

# The Church.

"Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."—JEREMIAH, vi. 16.

TORONTO, CANADA, THURSDAY, AUGUST 30, 1849.

[WHOLE NUMBER, DCXXVII.]

## Poetry.

### DEPARTED NOT DEAD.

BY ROBERT MONTGOMERY.  
(Written on the decease of an infant daughter.)

"Departed babe! how many a dream  
Brighter than thy father's heart,  
When like a vision thou didst seem  
In life to take such part  
That e'er my hours there breathed a spell  
More exquisite than tones can tell."

"With my soft features could me glowing  
Amid the world I went,  
And, with a heart to heaven overflowing  
Blest thee, bright innocent!  
And felt, how'er my path should roam,  
My little star-beam shined at home."

"Alas! Hope's prophetic eye  
Behold some future spot,  
And underneath life's vernal sky  
Pictured thy maiden lot,  
Where truth and grace would be thy guide,  
And all thy ways by Heaven supplied."

"I dream'd, if God thy life should spare,  
How blest it would be  
To hear thy leading lip declare  
Young words of Thyty;  
To watch thy spirit, day by day,  
Rise into speech, and learn to pray."

"I fancied how my hand would lead  
Thy tiny feet, or sunny head  
By placid zone, or sunny head  
Where brooklets sing their song,  
While gay-wing'd breezes round thee flew,  
And ead thy cheeks, with vermeil hue."

"From room to room I wander on  
Where thou hast been of yore,  
And all mine eyes can gaze upon  
Recalls a child no more.  
As though each object would declare  
Thy darling glances rested there."

## GORHAM vs. THE BISHOP OF EXETER.

Decision of Sir H. J. Fust, delivered in the Arch-bishop's Court, August 2nd, 1849.

Sir H. J. Fust delivered judgment in this important case. Intense interest was excited, and a large number of Clergymen were present.

The case, said the learned Judge, which the Court had to decide was most ably and elaborately argued in the early part of the present year. The circumstances out of which the present proceedings originated were these: Mr. Gorham, an ordained minister of the Church of England, a Bachelor of Divinity, and therefore, of considerable standing in the Church, was presented to the vicarage of St. Just, in January, 1846, by the then Lord Chancellor, who exercised the right of the Crown, and to whose patronage the living belonged. On that occasion Mr. Gorham presented himself for institution to the Bishop, and exhibited such testimonials as to his learning, ability, moral conduct, and sound religious principles, that his Lordship did not think it necessary to subject him to any personal examination. Mr. Gorham afterwards entered upon the duties of that benefice, but circumstances having occurred which made it desirable for him to exchange that living for another, he was presented by the present Lord Chancellor to the vicarage of Bamford Speke, in the county of Devon, and in the same diocese of Exeter. That presentation bore date February, 1847, and on the 6th of that month Mr. Gorham wrote to the Bishop of Exeter, requesting his Lordship to name a day for his admission to the benefice. The Bishop declined to institute Mr. Gorham until he had an opportunity of satisfying himself as to his qualifications and fitness for the charge. The Lord Chancellor in exercising his patronage required that intended presentee to produce testimonials from three beneficed clergymen of the neighbourhood in which they resided, and that the said testimonials should be countersigned by the Bishop of the Diocese. Mr. Gorham having obtained the requisite testimonials from clergymen, forwarded it to the Bishop, who at the bottom of it wrote as follows:—

