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The Canadian Ecclesiastical Gazette;

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

VOLUME VI.

TORONTO, APRIL 1, 1859.

No. 6.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

COLLECTIONS UP TO MARCH 23RD, 1859.

Collections appointed to be taken up in the several churches, chapels and missionary stations in the Diocese of Toronto, in the month of January, in behalf of the General Purpose Fund of the Church Society.

Previously announced.....	\$ 615.15
Trinity Church, Tecumseth.....	\$2 00
St. John's	1.72
Per J. Williams, Esq.	4.32
Trinity Church, Streetsville	4.00
St. James' Church, Toronto, additional...	2.50
Christ Church, Huntley	1.78
Goulbourn	1.47
Per Rev. J. Godfrey	3.25
Trinity Church, Hawkesbury	5.45
St. John's, " "	2.80
Per Rev. J. G. Armstrong	8.25
St. George's Church, Toronto, per Church-wardens.....	25.00
77 Collections, amounting to.....	662.47

ANNUAL SUBSCRIPTIONS.

J. Joseph, Esq., annual sub.	10.00
Rev. Dr. Shortt, subs. for 1857, 1858 and 1859	15.00
H. Mortimer, Esq., an. sub.	5.00
" " Sub. to St. James' Par. Branch	5.00
Mrs. Marsh " " "	4.00
Rev. R. Lewis, an. sub.....	5.00
A. Hooker, Esq. "	5.00
W. Ellis " "	5.00
J. S. Merwin " "	5.00
Rev. R. F. Campbell, an. sub.	5.00
Rev. G. Whitaker "	15.00
" " " Book and	5.00
Tract Fund	5.00

PAROCHIAL BRANCHES.

Picton, 1/3, per Thomas Bog, Esq.	30.00
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WIDOWS & ORPHANS' FUND.

Previously announced.....	1309.00
St. Mary's, Newboro'. } Omitted in 5.60	
St. John's, Leeds. } Gazette of 5.60	
St. Peter's, New Boyne. } January. 3.80	
Per Rev. J. Davidson	15.00

169 Collections, amounting to	1324.23
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SPECIAL MISSION FUND.

Previously announced.....	1642.00
Huntley, additional, per Rev. J. Godfrey.	0.25

Total.....\$1642.25

PRINCE EDWARD BRANCH OF THE CHURCH SOCIETY.

The Annual Meeting of the Prince Edward Branch of the Church Society, was held in the Church of St. Mary Magdalene, Picton, on Wednesday Evening, February 17th, 1859. There was a very large assembly, including many of other denominations.

The chair was taken by the Rev. Mr. Macaulay, Rector, at 7 o'clock, and the Rev. E. W. Beaven opened the meeting with the usual Prayers.

The report was read and adopted, and the Rev. Dr. LAUNDER, in moving the first resolution, showed conclusively that the Church Society, though it had not fully equalled all expectations, had, nevertheless, by God's blessing, effected much good within the Diocese.

The speeches of the Rev. G. A. Anderson and Messrs. Barker and Dr. Evans enforced the increased duties of the laity in the present state of the Church, by more liberal contributions and more earnest support than they had hitherto. Dr. Evans made a happy allusion to the additional cathedral services at home, and the benefits to the working classes of such services.

The Rev. Mr. BEAVEN and Mr. S. FOSTER, in speaking to the third resolution, spoke of the benefits which the Canadian Church had received from the Society for the Propagation of the Gospel in Foreign Parts. Mr. Beaven's speech, which we understand was a maiden one, was very happily worded and produced much effect.

The Rev. Mr. TANK, of Brockville, moved the fourth resolution, and in speaking of the benefits we had received from the Society for Promoting Christian Knowledge, speaking of the laudation of the Poet Burns, made some excellent remarks upon the noble pioneers of our Church who had left home, prospects, and friends to preach the everlasting Gospel in the distant Colonies and dependencies of the British Empire, how much more, said the speaker, ought the characters of such men as these be held up for the admiration and applause of the civilized world.

The Rev. Thos. BOUSFIELD, in moving the last resolution, in speaking of the work of the two venerable Societies, S. P. G. and S. P. K., shewed that, by their efforts and as a fruit of their labours, the reformed branches of the Catholic Church were enabled to keep up an unending chant of prayer and praise upon the habitable globe, and by the many languages their prayers were made, they were really Missionary Churches, doing the Lord's work in many lands. He shewed moreover that the work of the Church was done quietly and unostentatiously, upon the solid foundations, faith, meekness, and fervent love for the Lord Jesus and all mankind. Mr. Low, in concluding, hoped the zeal manifested on the present occasion might not end here, but would ultimately lead to the permanent endowment of the Church in this place.

The meeting concluded with the usual vote of thanks to the Rev. Chairman, and to the speakers and strangers.

The choir enlivened the meeting by singing several beautiful Anthems.—Communicated.

The following is the

REPORT.

The committee of management of the Prince Edward District Branch of the Church Society, of the Diocese of Toronto, for the year commencing February, 1858, and ending February, 1859, beg to Report as follows:

By the great blessing of the Lord Almighty, we, of this Prince Edward District Branch of the Diocesan Church Society, more fortunate than our brethren in the East Indies, have been preserved in peace and happiness for the past year, and we now assemble, under a sense of undeserved mercies, with grateful hearts, and we trust, with a due spirit of faithfulness, and alacrity, to speed with united effort the good work of forwarding the christian faith, more especially according to the principles of the United Church of England and Ireland, onward.

The collections in the Parish of Picton and Hallowell, for the year 1858, have been as follows, viz., January 1858 already reported, in

April, for Students' Fund	\$ 9.00
July, " Mission Fund.....	7.00
Oct. " Widows and Orphans' Fund.....	11.50
January 1859, General Purpose Fund. ...	10.25
And an extra collection in July, for Irish	
Church Missions	16.25
Special Mission Fund, in Nov. 1859	11.50

Six Collections, in all amounting to\$65.50

Amount of sums collected by the young ladies on account of the Church Society before the last Annual General Meeting in 1858, was \$97.45, of this the one-fourth, say \$25, was duly remitted to the Secretary of the Central Society, at Toronto. Donations to Sunday Schools for library and children's papers, &c., \$26.30, leaving a balance of about \$26 on hand, besides an amount due to the Parochial Society of Picton, for books sold, about \$56 in the hands of the Booksellers; amount collected for 1859 in Picton, by subscriptions, is about \$120 or £30.

Total collected in Picton for Missionary and other purposes in 1858 to February 1859, is \$185.50.

The Ladies' Sewing Society Report that they have bought with the proceeds of sale of articles since the Society was renewed in 1857, two shares of the Bank of Upper Canada stock, bringing at 8 per cent. an annual dividend of eight dollars, and have further on hand the sum of \$42.30, which will be invested in like manner. The whole amount in their hands since their renewing the Society is \$142.30.

No Reports have been received from Carrying Place, Consecon, Hillier or Marysburgh, the two latter Parishes being at present vacant.

The North Port Parochial Association reports that the annual meeting was held on Monday, the

14th February, 1859, and that the whole amount of collections and subscriptions for the past year was \$9.50.

THOMAS BOO,
Secretary.

Pictou, 17th February, 1859

DIocese OF HURON.

The Clergy of the Diocese of Huron are notified that the Lord Bishop has directed the next collection for the Church Society, to be made during the month of April, the proceeds to be applied to the Mission Fund.

The Secretary of the Church Society of the Diocese of Huron, begs to call the attention of the Clergy to the resolution, passed at the last meeting of the Society, changing the time for the closing of the books to *May 31st.*, and would respectfully suggest that some return of collections, from each "Parochial Association" lately formed, be made before that date; so that they may appear on the Society's list for the year ending *May 31st* next ensuing.

TO THE REVEREND JAMES SMYTH,
INCUMBENT OF THE CHURCH OF ST. JAMES, ST. MARY'S.

REVEREND SIR.—It is with heartfelt pleasure that the ladies of the congregation of the Church of St. James, take an opportunity of expressing their appreciation of your zeal and assiduity, as their pastor, since you came among them.

