

DIocese OF VICTORIA, HONG KONG.

A letter from the Bishop of Victoria has been recently made public. It bears date December 28th, 1850. The following extracts will be acceptable to many of our readers:—

"I returned only last week from a three months' visitation to the island of Loo-choo, and the Chinese cities of Shanghai, Ningpo, Foochow, and Amoy, a trip of above 3,000 miles, during which I had some important opportunities of intercourse, not only with the Loochooan and Chinese people, but also with their rulers. At Loo-choo I had various interviews with the Japanese rulers, in company with the commander of the British man-of-war in which I sailed, in order to secure better treatment for a missionary family for four years resident at Loo-choo, and exposed to many annoyances from the native government. It was no part of my episcopal duties to visit Loo-choo, and I only assisted as interpreter in these negotiations, which I hope may, however, eventually prove an advantage to the cause of Missions.

"In some of the Chinese cities I paid official visits to the local authorities, and in the city of Foochow I had a very interesting conversation of one hour and a half's duration with a high Mandarin governor, and distinguished native scholar of the province of Tokeou, on the appropriate term for rendering 'God' into the Chinese version of the Holy Scriptures....

"The Church Missionary Society has Missionaries stationed at Shanghai, Ningpo, and Foochow. At Amoy the British community during my visit raised a public subscription for a chaplain, whom I hope soon to ordain and to send to them. At Shanghai and Canton there are already chaplaincies instituted, so that now every one of the five consular ports will have, at least, one clergyman of the Church of England....

"In our Hong Kong Mission we have much encouragement, when we consider that matters are but in the commencement. We are now living a mile or two out of the town, with our whole establishment of pupils and teachers, during the building and enlargement of St. Paul's Missionary College. We have reduced our number to twenty youths, by dismissing all the unpromising ones. At a quarter before eight every morning we assemble for Chinese family worship and instruction, carried on in their native tongue, for about forty minutes. They repeat the Confession, Lord's Prayer, and General Thanksgiving, in Chinese, after which I generally conclude with a prayer in English. Chun di-quang, my protégé, now studying for Holy Orders, and Lo and Wan two native catechists, assist me in hearing the youths repeat portions of Scripture. Most of them can now repeat and understand the whole of our Lord's Sermon on the Mount. They have also learned a lengthened catechism in three parts, on the Apostles' Creed, the Ten Commandments, and the Lord's Prayer, which they have nearly finished. Most of them have received such an amount of religious knowledge, that I believe, even if they disappoint our expectations for a time, and leave us ultimately without signs of conversion, the effects will some time or other be perceptible in many. On the nature of sin, the atonement of Christ, and the need of the Divine help of the Spirit, many of them seem to have clear notions as most boys in our English schools. Mr. Odell, our junior Missionary Tutor, with the assistance of Chun and Lo, yesterday morning instituted a close examination of each pupil privately. I trust a blessing will follow this individual inquiry. Eight of them professed a desire to form a class in preparation for Christian baptism, with the only condition of being permitted to communicate, in writing, with their parents, previous to taking the last step of being baptized. Two or three are very promising cases. All are hopeful and strictly correct as regards their moral conduct.

"My three catechists make periodical Missionary visits in the neighbourhood....

"In our Hong Kong Mission we do not forget our European sailors; Mr. Holderness is very active and diligent in visiting the shipping. I have bought a vessel, which is now fitting up as a floating 'Mariners' Church,' and which I hope to open myself in a month. It will cost about 2,000 dollars, and the European community here have already subscribed 1,300 dollars towards indemnifying me for the outlay....

"We have also good congregations in our Cathedral, which is a very fine structure; the body of the building having been opened for divine worship a year or two ago, and the tower having been completed recently since our arrival."

NATAL.