"The clergymen who have subscribed this testimonial are highly respectable: but as I consider the Bishop's counter-signature of such a document, if it be unaccompanied by any remark, as implying his own belief that the party to whom it relates 'has not held, written or taught anything contrary to the doctrine or discipline of the United Church of England or Ireland,' as my own experience unfortunately attests that the Rev. G. C. Gorham did, in the course of the last year, in correspondence with myself, hold write, and maintain what is contrary to the discipline of the said Church, and as what he further wrote makes me apprehend that he holds also what is contrary to its doctrine, I cannot conscientiously sign this testimonial." Mr. Gorham communicated the circumstances to the Lord Chancellor in two letters, dated the 11th and 21st of September, 1847, and his Lordship having considered the statements contained in them, together with the remarks of the Bishop, informed Mr. Gorham that he proposed to sign the fiat for his presentation and not to enter into the question which had been submitted to an examination. Whether the Bishop exceeded his discretion or exercised it wisely by adding the remarks which he had appended to the testimonial, was not for the Court to inquire. The examination commenced upon the 17th Dec., 1847 and proceeded upon the 18th, 20th, 21st, and 22nd of that month. An interruption then occurred, but it was renewed on the 8th of March and two following days. On the 11th Mr. Gorham was informed that the Bishop would decline to institute him to Bamford Speke. There the matter rested until June, 1848, when a motion was extracted from the registry of the Arch-bishop on behalf of Mr. Gorham, setting forth the refusal of the Bishop to institute him, and calling upon his Lordship to show cause why he should not proceed to the institution. The motion was not concluded with an intimation that unless the Bishop set forth a reasonable and lawful cause to the contrary the Judge would proceed to institute Mr. Gorham. The Bishop appeared to that motion by his proctor, and prayed to be heard on his petition, the object being to state the grounds upon which his Lordship sought to justify his refusal to institute. Mr. Gorham made a reply by his proctor, and a rejoinder having been given in, on behalf of the Bishop, the act was concluded, and the cause came on for hearing. It had been contended in the course of the argument, not without success, that it was impossible to collect, from what were the real opinions of Mr. Gorham as to baptism and regeneration. The evidence which had been produced was unsatisfactory, or if evidence it could be called, brought forward was still more so. It consisted of two short affidavits from Mr. Gorham, and one from the Bishop of Exeter; but annexed to his Lordship's 21st and 30th pages, and containing 149 questions, addressed by the Bishop to Mr. G., with the answers case turned. Upon these questions and answers the whole of the testimony was to be considered. It was brought into the nature of evidence, but it was considered by the Court was to find its way, as well as it could, to what was held to be the doctrine of the Church of England, and the point on which Mr. Gorham had expressed and entertained opinions contrary to those doctrines. It was perfectly immaterial whether the Bishop was to be considered as plaintiff or

defendant; but Mr. Gorham having made out a *prima facie* case entitling him to be instituted into the vicarage unless cause could be shown to the contrary *onus probandi* rested on the Bishop to justify his refusal. With that view the Bishop alleged that it appeared in the course of his examination that Mr. Gorham was of unsound doctrine respecting that great and fundamental point the efficacy of the sacrament of baptism inasmuch as he held, and persisted in holding, that spiritual regeneration was not given or conferred in that holy sacrament, in particular that infants were not made therein members of Christ and children of God, contrary to the plain teaching of the Church of England in her articles and liturgy, and especially contrary to the divers offices of baptism, the office of confirmation, and the catechism, severally contained in the book of Common Prayer and administration of Sacraments and other rites and ceremonies of the Church. It was further alleged that that was a sufficient cause for the Bishop refusing to institute Mr. Gorham to the vicarage. Mr. Gorham, in his reply, admitted that the book brought in by the Bishop's proctor contained a true and accurate account of what had passed at the examination, and, after stating the Rev. Gentleman's qualifications for holding the benefice, distinctly and emphatically denied that his views were unsound as to the efficacy of the sacrament of baptism, or that he had either held, or persisted in holding, that infants were not made in baptism members of Christ and the children of God, as untruly charged on the part of the Bishop. The Court was satisfied that the Bishop was justified in requiring an examination, and also with the manner in which it had been conducted. Mr. Gorham, moreover alleged that he did not maintain any views whatsoever contrary to the doctrine of the Church of England as dogmatically determined in her articles, familiarly taught in her catechism, and devotionally expressed in her services, it having been his desire and endeavour throughout the examination to explain the language both of her articles and liturgy, in compliance with the express direction of the Church herself, by such "just and favourable construction" as would secure an entire agreement, not only of each with the others, but of all alike, with the plain tenor of the Holy Scriptures, declared by the said articles to be of paramount and absolute authority. The Bishop's rejoinder was a repetition of what he had before stated.