Under your ministration, the attachment of the flock to our Church and its services has been strengthened, and the edifice raised sometime since for their celebration, has been finished and consecrated henceforth to the service of Almighty God.

Results such as these should be gratifying alike to the minister and those ministered unto. That they are duly appreciated by the latter, I have been deputed on their behalf to present you with the accompanying gown, which we hope you may long wear, and successfully minister in to the glory of our Lord and Master.

On behalf of the ladies of the congregation, I now subscribe myself as

Your attached Friend,
FANNY T. HILL.

REPLY.

TO MRS. HILL.

DEAR MRS HILL.—The handsome silk gown, which, on behalf of the ladies of St. James' Church, you have just presented to me, is as unexpected as it is undeserved. So costly and appropriate a gift would be gratifying to a clergyman after having ministered faithfully for many years to his flock, but coming as it does in my case, where I have resided only a few months in the parish, during which every opportunity has been embraced by the congregation to perform kind offices to me, I cannot sufficiently express my deep sense of my unworthiness of this act of kindness, and my high appreciation of so great a mark of esteem and approbation.

The completion of our church, and the hope that the attachment of many to our Apostolic and Scriptural Communion has been strengthened, afford me both encouragement and gratification, but in the attaining of these happy results, too

high an estimate has been placed on my humble efforts. I have a deep sense of the kind wish that I may live long to wear this robe, and it is my earnest prayer that whatever time God may grant me to do so, I may have grace sincerely to declare the blessed truths of the Gospel, faithfully to preach the Lord Jesus Christ, through whom alone the gates of everlasting life are opened to all believers.

Let me again, through you, assure the ladies of the congregation of my great and unfeigned thanks for a mark of respect so unmerited.

I am Dear Mrs. Hill,
Very sincerely yours,
J. SMYTH.

March, 23 1859.

HURON.

The new Church of St. James, at St. Mary's, C. W., was consecrated on Sunday week by the Lord Bishop of Huron. The *Prototype* says that the church was built during the Summer of 1857, and is of modest dimensions, as follows:—"Sixty feet long, thirty-eight feet wide, and twenty feet high from the average ground line. It is lighted by an oriel window of twelve feet by six feet six inches, and ten side windows of the middle Gothic style, that is, five on each side, and two on the West end, and the entrance door all in the same character. There are sittings at present to accommodate 350 persons, and which were let at an unusually high price; besides there are free seats for one-quarter; but even this amount of sittings appear to be utterly inadequate to the present, and rapidly increasing, congregation under the zealous ministrations of the Rev. James Smyth, rendering the erection of a gallery at the West end, and probably others, shortly requisite. The Church is built correctly east and west, and the internal arrangements, including a handsome pulpit and reading desk, appear to afford general satisfaction to those clergymen who have kindly assisted at the ceremony of consecration, viz; the Bishop of Huron, Rev. C. C. Brough, A.B., his Lordship's Chaplain, and the Rev. Richard Flood, A.M., of Delaware." A bell is to be procured, the oriel window to be stained, &c. The principal donors to this church are the Bishop, James Ingersoll of Woodstock, T. B. Guest, J. P. Wilmoughby, J. Hutton, Milner Harrison, Samuel Freileigh, and Justus Ingersoll, Esquires. The consecration sermon was preached by the Bishop, who had for his text Rev. iii. 11: "Behold I come quickly, hold that fast which thou hast, that no man take thy crown." After a very practical discourse, his Lordship, assisted by the Rev. C. C. Brough, administered the sacrament of the Lord's Supper, and having consecrated the burial ground adjacent, the crowded assemblage dispersed. The Bishop preached another impressive discourse in the evening to a very full attendance, and the collections on both occasions amounted to the sum of thirty-five dollars, which will go to aid in the erection of the belfry, as there is no debt whatever on the church at present—a pleasing incident in these times of depression.—*Church Journal, New York.*

MEETING OF THE CHURCH SOCIETY, MARCH 15, 1859.

The Society met at 7 p.m., in St. Paul's School-house, London. The Lord Bishop in the chair. Present: Revs. C. C. Brough, R. Flood, M. Boomer, H. Holland, St. George Caulfield, J. Smyth, A. Townley, E. L. Elwood, J. C. Gibson, A. Mortimer, J. McLean, Thos. Hughes, E. Sullivan, F. D. Fauquier, and the Secretary, L.

Lawrason; A. Shade, J. Pierce, B. Bayley, G. Robson, J. Hamilton, J. G. Vidal, Esqrs., and Dr. Harper. After prayer, the minutes of the last meeting were read by the Secretary, and signed by the President. A statement of the funds of the Society was read by the Secretary, and some small accounts passed. The Secretary read over the names of those incorporated members who had not paid their subscription of five dollars for the year 1858, as per Art. IV. of the Constitution, and also the names of those clergymen from whose parishes no collections have been received, in answer to the call from the Bishop, for a collection to be made in the month of January for the Widow and Orphans' Fund. Whereupon it was moved by the Rev. H. HOLLAND, seconded by L. LAWRASON, Esq.

Resolved,—"That the Society, having learned with regret that several of the clergy have already omitted (some in more than one instance) to make the appointed collection for the Church Society, an omission which has already been the occasion of much inconvenience, and which, if persisted in, will inevitably cause serious loss to the Society, impeding its most important operations, desires to urge strongly upon the clergy the absolute necessity, as well as the imperative duty, of making the said collections with punctuality, and remitting them to the Secretary without delay, in accordance with the rules of this Society on this behalf.

That the Secretary be instructed to have a number of the copies of the above resolution, together with the XVIIIth Article of the Constitution, printed in the form of a circular, and to send a copy of the same to every clergyman omitting to comply with the said rule, as occasion shall arise.

Moved by Rev. C. C. BROUGH, seconded by the Rev. A. MORTIMER.

Resolved,—"That the Secretary be requested to prepare and forward a circular to the incorporated members of this Society, who have not paid their annual subscription, calling their attention to the same. The circular to embody the Vth Article of the Constitution.

A letter was read by the Secretary from Mr. Samuel Busby, asking for some compensation for his services as a Catechist in the townships of Dorchester and Mulchide.

Moved by the Rev. A. TOWNLEY, seconded by Rev. A. MORTIMER.

Resolved,—"That Mr. Busby be allowed fifty dollars in answer to his application."

The Secretary read the report of the committee appointed to meet a committee of the Church Society of Toronto, to endeavour to settle a basis for a division of all the funds and property in which both the societies are interested. Whereupon it was

Moved by Rev. M. BOOMER, seconded by Rev. A. MORTIMER.

Resolved,—"That this meeting desires to express its sincere regret that the committees deputed by the two church societies of the Dioceses of Toronto and Huron, to meet and adopt some satisfactory basis for the division of the property held in trust by the Church Society of the old Diocese of Toronto, were unable to agree upon the terms by which that division should be made; it is therefore the opinion of this meeting, that the most equitable and righteous mode by which that important measure may be effected would be that of arbitration. The Lord Bishop of each diocese to name an arbitrator, and there to name an umpire, and the decision of these, or any two of them, to be final and binding upon both societies.

Moved by the Rev. A. MORTIMER, seconded by Rev. J. G. Vidal, Esq.

Resolved,—"That in the event of the Church Society of the Diocese of Toronto declining to accede to the proposal of this Society, conveyed in the foregoing resolution, or to take immediate action in the matter, the Standing Committee of this Society be empowered to take any further steps which may appear necessary.

Moved by the Rev. C. C. BROUGH, seconded by Rev. R. FLOOD.

Resolved,—"That the members of the Church Society of the Diocese of Huron desire to avail themselves of this their first meeting since the death of the late Hugh C. Baker, Esq., to express their sincere sympathy with the family and friends of the deceased gentleman, one so well known for his social worth and warm attachment to the Church, both in his own parish and throughout the Province; and this Society, whilst humbly acknowledging the wisdom of God in all His dispensations, desires, in submission to the Divine will, to record their sense of the loss sustained by this and kindred institutions in the Province, by the removal of a friend and brother, so eminently qualified by his piety and talent to aid in the promotion of every good work.