We have been favoured (says the Colonial Church Chronicle) with the following interesting account of Natal, extracted from a letter of a resident clergyman:

"I will now, as you wish, try and give you a short account of all about this place. The natives are Zulus, Kafir is the name given to a large family of coloured people, extending from the frontier of the old colony, farther northward, I suspect as far as Abyssinia. Zulu is the name of a Kafir tribe residing on our north-east boundary. A few years back, the Zulu chief Chaka subdued most of the tribes about him. He was a politician as well as a conqueror; and by introducing new customs, and compelling the inobedience, he succeeded to a great extent in amalgamating the conquered tribes with his own, and formed something approaching to a nation, with the name of Zulu. Chaka depopulated the Natal district, carrying the inhabitants away to his own territory. We have, however, at present a population of about 120,000 natives, who made their escape from Dingaan and Panda, Chaka's successors. Panda the present king, is a great tyrant; his subjects are in consequence still running away to us, swelling in this way our numbers, which are also increasing from natural propagation; for I believe it to be a fact well worthy of attention being drawn to it, that the Kafir race is not dying out, but rather multiplying in our presence. It would be too much, unhesitatingly to assert that the North American Indians and Polynesian races have been tried in the balance and found wanting—that the Almighty is withdrawing them, and giving their country to others;—if so, it will not excuse our unrighteousness, nor free us from the duty to do all we can for them; but I do think, that by men who would watch the signs of the times, and would conduct the Missions of the Church, not after an arbitrary fancy, but along the path which appears to be opened by the Almighty, on the fact of the Kafirs increasing should be regarded as an index of God's favour and should draw the attention of His ministers. Our Kafirs or Zulus have been placed by the Government in locations, tracts of country have been assigned to them, to inhabit and to cultivate. In this way they are protected from the annoyance of being driven about by emigrants purchasing land, and expelling natives from it; they are now secure if they choose to live in their own districts. Their tracts of land are called 'Kafir locations,' and in each of these we are anxious to establish a Mission....

"The Kafirs are a numerous people—very numerous.

The Mission work in Natal, if properly undertaken, will be the centre from which civilization as well as Christianity will extend far and wide beyond the limit of the district. Earnestness and piety, of course, are essential; but earnest and pious men should have the above talents besides for the work before us here.

"After Chaka had depopulated the district, the Boers took possession of it; but some of these have already left, to go further into the interior of Africa, and the rest will probably follow. The Dutch here are degenerating fast. They came here from the old colony when their slaves were liberated. They suffered much coming here—in wars with the natives, and in loss of cattle from change of pasture. They have never thoroughly settled, and will not now; indeed, they are leaving us now. Sir H. Smith tried to conciliate them, and to do so, gave them no small portion of this district....

"The Boers are still discontented. The original English colonists from the Cape are few, and will soon be swallowed up amongst the numbers flocking from England. Byrne has introduced a considerable number of people to this country. His scheme is perhaps defective, but the Colony will bear a large population, so that although much present distress and disappointment may be occasioned by a defective plan, yet in the long run people will get on. We suffer from the want of men of capital; there are but very few here who can pay for white labour, so that the immigrant on landing finds it difficult to obtain employment. He who would succeed, must have means to be his own master. The Government makes Mr. Lloyd and myself an allowance, but gives us nothing towards erecting our churches. Nor do I see, at present, any disposition to help the Church any further; but yet we must have Clergy. There is a settlement on the river Hono, which, I think, will take root. Byrne's agent has engaged to give us a glebe of 100 acres. Adjoining the village, is some land on which the Duke of Buccleugh has settled emigrants.... Scotch are coming out, of course, in shoals; of the English no small portion are Wesleyans.... The Wesleyan Society, too, maintains a much larger staff of preachers out here than the Church does of Clergy.... Why is it that the Clergy are about the only class who do not emigrate? All sorts of people come, and no one thinks any the more of them for doing so. Perhaps they are set down as restless and dissatisfied, but not so with the Clergy. It is considered a great work if the venture forth; perhaps the difficulties and self-denial are dwelt upon too much, and modest and useful men are deterred, who might otherwise be led to come. We don't work like the Clergy of an English town; our lot is not cast in a close, impure atmosphere, but in the open air, pure and fresh; in my opinion we are made too much of, and I am afraid if keeps good men, but diffident and humble, from coming. However, to conclude, do, if it is possible, send out Clergy; else what is to become of the poor emigrants, to say nothing of the heathen? Praying God to bless the mother Church."