Dismissing all extraneous topics from his mind, what was the question which he was called upon to determine? It was as stated by the learned counsel for Mr. Gorham, what was the efficacy of baptism in the case of infants? He (Sir H. J. Fust) was particularly anxious to have it distinctly understood that he guarded himself against being supposed to offer any opinion as to the disputed point of theology between the parties. He was not going to pronounce an opinion as to whether unconditional regeneration in the case of infants was or was not a true scriptural doctrine. All that came within the limits of the authority of the Court was to endeavour to ascertain whether the church had determined anything upon the subject, and, if so, then to pronounce accordingly. The authoritative declaration of the church constitutes the law of that Court, to which it was bound to conform, and which it was incumbent upon it specifically to follow without indulging in speculative opinions of its own. The first question, therefore, which presented itself to the Court, was whether the Church had pronounced any opinion, and, if so, what opinion on the subject under consideration? That gave rise to another question—namely, from what source was the Church to derive information as to the doctrines of the Church of England? The Bishop imputed to Mr. Gorham that he held opinions on the efficacy of baptism opposed to the doctrine of the Church as set forth in her articles. Mr. Gorham denied it; he took his stand on the articles, and contended that his views were in exact conformity with them. The fifth, sixth, and seventh questions gave rise to the point under consideration, and they were thus put by the Bishop: "Does our church hold, and do you hold, that every infant baptized by a lawful minister with water, in the name of the Father, and of the Son, and of the Holy Ghost, is made by God in such baptism, a member of Christ, the child of God, and an inheritor of the kingdom of Heaven? Does our church hold, and do you hold, that such children, by the laver of regeneration in baptism, are received into the number of the children of God, and heirs of everlasting life? Does our church hold, and do you hold, that all infants so baptized are born again of water and the Holy Ghost?" The questions he (the learned judge) presumed, were proposed separately, but Mr. Gorham answered them conjointly. By way of general introduction to his answer, he said,—"I reply that these propositions being stated in the precise words of the ritual services, or of the catechism, undoubtedly must be held by every member of the church to contain in them nothing contrary to the Word of God, or to sound doctrine, or which a godly man may not, with a good conscience, use and submit unto, or which is not fairly defensible,—if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human writings, especially such as are 'set forth by authority.'" It was observed that Mr. Gorham did not give a precise answer to the questions proposed to him. The mode in which the opinion of the church was to be ascertained was by consulting, in the first place, the thirty-nine articles. If doctrines were there dogmatically laid down as being those of the church there would be no occasion for further search. The private opinion of individuals, however learned and however eminent for their piety and other qualities, were not to be considered—the Court must simply look to the public acts and declarations of the church. Was there any thing doubtful upon the question of infant baptism in the articles? The 25th article declared that the sacraments of baptism and the Lord's supper had a wholesome effect or operation only in those who worthily received the same. But the article left it doubtful as to what worthy reception was. Mr. Gorham contended that faith and repentance were necessary to the worthy reception of baptism as well as the Lord's supper; but where did he find it? It was not laid down in the article. The 27th article stated, that "baptism is not only a sign of profession and mark of difference whereby Christian men are discerned from others that be not christened, but it is also a sign of regeneration or new birth, whereby as by an instrument, they that receive baptism rightly are grafted into the church: the promises of forgiveness of sins, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God." It was added, "the baptism of young children is in anywise to be retained in the church as most agreeable with the institution of Christ." The first difficulty that suggested itself to the mind was, if faith was to be confirmed and grace increased by virtue of prayer unto God, how was it added young children were to be baptized? They could not have faith, because they did not know the promise; they could not have repentance, because they had not committed any actual sin. Comparing the 25th and 27th articles, a doubt was raised which must be solved by reference to some other authority. What was that

