which had been prayed, but he did not admonish the churchwardens to remove the communion table or the credence table. It is necessary to explain why the decree was made in that form. The proceeding before the Court of Arches was not an original suit, but merely an appeal, and the only prayer which could properly be made by the appellant, was the reversal of the decision of the Court below granting the faculty; this the Dean of the Arches did, and he could not in that form of proceeding have admonished the churchwardens to remove the tables. I believe I take a correct view of what Sir H. Jenner Fust did, and his reason for not doing more, because, having declared these matters to be illegal, I apprehend that if the form of proceeding allow, no alternative is left to a judge but to cause that which is illegal to be removed. It would be contrary to all sound reason for a judge to be called upon to pronounce his judicial opinion that things were contrary to law, and at the same to leave them

to continue in defiance of the law. For many reasons, I shall give no costs in either case. With respect to St. Paul's, because many years have been allowed to elapse before resort was had to a judicial tribunal, and because neither the present incumbent, nor the churchwarden, was to blame for what was done before their time. Because, also, this long sufferance and the opinion of a large part of the congregation, fully justified their appearance in this suit. The same reasons apply to St. Barnabas, and though less forcibly, still sufficiently to justify my following the same course.

A large attendance of parishioners, and others interested in the result of these cases, crowded the Court during the delivery of this judgment.

### Miscellaneous.

#### A RELIGIOUS FESTIVAL IN INDIA.

In a recent number of the *Friend of India* some account is given of a great festival that has just taken place at Hurdwar, a brief account of which may be interesting.

Hurdwar is situated in the north-western provinces of British India, and is nearly a thousand miles from Calcutta. Ablution at this sacred spot is considered to be of such efficacy as to purge away all sin, and hence it is resorted to by pilgrims from every part of India. Much importance is attached to being the first to bathe on the special day of the festival, and consequently many lives have from time to time been lost from the pressure of the anxious crowds assembled. The most auspicious period for ablution is the 10th of April: this day, always sacred, is observed with special ceremonies once in twelve years.

This year the festival has been attended by incredible numbers. The crowd on the last and great day was estimated at between two and three millions of people. What a view do we obtain of this immense gathering, by comparing the numbers with the population of our great cities in England! And how impressive the spectacle as one exemplifying the religious sentiments of a whole nation! Here were convened representatives of all the "nations, and peoples, and tongues" dwelling on this vast continent. Every rank of society contributed to swell the mighty multitude. "The imposing cortège of the proud Rajpoot Raja" mingled with the stream of humbler pilgrims with their staff and dish.

We are informed that amidst the crowds were to be seen many Missionaries earnestly addressing the people, exposing the absurdity of Pagan superstition, and setting forth "the excellency of the knowledge of Christ." No appearance of impatience was manifested; the Missionaries were listened to with attention, and treated with respect,

SYDNEY, NEW SOUTH WALES.

The meeting of the Diocesan Society presents some points of interest. The presence of the Governor-General, Sir W. T. Denison, who took the chair, is hailed by us as a most wholesome influence upon the laity. Since Governor Darling's time, when it was a custom to do so, no governor has taken any active part in the affairs of the Church. Our last governor gave no public attention to these things; and his predecessor, the energetic and excellent Sir Geo. Gipps, abstained, on a mistaken principle of impartiality towards other denominations. Sir W. T. Denison (who always attended and presided at the sister Society's meetings in Tasmania) very properly and honestly declares that he acts simply as a member of the Church of England, towards the support and encouragement of which he has a right, and is in duty bound as such to exert whatever influence he possesses, without prejudice to any other religious communities. This is what we might have expected from the brother of the late Bishop of Salisbury. But the act itself, and the way in which he has avowed his sense of duty and loyalty to the Church of which he is a devout and consistent member, is of great value to us, and will do much, we trust, towards the revival of the Society, by helping to break down the Gallio-ism of the wealthier and (socially) better class of people, with whom it has grown into a sort of fashion to feel and to show as little interest as possible in the real prosperity of the Church of which they are members. Hitherto nothing but some outbreak of party spirit, some disturbing cause, has sufficed to rouse that class of folks from the indifference to such matters which seems the natural result of a worldly, money-seeking spirit and occupation.

DIOCESAN TRAINING COLLEGE, YORK.—The master and students have presented testimonials to J. Townsend Fowler, Esq., late normal master of that college, an now principal of the Normal College, Madras, in token of their respect for his character and services. The testimonials consisted of eulogistic addresses on vellum, an elegant dressing-case, and a beautiful timepiece, bearing appropriate inscriptions.

The Irish Court of Queen's Bench has decided that a clergyman may marry himself. The question arose as to the legitimacy of the children of the Rev. S. S. Beamish, a Church of England divine, who married himself to Isabella Fraser of Cork. Judge Crampton delivered judgment in favor of the validity of the marriage.

Clergy Lists.

DIocese of Montreal.

N. B.—Where two places are named, the first is the Post Office. And the direction of the Rev. J. Griffin, of the Gore, is "Post Office, Lachine."

Lord Bishop of Montreal—Right Rev. FRANCIS FULFORD, D.D.—Residence—Sec House, Montreal.

