

Metropolitans, of whom our own venerated diocesan was one. And though they were taught that "not many rich are called—not many mighty," yet among its supporters there was one Duke, eight Earls, three Governors of Colonies, six Deans, and on its Committees a number of pious working men, whose praise was in the Churches. This Society was, as he had said, of comparatively recent growth, working in a similar spirit with the Society for the Propagation of the Gospel, the Church Missionary Society and others, yet not interfering with their work. The Archbishop of Canterbury in the sermon already quoted from, says of it—

"In one respect it differs from other Societies which have the propagation of the Gospel in view—differs without interfering with them: its operations are peculiarly free and unfettered; it is at liberty to move wherever British rule prevails or British settlers are found, and an opening is given for spiritual usefulness. Beginning from our North American colonies, it has extended its influence to the West Indies, to Southern Africa, to India, to China, to Australia; and even to many parts of the Continent of Europe. Again, beginning with the establishment of schools, and now employing 130 catechists and teachers—it has proceeded to the support of Churches, and seventy-one clergymen are maintained by its means. Wherever a spiritual necessity is discovered, the Society lends aid for its supply. Perhaps a pious traveller makes a report respecting some continental city, resorted to by many of our countrymen, where no religious interests are cared for, and the Society steps in; so that in thirty of the Continental towns, chaplains may be found through its intervention and assistance. Turn to a very different sphere, and you meet in Canada with a large body of fugitive slaves collected together. The Society seizes the opportunity, engages agents to settle amongst them, and points them to the way of "perfect freedom." Again, returning homeward many of the present congregation will remember the efforts lately made in order to retain a church in Paris for the use of English residents in that city. The requisite funds were deficient; the case was becoming hopeless; still the Society made itself responsible for the amount, and secured the church for our countrymen."

In the case of the Paris Church the Society represented the case to Her Majesty and she showed her interest in the work by a subscription of £100. It were scarcely right or proper for us who saw in our midst the fruit of its labours, saw it nobly and generously supplying support for schools and missionaries among us, to let the opportunity afforded by these meetings to pass without alluding in terms of warm gratefulness to its labour of love. Its missionary work was first set on foot by an officer in Australia. If the gallant colonel who had just been compelled to leave them by indisposition had not been too modest he might have alluded to the fact with just satisfaction. The Christian soldier seeing the need of the efforts of missionaries among the inhabitants of that colony had successfully organised the work, which had been abundantly blessed, and after having attained the rank of Colonel and last year gone to render up his account to his Master. This was only one instance among many which went to show the great influence our military men, scattered through the colonies in all quarters of the globe, sent among the people to protect them, and win their love, might and did exert in the spread of the Gospel, when like him who had addressed them that night they showed themselves ready to support the good work. In 1851, the Australian branch, the "Colonial Church Society," thus founded, was united with the Newfoundland School Society with which all here

connected the name of the late much beloved and regretted Mr. Willoughby, the new society taking the present title. In that year it had in its employ 18 clergymen, in 1860, 86; it had in 1851, 63 catechists and teachers, in 1860, 111; in 1851, 20 female teachers, in 1860, 54; making a total of agents employed in the work of teaching and missionary work of 251 in 1860 against 101 in 1851. Its funds had increased in a still more wonderful manner. Its income in 1851 was only £6,736 18s. 11d. while in 1860 it had risen to £27,085 18s. 1d. Therefore they had great reason for gratitude, in the words of the resolution "to bless God for the success with which the efforts of the Society have been attended." But it was not so much by the numbers employed in the work or the moneys raised to support them, as by a careful study of the Society's operations, in every colony of the Empire that one could judge of the great good it was doing. In reading through the report issued last year, (which he acknowledged with shame he had not done until recently) he was filled with amazement and joy to see how great was the assistance it afforded to supplement and complete the work of the older societies, by filling up the waste places which they had been unable to reach. He found that it was indeed doing an astonishing work for God. It takes the opportunity whenever the call is made and a spot indicated where work is neglected for the lack of means and labourers, to step in and fill up the vacant place. There was not a single Diocese in British America in which it had not labourers. In this Diocese it had 27, in Quebec 15, in Toronto 7, in Huron 18, in Nova Scotia 23, in P. E. Island 7, in Newfoundland 43, in Fredericton 2, in Rupert's Land 2. But it was not on this side of the continent alone. Crossing it, away in the Pacific Ocean, at the Sandwich Islands also they were about to found a mission. And in this connection a most interesting fact is contained in the report. There are printed in it extracts from letters addressed by the Minister of Public Instruction in those islands, formerly an American clergyman, but not of the Episcopal Church, to the Rev. Mr. Ellis, author of Polynesian researches, asking that a clergyman of the Church of England should be sent out there, as the king had long desired to enjoy the benefits of the ministrations of that Church, and had been married according to its rites, and now his queen also joined in the desire. They guaranteed a salary of \$1,000, which if the minister proved acceptable to the people would be doubled by their subscriptions. In British Columbia they had a missionary, and he told them in his report of his first sermon, the first ever preached in that country, except perhaps a fugitive address by a Romish Missionary to a few French Canadian voyageurs. Took his text from the first lesson of the day, which singularly enough was Genesis i., and he adds, "my subject naturally grew therefrom of 'man in Christ new made.' It was a thoroughly appropriate coincidence for the beginning of the Gospel of Jesus Christ in a new colony just emerging from backwoodism; for ought we know much as it was when 'God created man.'" Again he says "how they listened! They were in earnest; and I trust, by God's grace, they found I was in earnest. So we stared each other in the face with a will. There was one gentleman connected with the Hudson's Bay Company, to whom that was the first sermon heard for forty years. Many present had not heard the Gospel for periods ranging from twenty years down to twenty months—miners and Hudson's Bay Company's employees."