authority? Some means must be found by which children could be brought within the description of those who were to be regenerated, to be grafted into the church. Mr. Gorham suggested that children being born in sin could not be worthy recipients.—That was also insisted upon by his counsel. Mr. Gorham contended that in order to bring children within the description as worthy recipients there must be a preventent act of grace: he did not admit therefore, that it was through baptism that grace was conferred. He admitted, indeed he could not deny it in the face of the declaration of the church, that infants who died before they committed actual sin were undoubtedly saved, and therefore they must have been regenerated, otherwise they could not be worthy recipients of the sacrament; but he alleged that there might be a preventent act of grace concurrent with the rite, or there might be a subsequent act, his position being that it was not through baptism that grace was conferred. The Court must now look to the authorities on which it was to rely. The first authority to which its attention must be directed was undoubtedly the public office of baptism for infants. Great importance was there attached to the early administration of the rite. The learned judge then read the several exhortations and prayers contained in that service, and observed, that before the child was baptized the thing prayed for was spiritual regeneration, and subsequent to it, thanks were given that the prayer had been heard, and that the child was regenerate. It was said that that was all hypothetical, but he (Sir H. J. Fust) could not so regard it: the fact of regeneration was positively declared.—It was contended that the office of private baptism of infants was intended to meet a case of exigency, and therefore, no inference as to the efficacy of baptism could be drawn from it. He differed, however, in opinion from the learned counsel who took that view, for the full effect of baptism was imparted to the infant, and it was declared to be regenerate. The administration of the sacrament was complete when the child was baptized, otherwise, if it lived and was brought into the church, it must be baptized again.—The essential parts of baptism were the water and the actual sin, and reached an age at which it was capable of understanding the promises of God, so as to be able to repent, it might pass from the benefits given to it in baptism, and fall into a state in which it required faith and repentance, but not in order to regenerate him, for according to the declaration of the church that had already been done. Mr. Gorham said that the language of the Church was hypothetical, a mere charitable hope; but how that could be the case it was extremely difficult to conceive. It was maintained that the service of adult baptism was clearly constructed on the ground of a charitable hope, and therefore that the two other services must be hypothetical. There was however, a marked distinction between them. Persons of riper years had committed actual sin, and therefore stood in need of repentance. They came in their own right and made the promise in their own persons, but they were only entitled to the benefits of baptism upon the supposition that they were sincere in promises of faith and repentance.—The church could not know, except by their outward conduct, whether they were sincere or not. No argument, in his opinion, could be drawn from adults and applied to infants. The services were essentially and substantially different, and rested upon totally distinct grounds, what was the next thing to be done? When children had been baptized, and had arrived at a period when they could learn the principles of their religion they were to be instructed in the Church Catechism and the Ten Commandments, and other things which Christians ought to know. In reply to the question, "Who gave that name?"—they were taught to say: "My godfathers and my godmothers in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven." That was in entire conformity with the declaration made at the time of baptism. In answer to the question, "Dost thou not think that thou art bound to believe and to do as they have promised for thee?" the child replied, "Yes verily and do heartily thank our Heavenly Father that he hath called me to this state of salvation." In which it was placed by baptism: it was no longer a child of wrath but a child of grace. The child added, "And I pray unto God to give me his grace, that I may continue in the same unto my life's end." There was, no doubt, nothing hypothetical; grace was prayed for that he might not lose the grace, whatever it was, that had been conferred on his baptism. The church admitted children to partake of the sacrament of baptism upon the supposition that if they lived and came to years of discretion they would take upon themselves the performance of that vow which had been made by their sureties in baptism.—But what was the state of those children who died before they committed actual sin? Precisely that declared at the end of the baptismal service, "It is certain by God's word that children which are baptized, dying before they commit actual sin, are undoubtedly saved." They must be baptized, and they must die before they have committed actual sin, to bring them within that promise. The church said nothing about preventent grace. The doctrine laid down in the baptismal service ran through all the catechisms which had been referred to in the argument. Dr. Nowell, in his catechism, maintained the same view. In adults, according to him, faith and repentance must precede baptism; in the case of infants the promise made by the sureties is accepted by the church, but when the parties arrived at age they must perform that which had been promised for them. But when the child was instructed in the principles of religion it was necessary that it should take upon itself the promises made in baptism, and it must then be brought to be confirmed by the bishop. In a prayer which the bishop offered it was said, "Almighty and everlasting God, who hath vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given them forgiveness of all their sins." That was in harmony with what occurred in the baptismal service, and in the catechism. Those were the services upon which great stress had been laid by the learned counsel for Mr. Gorham, and in which it appeared to him (the learned judge) that the whole doctrine of the church was not hypothetical, was not a charitable hope, but a positive declaration that things were as they were represented. The fact of regeneration, therefore, taking place in the baptism of infants, supposing the words were to be received in their natural and literal sense, was sufficiently made out and established. But the difficulty was to ascertain what was meant by the word "regeneration." Did it imply an absolute change of nature, character, and feeling or did it imply a change of state and of relation—a change from a state of wrath to one of grace? That was sufficiently explained by the terms made use of—by the words added to the term "regeneration"—"regeneration by water and by the Holy Ghost: for remission of sins was given by means of the administration of water and the Holy Ghost accompanying it. It was nothing to say that there might be cases in which the sign might be received without the thing

