

CORPORATION OF THE SONS OF
THE CLERGY.

At the two hundred and twenty-second anniversary of this institution, it was announced that in the course of the past year the sum of £15,500 stg. had been distributed, by its instrumentality, amongst the families of deceased clergymen. The collection at St. Paul's amounted to £212; collection at dinner, £1,685; donations from thirty-five stewards, £1,100; annual subscriptions, £650; legacy from the Rev. George Ainslie, £150; gift by "Anonymous," £1,000.

In the course of the proceedings, the Archbishop of Canterbury expressed his gratification at observing that a large portion of the funds of the Corporation was expended in educating those from whom the ministry itself was largely recruited. He said that the problem which the Church of England undertook to solve was not attempted by any other body of religionists in the country; and that not one of the bodies to which the dissenting ministers belong undertakes to solve the difficult problem of how twenty thousand men are to be scattered through the country, many of them in the remotest and most discouraging districts, men of education and refinement—to instil real Christian civilization into districts which, without their aid, must be neglected. Other bodies may try to do their best, but all they can do is to call in the services of those who during the week are often engaged in manual labour. But his Grace thought the feeling of the general public would be that they were not exactly qualified to take the post assigned to the ordained clergymen of the Church of England in the remote parishes of the country.

The Archbishop remarked that so much had been heard both of truth and of exaggeration, in regard to the condition of the Church from internal dissensions, that he felt it right to say he was not one of those who view with despondency the future prospects of the Church of England. This Church is always about to perish, according to the estimate of some of our respected friends; but the catastrophe has not yet happened, and his humble belief is, that it will not perish for many a long day to come. As an establishment, it will yet weather the storm for a very long time indeed. He felt that there were, no doubt, causes for anxiety; but he always found he could get on very well with all parties, and he did not think his successors would find much more difficulty in the matter than he has had. His Grace referred to a very shrewd churchman in the diocese of Canterbury, who said that the Church of England would do very well if it were not for three classes of persons—young curates, young architects, and young ladies. The Archbishop thought that the Church might go on more quietly without these three sets of persons; but he contended that quietness, though it had its consolations, had also its disadvantages:—"A little young zeal and

energy are absolutely necessary to keep both churches and other great institutions going; and therefore I am not very much alarmed if, in their present excitement and buoyancy of youth, they give us a little trouble. As to the young ladies, I should like to know how, without them, our children and Sunday schools are to be taught, or how the general work of our parishes would be carried on. As regards the architects, if there was not a little new blood infused into that profession, as into all others, some very curious institutions would be kept up for the service of Almighty God. I think, therefore, they have given us some assistance in the work which they have done for the Church. As for the young curates, it is impossible for any man when past sixty to do the duty of a parish with the same vigour as at eight-and-twenty, and he must have young blood to have those duties carried on. No doubt young men require old heads to control them; but in matters ecclesiastical, as in matters commercial, the mixture of old and young was advantageous—the energy of the one being needed to stimulate the wisdom, if not the laziness, of the other.

The Bishop of Winchester said that the work of the curate was hard, that of the vicar harder, that of a Bishop still harder, while that of the Archbishop was the hardest of all. In his own diocese, the increase of population had been a quarter of a million during the last ten years, and as a consequence the clergy were over-worked, or were drained of their means to provide spiritual assistance, so that they were almost unable to live, and utterly unable to provide anything for their families when they were called away.

CHURCH BUILDING.

Considerable change must have taken place, in the matter of Church Building, since the time when the father called out to his son, who was setting off on a journey:—"Take care you stay all night. They are going to consecrate a church there to-morrow, and you will never have a chance of seeing anything of the kind again, as long as you live." How many years have elapsed since this little incident happened in the mother country, we have not been informed; but we are inclined to think, it could not have been in the present century. It was perhaps somewhere about the time when the parish of St. Pancras, London, containing many thousand inhabitants, had but one parish church, which only held three hundred people, "whose piety would bear the squeeze."

It would appear that, during the eighteenth century, Church building had scarcely any existence at all. Towards the middle, and the close of that century, a religious revival sprung up, but it was the simple Evangelism of the Church, sometimes with a dash of Calvinism, rather than the æsthetic aspect of its truths, which was aimed at. Nor was it till the year 1818 that the

Incorporated Church Building Society, was started in London, and then, on a very small scale. Now, in addition to the original institution, there is a local board or organization for the same purpose in almost every diocese in England. This society, since its commencement, has received 7,704 applications, and has made 6,431 grants; that is, it has afforded direct pecuniary aid to nearly one half of the entire number of parishes in the country. The total amount of its actual grants, has been £829,827; but it has been instrumental in procuring the expenditure of ten or twelve million pounds sterling.

All this work is justly regarded as the external indication of a great religious movement which has spread not only over the United Kingdom, but from one end of the Empire to the other. It shows that the Church has been far from idle; and amidst the multitude of petty cavilling sects around her, she is still very well able to hold her own. She might have done much more, but what she has been doing within the last century, is some of it at least, worthy of being placed beside the best periods of the history of Christianity.

THE BISHOP OF MELBOURNE.

From our English exchanges, we learn that the Rev. James Moorhouse has at length, definitely accepted the bishopric of Melbourne, Australia, and in accordance with a decision of the Church Synod, will be metropolitan of the colony in the place of Dr. Barker, who has been metropolitan of Australia up to the present time. Bishop Perry, his predecessor, is now in England, and will at once formally resign. The bishop designate was educated at St. John's College, Cambridge, where he took his B.A. degree in 1853. Very shortly afterwards, he was ordained by the Bishop of Ely, to the curacy of St. Neot's in Huntingdonshire; in the year 1855, he became incumbent of a small, but populous district in Sheffield. He was subsequently appointed to the incumbency of St. John's, Fitzroy Square, London, and on the appointment of the Rev. Archibald Boyd to the deanery of Exeter, was nominated to the vicarage of St. John's, Paddington, which he has held till now. The benefice he vacates is worth £1,000 stg., per annum. He is one of the Evangelical school of thought in the Church, although he seems to enjoy the respect of all, in part no doubt, because, while zealous in the performance of his own pastoral duties, being an active parish priest, as well as a very superior preacher, he has never been amongst those who "prosecute or persecute" (to use the Bishop of London's expression at the late Convocation,) those of their reverend brethren who may happen to differ from them in matters of church discipline, and who desire to carry out the regulations of the Book of Common Prayer, more strictly than some others. It is believed that his episcopate will be as happily successful as his ministrations have been in the various parishes in England,