

upon such a subject there was a great temptation to indulge in self-complacency, and there was a great danger of assuming that because one diocese had been able to do a certain thing, every other ought to do the same. Still, though he came quite from the other side of the world, he could say "ditto" to the Bishop of Adelaide. Bishop Lewis proceeded to repeat in substance what he had stated at Oxford the week previous, namely, how that on the separation of Ontario from Toronto, in 1862, he began with no resources whatever, and how greatly he had benefitted from a grant of £600 a year, which had been gradually reduced to £100. He was told that even that would be withdrawn next year. Well, he had no objection whatever, and therefore he might call his a self-supporting diocese. He did not, however, mean to say that the Diocese of Ontario would be able to make as much progress as if it had greater means; but he hoped the clerical staff would be maintained undiminished in numbers and efficiency when the last £100 was withdrawn. Seventeen years ago there were about forty-five clergymen in the district, of whom seventeen were paid travelling missionaries. Now there were ninety; and in its distress the diocese had raised \$500,000 of invested capital, had built 140 new churches, and had with few exceptions, supplied every clergyman with a parsonage and a piece of land attached to it. The manner in which these results had been brought about was by organizing a synod of the clergy and laity. That had created such a feeling of confidence and interest that the laity had no scruple in throwing themselves into the work and casting their alms into the treasury of the church. Bishop Lewis went on to repeat that English immigrants brought with them such Church and State ideas that it took from five to ten years to make them understand that they must contribute to the support of the means of grace. The other day a gentleman in the city told him that he was tired of listening to missionary appeals, for missions had been going on for a long time, and they seem to have met with very little success. He believed that that gentleman represented the feelings of a large mass of hard-headed city men; but he ventured to say that people of that class never looked into the reports of the Society for the Propagation of the Gospel. He would tell them, however, that we had nothing to do with success. We had our marching orders—"Go preach the Gospel to every creature"; and, success or no success, we had nothing to do but to obey. At the same time, when he saw the means at the disposal of the society, he was lost in wonder at the success which had attended his labors. Ninety thousand pounds and that in an exceptional year, for the propagation of the Gospel in foreign parts!—\$90,000 with which to preach the Gospel all the world over! He had only, in conclusion, to repeat that the Society for the Propagation of the Gospel would always have the grateful sympathy of the Diocese of Ontario, and that he hoped to make up a purse for it when he finally bade the society adieu.

NEW ZEALAND.

The Bishop of Christchurch said it was impossible for English churchmen not to feel an interest in New Zealand, considering that it was the scene of the labors both of Bishop Selwyn and of Bishop Patteson. The constitution of the New Zealand Church had been drawn up by Bishop Selwyn, with the assistance of Judge Patterson and Judge Coleridge. The New Zealand Church had enjoyed the unique advantage of acquiring a general synod before the formation of her diocesan synods. Certain principles were thus laid down and it was left to each diocese to work them out each in its own way. The organization of the New Zealand Church bore a general resemblance to that of Canada and of the United States; securing as it did a representation both of the clergy and laity. At Christchurch all the licensed clergy, fifty-two in number, were members of the Synod, and there were sixty or seventy lay brethren; so that no matter affecting the diocese was concluded without the consent of the three orders. Clergy and laity had thus a common interest in the work, and their contributions flowed in with greater abundance. He had in his diocese a certain number of Maoris, but not more than about six hundred; whereas in the northern isle there

were between forty and sixty thousand. They were chiefly in the Diocese of Waiapu, which received the assistance of the Church Missionary Society. He was thankful indeed to think that the two great Church Societies were associated in this holy work. With regard to the Melanesian Mission which was connected with the New Zealand Church, Bishop Harper said that Bishop John Selwyn, while visiting some of the islands, found two natives of Santa Cruz, who had been detained as slaves. On being released a sort of friendship sprang up between them and the bishop, and after a time they were induced to give an account of the death of Bishop Patteson. They said the Bishop was seated on the trunk of a tree and was speaking to the natives, male and female, when a man came up and struck him a blow. He rose on his feet; another native struck him again and he fell dead. Then those who had murdered him fled as if in terror. The women laid him out, placed him in a canoe, and put upon him those palm branches of which we had heard; they waded into the sea and pushed the canoe before them as far as they could, and then it floated away until it was picked up by the bishop's friends. The two natives mentioned that shortly afterwards Captain Markham, in consequence of a great provocation which he had received, from the natives, was induced to fire upon them, and singularly enough the ball killed one of the bishop's murderers. Shortly afterwards the island was visited by an epidemic which carried off the great bulk of the male population, including the bishop's other murderer. Thus an impression was produced that what had occurred was a judgment upon them; and it was believed that it would have a beneficial effect in inducing the natives to receive the Gospel of peace.

