

existence, in various parts of the world, of eleven Bishoprics which have been endowed, wholly or in part, out of a capital of £173,000 entrusted to their keeping, while the entire charge for the expense of management, since the fund was first opened, has scarcely exceeded £1,600, or less than one per cent. The subjoined table will show in one view the results of the Colonial Bishops' Fund, as far as it relates to the increase in the number of the Clergy in the following dioceses, which have been constituted since the fund was originated in 1841:

Date of Foundation.	New Bishoprics.	Number of Clergy.	
		Before the erection of See	In the year 1853.
1841	New Zealand . . . . .	12	38
1842	Antigua . . . . .	25	31
1842	Guiana . . . . .	23	30
1842	Tasmania . . . . .	19	54
1842	Gibraltar . . . . .	30	56
1845	Colo. In. . . . .	22	38
1845	Fredericton . . . . .	30	52
1847	Capetown . . . . .	14	56
1847	Newcastle . . . . .	17	24
1847	Melbourne . . . . .	3	23
1847	Adelaide . . . . .	4	26
1849	Rupert's Land . . . . .	5	9
1849	Victoria . . . . .	10	12
1850	Montreal . . . . .	45	55
1852	Sierra Leone . . . . .	15	16
		274	503

The Bishop of London then came forward to move the first Resolution, as follows:—

"That the remarkable success with which it has pleased Almighty God to bless the efforts recently made for the extension of the episcopate in the Colonies, and the happy results which have ensued therefrom, ought to be regarded as a call and encouragement to proceed in the same course, till every Province of the Colonial Empire of Great Britain shall have its own resident Bishop."

The right reverend prelate said his grace had alluded to the remarkable meeting held twelve years ago from the present time within one week. That meeting was held on the 27th of April, 1841, and he should have been glad if circumstances had permitted the present meeting to be held upon the actual anniversary of the day. But he was happy to observe that, if the meeting was not an anniversary meeting in point of fact, it was in point of feeling. (Hear, hear.) He was himself called upon to address the meeting at that time, and to urge upon the Church the duty of extending the episcopate in the colonies, which for so many years had been neglected, to the disgrace of the Church and the Government of this country. On that occasion he was moved by feelings of a very different character from those he now experienced. In some respects they were of a conflicting nature, for on the one hand he was compelled to look back with shame and regret upon two centuries of the Church's supineness and neglect, while on the other he had the satisfaction of reflecting that within only a few years before the date of that meeting some efforts had been made to remedy the effects of past neglect, by the establishment of bishoprics in the East and West Indies, in Toronto and Newfoundland. On the present occasion his feelings were those of mingled satisfaction and thankfulness, to think how much had been done, and in how short a time, by the blessing of Him whose cause they had in hand. Let him contrast for a moment the work of the last twelve years with the work of the preceding twelve years. He had spoken of the past supineness of the Church. Perhaps he ought not to use those words of the Church generally, because those who had been at the helm of the establishment, and who administered and conducted its affairs, had, from time to time, raised their voices to rouse the Government of this Christian country to discharge somewhat more adequately its duty towards our colonies, but in vain. He remembered quoting on that occasion a remarkable letter from one of his grace's ablest predecessors, Archbishop Secker, to one of the ministers, in which he pointed out in strong language the absolute necessity, for the efficiency and integrity of the Church, of extending the episcopate to the North American colonies. He said it was not necessary for the integrity and efficiency of the Church only, but that it was necessary for the maintenance of civil government in that country. (Hear, hear.) Now he (the Bishop of London) did not hesitate to express his conviction that if the efforts made in this respect during the last twelve months had been made in the middle of the last century, those vast territories might have remained connected with this country, or if the connection had been severed, it would have been severed upon terms of mutual interest, and upon terms of amity and alliance. (Hear, hear.) As little hesitation did he feel in expressing an opinion that unless we continued in the course now marked out for us, similar disastrous consequences would follow in respect to other colonies now belonging to the British empire. But he had no apprehension that such would be the case, seeing the happy effects of what we had done. (Hear, hear.) And what had we done? We had planted now fifteen new bishoprics in the remote corners of the globe; we had established the