City of Montreal—Cathedral, Dean, Very Rev. J. Bothune, D.D.; Senior Canon, Ven. Archdeacon Lower, M.A.; Junior Canon, Rev. S. Gilson, M.A.; Honorary Canons—The Dean, (Dr. Bethune,) Archdeacon Lower, Rev. Canon Gilson, Rev. Canon Leach, D.C.L., Rev. W. B. Bond, Rev. J. Ellegood, Rev. A. D. Campbell, Rev. E. Rogers.

Archdeacon of Montreal—Ven. H. W. Lower, M.A.

Bishop's Chaplains—Ven. Archdeacon Lower, M.A., Rev. J. Scott, M.A.

Bishop's Secretary—Rev. Canon Gilson, M.A.

Rev. Canon Leach, D.C.L.; Rev. W. B. Bond, M.A., Assistant Minister—St. George's Church.

Rev. A. D. Campbell, M.A.—Trinity Church.

" Jacob Ellegood, M.A.—St. Stephen's Ch.

" Canon Gilson, M.A.—St. Luke's Church.

" E. Rogers.—Garrison Chaplain.

" F. Robinson.—Abbotsford and Rougemont.

" J. Johnston.—Aylmer and Hull.

" W. Merrick, M.A., Mr. Haseltine, Catechist.—Berthier and Brandon.

" J. Jones.—Bedford.

" R. Lindsay, M.A.—Brome.

" W. Morris.—Buckingham.

" J. P. White, Rector.—Chambly.

" J. A. McLeod.—Christieville.

" M. Townsend, M.A., Rector.—Clarenceville.

" J. S. Sykes.—Clarendon.

" J. Mountain, M.A.—Coteau du Lac.

" J. C. Davidson.—Cowansville and Churchville.

" J. Scott, M.A., Rector.—Dunham.

" E. Sutton.—Edwardstown.

" W. Jones.—Farnham and St. Brigide.

" D. Lindsay.—Frost Village and Stukley.

" J. Griffin.—Gore.

" T. Machin.—Granby.

" C. Forest.—Grenville.

" Vacant.—Hemmingford.

" E. Duvernet, M.A.—Henryville.

" F. S. Neve.—Huntingdon.

" F. E. Judd, M.A.—L'Acadie.

" J. Flanagan.—Lachine.

" J. Cornwall.—Lacolle.

" R. Lousdell.—Laprairie.

" G. de C. O'Grady, M.A.—Mascouche and Terrebonne.

" G. Slack, M.A.—Milton.

" A. D. Lockhart.—New Glasgow and Kilkenny.

" W. Brethour, M.A.—Ormsdown.

" C. Rollit.—Rawdon and Kildare.

" J. Fulton.—Russelltown.

Mr. Moupied, Catechist.—Sabrovois.

Rev. W. Abbott, Rector.—St. Andrew's.

" Canon Reid, D.D., Rector.—St. Armand East.

" R. Whitwell, M.A., Rector; Rev. C. A. Wetherall, B.A., Assistant.—St. Armand, West.

" J. Godden.—St. Hyacintho and Upton.

" Canon Bancroft, M.A., Rector.—St. John's.

" T. A. Young.—St. Martin's and St. Therese.

" T. Mussen, B.A.—Sherrington.

" J. Constantine.—Stanbridge East.

" W. Anderson, Rector; Rev. P. S. Williams, Assistant for parts adjacent.

" H. Montgomery.—Sutton.

" J. Pyke.—Vaudreuil.

" A. T. Whitten.—Waterloo and Shefford.

DIocese of Toronto.

Lord Bishop of Toronto—The Hon. and Right Rev. JOHN STRACHAN, D.D., LL.D.

Archdeacon of York—Ven. A. N. Bothune, D.D.

Archdeacon of Kingston—Ven. G. O'K. Stuart, LL.D.

Bishop's Chaplain—H. J. Grasett, B.D.

Rev. Adamson, W. A., D.C.L. Chaplain of Legislative Council.

" Alexander, J. L. .... Stony Creek.

" Allen, Thos. W. .... Cavan.

" Anderson, A. .... Tyendinaga.

" Ardagh, S. B., A.M. .... Barrie. [an.

" Armstrong, J. G. B.A. Woodbridge, Vaugh-

" Atkinson, A. F. .... St. Catharines.

" Baker, E. .... Pembroke.

" Baldwin, F. A., M.A. .... St. James', Toronto.

" Bartlett, H. M., M.A. .... Kingston.

" Beavon, J., D.D. .... Toronto.

" Beck, J. W. B.A. .... Rice Lake, Cobourg

" Belt, W. .... Scarborough.

" Bethune, Ven. A. N. D.D. Cobourg.

" Beltridge, W., B.D. .... Woodstock.

" Blackman, T. J. M. W. Hamilton.

" Blake, D. E., A.M., R.D. Thornhill.

" Blakey, R. .... Prescott.

" Blensdell, W., A.M. .... Port Trent.

" Boomer, M., A.B. .... Galt.

" Boswell, E. J. .... Williamsburg

" Bousfield, T. .... Northport.

