

young persons reside assuming more and more the character of large Christian families, sanctified by morning and evening prayer, and by many efforts on the part of those who preside over them, not only to provide innocent and instructive relaxation, but access to many Christian privileges for their people. There is the subject of the means within our reach for promoting the better observance of the Lord's Day, so as to make it more truly a day for the best species of relaxation, and of religious refreshment for the thousands who are hard pressed with toil all through the week. There is the necessity of making separate efforts to allot to the toil and raise the position of distinct portions of the people, who, like cab-drivers and omnibus-men, are obliged, from the very size of our metropolis, to be occupied in the public service far more than is good either for their bodies or their souls. There are our district-visiting associations, and all the other helps devised to aid in bringing under pastoral influence the many portions of that strange fluctuating population which finds its way to London, not only from every distant town and village in the United Kingdom, but from every port of Europe and America, from Africa, from China and the islands of the Indian seas: so that, looking to the variety of languages spoken amongst the most needy in our streets, the gift of Pentecost is almost as much required in our home as in our distant missionary work.

EDUCATION.

Above all other subjects there is the general topic of the education of our people. Let men talk as they please of the question whether education should be secular or religious—it has always happened hitherto, and so far as we can see will always happen for the time to come, that practically on you, the clergy, must fall the principle burden and privilege of the education of the poor. There is no other set of persons in the kingdom who have the leisure or the desire to give themselves and their time to its details and discouragements—a difficult burden this, but lightened by the greatness of the privilege, for truly most pastors feel that not the least hopeful part of their work is that which deals with education. I have endeavoured in the queries I have submitted to you to elicit important facts as to the number of persons, young and adults, who are assisted by you in their early or mature education, the means at your disposal through adult schools, evening classes, reading rooms, and libraries, to make that education real, and after the weakness and thoughtlessness of childhood is past to continue its humanising influences amid the rough hardening business of a labouring life. On this subject let me remind you that an enquiry into the best mode of national education is now being conducted by a body of Commissioners selected by the Government from persons of almost every shade of religious and political opinion. Some of you may feel alarmed, as if such enquiries were directed to make education less dependent on the clergy. I for one shall be glad, indeed, if the result is, that the laity learn to take a more real practical interest in its details. But, as I have said, I see no prospect of the clergy ever being relieved from that deep responsibility which the nation, whatever it may say in words, always practically lays on them, leaving them, where they are zealous, at once to collect the chief part of the funds, and to conduct by far the greater part of the practical administration of the schools within their district. I would confidently ask whether the clergy have not greatly gained rather than lost influence by the national efforts made under the superintendence of the Educational Department of the Privy Council? So it will always be—every effort to extend education will extend their influence, if they are what a Protestant clergy ought to be.

But this subject of education, and the general subject of the other means you are using to encourage provident and self-reliant habits amongst your poor people, in which I have found much information in your answers to my queries, I dare not further enter on now. Such questions, and those others concerning the mode in which you co-operate with your people in the great efforts which they are making to improve the state of the Church generally, and spread its truths over the world, I can now only allude to, and thank you for the information which you have in your returns afforded me. The field indeed, as we have said, of our ministerial work is infinite, and we must on such an occasion as the present confine ourselves to a few points.

THE CONCLUSION.

I think it right at a Primary Visitation to pass over as few pressing matters as possible, even if we can only name them: for it is a main part of our duty at such a Visitation to review the field of our work that we may consider how very wide it is. But I can only now tell you how anxiously I shall look forward to opportunities of co-operating with you in your various attempts in this wide field, and how gladly also I shall embrace any occasion which offers for enabling us to take counsel together on these and similar questions, and to arrange our plans.

