

questing a grant towards the new cathedral of Montreal. In this letter the Bishop said,—

"The Roman Catholics in Lower Canada, of whom the great majority are of French origin, are very nearly as seven to one of the whole population, and by the census of 1852, even in the city of Montreal, out of 67,716 inhabitants, 41,414 were of that communion. They have many very large churches in the city, one of which will hold 10,000 worshippers, and they have just commenced a new cathedral, the cost of which, it is estimated, will be £200,000. This state of things places the church of England in Lower Canada at a very great disadvantage, which is not always rightly understood in this country; and because the Church is fast advancing in wealth and independence in the Upper Province, it is supposed we must be equally flourishing in the Lower. But while there are very large endowments in the Upper Province, many rich rectories, with most valuable glebes assigned to them out of the Clergy Reserve Lands,—in my diocese, where these lands were of comparatively trifling extent and value, there is not one benefice with an endowment worth £50 a year; and for what we have got we are mainly indebted to our own efforts during the last seven years. For in 1850 there were only seventeen clergymen with residences and some glebe attached; there are now thirty-four. Again, in the Upper Province, on the settlement of the claims of the Clergy, after the secularization of the Clergy Reserves, the Church received at the rate of £1700 for every officiating clergyman, as a capital sum for a perpetual Endowment Fund; while in Montreal we only received at the rate of £170. In the Upper Province there are many large and flourishing towns, while in my diocese there is not one, except Montreal, whence any assistance can ever be obtained towards the support of the country missions. And if we are crippled with any considerable debt hanging over us for the new cathedral, it will very seriously impede the general prosperity of the diocese."

The Standing Committee gave notice of their intention to move at the next general meeting that £500 be granted towards the cathedral of Montreal.

A letter was read from Mrs. Bloomfield, acknowledging with thanks the resolution passed by the Society on its first meeting after the death of the late Bishop of London.

The Secretaries laid before the meeting the following account of Bibles, Common Prayer Books, Tracts, &c., issued by the Society, between the audits April, 1856, 1857:—

Bibles	151,235
New Testaments	72,416
Common Prayers	310,846
Other Bound Books	1,197,862
Tracts, &c.	2,776,617
	4,608,966

The Lord Bishop of Newfoundland, in a letter dated St. John's, Newfoundland, Nov. 10, 1857, wrote as follows:—

"On the 2nd of September I nearly lost the good Church ship, and she was so much injured as to be of no use to me during the remainder of my visitation. I am about to leave St. John's again the day after to-morrow to make the round of Conception Bay, which will occupy nearly three weeks. I intend (D. V.) to visit Bermuda the first week in January, and remain there till May."

"We have placed a very nice coped stone over gentle Kalli's grave, with his name, &c., on one side, and on the other, 'Blessed are the poor in spirit: for theirs is the kingdom of heaven.' We have also erected a handsome coped tomb over the late Archdeacon's grave, with his name, &c., on one side, and on the other side, 'Blessed are the dead which die in the Lord from henceforth;

Yea, said the Spirit, that they may rest from their labours; and their works do follow them.'

"P. S. I have distributed all the Books for churches kindly presented by the Society to this diocese. I have consecrated seven new churches this year, two of them on the Labrador coast."

The Lord Bishop of Fredericton, in a letter dated Fredericton, Nov. 10, 1857, wrote as follows:—

"I beg to return you sincere thanks for your kindness, and to the Society for its valuable and timely aid, which will prove very useful, and, I doubt not, is sufficient. I have just completed a long and laborious visitation of a great part of my extensive diocese, having begun it on the 11th of June, and finished, with a short interval of rest, on the 26th of October. On that day, in the small parish of Kingston, I confirmed 107 persons, being the largest number I have ever had. In the course of my visitation I also confirmed several very aged persons, one of eighty years, one of eighty-four, being also blind, one of seventy, whom I baptized, confirmed, and admitted to the Lord's Supper on the same day, and one of eighty-nine who walked three miles to be confirmed, with his daughter-in-law, two children, and five grandchildren, all confirmed at the same time. I have, by the blessing of God, been stronger in health than usual, and never had, on the whole, a more gratifying visitation. In our small and very scattered flocks there are many signs of spiritual life and earnestness: and I trust all of them are learning their duty better to the church of which they are by God's grace members."

"I also confirmed 105 in the cathedral, of whom thirty were soldiers of H. M. 76th regiment, now gone home. Total number confirmed 806, being more than I have ever confirmed before in this town. Miles travelled 1260, addresses and sermons fifty, besides my regular duty at the cathedral in the intervals."

THE BISHOP OF LONDON AT BETHNAL-GREEN.

On Wednesday evening, 9th Dec., a scene of a very extraordinary character was witnessed in the neighborhood of Bethnal-green. The Bishop of London had issued a notice stating that he had heard much of the spiritual wants of that neighborhood, and especially of the poorer classes, and that he was desirous of meeting and preaching to them on subjects connected with their present welfare and future happiness. Saint Matthew's Church, which is situated in the most densely populated and pauperised district of the parish, was selected as the place at which the Bishop had to deliver his address, and long before 8 o'clock, the time appointed for the commencement of the service, the spacious church was densely crowded by such an auditory as it is quite safe to say was never before seen in any church in England. The people who assembled were of the poorest possible classes,—men with fustian jackets and unshaven faces, women whose faces betokened the sad privations they are called upon to endure, and many in absolute rags: lest there should be any mistake as to the services being meant for them, some of the most respectable members of the ordinary congregation stationed themselves at the doors and in the streets, and, as the people approached, half ashamed to enter, they were invited in and shown to seats, all of which through the church were set apart for their accommodation. These were speedily filled, and the church being crowded to suffocation, hundreds of persons having vainly struggled to obtain admission, assembled in the adjacent streets, and occupied themselves in discussing the nature of this new movement for their edification. The Bishop entered the church at a few minutes before eight o'clock, and made his way with great diffi-

culty through the dense mass of people to the vestry room. The congregation rose in a body to receive and welcome him. Having put on his episcopal robes, he took his seat at the communion table, and the ordinary service was performed by the Rev. John Colborne, M.A., the minister of the church. His lordship then ascended the pulpit, and selected for his text the first few verses of the 21st chapter of Revelation, in which St. John describes the "New Jerusalem," "the new heaven and the new earth," and the eventual departure from the world of sin and sorrow. In an animated address, suited to the minds of the congregation, he pointed out to them the vagueness of the notions of the generality of men as to the nature of heaven, assuring them that their future state of happiness would not be in some unreal and unsubstantial place among the clouds, but that their real bodies would be reunited with their real souls on a real new earth, which the Book of Revelations so majestically described. That would be the "Holy City," the "New Jerusalem," the real city of true holiness. He asked them to look for "aid from amid their sorrows and poverty to that new state, and then emphatically exclaimed, 'There is a good time coming, when there shall be among you no more sorrow, poverty, or sin, but I warn you to ask yourselves seriously, where you will be when that good time arrives.' The congregation, unused to such earnestness, were struck with his lordship's animation, and yet simple style of oratory, and as he passed away from the church, followed him by hundreds, but without uttering a word it was announced that the bishop will preach at St. Peter's church, in the same parish, on the evening of Wednesday, the 23rd instant.

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TO END OF VOL. V.

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