" Brough, C. C., A.B. .... London Township.

" Brent, H. .... Clarke.

" Bower, E. C. .... Barriefield.

" Brown, C. .... Dereham.

" Bull, G. A. .... Barton.

" Burnham, M., B.A. .... Peterborough.

" Butler, J. M.A. .... Hamilton.

" Campbell, R. F., S.C.L. Bayfield.

" Campbell, Thos. .... Walpole.

" Carroll, J. .... Leeds, Gananoquo.

" Caulfield, A. St. J., A.B. St. Thomas.

" Clark, W. C. .... Elizabethtown, P. O., Brockville.

" Clark, J. S. .... Seymour.

" Cooper, H. C., B.A. .... Etobicoke.

" Cox, R. G. .... Wellington.

" Green, T. .... Niagara.

" Crony, B., D.D. R.D. London.

" Darling, W. S. .... Holy Tr. Toronto.

" David, W., M.A. .... Kingston.

" Dewar, E. H., M.A. .... Sandwich.

" Denroche, E., A.M. .... Brockville.

" Dixon, A., B.A. .... Louth.

" Dobbs, F. W. .... Portsmouth.

" Elliott, F. G. .... Colchester.

" Elliott, A. .... Gr. Riv. Brantford.

" Ellwood, E. L., A.M. Goderich.

" Evans, F. M.A. .... Simcoe.

" Fauquier, F. D. .... Zorra.

" Fletcher, J., A.B. .... Mono.

" Flood, J. .... Dunnville.

" Flood, R., A.M. .... Delaware.

" Fuller, T. B., M.A., R.D. Thorold.

" Gibson, J. C. .... Oxford, Woodstock

" Garrett, R. .... Brock.

" Geddes, J. G., M.A. .... Hamilton.

" Givens, S. .... Springfield.

" Godfrey, J. .... Huntley.

" Grasett, H. J., B.D. .... St. James', Toronto.

" Grasett, E., M.A. .... Fort Erie.

" Greene, T. H. B. .... Wellington Square.

" Grier, J. A. M. R.D. .... Belleville.

" Groves, F. J. S. .... Hungerford.

" Gunne, J. .... Dawn.

" Harris, M., A.M. .... Perth (retired).

" Harris, J. .... Mountain.

" Hallen, G., B.A. .... Penetanguishine.

" Harding, R. .... Emily.

" Harper, W. F. S. .... Bath.



Rev. Hayward, H.	London.
" Heblen, John, A.M.	Hamilton.
" Heise, F. T. L., D.Ph.	"
" Herchmer, W., M.A.	Kingston.
" Hickie, J.	Fenelon Falls.
" Hill, A., M.A.	West Gwillimbury.
" Hill, G. J. F.	Markham.
" Hill, B. C., A.M.	York, Grand River.
" Hilton, J.	Perrytown.
" Holland, H.	Tyrconnel.
" Hodge, T. M.A.	St'h'pton, Saugeen.
" Ingles, C. L., A.M.	Drummondville.
" Irvine, M.A. Professor	Trin. Col. Toronto.
" Jamieson, A.	Walpole Island.
" Jessopp, H. B., M.A.	Port Burwell.
" Johnson, C. C.	Morpeth.
" Johnson, W.	Toronto.
" Kennedy, T. S.	Toronto.
" Kennedy, J.	Mersen.
" Ker, M.	Osnabruck.
" Lampman, A.	St. Mary's Blanchd.
" Lauder, W. B., A.B.	Napanee.
" Lauder, J. S.	Carleton Place.
" Leech, R.	Brampton.
" Leeming, W.	Stamford.
" Leeming, R.	Dundas (retired).
" Lett, S., LL.D.	St. George's, Tor.
" Lewis, J. T., LL.D.	Brockville.
" Lewis, R.	Franktown.
" Logan, W.	Manvers.
" Lundy, F. L., D.C.L.	Grimsb'y.
" Langtry, John.	Nottawasaga.
" Macaulay, W.	Pictou.
" Mack, F.	Amherstburg.
" McCaul, L.L.D. Pres int	Toronto University.
" McMurray, W., D.D.	Dundas.
" McKenzie, J. G. D., M.A.	Yorkville.
" McNab, A., D.D.	Darlington.
" Marsh, J. W., B.A.	Ingersoll.
" Marsh, T. W., B.A.	Esquesing.
" MacGeorge, R. J.	Streetsville.
" Mayerhoffer, V. R. A.M.	Whitby (retired).
" Mitchele, R., M.A.	York Mills.
" Morris, E.	Merrickville.
" Mockridge	Port Stanley
" Morris, J. A.	Pakenham.
" Mortimer, A.	Adelaide.
" Mulholland, A. H. R.	Owen Sound.
" Muloch, J. A.	Adolphustown.
" Nelles, A.	Braunford.
" Osler, F. L., M.A.	Tecumseth.
" Osler, H. B.	Lloydtown.
" O'Meara, F. A., LL.D.	Mahmitooahuing.
" O'Neil, H. H. M.A.	London.
" Padfield, J.	Burford.
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