

Revised Code, with special reference to certain omissions in the said Code, which appear to this house seriously to compromise the relations between the Committee of Privy Council on Education and the Church of England in respect to the religious teachings of the schools of the Church of England."

Dr. McCACI's amendment was then negatived by a show of hands, and the above modified motion of ARCHDEACON DELMON was carried.

ADDRESS OF CONDOLENCE TO THE QUEEN.

The PROLOCUTOR—I have a message to communicate from the other house which I am quite sure will command the deepest sympathy and attention of this assembly, (He then proceeded to read the address of condolence, a copy of which appears in the proceedings of the Upper House.)

The DEAN of NORWICH rose to move that the address should be taken into immediate consideration. Her Majesty had been prostrated by the heaviest of all calamities, and under these circumstances it was their painful gratification to acquiesce feelingly in the address submitted to them, concurring as they all must in the piety of its tone, and at once approve of a document which would be added to an accumulation of similar addresses, with the simple remark that, nothing of the kind had ever expressed a more universal feeling of sorrow and regret. It was not for him to presume to address the house at any length upon such a subject, but he had little doubt that they had all more or less received through private letters proofs of the admirable manner in which the Queen had borne this terrible affliction, and he would mention one touching proof which he had received through a private letter, of the regard which her Majesty had for the memory of the late Prince Consort. As soon as she broke through the first sacred solitude after his death, she sent for the old bailiff to her late husband, and told him that she knew how much Prince Albert loved him, and that she had sent for him to tell him that he was to remain in the situation he occupied during the rest of his life. The whole conduct of the Queen since the Prince's death had been such as to increase, if possible, the affection which her people felt for her.

The REV. J. RANDOLPH seconded the motion, which was carried unanimously, and the Prolocutor proceeded to the Upper House with the address.

SYNOCDICAL ACTION.

The PROLOCUTOR communicated the resolution of the Upper House founded upon the petition of certain churchwardens of London on this subject, and appointed the following committee:—The Prolocutor, the Dean of Norwich, Archdeacon Hale, Dr. Jeff, the Rev. J. W. Joyce, and the Principal of Jesus.

MISSIONARY BISHOPS.

On the motion of LORD A. COMPTON, seconded by the REV. J. FENDELL, that portion of the report on Missionary Bishops relating to "joint regulations" was confirmed, and on the motion of SIR GEORGE PREVOST, seconded by the REV. F. SEYMOUR, the consideration of those portions of the report which contain the declaration of principle, and provide for the appointment of a Board of Missions, was deferred until the message from the Upper House on the subject was received.

PROTESTANT SISTERHOODS.

The debate on the REV. F. SEYMOUR's motion, brought forward in the session of July last, was resumed by ARCHDEACON FOULKES; and the subject was under discussion when the house adjourned.

PROPER LESSONS.

The DEAN of NORWICH gave notice of his intention, on the first suitable opportunity, to make the following motion:—

That the Upper House of Convocation be requested to unite with this Lower House in a humble petition to her Majesty, that she would be graciously pleased to appoint a Commission of Bishops and other ecclesiastics, for the revision of the Table of Lessons appointed to be read in churches on Sundays, Holydays, and all other days throughout the year," as at present comprised in the Book of Common Prayer, with a view to making such additions, alterations, or omissions therein as may appear desirable.

THE CHURCH MISSIONARY SOCIETY.

Towards the end of the last century—a century marked by religious apathy—the attention of many persons in England was awakened to the important duty of communicating the light of christian truth to heathen nations; with this view a few clergymen of the Episcopal Church, having their cures in the metropolis, met together in the year 1799 to concert the best measures. The most prominent of this little band were the Rev. John Venn, (son of the Rev. Henry Venn, author of the well known "Complete Duty of Man"); the Rev. John Newton, whose Carlisle and other letters have had a wide circulation; the Rev. Thomas Scott, the judicious commentator, and the Rev. Josiah Pratt, together with a few laymen of christian character and benevolence: Sir Richard Hill, Samuel Thornton, Esq., and others. At that period the only effort for the heathen world appears to have been made by the labours of a few Danish Missionaries supported by the Society for Promoting Christian Knowledge. The operations of the Venerable Society for the Propagation of the Gospel in Foreign Parts being nearly restricted, according to their charter, to our fellow countrymen in the colonies or in foreign lands.