signified. That may be so in the case of adults, and, indeed, must necessarily be so; and the church could only express a charitable hope and repentance. It appeared to him that regeneration, as expressed in the baptismal service, did not imply such a total change of character as would amount almost to justification, and from which the person so regenerated could never fall; but it meant a change of relation, putting the party in a new situation, in which he was made "a member of Christ, the child of God, and an inheritor of the kingdom of Heaven." That was the view laid down by a living prelate. Dr. Waterland spoke of regeneration as distinct from renovation. Bishop Van Mildert alluded to regeneration in baptism as placing the child in a new state and investing it with new privileges and hopes. The Court entertained no doubt, from the words of the services themselves, that the infant was regenerated in and through the means of baptism. Reference had been made to the burial service, and it was said that its language was founded on hope; but it did not appear to him that any great strength of argument could be deduced from that office. It was said that the articles were not to be construed by the formularies, and that when a clergyman was called upon in the terms of the Act of Uniformity to subscribe the articles, and express his unfeigned assent and consent to the Book of Common Prayer, it was not to its doctrines but merely to its use. If a person assented and consented to make use of it, he acknowledged the truth of what it contained. But the question arose, and a very important one it was, as to the reformers. The learned counsel for Mr. Gorham contended that the reformers were themselves Calvinists, and that they could not have intended to declare in such positive terms as the words imported in the baptismal and other services of the church and state of regeneration in which children were said to be placed by baptism. Advantage was taken of a declaration made by Dr. Addams, that Cranmer had never changed his opinions with respect to baptism.—Dr. Bayford had very successfully argued against that position by showing that he did. Having been brought up a Roman Catholic for a great period of his life, he advocated the *opus operatum*, but after the Reformation he undoubtedly changed his views on that subject. Whether the reformers embraced the whole of the doctrines of Calvin or not was a matter of grave dispute. It could not be denied that his doctrines made a certain degree of progress in this country at that time, and that Cranmer, Ridley, and Latimer embraced his principles. But to what extent? Did they hold the doctrines of predestination, election, and final perseverance as they were embraced by him? The 7th article related to predestination and election, and it was said that the question was left open by both parties in order to embrace as many as would come in and sign the articles; but he (the learned judge) could not think that that was the reason. Could the reformers have received the principle that none but the elect were to have the power of faith and repentance granted to them? That was not only in opposition to the baptismal service, but it went to the root of all religion. If predestination, election, and reprobation were to be the faith of the church, then where was the necessity for prayer at all? What encouragement was there for a person to inform himself as to the will of God, if he was assured that before his birth his fate was determined for eternal happiness or eternal misery? The whole structure of the prayers contained in the Book of Common Prayer was based upon the principle that, when a man turned away from his wickedness, and repented of his sin, he received forgiveness. The reformers individually might have adopted the doctrines of Calvin, but had they embodied them in the services and articles of the Church of England? He apprehended clearly and decidedly not. A large number of passages had been cited by the counsel for Mr. Gorham, to show the opinions entertained on the subject of election about the period of the Prayer-book was compiled, but they were only private authorities, on which the Court could place no reliance in the decision of this case. The opinions of other parties living at the same time might be quoted against them. The Lambeth articles, drawn up by Arch-bishop Whitgift, went to the full extent of the Calvinistic views, and were sent to Cambridge to be taught there; but, so great was the opposition to them, that it was found necessary to withdraw them. The point to be determined was, did or did not the Church of England hold the doctrine of baptismal regeneration? Undoubtedly it did. Did Mr. Gorham deny the truth of that doctrine? It was clear from the whole tenor of his examination that such was the case. The Bishop, therefore, had sufficient cause for not instituting Mr. Gorham to Bamford Speke; and he must, consequently, be dismissed with his costs.

## THE PROCTOR FOR MR. GORHAM HAVING ASSERTED AN APPEAL.

The learned Judge said, that he should be very sorry if so important a question rested on his sole authority. It was a misfortune that that Court had no assistance. Could he have done so he should have been happy to avail himself of the aid of the learned Chancellor of the diocese of London (Dr. Lushington) as his assessor. The question might have an important bearing on the church generally.

## FAMILY PRAYER.

(From a Sermon by Archdeacon J. C. Hare.)