Moved by the Rev. H. HOLLAND, seconded by Rev. J. C. GIBSON.

That this meeting desires to express very strongly its sense of the efficient manner in which the gentlemen forming the several deputations, appointed by the Bishop to attend the meetings of the Parochial Associations, have discharged the arduous duty entrusted to them; and begs to congratulate the members of the Society generally, on the beneficial results likely to follow from their disinterested labours.

The Secretary read the following Report of the Episcopal Trust Fund Committee:

The Trust Committee of the Diocese of Huron, appointed for the management of the Episcopal Fund, beg leave to report the following statement, made by the Secretary and Treasurer, from the books of the present state of the Fund.

Land Securities	£ 9125	12	0
Bonds	1460	0	0
Municipal Debentures	225	0	0
Road Company Stock.....	25	0	0
Land.....	25	0	0
Bills Receivable	1425	17	4
Unsettled Subscriptions.....	500	0	0

Total

Total	12786	9	4
Deduct Liabilities			
Balance due the Treasurer	225	4	3
" " Interest Account	52	14	6
	297	18	9

£12488 10 7

Out of which an allowance may be made of about £1000 for ultimate losses and contingencies, say 1023 10 7

leaving the capital equal to about £11460 0 0 being the amount of the original investment of £10,000, with the addition of the grants from the societies in England.

The above capital, at six per cent, would produce an income of £687 12s. 0d. per annum; but owing to the extraordinary financial depression of the country, a large amount of the mortgages are in default in payment of interest, and a portion of the landed property, upon which a considerable amount is secured, will revert to the fund; and, until these lands can be disposed of a large deficiency in the income must ensue.

Only £350 has been paid to the Bishop of Huron on account of his stipend for nearly two years, and upwards of £700 of interest, overdue on the first day of January last, still remains unpaid.

Under these circumstances some means ought, if possible, to be devised, to increase the fund, which is manifestly inadequate for the desired object.

The attention of the Society is called to the large amount of notes remaining unpaid, and unsecured, as shown by detailed statement A portion of these notes will be lost by the failure of some parties; it is estimated, however, that those which remain perfectly good, amount to about £1000.

In some instances securities have been sent for execution, and not yet returned, and although all have been repeatedly called upon, it is to be regretted that so large an amount still remains unsettled.

A transfer of all the securities and land held in trust for the Episcopal Fund, from the Church Society of the Diocese of Toronto, to the Church Society of the Diocese of Huron has been completed and received.

All which is respectfully submitted.

(Signed,) { JOHN WILSON, Chairman.
L. LAWRASON, Secretary.

London, 15th March, 1859.

Moved by the Rev. A. TOWNLEY, seconded by Rev. H. HOLLAND.

Resolved,—"That this meeting deeply deploras the low condition of the Episcopal Fund, and would strongly urge upon the Trust Committee the necessity of adopting every possible method of improving it."

The Bishop directed the Secretary to read a form of Indenture which he has had prepared, as the basis of agreement between certain parishes and the Church Society.

The Indenture was read by the Secretary, upon which it was moved by the Rev. C. C. BROUGH, seconded by the Rev. St. GEORGE CAULFIELD.

Resolved,—"That the Lord Bishop be requested to name a committee to consider the Indenture connected with the agreement which it is proposed shall be adopted between the parishes and the Church Society."

The Bishop named Revs. C. C. Brough, St. George Caulfield, and the Secretary as the committee.

The Rev. E. L. Elwood brought before the Society the case of the Rev. R. Roberts, a missionary in the County of Huron, and asked, for him, some assistance to enable him to purchase a horse, &c., whereupon it was moved by the Rev. A. TOWNLEY, seconded by Rev. E. L. ELWOOD.

Resolved,—"That the Lord Bishop be empowered to advance, from the Mission Fund, a sum not exceeding one hundred dollars, to every travelling missionary, to enable him to procure a horse, &c."

Moved by Rev. E. BOORMAN, seconded by Rev. E. L. ELWOOD.

Resolved,—"That this Society desires to record its sense of the valuable services of L. Lawrason, Esq., Secretary of the Episcopal Trust Fund, and begs to offer to him their sincere thanks for the pains which he has taken, in endeavouring to put this fund on a satisfactory footing."

Moved by Rev. A. TOWNLEY, seconded by J. G. VIDAL, Esq.

Resolved,—"That the Lord Bishop be requested to appoint a finance committee, to invest the funds of the Diocesan Church Society.

The Bishop named James Hamilton and C. Monsarrat, Esqrs., and the Secretary.

Moved by Rev. A. TOWNLEY, seconded by Rev. F. D. FAUQUIER.

Resolved,—"That Article XIV. of the Constitution of the Church Society of the Diocese of Huron be, and is hereby amended by substituting the month of "May" for that of "December," in the said article; and that in Article V. the month

of "June" be substituted for that of "March," and "May" for that of "December."

Moved by Rev. A. TOWNLEY, seconded by J. G. VIDAL, Esq.

Resolved,—"That Article V. of the Constitution of the Diocese of Huron be, and is hereby amended by the addition of the following words, 'and if not paid within the ensuing three months, such defaulters shall cease to be incorporated members of the said Society.'"

The Rev. W. B. RALLY, having forwarded the names of several persons whom he wished to be admitted incorporated members, and lists having also been handed to the Secretary by Mr. J. G. Vidal, and Revs. C. C. Brough and R. Flood.

It was moved by the SECRETARY, seconded by Rev. St. GEORGE CAULFIELD.

Resolved,—"That the Lord Bishop, having made a donation of fifty dollars to the Society, be declared a Life Member, and that the following persons be elected incorporated members:—

Rev. E. Sullivan, A.B.; Rev. Isaac Middleton, B.A.; Rev. R. J. Roberts, A.B., Foljamba Awty; Thomas E. Sanders; William Rath; J. Hicks; J. Fishleigh; John M. O'Connor; E. J. Woods, and Gustavus R. Jervis, of Mitchell; Dr. E. H. Buckle; H. M. Carroll; James Copland; Antrobus Clark; W. B. Evans; Mrs. Gough; Mrs. S. W. Farrell; D. Thomas Johnston; George Lucas; E. R. Jones; P. T. Pousett; Alexander Scott; Judge Charles Robinson; James Padfield, and Mrs. Vidal, of Sarnia; H. Ellis and T. Howard of the township of London; and R. Jell and W. Livingston, of Delaware.

A. G. Smyth and T. H. Buckley of London were named by the Lord Bishop as the Auditors of this Society.

The Bishop appointed the next collection for the Church Society to be made during the month of April, and the proceeds to be applied to the Mission Fund.

The Bishop closed the meeting with the Benediction about 12 o'clock.

DIOCESE OF QUEBEC.

ANNUAL REPORT OF THE CHURCH SOCIETY OF THE DIOCESE OF QUEBEC FOR 1858.

In the providence of God, your Board are permitted to put forth their Seventeenth Annual Report. During the past year, the various objects of the Society have received their careful attention; and it affords them much satisfaction to be able to state, that, whilst by a recent arrangement the number of their Stated Meetings has been more than doubled, the attendance of Members has not been inferior to that of former years.

Through the liberality of the Lord Bishop, the Missionary operations of the Society are in course of extension.

To a proposal of the Bishop to devote out of his own private resources the sum of £200 per annum, for five years, towards the support of Stationary Missions, your Board felt it their duty to respond by a promise to continue for a like period the payment of an equal sum. The Board have it therefore in their power to report, that the Mission of Danville, recently under the charge of the Travelling Missionary, has been opened as a distinct cure in connexion with the Society; that arrangements have been completed for opening another new Mission under very auspicious circumstances in the Baie des Chaleurs; and that, as soon as the people on the spot shall have done their part, a third Mission in connexion with the

Society, will be established in the township of Darham. It is also in contemplation, as soon as circumstances permit, to establish an additional Mission in the County of Megantic.