Have you said this is an overwhelming diocese? Still, from our local proximity a Bishop may here see more of the body of his clergy than is well possible elsewhere. This is a great advantage: I trust neither you nor I may fail in using it aright; I trust, by good arrangements, we may have more opportunities of taking counsel together as we become better acquainted. So long as this diocese retains its present dimensions, it will require much good arrangement to enable us thus to work together; but by division and association much may be done. Even if the diocese were only half its size, it must be through our archdeacons and rural deaneries, and the boundaries of our ancient parishes, congregating the clergy of particular districts into one whole, and our union in the time-honoured corporations of this cathedral and of *Sion College*, that we must seek to co-operate. I would now express my desire so to use these subdivisions and classifications that you may be at once separated and united into manageable detachments. It is only by some such means that the clergy of any diocese, most of all of this great diocese, can take counsel together in what concerns their common interests and duties. It is generally said that the clergy in London know less of each other than in country dioceses. The administration of the last thirty years has, I think, made it not true that they know little of their Bishop. I am convinced that it will be our own fault—your fault and mine—if we are not, each year that our connexion lasts, brought more together in the interest of our common work, and the sympathy of our common desire to accomplish parts of it well, as in the Lord Jesus Christ's sight.

Before I close let me say—I have spoken in this Charge chiefly of the clergy: this is the custom of our Visitations; but any principles I have endeavoured to lay down are as important for the laity as for the clergy: and we must not separate to-day without acknowledging the aid we have received from those laymen who, in various parishes, have discharged the important and often difficult duties of churchwardens, and who, in particular, at this Visitation, have supplied me with answers on which much of my future knowledge of the working of our parishes must depend. We should be very badly without the aid of our churchwardens. They are the link in our ecclesiastical system between the clergy and the great body of the laity. The mode of their election, even when its results produce what looks like an

anomaly, is the standing memorial of our connexion with the whole body of the nation. It is a satisfaction to me to believe that in most of our parishes, as is fully acknowledged in the clerical returns, the churchwardens are a great help to the clergy. Their office cannot be allowed to become unimportant without a deep injury to the Church; I have now to thank them for their kind aid. It is a wise arrangement that a Bishop should have laid before him, at his Visitation, both clerical and lay returns to his enquiries. Let us never forget that there is some truth in the common saying that there is a clergyman's and there is a layman's mode of looking at almost every one of the great questions of the day. The clergy and the laity will each be likely to gain a clearer view of truth and duty by taking into account the feelings and reasonings which prevail in the class to which they do not themselves belong. Laity and clergy alike, we are all engaged in one common work, and though we may view it in different aspects, we require each other's help in doing it, and we shall not, I trust, fail to have each other's prayers.

There were about 2,000 persons present, of whom upwards of 500 were clergymen of the diocese. His Lordship read the Charge with great slowness and distinctness, and his accurate and measured articulation enabled every one present, even to the extremity of the circle of listeners, to hear every word. He spoke from a chair or throne placed at the north-east angle of the transept.—*The Guardian*.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The Bishop of Toronto, in a letter dated Toronto, Canada West, January 17, 1859, forwarded the following applications:—

"1. A petition from the congregation of Prescott. The people are anxious to do all they can, but they have been among the greatest sufferers by the general decline of business during the last two years, and are unable without some assistance to finish their church.

"2. There is so little difference between this petition from Perth and No. 1, being in the same neighbourhood, that what I have said of the one seems equally applicable to the other.

"3. This petition from Stewart Town comes from a very small and poor congregation. A very moderate donation will enable them to surmount their difficulty.

"4 and 5. These two applications are for books for Sunday Schools. The statements are correct, and the assistance desired in either form would be very beneficial.

"6. The congregation of Lindsay are making praiseworthy exertions to finish their church and to support their clergyman."

The Board agreed to place at the disposal of the Bishop £200 for grants towards the proposed churches at Prescott, Perth, Stewart Town, and Lindsay, and such other new churches as may seem to his Lordship to require aid.

Books to the value of £10, besides some German Prayer Books, were also provided for use in Toronto and Trenton (4 and 5).

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To end of Vol. VI.—Rev. R. J. R., Port Albert, J. G., Tapley Town; Rev. G. P. V., Greenwood. To end of Vol. V.—J. R. B., St. Catharines.

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