Some among you may perhaps tell me, that you cannot well manage to gather your families together at a morning. Be it so. It would not take up much time indeed. After a few days' trial, you would probably find that you met together for prayer just as easily and naturally as for meals: and when you had spent a few minutes in prayer and had called down God's blessing on your labour, how differently, with how much lighter heart, would you go forth to your labour, instead of going forth as you do now with our other thought than that of the wearisome burden of the day! Or, if the father of the family goes out too early, the mother may gather her children together, and offer up a prayer in the midst of them, before she sends them to school. Of an evening too, at any rate, you have plenty of time on your hands. Every evening, before you lie down to take your rest beneath the shelter of the same roof, before you close your eyes and fold up your thoughts in sleep, you may kneel down together, and pray to God to shelter you and yours with the over-shadowing wings of His love, and to watch over you with His all-seeing eye, while you are unable to watch over yourselves. Every evening you may pray that God will forgive whatever He has seen amiss in you and yours during the past day, and that He will give you understanding to know His will, and grace to keep it, and that He will bless your life with refreshing and comfortable sleep, and be with you in your down-lying and in your up-rising. Surely this is little to ask of you. This, however, is the very least that can be asked—a mere grain of dust in comparison with the pearl above all price, which you are seeking thereby—namely, that once a-day at the least you gather your family together—they who can do so twice a-day are without excuse if they do not—and that you offer up some simple prayer with one

voice and one heart to God. You who are married, and have nothing but infant children, should do so along with your wives: for remember, so gracious is our Lord, His promise is to be with those who are gathered together in His name, even if there are but two of them. You should pray to God along with your wives, to sanctify and bless your marriage, and to enable you to bring up your children in His faith and to His glory. You who have children old enough to understand what you say, should make them kneel down along with you, that they may be trained from their childhood to behold parents daily kneeling in the presence of the living God, and seeking the communion of His Son. Then may you truly hope that they will be like olive-branches round about your table, emblems of peace like olive-branches, and flowing with the oil of gladness. You, again, who have servants should call them to share in your prayers. It is such a burden for a man to have command, to have to be waited on by another. Let there at least be one moment in the day when this burden is cast off, when the difference is lost sight of, and you all kneel down together as brethren in sin and brethren in grace, praying each one for the other, and that each may discharge his duty to the other. Surely, if we will not do this much, we can never have said in our hearts, *As for me and my house, we will serve the Lord*. Surely, if we will not do this much, we cannot be clusters of the true Vine: we cannot hope that our families will be among those clusters with which the Vine will adorn itself, when it spreads out its branches through the firmament, and the stars shall drop from their spheres to crown the heads of Christ's saints. Alas! our families are more likely to be among the clusters of the vine of the earth, spoken of in the Revelation (xv. 18. 19), which the angel shall gather with his sharp sickle, and shall cast into the great wine-press of the wrath of God.

## NEW ZEALAND.

THE COLLEGE.  
(Extracts from the Journal of the Bishop's Visitation Tour through the Diocese of New Zealand.)

Having described the dependencies of the College, I come now to the centre. St. John's College was founded on its present site in November 1844, having been conducted previously at the Church Mission station at Waimate, near the Bay of Islands.

The buildings of the College have been constantly interrupted—at first by the failure of contractors, in the distressed state of the Colony, and lately by the high prices caused by the expensive works now in progress under the Engineer Department, and for the Pensioners' villages. We first found ourselves deserted by the stone-masons; and now it is difficult to procure carpenters, except at prices which we are unwilling to pay. We have, therefore, relinquished all building in stone; and after finishing such wooden buildings of a superior kind as were in hand, we now erect merely temporary wooden sheds of the roughest kind, for such purposes as are absolutely necessary. When the government expenditure came to an end, we shall be able to procure assistance on more favourable terms. I cannot, therefore, say much in praise either of the beauty or congruity of the College buildings, as necessity has repeatedly obliged us to change our style, and the last change has been decidedly for the worse.

Such as they are, however, the following buildings are now in use:—A large stone building with sixteen rooms, one half of which is occupied by myself, with spare rooms for the reception of visitors. In the lower rooms the Diocesan Library is arranged for the present, but they are inconveniently crowded, as the rooms by necessity are used also as ordinary sitting-rooms. The other half of the building is occupied by Mr. Hutton, and the small English school—which is all that we can accommodate at present—and by Mr. Fisher and his class of lay associates. The whole are too much crowded together, and the difference of ages and orders is very unfavourable to habits of regularity and discipline. But it is our object to keep up the whole framework of the institution, however imperfectly the objects may be carried out; as the staff officers of the militia are retained, when the regiments themselves are disbanded. In Mr. Cotton's absence, and after the unforeseen loss of some of our most active Clergymen, and more particularly with the large addition to the clerical duties of our Collegiate Deacons, which has been thrown upon them by the formation of the Pensioners' villages, I must contract for the present the actual limits of our institutions; retaining and cultivating as much as possible the expansive idea, which may be spread hereafter, by God's blessing, over a much wider surface.