But whilst your Board felt it incumbent upon them in this particular instance to suspend the standing resolution, which precludes the Society from entering upon the extension of Missionary operations, until the salaries of all the Country Clergy shall have reached £150 per annum—they beg that it may be distinctly understood that, owing to an arrangement entered into with the Bishop, this measure has been effected without increasing to any appreciable extent the Society's liabilities, the Board being more than ever convinced of the urgent necessity of adhering to the resolution above mentioned. For they feel that they cannot express too strongly their apprehensions as to the future of the Church in this Diocese, so long as the stipends of the Rural Clergy are suffered to remain insufficient for the bare necessities of their position. Already has this painful cause obliged several of the Clergy to quit the Diocese, and seek elsewhere a sphere of usefulness; and it is the deliberate conviction of your Board, that unless measures be speedily adopted to rectify this pressing evil, the time is not far distant when many a Mission, which now enjoys the Ministrations of the Church, will have to mourn the loss of its Pastor.

How best to enforce, as of Divine obligation, the duty of every Mission to provide, according to its ability, for its own spiritual necessities, is a question which has repeatedly engaged the consideration of the Board. Every discussion of the subject has only tended to confirm the Board in the conviction, that any measure, to be truly effective and sufficiently comprehensive to meet the requirements of the Diocese, must proceed from the Church at large. But whilst it may be proper to leave the solution of this question to the collective wisdom of the Church in Synod assembled, meantime your Board would respectfully suggest, that in every instance where a Mission shall be found to have failed in contributing the amount promised towards the support of the Missionary, immediate enquiries be made as to the cause of the non fulfilment by the proper authorities.

It will be in the recollection of the Society, that last year a Memorial was forwarded to the Society for the Propagation of the Gospel, on the subject of a commutation of the present claims of the Church in this Diocese, on a basis similar to that adopted by the Provincial Government in the case of the Clergy Reserves, which, if acceded to, would secure in permanence to the Church, at least, a moiety of her present income. To this Memorial an answer was returned, but as it was founded on a misapprehension of the wishes of the Board, the Memorial has again been referred to the consideration of the Venerable Society. Your Board cannot leave this subject without again placing on record the expression of their deep regret at the steps which the Society for the Propagation of the Gospel have thought it their duty to take for the gradual withdrawal of the aid hitherto afforded by them to this Diocese. They have no wish to repeat the unanswerable arguments, which have been from time to time addressed to that Venerable Body, but they feel confident that very many of the supporters of that Society would be found unwilling to give their assent to this measure, were they made familiar with the annual influx of poor emigrants from the Mother Country to this Province, who are wholly unable to provide for themselves the Ministrations of the Church. Your Board are further of opinion that if proper representations were publicly made in England as to the extreme

poverty of the Church of England population here, as well as the peculiar position of our Church with regard to the richly endowed Church of Rome, large sums would flow into the Diocese from the sympathy of our Protestant brethren at home, and that other kindred institutions would be found ready to help us in this our day of need and emergency.

The former system of annual gratuities having been found to work injuriously to the interests of the Society, the following alteration of the system, after considerable discussion, was adopted.—That every Clergyman, whose fixed income derived from any salary from any Society, Endowments, and Pew-rents, does not exceed \$500 per annum, shall be entitled on the 1st of January, in each year, to receive a gratuity equal to one half of the amount paid in by him to the hands of the Treasurer at Quebec during the preceding year, as proceeds of Collections, Subscriptions or Donations—where the salary does not exceed \$100, the gratuity shall equal three-fourths of the amount so paid in,—and where it is under \$300, it shall be lawful for the Central Board, to make the gratuity equal to the whole amount paid in, exclusive of collections or donations for any special Fund of the Society—provided that such amount shall not be less, in the whole, than \$100, and that no Clergyman shall receive under this resolution, except in the last mentioned case, more than \$200 per annum. The success of this measure, which can only be regarded as an experiment, has yet to be ascertained.

Painfully conscious of the almost insuperable obstacles at present existing to the self-maintenance of the Church in this Diocese, your Board would earnestly direct attention to the establishment of Endowments in the various Missions as a measure of vital importance to the future well-being of the Church.

The Parish of Three Rivers having raised, chiefly through the energetic exertions of the ladies of that place, the sum of £212 for the purpose of an endowment, your Board cheerfully responded to their appeal for assistance by voting, in aid of the Fund, the sum of £100.

To the Mission of Frampton, your Board have also promised the sum of £100, provided, that by the 1st of January next, the people shall have increased their present Endowment Fund by the sum of £40.

The Nicolet Endowment, which has been accumulating for many years, now yielding the sum of £50 per annum, it has afforded your Board much pleasure to commence a payment to the Incumbent of £25 per annum.

Since the last Report, the following Life Members have been added to the Society,—Mrs. Joseph Bell Forsyth, Miss Isabella Hamilton, and the Rev. Charles Hamilton.

The Board desire to record their sorrow at the loss sustained by the Society in the death of the Hon. John Stewart, who filled the office of Vice-President, and was a warm and liberal supporter of the Church and her Institutions.

In the death of Robert Symes, Esq., the Society has also to lament the loss of another of their Life Members, for several years Treasurer of the Society, and, during the period of his residence in Quebec, an active and untiring friend of the sick and destitute.

Your Board cannot permit their Report to go forth to the Diocese without referring with sentiments of undiminished regret to the loss sustained by the Society in the return to the Mother Country, of the Rev. George Mackie, D.D. They beg therefore to subjoin the following Resolution, which was unanimously adopted by the Board at their Meeting, held April 14th, 1858.

Resolved.—That this Board desires to record

the expression of its sincere regret at the loss sustained by the Church, in the removal from this Diocese, of the Rev. Official Mackie, D.D., one of its Vice-Presidents; and to acknowledge the active part, and constant interest, which he took in its proceedings, as well as his liberal contributions to its Funds.

MISSIONARY LABOUR.

GROSSE ISLE.

The Rev. H. Roe, who was appointed by the Lord Bishop to discharge the duties of Chaplain at the Quarantine Station, thus writes:—

I went down to Grosse Isle on the 26th of June, the Rev. J. W. Jones having, by your Lordship's appointment, acted as my substitute on the Island up to that date. The emigration, as has happily been the case for several years, proved to be of a very healthy character, and my duties for the greater part of the season were therefore very light. During the summer one hundred and eighty Protestants were admitted into the hospitals,—one hundred and forty-six English and Scotch and thirty-four Norwegians,—of whom twenty-two died. As long as there were any patients in the hospitals, I visited them every day or several times a day if necessary; and on Sundays, I celebrated Divine Service in one of the wards. Whenever healthy emigrants were landed on the Island, I went among them, giving them what advice I could, for their future guidance in their new homes. On every such occasion, whether of a week day or Sunday, I invited the emigrants to a special public service, (or services if they were detained a sufficient length of time,) a privilege of which they invariably and most thankfully availed themselves.

I celebrated Divine Service in the Mission Church regularly every Sunday during the summer, for the residents on the Island, when there were no emigrants. I administered the Holy Communion twice in public, baptized two children, and married one couple.

I visited Crane Island three times on Sundays, celebrating Divine Service, and catechising the children. In one of these visits, I administered the Holy Communion, at their special request, to the members of the two Protestant families who reside there. Here I was received with that kindly and genial hospitality, for which the lady Seigneuresse is so well known.

I visited St. Thomas once for the purpose of celebrating Divine Service on a Sunday late in the season, the Rev. K. G. Pless having spent a Sunday there somewhat earlier. But, owing to the unpropitious state of the roads and weather, I did not reach St. Thomas (from Crane Island,) till late in the evening. My message of notice had miscarried. Several of the Protestants residing in the neighbourhood were absent, and the rest lived too far from the village to collect them at so late an hour, and in such weather. So my services were necessarily confined to the family of Mrs. Patton, whose guest I was.

I returned to Quebec, by your Lordship's direction, on the 1st of October. The hospitals were then quite empty, and no emigrants arrived subsequent to my departure.