Here was then the oracle in this country, at this place, of the Saviour in this vast territory. Here first through the nursing care of a Society of Christians, 10,000 miles away and more, was sunk the well-spring of the water of life, the

simple, undiluted Gospel of salvation, through faith in Christ in the strength of the Holy Spirit.

In Rupert's land they were told of work done by a native Indian Missionary named Cochrane, and of a confirmation there:—

"Three were from the Sioux nation; two from the Saulteux tribes; one of these, W. R. Freemantle, named after the Rector of Clayden, two French half-breeds from the Church of Rome; two English children and the remainder half-breeds, mostly of the Cree nation. The Bishop blessed God for having the privilege to confirm three from the Sioux Indians, as they were the first-fruits from that powerful and war-like tribe, and pointed to the day of Pentecost, and the fulfilment of the Word of God, in bringing all nations to share in the privileges of the Christian religion. A portion of the audience was enlightened by the Bishop giving a part of the services in French. The service throughout was most delightful; pointed in address, spiritual in character, solemn in tone, and affectionate in spirit and manner. How delighted should our Committee, and the supporters of the Society at home feel, in having become the honoured instruments of gathering twenty-seven souls out of heathenism, and fifteen from among the most war-like tribe on the face of the earth. These are facts and God is with us."

The Rev. gentleman also read a plaintive letter sent through the Missionary to the Queen from the Chiefs of the Cree and Assiniboine Indians, telling the old story of wrongs inflicted by the white man. Time would not permit him to take note of each of the missions or quote from the record of their work, but he desired to call attention to a letter from the Bishop of Melbourne to the Society which contained one of the most telling appeals that ever came from the pen of a Christian Bishop. He had repeatedly asked for young men to do the missionary work, but they had not been forthcoming. The requirements were not very high, he said. They did not need men of "great natural abilities or literary attainments or very refined manners, or a highly cultivated taste; but simply soundness of doctrine, lowliness of life, zeal for the glory of his God and Saviour, an earnest desire to win souls, combined with a competent knowledge of the Scriptures, a moderate amount of general information, a command of the English language, sufficient power as a preacher to hold together a congregation, ability to speak to his people individually as their spiritual pastor; diligence in his work, prudence, disinterestedness; willingness to endure hardness for the Lord's sake, meekness under provocations, perseverance under discouragements, and humility under success." The Presbyterians and Methodists were getting out men to do their work, and really, he adds, "there must be some great defects in the Church at home, if men possessing such qualifications cannot be called forth to supply its urgent necessities." And he, the speaker, would urge on the young men here, the duty of coming forward to aid this work. They would have to meet troubles and hardships, but so had many of the missionaries, whose work was recorded in the report, but, oh! the exceeding joy of winning souls to Christ was sufficient to sustain them and make them happy, and to rejoice amid them all.

In compliance with the invitation emanating from the Parent Committee following up a more general one, their missionaries in all those various parts had united in prayer for God's special blessing on the last year. Their success might be looked upon as an answer from Him who had said—"Prove me now herewith, if I will not pour you out a blessing there shall not be room enough to receive it." He could not conclude without referring to the Rev. Brother who had come