Next to the school-building is a large stone kitchen, at present used as our common hall; but I have resolved to build a temporary hall, as we have no space in the present room either for cleanliness or order, and there is no hope at present of a permanent building.

## THE HOSPITAL.

Passing on from the kitchen, the next building is the hospital, a substantial wooden building on a stone foundation, containing seven rooms on the ground floor, with spacious lofts overhead. A portion of the building is occupied by the Rev. A. Purchas, the collegiate Deacon, under whose charge the hospital is placed. A portion of the expenses of the institution is covered by the weekly offertory at our chapels, which is given with the greatest goodwill by all our congregations, who know the purposes to which their offerings are applied. In one case, the weekly offertory has been adopted by the free choice of the congregation, who agreed that it would be easier for them to lay by a small sum out of their weekly earnings, than to give a larger amount at more distant intervals. It is pleasing to see the scriptural rule and the apostolic practice resume its own lawful authority, where no vested interest in modern neglect can be pleaded as a precedent for the guidance of the Clergy. The resources of the hospital are not large, but we have reason to believe that several lives have been prolonged by the care which our medical advisers have bestowed upon them, especially during the severe epidemic with which our district was visited in May 1847. But in this, as in all the other branches of our institution, I must be content to look forward in hope to a further development hereafter. In the mean time, the opening of the government hospital at Auckland has relieved us of a large portion of the claims which we should have been unable to meet.

Adjoining the hospital is a vacant space, intended for my own house; but when it will be built is very uncertain, and at present no preparations have been made. Beyond this is the chapel, in the same style as the hospital—a wooden building on stone foundations. The interior is exceedingly pleasing, and, when filled with our Collegiate body, bears some faint resemblance to our College chapels in England. In it we assemble at seven in the morning, and eight in the evening; and I hope there is no one who has not found reason to value this daily opportunity of offering up his prayers and praises in the public congregation. Our choristers have made considerable progress under the tuition of Mr. Purchas and Mr. Ward, and the psalmody of the chapel is already considered pleasing and correct. The building and the burial-ground

adjoining have been consecrated, and some of our first benefactors have lain there, by the side of many of the poor of both races, who have died in the hospital. As we are not allowed any public burial-grounds around the churches in the towns, we are glad to be able in our own private institutions to keep up the union of the two ideas—the living who worship God within the church, and of the dead who sleep around it till the day of resurrection. The cupidity which has stricken the churchyards in English towns, and made them the sources of pestilence, ought not to be allowed to establish a law for new countries, where it is our own fault if the most ample reserves are not made at first for the resting-place of the dead.

## NATIVE SCHOOL.

Beyond the chapel and burial-ground, and at the corner where the Auckland road branches off to the Isthmus on the south and to the Tamaki ferry on the north, a handsome wooden building contains the masters and scholars of the native school, which generally numbers from twenty to twenty-five, but it could be extended indefinitely if our arrangements were sufficiently complete. The Government has recently allotted considerable funds in aid of Industrial Schools, and it will probably be in this department that we shall make the first attempt at a considerable extension. That there is no difficulty in procuring a supply of promising scholars, is proved by the fact, that I am now writing with my cabin full of native boys busy learning the Collect for the day (St. John Baptist). I have eleven in all on board: three are old scholars returning from their holidays with their friends in the south; and eight are new scholars, selected from Croixelles Harbour, Otaki, Waikane, and the Chatham Islands. One old father and mother at Otaki are a pattern to all parents. Three years ago I selected their son out of a class of seventy on the Manawatu river; and took him with me to embark at Port Nicholson, his aged parents walking with me to see him on board, and resigning him with such a blessing as unbaptized believers can bestow. A year ago the father sent me a letter, of which the following is a literal translation:—

"O Bishop, with you be the thought, to send your child Simeon back to us, that we may see our life; and then he shall return to you to work at your joint work. Your dear Friend,—MATAKU."