EARLY PROCEEDINGS.

The measures of the Church Missionary Society were at once submitted to the notice of the Archbishop of Canterbury and the Bishops of London and Durham, and by them its founders were assured of a candid treatment. The last named prelate, Bishop Barrington, was a liberal supporter of the funds in his life time, and bequeathed £500 to them at his death. As in the case of other societies, but few of the bishops joined it at first. In the year 1811 the late Archbishop of Canterbury, Dr. Howley, and the late Bishop of London, Dr. Bloomfield, entered the list of its Patrons, after a full communication had with the committee upon the principles and practices of the Society. At the present time it numbers amongst its Vice-Presidents, the two English Archbishops, and twenty-three English and Irish Bishops, three Bishops of India, and one retired Bishop, and eighteen Colonial Bishops. The Society has not only the support of the heads of the Church, but endeavours to act in accordance with Church principles. It professes itself to be a lay institution, exercising no spiritual functions. Its missionaries are licensed and superintended by colonial Bishops wherever such Bishops are found, and the services are in strict conformity with the ritual and discipline of the Church. Ecclesiastical authority and lay co-operation are thus united to accomplish the object in view, similarly to our own Church Societies in this and the sister province.

GENERAL RESULTS AT HOME AND ABROAD.

It is most interesting to trace the results of the

Society's efforts in the Church at home. The objection is frequently brought against foreign missions, that we have work enough to do at home. The history of the Church Missionary Society and English Church history this century, show that we need not fear foreign efforts curtailing or impeding home efforts. The revival of religious life and activity in England since the year 1800, is truly astounding. Amongst her clergy and her laity, in the army and in the navy, the civil service of India and the military, in the law and amongst her merchant princes, there is an amount and a degree of earnest piety which only those who have seen it can appreciate. Almost every part of England shares in the revival. And many of the English clergy, both in the metropolis and in the country, do not hesitate to give it as their experience, that that revival is the effect of Missionary associations and exertions.

During the first year of its course, the Society, following the example of the oldest Church Society (that for Promoting Christian Knowledge) employed Lutheran ministers, but always on the condition that when a congregation was formed from amongst the heathen, its services and discipline should be those of the Church of England.

But since that period the supply of men has been from the ranks of the clergy at home, or from young men who have been trained by the Society for the work. A Training Institute was opened near London in the year 1825, where a sound education was given in science, classical learning, and theology. The number of students at first was small, but some idea may be obtained of the progress that has been made of late years, by comparing the numbers for the last four years.

They have been respectively 22, 28, 34, and 40. During the whole of its course the Institute has sent out 200 ordained missionaries, of whom two have been raised to the Episcopate in the mission field, and several fill important posts. The late Bishop of London repeatedly bore testimony to the proficiency of the students sent to him for ordination from this Institution. He declared himself a zealous member of the Society, and stated that he could not desire to see young men better prepared, humanly speaking, for the duty they had undertaken.

The whole number of European Ordained Missionaries for the last year was 192, native 60.

They have 800 schools, and 3,600 scholars under their charge, and the work is carried on in 20 languages. The printing press is extensively employed for the diffusion of christian truth. The Liturgy of our Church has been translated into the languages of many of the countries where missions have been formed, and has been constantly used by the Missionary, and highly valued by the congregations.

The entire number of native communicants rescued from debasing systems of idolatry, and now to be found regularly assembling around the Lord's table, is 21,064.—*Echo, Montreal.*

SUBSCRIPTIONS RECEIVED TO MARCH 16.

TO END OF VOL. 9.—Rev. H. B. J., Port Burwell; S. P., Port Stanley; Rev. F. T., North Augusta; Rev. J. G., Carp; Rev. J. K., Bury; Mrs. S. J., Brockville; Mrs. R., Toronto; Rev. I. C., Stanbridge; Rev. C. B., Cobourg; Miss C. Cobourg.

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