

in Canada, is in reference to the clergy who have worn out their best days and are left in very humble circumstances, as old age and weakness come on. The subject of the orphans of the clergy was also alluded to by his Grace, who stated that the clergy orphan school was more full than it had ever been before, and still there were twice as many applicants for admission as there were places to admit them to; and he stated his conviction that some system more complete than has ever been attempted before, must be organized for meeting these requirements, the want of which must have its influence upon the supply of candidates for the ministry.

The Archbishop states his decided belief that the controversy of the present day is not with superstition, but that it is with a growing infidelity; and that if the clergy of the church are not equal to the emergency, some great catastrophe will befall not only the church, but the nation; and he says that "a learned clergy was never more wanted than at the present time—a learned and zealous clergy—a clergy understanding the wants of the age, and ready and able to meet them." He would have his clergy study thoroughly and thoughtfully their Bible, and next Bishop Butler; not overlooking at the same time the importance of the great historical agreement supplied by the very facts of existence, and the influence of the Bible and the church. It is even true that Christendom itself is one of the weightiest evidences of Christianity. The Archbishop's remarks on this subject are opportune. For some years the "evidences" have been unduly depreciated and neglected; and they have not regained all the esteem that belongs to them.

THE BISHOP OF MANCHESTER AND "THE MISSION."

The Bishop of Manchester appears to be entering heartily into the system of "Missions" adopted in many parishes for the purpose of bringing more directly and more forcibly the claims and ministrations of the church before the masses. His Lordship has addressed a pastoral to the clergy and laity of the city of Manchester, in which he states that after much anxious thought, it has been determined to hold what is called a mission in that city for a period of twelve days, beginning on the 27th of January and ending on the 7th of February, 1877. The object of the mission is to awaken and enliven the spirit of true religion among us, and God helping the work, to raise to a higher and worthier level the standard of our daily lives, to make them more pure, more consistent, more earnest, more peaceful—that is, more Christian-like.

The means used are to be those ordinary ones on which God is wont to send His blessing, only quickened, it is hoped, with a livelier faith and love,—much prayer, frequent communion, practical instruction in the ways of godliness, combined with solemn appeals to the

conscience and the heart. It is stated by his Lordship, that it will be the desire of all those guiding and engaging in the work, that it shall be pervaded by a sober, calm, and reasonable spirit, equally removed from formality on the one side, and unhealthy excitement on the other; the "spirit of power," being felt to be essentially akin to the "spirit of love and a sound mind." It is felt, also, that if only a momentary impression is produced, no satisfactory work will have been done; and that the missionary will have failed, if all he leaves behind as the result of his visit, be as "the remembrance of a guest that tarrieth but a day." *Abiding* fruits of righteousness are regarded as the true seals of the success of an effort, such as has been made in other great towns, and which the Bishop proposes to make in Manchester.

Meanwhile, his Lordship recommends that the time should not be wasted; and he calls on every man and woman, who is of a willing heart, to assist in the work of preparation. In every parish in which the mission will be held, there will be an organization for the purpose. The aim is to be, to walk along those lines in which he remarks that all Christian work is best done; the lines of decency and order. For the time, the ordinary parochial limitations are to be laid aside, and the larger privileges of Christian brotherhood are to be cultivated. At the same time a spirit of restlessness is to be guarded against, so that people shall not be encouraged to wander from mission to mission in search of novelties. Where each one finds it good to be, there he is recommended to stay, in accordance with our Lord's direction to the seventy: "Go not from house to house"; for although we are doubtless called to liberty, yet an Apostle has warned us not to misuse that liberty. (Gal. v. 13). The Bishop trusts that many wanderers, by means of this mission, may be turned into the way of life, and that large measures of the wisdom that winneth souls may be poured upon those who bring the word of life among them, so that the glory of God may be promoted, and the kingdom of His dear Son extended.

The subject of the parochial mission is one of the first importance, and we are happy to present our readers with some further contributions on the subject, which will be found on another page.

BOARD OF MISSIONS, U. S.

This important organization, in connection with the church of the United States, should be attentively studied by us in Canada at the present time, both in reference to its past history and its present movements. We think too, that its constitution might, in several important particulars, be advantageously imitated by the Church Missionary Society in England; as we feel assured that the leading members of that Society can scarcely wish to over-ride the church herself, or to form an independent, and as such, schismatical body; although

some of the proceedings of that institution certainly point to one or other of these objects. From the *Episcopal Register*, of Philadelphia, which has recently called attention to the subject, it would appear that the Board originated in a society formed in the year 1816, in Philadelphia,—the city where the declaration of American independence was written and signed, where the first General Convention of the Church of the United States sat, and the first constitution of that church was adopted; where the United States Prayer Book was revised and set forth; where was established the first General Missionary Society of the U. S. church; and where the first missionary Bishop was elected and consecrated; and the city where the Centennial is now being held.

It would appear that the Rev. John Boyd, Rector of St. John's, Philadelphia, was the first to conceive of the project of forming a society for the purpose of extending the church beyond its former narrow bounds. The most active worker with Dr. Boyd was the Rev. Jackson Kemper, and the society was called "The Episcopal Missionary Association of Philadelphia." They sent immediately into the West, the Rev. Jacob Morgan Douglass, who survived until a few months ago in the present year; and soon they aided two clergymen from Connecticut, and one from New Jersey to remove to Ohio, which though now one of the most powerful, was then the *Ultima Thule* of the United States. One of the clergymen from Connecticut was their great pioneer, the Rev. Philander Chase, who became Bishop of Ohio, and afterwards Bishop of Illinois. The society also sent a catechist to Liberia, the first missionary to foreign lands from the church in the United States.

In 1820 a constitution was presented to the General Convention, and was adopted, the Association being named, "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The membership consisted of the Bishops, the members of the House of Clerical and Lay Delegates of the General Convention, and of such persons as should contribute three dollars annually; a thirty dollar subscription constituting membership for life. The officers of the society at that time were, Bishop White, President; Bishops Hobart, Griswold, R. Channing Moore, Kemp, Croes, Bowen, Philander Chase, Brownell, and Ravenscroft. The Secretaries were Rev. George Boyd and John C. Pechin.

In 1822, there was scarcely a missionary of the church west of the Diocese of Ohio, then recently organized. There are also two other facts in connection with the society, which claim special attention. Of the patrons of the society in 1826, at the second triennial meeting, the only clergymen now living are the Rev. R. U. Morgan and the Rev. John Rodney, and excepting these, of all who attended that meeting, neither President, Vice-President, Patrons, Secretaries, Directors, Treasurers, nor Trustees of the Fund are now living.