Church permanently, as it ought always to be established—in its integrity. We had now awoke to a sense of our duty, and what was more, to the truth of the principle—which the Church had not perhaps been duly alive to during the last century, and even in this—that however important the union of Church and State might be—however valuable the protection and countenance which the ecclesiastical might derive from the civil power, wherever a great spiritual object was to be ensured—one of those great objects for which the Church was founded—that so long as she prosecuted it expecting a blessing from her Divine Head—he said that, whenever it happened that such a great spiritual object was to be attained, and the State refused to promote it, the Church must take the work into her own hands and do it herself. (Hear, hear.) We had shown in the last twelve years that she was competent to do this, and he felt the most sanguine expectations that the next few years would enable her, as far as it was in her power, to complete the work—at all events, to lay such foundations for Church extension, and for the diffusion of the pure light of the Gospel and its ordinances over the whole civilized world, that the whole civilized world should be convinced that the Reformed Church of England was the stronghold of truth and of Christian liberty, and the centre from which the pure light of the Gospel was to shine. (Hear, hear.) He could not help calling to mind the dying words of one very dear to him and to many now present, of one very dear to the Church of England, whose loss all deeply deplored and would continue to lament. He referred to the late excellent and venerable Bishop of Sydney—(Hear, hear)—a man whose whole heart was wrapped up in the work of the Colonial Church, who thought of nothing else, who labored for nothing else, who prayed for it most earnestly, and who sacrificed his health and means for its promotion. When he was seized by his last illness and indeed just before the very moment when he yielded up his spirit, he pronounced his *Nunc dimittis* in very remarkable words. Looking at what had been done, at what was doing, and at what was about to be done, he used these words—words containing not only much of pious thankfulness to the Author of all good, but somewhat of a prophetic anticipation of the future:—"The earth is filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Hear, hear.) He looked on the different bishoprics which had been established throughout the world as so many fountains unblocked in the desert places, from which the streams of truth should be diffused by those who should be specially deputed to unlock them and to guide them into right channels. (Hear, hear.) Fifteen bishoprics established in twelve years, producing effects which would be more fully touched upon hereafter by some of his excellent brethren, the colonial Bishops present, must surely be considered as constituting at once a call and an encouragement to proceed in the same course. (Hear, hear.) It was no longer a question of episcopacy or non-episcopacy; the question was, whether we were bound to take care that an Episcopal Church should not be without its Bishops. (Hear, hear.)

The Earl of Chichester seconded the Resolution. He entirely concurred with what had just been said by the Right Rev. Prelate. It was no longer a question of episcopacy or non-episcopacy, but a question whether the Colonial Church should or should not have the advantage of being under the government of Bishops. He was anxious to remind the meeting that, in that view of the subject, those who had taken the most active part in sending Church of England Missionaries to the heathen had always advocated Colonial Bishops. That was done, not merely because they felt the Missionaries of the Colonial Church could not so well and effectually carry on their work without some form of government, but that the government must be, to be consistent, under the direction of Bishops. With that view, the Church Missionary Society, of which he had the honour to be President, had been mainly instrumental in the establishment of three of our Colonial Bishoprics—the Bishoprics of New Zealand, Prince Rupert's Land, and Sierra Leone. That Society felt, quite as strongly as that meeting could do, that the increase of those Colonial Bishoprics became an absolute duty of the Church of this country; and those places where they had been most successful had been most forward to ask for other Bishops to govern them. So long as the zeal of faithful and devoted men should supply the human living instruments for preaching the Gospel, whether to our fellow-countrymen in the Colonies or to the heathen accompanying them, there would be no lack, he was sure, of those pecuniary means which were necessary for the sustenance of the Missionaries and Bishops who were sent to those remote quarters of the globe. (Hear, hear.)

The Resolution was carried unanimously. The Duke of Newcastle, who was received with cheers, said he had entered the room at the conclusion of the speech of the Right Reverend Prelate at his side (the Bishop of London), with no intention whatever of taking any public part in the proceedings of the meeting, but simply to abstract a short time from those duties which occupied so large a portion of his attention, for the purpose of tendering, not his advice, where they had so many able and better advisers, but simply to contribute his mite towards the great object for which they were assembled, and to intimate to his Reverend friend, the Secretary to the Society for the Propagation of the Gospel in Foreign Parts, his earnest and warm interest in the object for which they had met, and his anxiety that the meeting should be attended with such results as he was sure they all anticipated. (Hear, hear.) Called upon, however, by the most Rev. Prelate in the Chair to move the next Resolution, which he must assure them he had hardly had time even to read, he must throw himself on their indulgence, only trusting to the excellence of the cause not requiring any ability on the part of the advocate.