From Mr. Roe's Missionary Journal, the following extracts are presented:—

A large proportion of the immigration that now passes into, or rather through Canada by the Port of Quebec, is from Norway, Sweden, Germany, but chiefly from Norway. Few, however, of these stop at Grosse Isle. But one single Norwegian vessel was obliged to land her passengers on this island this summer. For this reason, I do not think it of any great importance that our Missionary at Grosse Isle should be able to speak

Norse, German, &c. No can hold communication with the people with sufficient ease for all practical purposes, through an interpreter. The greatest inconvenience is felt in the case of sickness. It is painful to be obliged to speak always to a sick man through a third party. However, out of one hundred and eighty Protestants admitted into the hospital at Grosse Isle this summer, but twenty-six adults were Norwegians (and a good many of these were healthy persons, admitted for the sake of waiting on their friends,) and of these but one died.

A good work might be done among this people by the Missionary at Grosse Isle, if he were well supplied with copies of our Prayer Book in the Norse, and with tracts giving information about the Anglican Church in Canada, and especially in the United States, whither most of the Norwegians go—explaining the essential oneness of our Church with the Church of Norway, and pointing out their exact agreement in all essential points of doctrine and of order. They are generally supplied with Bibles, their own liturgy, and other religious books, and so far as I could judge, are fond of reading them. I held two special services for the passengers of the one Norwegian vessel, who were landed and remained several days on the island. The first, on the day of their landing, was the ordinary Evening Service of the Church, most of which, though I had some help from an interpreter, was of course not understood by them. They were content to know that it was God's House, and that I was giving thanks for them and in their name to our common Father who is in Heaven, and they were grateful. But a few days after, when I had been a good deal among them, I arranged a special Service for them, and carefully explained it to them beforehand, so that they could join in it intelligently. We began with one of their own Psalms, in which they all joined with all their hearts, (for all Norwegians sing,) men, women and children singing in unison. Their Psalms and Hymns are long, and they sing very slowly; but the effect is devotional. I then repeated the Creed and the Lord's Prayer, the interpreter repeating after me. All this they could distinctly follow. Then followed the rest of the Evening Prayer, after which they sang another Hymn, and all was closed with the Benediction. They were much pleased with the service, and thankful for the pains taken to make it intelligible to them. When I came out of the Chapel, I found them all waiting for me at the door. One of them, who could speak a little English, thanked me in the name of the rest, after which they all came forward, one by one, men, women and children, and shook me by the hand.

One adult Norwegian only, a very respectable old man, died at Grosse Isle this summer. At his request, I administered the Holy Communion to himself and his wife. They both partook of it with the greatest devotion. I used the interpreter in my various visits to him, and in several parts of the Communion Office. He expressed his penitence and his Christian faith very earnestly, and resigned himself to death with the simplest submission to God's will. His wife and children left his remains in the Burial ground, and went on their way sorrowing. It was very affecting to witness the distress of the poor emigrants in parting with their loved ones, whose very graves they were to see no more.

TRAVELLING MISSIONARY.

Extracts from the Journal of the Rev. M. M. Fothergill, appointed by the Lord Bishop Travelling Missionary.

In the course of the third week in November, 1857, I proceeded to

CONTICOOK.

This rising outpost has at different times been visited by the Missionaries of Compton and Hatley, and is now under the care of the latter. My congregation at first numbered 12, gradually it increased to about 50. Before it was taken from under my charge, I had the happiness of presenting 25 persons for confirmation. I need scarcely say that there is no Church; we used the District School-house, in which a good school was very ably conducted during the week by a Mr. Terrill. The roads to and from Conticook are on the whole in a fair state. I made numerous visits, and held Divine Service 9 times.

BARSTON CORNER.

The frequent visits of a zealous Clergyman, one who would go in and out amongst the inhabitants would, I feel confident, be productive of much good in this place. The work would be hard at first, and not of a very encouraging character. There is a good Academy here. The village is distant 4 miles from Conticook and about 7 from Hatley. I held Divine Service 11 times, and twice at two of the neighbouring school-houses, known as the Kilburn and the Norton.

THE OUTLET.

This village is situated on Lake Memphremagog. Many attempts have been made at various times to establish a Mission on the banks of this most beautiful and picturesque lake, but hitherto they have all proved fruitless. The Missionary of Hatley, living at a distance of 14 miles, made periodical visits as long as there was the slightest encouragement. The people are much divided. I held Service 6 times, but found that periodical visits were insufficient for the difficult task of arousing the people from their apparent state of lethargy.

On the banks of the same Lake is the village of

GEORGEVILLE.

There is more encouragement here. I held Service 7 times. It is distant 10 miles from the Outlet. The country around is well settled. I also held Service 3 times at a neighbouring school-house, known as "Oliver's." On the whole, Missionary labours in the Lake district afford small encouragement.

SWEENEY SETTLEMENT.

An outpost of the Rev. H. G. Burrage.

Here I examined some children for Confirmation and held Divine Service once, at Mr. Burrage's request.

BARFORD.

This township is newly settled. It is a rising place and sustains 5 District Schools. I was only able to hold Divine Service here once, but visited many of the inhabitants, and feel that much good might eventually be done for this district by the periodical visits of a Missionary.

HEREFORD.

This too is a newly settled township, and adjoins the States of Vermont and New Hampshire. The settlers are but few in number and much scattered. I believe half of the township is as yet unsurveyed—a wild forest. It is fifteen miles from Conticook. The Missionary always meets on his arrival with a hearty welcome, and finds many of them striving to lead lives worthy of their Christian profession. This settlement should certainly receive the attention of the Church Society. Four persons were presented from this place to the Bishop for Confirmation at Conticook. The settlement is divided into two parts, distinguished by the names of Lent and Hall Streams. The Missionary should in this, as indeed in every other settlement, always take with him a supply

of Prayer Books. I visited Leat Stream 7 times and held Service 10 times. Hall Stream was visited 5 times. I now pass through the latter settlement and come to

CLIFTON.

This is divided into East and West Clifton, by an unbroken forest. I saw but little of this part of the country. I had intended making periodical visits, but was prevented. I should advise occasional visits, if possible, for there are a few Church families.

BURY.

I paid only one visit here, as there is little need of the services of the Travelling Missionary, the outposts being all within reach of the Incumbent and his Lay-readers. There is however a large tract of country lying on the Dudswell road, that much needs the care of a Missionary. Passing through the Mission of Eaton, a long journey of 35 miles, we come to

BROMFORD.

The settlers here are scattered over a large extent of country. I held Service 3 times in a Schoolhouse. The Congregations were good, and I noticed many old Prayer Books in use. Certainly this settlement deserves attention.

WINDSOR.

I held service here twice. This place also has long been without the Ministrations of the Church and presents small encouragement. However, the Society may be assured that they will always find Mr. Wurtele ready to cooperate with them in any plan that may be suggested for the advancement of our Church in this District.

Proceeding to the rear of Windsor, over a bad road of some eight miles, we arrive at

HARDWOOD HILL.

The settlers here nearly all belong to the Old Country, and once were all members of the English Church, but not having had a Clergyman amongst them for nine or ten years, many have deserted her pale. This outpost should receive the attention of the Society; it is a thriving place, and the lands are well adapted for agricultural purposes. I paid three visits. It is possible at certain periods of the year to pass from it through the French Settlement to the Pinnacle, near Danville. I never went that way myself, but returned to Windsor and passed through Melbourae to

ELY.

Here I found many well attached Church families, and met with much encouragement. It is a very thriving settlement, and should have regular services from the Travelling Missionary. Indeed of so much importance do I think the place that I had hoped that ere this it would have had a resident Pastor. I made six visits, and went to the South Durham Railway Station 4 times.

The road leading to the latter is as yet very bad.

DANVILLE.

As this and the neighbouring settlement of Troutbrook have lately been formed into a distinct cure and placed under my charge, I beg to refer you for any particulars regarding them to my report of the Mission.

WARWICK.

This also falls to the charge of the Missionary of Danville; it has been visited twice. The settlement is a new one, and the settlers are principally French Canadians.

STANFOLD.

Here there are very few belonging to our Church; with the members from Arthabaska and Somerset our Congregation mustered 25. I have made one visit and hope to give another shortly

I need not make any report of Drummondville and Lower Durlham, which places I visited twice, for I am given to understand that they have once more a Clergyman residing among them.

