

the more ultimate union which is growing between the mother country and the Canadian offshoot, and as a pledge that that union will be developed into an enduring and indissoluble unity. And moreover we prize the more highly the presence of Your Royal Highness amongst us, as we shall thereby be enabled to add the feelings of personal acquaintance and attachment to that abstract loyalty which we have always cherished in the cause of your family. Your Royal Highness will be in a position to judge of the rapid advance in material prosperity which the country has made in the last few years. Amidst the busy scene the Church of England may seem to have been remiss in her work, and to have done little to keep pace with the rapid motion of the world around. We have, it is true, comparatively few marks of outward prosperity, we have no state privileges, no great cathedral, no opulent endowment, and in this part of the Province we are scattered and few in number, yet we are endeavouring as best we may, and by God's blessing we trust with some measure of success, to reproduce in this new land all that is essentially important in the doctrine and discipline of that pure and reformed branch of Christ's Holy Catholic Church, which in England entwines so closely with the very foundations of the throne, and we pray you to remember that the petitions for the welfare and prosperity of Your Royal Highness will continue to be offered, and with not less fervency from our humble fans as from these splendid fabrics which the wealth and piety of our ancestors have reared at home, for the worship of the Almighty. That God may have you in his holy keeping; that he may conduct you on your way and restore you to your native land in health and safety, is our sincere and earnest prayer. To His care we commend you; may He ever bless, preserve, and keep you; may He fill you with the richest gifts of His Holy Spirit, and finally bring you to everlasting life, through Jesus Christ our Lord.

The Prince replied as follows:

**GENTLEMEN,**—It is a source of no little pleasure to me to receive from you these words of welcome, and to hear from the lips of your Bishop the assurance that your prayers are offered for my future usefulness and happiness within the walls of your Cathedral. I have joined in the petitions offered for the Queen, and I am convinced that the ministers of the church from which this Address emanates do not fail to inculcate those principles of loyalty which are so characteristic of this Province. I trust that it may be my lot, whatever be the future reserved for me, to realize the hopes which you have expressed, and to secure the beneficial results of this my first acquaintance with the Canadian people."

#### GREAT BRITAIN.

##### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

**JULY 20TH 1860.**—The Bishop of London in the Chair. Present, the Provisional Bishop of New York. The sum of £10,000 was voted for the purpose of aiding Colonial Churches to secure a permanent endowment. It was resolved that not more than £1,000 of this sum should be given to one diocese; that at least five times the amount of the grant should be obtained from other sources; and that the entire fund should be invested in such securities, and should be under such a scheme of administration, as should be approved by the Society. A letter was read from the Bishop of Nova Scotia, on the subject of the proposed endowment fund of £40,000, now being raised in the diocese. The Bishop and five or six other contributors have given £500 each, and one gentleman, Mr. Collins, has given £1,000. A grant of £1,000 was made in aid of the fund. A letter was read from the Bishop of Grahamstown, requesting aid towards the endowment of St. Bartholomew's Church, lately built in that city, which was served by the Archdeacon. The sum of £100 was voted. A letter was read from the Bishop of Calcutta concerning the Memorial Church at Cawnpore. It was agreed, in compliance with the Bishop's suggestion, to request him to negotiate with the Government for the surrender to the Society of Christ Church, which is in the native part of the city, to be used as a Mission Church, with one English service; the patronage of the Church to be vested in the same persons as had been agreed for the proposed Memorial Church. It was also agreed that the sum should be reserved from the Memorial Church Fund for the purpose of erecting a memorial of some kind in Christ Church to the Missionaries of the Society who were murdered in the mutiny, and that the remainder of the fund should be given towards the Memorial Church which the Government intend to erect in the European part of the city. Authority was given to complete the sale of the Society's Church at Chittoor, in the Diocese of Madras, to the Government. In compliance with the request of the Bishop of Capetown, the sum of £300 a year, for three years, was granted towards the support of three Missionaries in the Orange River Sovereignty. A letter was read from the Bishop of Columbia, in which he said that four Missionaries were wanted for the Natives, and eight for the Europeans. In compliance with an application from the Bishop of Adelaide, the sum of £300 a year, for five years, was granted towards the support of a Dean and Chapter. The grant is made from the Lee Fund, which consists of the profits of two town acres, which were given to the Church by a private gentleman some time since, and which now produce £1,300 a year. Authority was given to affix the Seal of the Society to the contract for the Memorial Church at Constantinople. The Church is to cost £16,200 and is to be built within three years. It was resolved that the Society was ready to assist in providing for the English at

Beyrout and Salonica. A grant was made to assist the Christian Turks, James and George Williams. It is intended to send them to St. Augustine's. An address of welcome was made on behalf of the Society by the Bishop of London to the Bishop of New York, to which the latter replied.

