

clergy had been royalists; and it was supposed, even by the first bishop of New York, that it was doomed to perish, after lingering in feebleness among the descendants of Colonial Churchmen. If I rightly recollect the facts which have been carefully collected by the bishop of Maine, there was one year, in the present century, when not a single candidate for orders offered himself in any diocese, and it was not till 1813 that things began to amend. In fact, Bishop Burgess asserts that the entire growth of our American Church must be dated from 1818; until that date she had hardly held her own. I am not counted an old man, but, according to these statements, all that our Church has become, is the growth of a period within my own lifetime; almost within my own recollection. In view of the hostility which it has had to encounter, from the beginning, its progress has been very remarkable. No other religious body has ventured to stem the popular torrent, and to be at once Evangelical and yet the reverse of enthusiastic: to refuse popular arts of success, and to rely for growth on sober piety, solemn but simple rights, and fixed though unfashionable principles. The Romanists have grown by immigration, and by political intrigues, in a very alarming manner: but, they do very little as mere religionists, that is to say, by such measures as the Christian religion can in anywise justify. By God's blessing upon Apostolic labours, animated by such principles as I have endeavoured to illustrate, our Church has not only grown thrivingly during the last half century multiplying her bishoprics to forty, and her parishes and stations to more than 3,000, but, a mighty influence has gone forth from her, which has greatly changed for the better the religious sentiments of thousands of pious men. The Prayer Book is our great missionary, and supplies our "lack of service," as nothing else could do so well. In Virginia the Church was all but extinct at the beginning of the century: it grew rapidly under the Episcopate of Bishop Moore, and that of his successor, until the civil war. In Maryland, under the eminent prelate who still adorns that state and diocese, the number of the clergy has doubled, and there has been a great development of strength. The South and South-west are yet missionary ground, where the Church was never strong, and is now deplorably enfeebled: but there, also, the intelligence and culture of society gravitate to the Church. Under my truly great predecessor, Bishop de Lancey, a great diocese was developed, and my venerable friend, who is with me on this platform, could tell you how he came to Buffalo as a missionary to a few scattered Churchmen, 40 years ago, and how on last Easter day, under the roof of his own church, 1500 children were gathered, representing seven parish churches.

At a late meeting of the Synod of Toronto, the Bishop fully endorsed the Bishop of Capetown's policy, saying:—

Our oneness with the United Church of England—our affinity to her as children to a mother, and the loving care for us which she continually manifests—must awaken on our part a corresponding solicitude for her welfare. She has from time to time her agitations and trials, but nothing to shake her foundations—nothing to endanger her permanent peace. Yet we naturally look with pain upon the continued assaults on her holy cause from freethinkers and infidels, and more especially, at the present time, from the infatuated course of Dr. Colenso, late Bishop of Natal, whose deplorable proceedings and conduct appear beyond all reclamation. The Metropolitan of Capetown, after long forbearance, has at length adopted the proper course, strong and fearful as it is, and which, indeed, was the only one open to vindicate the truth of God, and arrest heresy and schism in their most aggravated form. The partizans of the deposed Bishop are almost exclusively persons outside of the Church; showing by their advocacy of his errors that truth is not so precious to them as the dealing of a blow at the unity of a