I have now made mention of all the places that came under my charge whilst acting as Travelling Missionary from November 1849, to October 1858. During this period, I baptized 67 children and 46 adults, thus making in all 113 members added to the Church.

I cannot submit the Report to the Society without stating the impression my late office has left upon my mind, and which is decidedly one of encouragement and thankfulness for the signs manifested of a movement in the right direction with respect to matters of moral and religious obligation. In some places the movement is certainly slow, but as regards the District of St. Francis, and especially that part of it now placed under my care, it may appropriately be said: "The harvest truly is great but the labourers are few."

At the very least two more zealous labourers are required, one to itinerate between Hereford and Lake Memphremagog, the other below Sherbrooke, acting under the advice of the Reverend Dr. Falloon of Melbourne. We have therefore great need to pray the Lord of the harvest, that he would send forth labourers into His harvest.

From the 1st of October to the 20th of November, the office of Travelling Missionary was discharged by the Rev. G. J. Magill, since appointed to the Mission of Stoneham. The field of labour assigned to this gentleman was chiefly in the District of St. Francis, which has been already described in Mr. Fothergill's report. But the Society's Missionaries have always received instruction to afford occasional visits to the few Protestant families scattered here and there in the midst of the Roman Catholic population, such as have already been reported in the Journal of the Rev. H. Roe. Mr. Magill accordingly visited L'Islet, where a small congregation has lately been drawn together by the operations of the Grand Trunk Railway Company.

Having received the Bishop's directions, I held Divine Service on the 3rd of November at L'Islet at the house of Mr. Betts. Fourteen persons were present. In the afternoon, no conveyance having arrived for me from St. Thomas, I held Service in the same place, at which 20 persons were present, of these, 4 came from Riviere Ouelle, a distance of 33 miles, one from St. Roches a distance of 20 miles. They all appeared to feel very acutely the want of the Church's Ministrations. Mr. Betts, has, in some measure, supplied this want by reading every Sunday to those who choose to assemble in his house the Church Service and a sermon. They expressed an earnest wish for another visit, and their willingness to defray the Clergyman's expenses. I opened a list for the Church Society, and received subscriptions to the amount of \$19, and left a copy of it in the hands of Mr. Betts, who undertook to obtain additional signatures.

DANVILLE.

On Sunday, the 7th of February, the Lord Bishop, attended by the Rev. Professor Thompson of Bishop's College, and the Rev. A. Balfour Incumbent of Kingsey, who held temporary charge of Danville and parts adjacent, administered the right of Confirmation at Danville to fourteen candidates. The Rev Mr Parker and the members of his congregation kindly and courteously tendered to his Lordship the use of their Church for the Services of the day.

The Rev. M. M. Fothergill writes as follows: This Mission was only established on the 1st of October last.

Much has been said in former Reports of the Church Society, as for instance in those of the

Reverends Lloyd and Balfour with respect to the neighbourhood of Danville. It is, as they have stated, one of much promise, but yet much requires to be done before the Mission can be said to be in good working order. As yet we have no Church, but at present meet in a small school-house, and much inconvenience is experienced. Very liberal sums, however, are being subscribed to raise a House of Prayer, which, we hope, will be erected in the course of next summer. The Congregations have also liberally subscribed towards the Missionary's stipend, contributing the sum of £60 per annum. Service is held in several parts of the Mission, and I hope soon to be able to extend my labors as far as Warwick and Stanfold. The congregations are very fair as regards numbers, and many join heartily in our beautiful Service. The Sunday School at Danville, established in October, is progressing very favourably, the exact number of children being, females 14, males 23, total 37. I purpose introducing into the Troutbrook school a better system, and establishing a day-school at the foot of the Pinnacle, and if possible, one in the Golden neighbourhood.

The Board regret that they have not been furnished this year with Reports from the District Associations.

EDUCATION.

A reference to the list of Grants made by the Board to Schools in various parts of the Diocese will show that the cause of Education, so far as their means permit, has not been neglected by the Society.

DEPOSITORY.

During the twelve months ending December 31st, 1858, the sales at the Depository have amounted to the sum of £45 5s. 10d. Among the books sold have been, Bibles 32; New Testaments 24; and books of Common Prayer 165. The following grants, for gratuitous distribution, have been made during the year; Books of Common Prayer, 26; and Tracts to the amount of £9. The Committee have also granted to various Clergymen in the rural districts, for sale at ordinary, or reduced rates, the following: Bibles 6; New Testaments 20; and Books of Common Prayer, 12.

Resolution of the Depository Committee, August 18, 1858.

Resolved: That in accordance with Resolution of Central Board, March 10, 1858, all subscribers of ten shillings per annum to the Depository Fund be allowed the privilege of purchasing books at a reduction of 25 per cent on purchases to not less than 5 shillings.

INCOME FOR THE YEAR 1858.

On account of the Fund for general purposes,	\$1037.13
Subscriptions and Donations, to enable the Society to increase the stipends of the Country Clergy	225.00
On account of the Widows' and Orphans' Fund,	772.56
On account of Depository or Book and Tract Fund, including Sales, Subscriptions and Proceeds of Annual Sermons at Quebec,	260.36
Received from Rural Missions,	656.32
On account of Mission Fund, Quebec,	1107.45
On account of Mission Fund, Rural Missions,	155.54
Gross Receipts,	\$3211.36

GENERAL EXPENDITURE.

On account of general purposes of the Society,	\$3850.97
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Investment for Mission Fund,	409.85
II.—On account of Widows' and Orphans' Fund.	
Payment to one Widow and Orphan.	136.00
Investments for this Fund,	400.00
III.—On account of the Depository Fund, purchase of Books, &c,	314.05

Total,	\$5140.87
IV.—The funded property of the Society now amounts to:—	
General Fund,	\$7375.00
Widows' and Orphans' Fund,	11140.00
Nicolet Endowment Fund,	3240.00
Missionary Fund,	1200.00
	22955.05

Grants made during last year.

Aid to three Schools at Bourg Louis,	\$120.00
Aid to School at St. Sylvester,	40.00
Aid at Hemison Do,	40.00
Aid to two Schools at Portneuf,	80.00
Towards Endowment Fund, Parish of Three Rivers,	400.00
Outfits to three Clergymen,	180.00
Missionary Services, River David,	60.00
Missionary Services Grosse Isle,	240.00
Travelling Missionary,	559.00
Aid towards Salaries of Clergymen in consequence of withdrawals and reductions by the S. P. G.,	496.37
Gratuities to 9 Clergymen, for 1856 and 1857,	360.00
Towards erection of Church at Stanstead on certain conditions,	200.00
Aid to a clergyman towards education of two sons at the Grammar School at Lennoxville,	80.00
Do. do. do,	80.00
To a Clergyman entering upon a new charge under peculiar circumstances	100.00

QUEBEC.

The amount raised in Quebec during the year 1858, is as follows:	
Three Life Subscriptions,	\$150.00
Annual Subscriptions and Donations to General Fund,	660.50
Subscriptions and Donations, to enable the Society to augment the Stipends of the Country Clergy,	185.00
Collections after Sermons for General Fund,	158.06
Subscriptions and Donations to Widows' and Orphans' Fund,	6.00
Subscriptions and Donations to Mission Fund, including Missionary Boxes, and a special subscription of \$800 from the Lord Bishop,	\$39.31
Collections after Sermons for do.	117.79
Collection at Annual Meeting,	18.57
Subscriptions and Donations to Depository Fund,	17.00
Collection after Sermon do,	55.60

Foreign Ecclesiastical Intelligence.

JAPAN.

CHRISTIAN WORKS IN JAPAN.

We take the following from a letter just published in the New York Journal of Commerce. The letter bears date,

HONG KONG, CHINA, Dec. 9th, 1858.