The Archbishop of York—At the close of these protracted proceedings it would ill become me to occupy your time at any great length; and what I have to add may happily be stated in a very few words. I wish, in the name of the bishops of England, of this assembly, and of the Society for the Propagation of the Gospel, to thank those who have spoken for the very able and admirable addresses which have thrown so much light upon the condition of the Anglican Church throughout the world. Our welcome to our brethren has been most sincere and most cordial; but it has also had a selfish aspect, because really many of us required considerable education as to the various interests of the missionary cause and multifarious conditions under which the Gospel is preached in different parts of the world, and we have not all of us so clear an idea of our duties in that respect as we ought to have. We have been told by American bishops that a great part of the difficulty of the Church in the United States arises from the lamentable state of neglect in which emigrants come from our shores; and then we had another construction put upon the matter. We were told that our emigrants were so impressed with the idea of Church and State that they had no notion of the duties which belonged to them as members of a voluntary Church. With regard to this first picture, I can only say that if there has been any neglect in the spiritual education and training in the knowledge and love the Lord Jesus Christ, which is given at home, the State of England has for a length of time represented the English laity, and therefore the people of England must bear the blame. With regard to the second picture which was given us of the English emigrant, I must confess that it took me quite by surprise. The English emigrant, brought up with such strong views of Church and State, was to my mind quite a novel creation, and I must say the picture seemed to me to be a much more favorable one than that which was held up to us of the emigrant who was the creature of entire neglect. I venture, however, very humbly to submit that there is a third picture of the emigrant that might have been suggested—that of a man who, going forth to a distant land, starts in life afresh, and imbibes a great many ideas belonging to the country to which he has gone; some bad and some good; but whose thoughts are mainly occupied by attention to his material wants and his struggle with the powers of nature. No doubt it ought to be our business that every one should go forth from us prepared to love and recognize the Church in which he has been brought up and

nurtured. As to the effect of Church and State view upon the habit of giving I must remind you that of late years the offertory has been far more frequently collected at home, and that very much more is contributed in that way than used to be the case. But I must confess that we have our vulnerable side. When a man leaves a well-ordered parish in which he has been a communicant and attached worshipper, he should carry with him some tangible credentials which he might deliver to the first clergyman with whom he met, and thus be enabled at once to renew his Church worship and his Church fellowship in his new home. I admit, too, that the contrast between the revenue of this society and the enormous resources of this country should fill us with shame. Our total income-tax for the year 1877 was £148,000, and I believe that an income of a penny in the pound, though it is collected from the higher incomes, yields ten times as much. Or the thing may be put this way—the receipts of this society are equivalent to a tax of a tenth of a penny collected from the heads of families which have incomes of £150 and upwards. I strongly agree with the right reverend prelate who said we have no business with results—that our orders are to carry the blessed Gospel to every creature, and if as the result of a whole year's labor only one soul was brought to feel the power of the cross of Christ we should not be absolved from the duty which lies upon us. Nevertheless, there is a page in the report which shows that all is not discouraging. I find that in 1821 our total receipts were £12,858; in 1881, £17,801; in 1841, £60,928; and in 1851, £101,356; in 1861 there was a falling off, for the society's income was only £89,312; in 1871, it was £97,604, and since then it has been—1872, £118,124; 1873, £110,259; 1874, £134,838; 1875, £125,294; 1876, £136,906; and 1877, £128,488. I think, then, that we are learning to give; and sure I am that the great conference which is about to meet will have the effect of stimulating our love, of increasing our knowledge of other Churches, of leading us to give more, do more, pray more, and love more souls, which are as dear to Christ as our own, but which lie scattered over the world, waiting for the joyful news of the Gospel of God that they too may come into the Saviour's kingdom. We may do a great deal more in the future than ever we have done in the past by thinking more of missionary work; by talking of it more frankly and freely, by teaching our children to regard it more; by proving to the laity that it is their work, and not the work of the clergy alone; and though we shall never see our work completed, we should never relax our exertions or our prayers until "the earth be filled with the knowledge of the glory of the Lord as the waters cover the sea."

The most reverend prelate then pronounced the blessing, and the meeting broke up.

In the evening there was a special service at Westminster Abbey, where the preacher was the Bishop of Pennsylvania (Dr. Stevens). The right reverend prelate took for his text a portion of the 5th verse of the 8th chapter of Solomon's Song, "Who is this that cometh up from the wilderness, leaning upon his beloved?" It is seldom that the subject of missions has received such adequate treatment as was accorded to it in the right reverend prelate's sermon. A grateful and full-hearted recognition of the work of the society in laying the foundation of the Church in the United States was not the least striking feature of Bishop Stevens's discourse.

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication. We are not responsible for opinions expressed by correspondents.

THEN AND NOW.

SIR.—In your issue of July 25th, you have a quotation from an address by the Rev. W. Milton, Incumbent of St. Marks, Sheffield, England, read before a Conference of Evangelical Clergy at York, in which he speaks approvingly of Surpliced choirs. He said, "My own experience is that