This short letter disproves many assertions that have been made of the impossibility of maintaining native schools:—1, that the parents would not part with their children; 2, that the boys would always run away, and never come back; 3, that the parents would not allow the boys to work, or learn any industrial habits.

As far as my own experience has extended, I can say that I can procure from the most distant parts of the country as many boys as I can maintain and educate; that the worst often run away, but a steady remainder of the best boys grows up under our care; and that they can be sent home for the holidays like English boys, with the same expectation of their returning in due time; and, further, that there is no honest or useful work which the boys are not willing that they should be taught. In forming an opinion of the possibility of civilizing the whole rising generation of New Zealanders, I have never perceived any practical impediment, except the difficulty of obtaining a sufficient number of English instructors who would devote themselves with all their hearts to the work, and do for the native children what every Christian parent wishes to do for his own. But such a system must not only provide the means of education, but also instruction in the most minute details of daily life, and in every useful and industrious habit. We are apt to forget the laborious processes by which we acquired in early life the routine duties of cleanliness, order, method, and punctuality; and we often expect to find ready made in a native people, the qualities which we ourselves have learned with difficulty, and which our own countrymen rapidly lose in the unsettled and irresponsible slovenliness of colonial life. We want a large supply of Oberlins and Felix Neffs, who, having no sense of their own dignity, will think nothing below it; and who will go into the lowest and darkest corner of the native character, to see where the difficulty lies which keeps them back from being assimilated to ourselves. They have received the Gospel freely, and with an unquestioning faith; but the unfavourable tendency of native habits is every day dragging back many into the state of sin from which they seemed to have escaped. There is scarcely anything so small as not to affect the permanence of Christianity in this country. We require men who will number every hair of a native's head, as part of the work of Him who made and redeemed the world.

(Concluded on the fourth page.)

## Ecclesiastical Intelligence.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

Extracts from the Forty-first Report.  
It is with much thankfulness to God that your Committee have the pleasure of reporting an increase in the funds of the Society, during the past year. The total amount received from the 31st of March, 1848, to the 31st of March, 1849, for the general and special purposes of the Society, not including the Temporal Relief Fund, is £27,343 18s. This sum has been contriuted as follows:—

General Purposes of the Society, including the Jerusalem Mission, Scriptures Fund, Hebrew Schools, and Warsaw Institution	£	s.	d.
Church at Jerusalem	226,636	0	0
Hospital at Jerusalem	74	11	4
House of Industry at Jerusalem	298	5	3
Widows of Missionaries and disabled Missionaries' Fund	41	2	0
Jewish Converts' Relief Fund at Jerusalem	116	13	3
	177	6	2

£27,343 18s. 0d.  
Now, comparing this amount with that received during the former year, there is an apparent increase of £2622 4s. 9d. The actual increase, however, is not more than £1802 4s. 9d., for £1160 of this £2622 4s. 9d. belong to the year ending March 31st, 1848, but was received after that date; and as your Committee had determined to close the books on that day, it was too late to be included in that year's accounts. Owing to the kind exertions of the Local Secretaries and Treasurers, the amount received since the closing of the books this year has been reduced to £280; and this being deducted from the £1160 of last year, leaves £280 to be taken from the apparent increase of £2622 4s. 9d., and makes the real increase, as stated above, only £1802 4s. 9d. And your Committee are thankful to add, that this increase arises almost entirely from the contributions of Auxiliaries and Associations.

The expenditure for the year has been £25,866 16s. 5d. It is worthy of remark, that while your Committee have to rejoice in an increase in the revenue of the Society, yet the expenditure has not only continued undiminished, but even to exceed that of the preceding year by the sum of £830. And now that the Committee have the prospect of increased means, they look forward with gratitude to Almighty God for the opportunity afforded them of extending the operations of your Society in various quarters.

TEMPORAL RELIEF FUND.  
In this fund, also, your Committee rejoice to have to report an increase over the receipts of the preceding year, to the extent of £78 6s. 8d.

The receipts for the year ending March 31st, 1848, were £654 17 7  
Ditto, ditto, March 31st, 1849 733 4 0  
Increase, £78 6s. 8d.

By means of this fund, your Committee have been enabled to aid many aged, sick, and destitute members of the house of Israel, professing faith in Christ crucified. It has