Sunday, August 1st, was a day not soon to be forgotten by the officers and crew of the Powhattan and Mississippi, which had returned a day or two before from the Bay of Jeddo, and now lay anchored in the snug harbour of Simoda, about

seventy miles south of Jeddo. The town contains a population estimated at 10,000, in the suburbs of which rose the tall flagstaff of the United States Consul-General, Townsend Harris, Esq. A little back of that flag-staff, which had never before been planted in the soil of Japan, was the house occupied by Mr. Harris over a heathen temple, which had just been expurgated of its ugly idols for Mr. Harris's accommodation; but still, as if loth to yield their old domicil, they were planted against the walls around the house, grinning horribly upon those who had so sacrilegiously ousted them, and now sat in their places. The treaty which Mr. Harris had negotiated so silently and unostentatiously, and which was concluded so successfully on board our ship, the two Imperial Commissioners being present to sign it in the presence of our Commodore, provided for the toleration of the Christian religion in Japan. Grateful as man ought to be, and especially a Christian man, such as Mr. Harris is, he wished to have the gratification of seeing Christian worship celebrated in his own house and under the American flag, in the first instance since the flames were quenched, about two centuries and a-half ago, in which tens of thousands of native Christian martyrs had ascended, as we hope, to Heaven. We had been in the city of Nagasaki, containing a population of at least 100,000 inhabitants. Once it contained churches and hospitals, a college and seminaries, one of which was for the education of the sons of the nobles for the ministry, so largely had Christianity triumphed in Japan. At one time there were 40,000 native Christians in this one city. I had even succeeded in discovering the holy place of execution, called the *Mount of the Martyrs*, by the historians of the persecution. The old prison, also, in which the last Christians were confined, and tortured, and died as late as about the year 1700, still remains, and I was so unhappy as to discover it, and examine it, and muse over it, still gloomy in the uses to which it is devoted, but more so from its horrible memories. Not far distant from Nagasaki was the town of Simabara, on the same gulf, fortified once by a strong castle, in which the native Christians collected from the surrounding country, to the number of 37,000, driven to desperation by the persecution, and resolved to defend themselves as well as they were able, and sell their lives as dearly as possible. They were overpowered, and not one escaped of the 37,000 Christians. All these scenes were in our memories, and almost before our eyes, although so many years had elapsed since the last martyr ascended in the flames. The atrocious deeds which were done about the time the Pilgrims planted their feet upon old Plymouth Rock, and Christianity died out here, at the very time it was planted there. Since that time America has become all it is in civilization, wealth, power, glory and religion. But in that long period not one effort has been made to re-introduce Christianity into Japan, with its thirty or forty millions of inhabitants. No individual has ventured there; no society has sent out its missionaries there. Strangely our Americans were assembled in an idol's temple to celebrate Christian worship for the first time since Christianity was extirpated by fire and sword; and Protestant worship for the first time since the advent! The Bible was read; prayers were offered; a sermon was preached; and the sweet hymns of Zion were sung in tunes not less sweet or sacred, familiar to every one from childhood, but never so sweet and touching as when sung for the first time in Japan, and poured out in this old heathen temple. The sun shone out brilliantly; all was lushed around and quiet; and the Japanese, instead of rushing upon us with knives and swords, looked on the strange scene calmly,

reverently, and with apparent interest. Was this a fantasy—a dream—or reality? and if a reality, who brought it into existence?

When the services were concluded, and the congregation silently and thoughtfully withdrawn to the ships, Mr. Harris kindly invited me to remain awhile, and took me into his office, study, and library, all in one, and bringing out a formidable looking document, read a part of it to me, which proved to be the letter of instructions given him by Mr. Marcy, at the time Secretary of State, in which he directed Mr. Harris to do his best, by all judicious measures, and kind influence, to obtain the full toleration of Christian religion in Japan, and protection for all Missionaries, and others, who should go there to promulgate it. This was a most interesting fact, and kept secret to the world, but deserving to be published world-wide, in justice to the memory of Mr. Marcy, and in justice to the administration of which he was a member, and which sustained his course, and perhaps dictated it.

Turn we now to China. The great struggle is over, and we who happen to be here, have seen the grandest work in the history of this immense Empire, at present containing, according to the latest census, as reported by the Russian scientific Professors of the College they are allowed to maintain in Pekin, four hundred and forty-five millions of people, or nearly one-half of the population of the globe. For the first time since the dim and distant origin of this Empire and race, Christianity is admitted by treaty, and may be proclaimed without obstruction, and embraced by the natives without incurring disgrace, detriment, or punishment. What a field! What a miracle which opens it! I have reason for stating, that here, as in Japan, the Secretary of State instructed Mr. Reed, our Minister, to take the same course which he had been advised in the case of Mr. Harris; i. e., while consulting for the material interests of his country, not to forget the claims and interests of Christianity, but endeavor to secure, if possible, the toleration of the Christian religion, and protection to all who might go there, or be there, to inculcate it. It redounds to the honor of Mr. Reed, and to the credit of our Government, that the attempt was successful; and the first treaty with China, which opened it to the Gospel, and secured protection to missionaries and native converts throughout the vast empire, was the *American* treaty, negotiated and concluded by Mr. Reed, and then followed up by the ministers of England and France. So much had Mr. Reed to do with securing toleration to Christianity, and so judiciously and zealously did he work, that the Bishop of Victoria, the Rt. Rev. Dr. Smith, did not refuse to give him the highest praise, in a letter to the Archbishop of Canterbury, in which occurs this sentence:

"It is right that the friends of Christian missions on both sides of the Atlantic should know how pre-eminently they are indebted for the Christian element, in the wording of the treaties, to the hearty zeal, sympathy, and co-operation of his Excellency, W. B. Reed."

While the finger of God is gratefully acknowledged in these gigantic moral movements, it is but right that the instruments should be honourably remembered, which the same Providence employed to bring about these results. America bears her part of the glory in taking the initiative in movements which are to regenerate this mighty eastern world. Governor Marcy and General Cass, and the administrations of which they are or were prominent members, are entitled to the highest respect, as well as Mr. Harris and Mr. Reed, who so ably and successfully carried out their instructions, and their names will be honoured in the records of philanthropy and Christianity.

CHINA.

INTERESTING CORRESPONDENCE.

We publish below a very interesting correspondence between American Missionaries in China on the one part, and the U. S. Commissioner to China, Hon. Wm. B. Reed, on the other. The missionaries acknowledge with gratitude and high consideration, his successful efforts in behalf of our common Christianity, by procuring the insertion in the treaty, of a clause which provides for a full toleration of the Christian religion throughout that vast empire. That in making this acknowledgment they were not influenced by national prejudice, but by an impartial judgment upon his acts, may be inferred from a letter of the Missionary Bishop of the English Church in China to the Archbishop of Canterbury, in which he says: "It is right that the friends of Christian missions, on both sides of the Atlantic, should know how much they are pre-eminently indebted for the Christian element in the wording of the treaties, to the hearty zeal, sympathy, and co-operation of his Excellency W. B. Reed, ably seconded by his Secretary of Legation and Interpreter, Dr. Williams and Rev. W. A. P. Martin—names well known in connexion with the missionary work in China."—*New York Journal of Commerce*.

(From "*The Spirit of Missions*," New York, published for the Board of Missions.)

LETTER FROM THE SHANGHAI MISSIONARIES TO OUR MINISTER IN CHINA.

To H. E. Wm. B. REED, Minister Plenipotentiary of the United States to China.

Sir,—We the undersigned, missionaries from various parts of the United States, embrace the opportunity of your presence among us to present to you our hearty congratulations upon the success which has attended your mission to China, and in particular to express our grateful recognition of the measures you have adopted to secure for missionaries greater freedom in their peculiar work.

In common with all the foreign residents in China, we have awaited with no little anxiety the result of those occurrences which have at successive periods during the last two years agitated both Chinese and foreigners.

Especially did we follow with earnest expectation and with fervent prayers the combined expedition and of gratitude to God that the Chinese were soon disposed to treat, and so little armed opposition was offered. And when we first vaguely learned the provisions of the treaties, it was with the deepest emotions of thankfulness that we found all our hopes so fully realized, and our prayers so abundantly answered.

While our common country will do justice to the success that has crowned your patient endeavours to promote her general interests in this land, a large body of her best citizens will be especially mindful of your claims in putting forward that Christianity which, having proved the stable foundation of the prosperity of our native land, it is the mission of that land to spread throughout the earth.