**SPECIAL MEETING.**—July 26.—The Archbishop of Canterbury in the Chair. The following resolution was passed unanimously:—That the Bishop of Capetown, as Metropolitan of the South African Church, be informed that the Society is willing to appropriate, out of the sum reserved in conformity with the resolution of April 15, 1859, £300 per annum, towards the support of a Bishop for territories in South Africa, lying beyond her Majesty's dominions there, if and so soon as the Bishop of Capetown shall inform the Society that he and the majority of his suffragans are convinced that the proper time is come to send a Bishop into such territories. The Standing Committee having taken the subject of the Church of England Endowment Society of the Diocese of Adelaide into consideration, reported as follows:—"That as the main feature of the scheme consists in borrowing money, the Standing Committee do not feel justified in recommending the Society to take part in the scheme." In compliance with a request of the Bishop of Adelaide, dated April 14, 1860, the sum of £100 was granted, being £25 towards each of four churches, the foundation of which the Bishop had lately laid. A letter was read from the Lord Bishop of Natal, dated Natal, May 7, 1860, acknowledging the grant towards the preparation of the Book of Genesis in Zulu, and the Zulu Grammar; and sending a copy of six little books, three of which have been printed by native boys, under the superintendence of the Rev. Mr. Baugh. In obtaining materials for printing and binding, the Bishop requested the Society's aid. His Lordship has just completed a Zulu-English Dictionary. "I hope," said his Lordship, "soon to send it to the press. Also the Books of Exodus and Samuel, with the Epistles to the Romans and Corinthians, are waiting for the printers; and I am revising the four Gospels and Acts for a correct edition."

**KIDDERMINSTER.**—A very interesting Church-rate contest at Kidderminster has terminated in the triumph of the friends of the Church by a majority of three hundred and ninety-five votes, against one hundred and seventy-seven. This result is regarded as most satisfactory to the cause of the Church; and, at the close of the proceedings, the vicar of the parish—the Rev. T. L. Cloughton—warmly congratulated his parishioners upon it,—observing: "that up to the period of this opposition Church-rates in this parish had partaken very much of the voluntary principle, the payment of the rate not being enforced against those who, having the means, refused to pay it; but that he was led to believe one effect of this contest would be, that henceforth, poverty only would be deemed a sufficient excuse for the rate being unpaid." He thus took occasion to expose an impious machination of the enemies of the Church, to which they had had recourse during the contest. "He much regretted to find," he said "that the publications of the Liberation Society of London had been freely circulated in the town, some of which were highly objectionable, and must have a tendency to evil in the minds of the ignorant amongst the population; he referred particularly to a question in the one he held in his hand, where the Churchman is made to say, 'Church-rate is the law,' and in answer it says, 'Tell them it was by law—Church law—that our Saviour was put to death;' he was sure any right-thinking and pious man, whether Churchman or Dissenter, must see the impropriety of putting such publications into the hands of ignorant men." It unfortunately happens, however, that they who get up and carry on these assaults on the Church have seldom, if ever, any "right-thinking or pious man" in their ranks, or whose influence is allowed to have any effect upon them,—a fact which speaks volumes for the badness of their cause.

The Record, speaking of the New Act to Prevent Church Riots, says:—"The new law which has just come into operation will, if enforced, effectually put a stop to the riotous proceedings at St. George's-in-the-East. It is entitled 'An Act to establish the Jurisdiction of the Ecclesiastical Courts in Ireland in cases of defamation, and in England and Ireland in certain cases of 'brawling.'" By the second section persons guilty of making a disturbance in churches, chapels, churchyards, or burial-grounds, are liable to penalties, 'or who shall molest, let, disturb, vex, or trouble, or by any other unlawful means disquiet or misuse any preacher duly authorized to preach therein, or any clergyman in holy orders ministering or celebrating any sacrament or any Divine service, rite, or office in any cathedral, church, or chapel, or in any churchyard or burial-ground, shall, on conviction thereof before two justices of the peace, be liable to a penalty of not more than £5 for every such offence, or may, if the justice before whom he shall be convicted think fit, instead of being subjected to any pecuniary penalty, be committed to prison for any time not exceeding two months.' The offenders may be apprehended by a constable or churchwarden of the parish immediately after the offence, and be dealt with under this Act. An appeal is given to the sessions, and a recognizance is to be entered into to abide the judgment of the Court, and to pay such costs as may be awarded."

The new Archbishop of York (Dr. Longly) was enthroned in the Minster, on Friday, the 20th of July. On the Sunday following he held his first ordination: admitting ten to the Diaconate and fourteen to the Priesthood.

For remainder of Ecclesiastical Intelligence see the Sixth Page.