We desire also to express our admiration of the steadiness with which you have followed the path of your convictions, in spite of clamour and misrepresentation on the part of persons belonging to other countries, and even amidst a degree of murmur and complaint on the part of your own countrymen, impatient of what seemed to them a position unworthy of our national power and reputation. You will not long fail to gather from this very line of peaceful policy the credit which is due to you, and to be vindicated in the eyes of all, as having adopted the wisest and best course,

as it was the most generous and humane. We congratulate you on having secured, without violence, what would have been dearly purchased at the cost of human life. Standing as we do on the threshold of a new era in this land, we cannot but avail ourselves of this occasion to express the hope, that as our country is eminently fitted for, and apparently destined to the work of extending the Christian religion throughout the heathen world, so our Government will, without doing violence to the strictest principle of toleration by which it is bound, yet give countenance and support to the missionary labours of its citizens in heathen lands. We see France, with but a limited commerce to foster or protect, lavish of her national resources in support of one section of the church. While we neither hope for, nor wish a similar support, we cannot but desire that our Government may in the future plainly declare, that as the labours of missionaries are in the path of humanity and truth, they are to be sustained by all the moral influence of our land, and the persons of her sons guarded with jealous care. This we desire, not so much for our personal security, as for a testimony that where Christianity has gained its merited supremacy, it is a living power, and that we may not seem to be disowned by the government to which we owe and pay allegiance.

It were no praise to say that a criminal charge has never been brought against any missionary from our country; it were no credit to us to say that we love our native land as well as any who are here voluntary exiles from her shores. We may claim that we have shown an unequalled readiness to contribute to whatever would promote the interests of our country among this people. Besides the private efforts of each individual, we may call attention to the facts that from our ranks have been drawn, almost without exception, the interpreters, both paid and unpaid, of the Legation, and of the Consulates, in two cases the highest diplomatic power has been intrusted, *ad interim*, to a member of our body, and at least three of the ports some of our number have yielded to urgent calls to assume consular duties, duties uncongenial to our calling, and undertaken only in accordance with a sense of duty to the land of our birth. All of our number will doubtless be found ready at all times to discharge, as loyal and loving children, the duties which may hereafter be required of us. In return we wish not simply to be protected, but in a proper degree to be recognized in our office, and countenanced in our work, by the Government whose allegiance we own, and in whose prosperity we shall always rejoice.

Finally, Sir, hearing that you are purposing soon to return to your home, we beg to tender to you our best wishes for your preservation during your journey, and for a happy restoration to your family. May you, during a long life of usefulness, often have occasion to recur with pleasure to your work in China, as you hear of good resulting to this people from influences now set in operation. You will carry with you our sincere esteem, and hold in our memories a permanent place, as we recall your many truly republican virtues, which have won our regards, not unattended as they are by a dignity and urbanity which have ensured you the respect of all. We remain, sir, your sincere friends and obedient servants.

Here follow the signatures of seven Missionaries.
SHANGHAI, Nov. 4, 1858.

MR. REED'S ANSWER.

LEGATION OF THE UNITED STATES,
ON BOARD THE MINNESOTA, OFF WOUSONG,
November 6th, 1858.
GENTLEMEN,—I thank you cordially for your

words of approval and farewell. There are those in my distant home who will be prouder of kind words and wishes, and prayers from you, the Ministers of Religion, than of any political honours I can carry back. For them and for myself I thank you.

It is not always that a policy which restless people think so ungrateful as neutrality, commands approval—and when I think of the feverish condition of the public mind in China this time last year, it is matter of wonder that health and equanimity should be so soon restored—and my countrymen, I believe without exception, should admit that the course pursued was the right one.

For this credit is mainly due to the instructions of the Government at home, and to the wide discretion and thorough support which, from first to last, the President has given me.

In my dispatches homeward I have spoken of my high obligations to the American Missionaries in China, without whose practical aid I could have done little, and to whose good example, making a deep and favorable impression on the Chinese mind, what is called Diplomacy owes much.

The Missionary is never by his own act in trouble here. He is never importunate for assistance, or clamorous for redress. He is never querulous; and your kind address shows that he is ready to do a public servant more than justice, and to give him, unsolicited words of generous approval when his work is done.

When the American negotiations were in progress at Tein-Tsin, the Imperial Commissioners of their own accord offered to concede to *Missionaries* the privilege of free access to all parts of the country of China. Honourable as was this testimonial, I could not accept it for various reasons—the controlling one being that it involved the recognition of classes among my countrymen, which I could not admit. The Missionary, the merchant, the scientific explorer, should share the same privilege. They do so now, and I look forward to the early day when, under the providence of God, with an improved state of feeling, invigorated loyalty, and sense of obedience to law which creates as many duties as privileges—Americans shall pass the opened gates of this mysterious Empire, alike doing good, obeying law, and giving no evil example.

Every Missionary to whom I have mentioned the offer which was made to me, and my reasons for declining it, approves what I did.

Permit me, Gentlemen, with renewed thanks to you and all my missionary friends—and I extend them to those devoted and accomplished women whom I have seen here labouring in the great cause of Christian education—to express my earnest wish for your welfare and success in China, and for what to me just now seems the greatest happiness this world can give, a return to your friends at home, and to that distant land of whose institutions one becomes prouder every day he lives, and which he loves better and better every hour of his life, at home or abroad.

Very faithful, your friend,

WILLIAM B. REED.

TO THE REV. MESSRS. NELSON MILLS, BARTON,
LAMBALLO, CARPENTER, GALEY, AND MACY,
SHANGHAI.

DISCONTINUANCE OF THE SERVICES FOR
5TH NOV., 30TH JAN., AND 29TH MAY.

(From the "London Gazette.")

Whitehall, Jan. 17, 1859.

THE following warrant has been issued by the Queen, under Her Majesty's Royal Sign Manual:—
VICTORIA R.

Whereas by our Royal Warrant of the 21st day

of June, 1837, in the first year of our reign, we commanded that certain forms of prayer and service made for the 5th of November, the 30th of January, and the 29th of May, should be forthwith printed and published and annexed to the Book of Common Prayer and Liturgy of the United Church of England and Ireland, to be used yearly on the said days in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within our Universities of Oxford, Cambridge, and Dublin, and of our Colleges of Eton and Winchester, and in all parish churches and chapel within those parts of our United Kingdom called England and Ireland:

And whereas in the last session of Parliament, addresses were presented to us by both houses of Parliament, praying us to take into our consideration our Proclamation in relation to the said Forms of Prayer and service made for the fifth day of November, the thirtieth day of January, and the twenty-ninth day of May, with a view to their discontinuance:

And whereas we have taken into our consideration the subject of the said addresses, and, after due deliberation, we have resolved that the use of the said Forms of Prayer and Service shall be discontinued:

Now, therefore, our will and pleasure is, that so much of our said Royal Warrant of the twenty-first day of June, one thousand eight hundred and thirty-seven, in the first year of our reign, as hereinbefore recited is revoked, and that the use of the said Forms of Prayer and Service made for the 5th of November, the 30th of January, and the 29th of May, be henceforth discontinued in all Cathedral and Collegiate Churches and Chapels, and in all Chapels of Colleges and Halls within our Universities of Oxford, Cambridge, and Dublin, and of our Colleges of Eton and Winchester, and all parish churches and chapels within the parts of our United Kingdom called England and Ireland, and that the said forms of prayer and service be not henceforth printed and published with, or annexed to, the Book of Common Prayer and Liturgy of the United Church of England and Ireland.

Given at our court, at St. James's, the seventeenth day of January, one thousand eight hundred and fifty-nine, in the twenty-second year of our reign.

By Her Majesty's command,

S. H. WALPOLE.

Birth.

A. Woodbridge, on the 28th March, the Wife of the Rev. John Carry, B.D., of a son.

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TO END OF VOL. 6.—Rev. R. L. S., Perth, (3 copies); T. S., Huntley, Rev. J. K., Barry, (to No. 12, vol. 7); Rev. F. A. S., (to No. 12, vol. 7).
TO END OF VOL. 5.—R. J., Hamilton.

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