CHURCH UNION.

COUNTY OF PRESCOTT. West Hawkesbury.

A meeting of the members of the Church of England, was held in the Church of the Holy Trinity, West Hawkesbury, to establish a Branch of the Church Union, for the County of Prescott, on Monday, June 9th. The prescribed form of prayer having been read by the Rev. J. T. Lewis,

I. It was proposed by the Rev. J. T. Lewis, and seconded by Thomas Higginson, Esq., sen., that Geo. Hamilton, Esq. be Chairman of the said Church Union.

II. The Rev. J. T. Lewis having laid before the meeting a statement of the object and advantage of such organization, it was proposed by Mr. Wm. Byers, and seconded by Mr. George Higginson, that Captain Lighthall be requested to act as Vice-Chairman.

Carried unanimously.

III. Proposed by Captain Ramsay, and seconded by Mr. Henry McCann, that the Rev. J. T. Lewis be Chaplain. Carried.

IV. Proposed by Mr. C. Spratt, and seconded by Mr. Robert Marston, that Donald McDonald, Esq., be Secretary. Carried.

V. Proposed by John Hamilton, Esq., and seconded by Mr. Wm. Higginson, that Mr. Thomas Higginson, jr, be Treasurer. Carried.

VI. Proposed by Mr. Richard Byers, and seconded by Mr. Richard Allen, that the following gentlemen be members of the Committee of Management:—Messrs. Henry McCann, J. Ramsay, C. Spratt, W. Byers, J. Higginson, J. Hamilton, G. D. Reed, T. Higginson sen., Wm. Coffin, C. J. Lighthall, J. R. Marston, and Robt. Walker. Carried.

A declaration of adherence to the Union having been numerously signed, a vote of thanks for his kindness in acting as Chairman, was given by the meeting to Mr. Hamilton, having been proposed by the Rev. J. T. Lewis, and seconded by Donald McDonald, Esq.—Carried unanimously.

The meeting then separated.

(Signed) GEORGE HAMILTON, Chairman. DONALD McDONALD, Secretary.

At a public meeting held in Christ's Church, Hillier, this second day of June, 1851, for the purpose of forming a Branch Union in connection with the Church Union of the Diocese of Toronto. Capt. Wm. Young in the Chair.

The following resolutions were passed unanimously: 1st. That this meeting declares itself a Branch Union in connection with the Church Union of the Diocese of Toronto, for the objects set forth by the Committee of the Parent Union, and it hereby adopts the resolutions, by-laws, and declaration, recommended in Pamphlet No. 1, by the said committee.

2nd. That the following be the office-bearers of this Branch Union till the 1st of June, 1852:— Chairman, Captain W. Young; Deputy-Chairman, Mr. James Jones sen.; Chaplain, the Rev. R. G. Cox; Secretary, Mr. David Young Leslie; Treasurer, Mr. S. Jones; Committee-men, Mr. John Gersow, Mr. Geo. Jones, Mr. Henry Babbit, Mr. Seth Thorn, and Mr. Charles Fushay.

3rd. That the monthly meeting of this Branch Union be held on the first Saturday of each month at six o'clock, p.m.

The following members paid in their subscriptions for the year:— The Rev. R. G. Cox, Capt. Young, Messrs. James Jones, D. Young Leslie, John Gerow, Henry Babbit, Samuel Jones, Charles Fushay, Seth Thorn, David Babbit, George Jones.

According to the rules, the Chaplain read the closing prayer, and the meeting adjourned till Saturday, the 3d proximo.

W. YOUNG, Chairman.

KINGSTON BISHOP UNION.

(From the King Chronicle.)

The first meeting of this association was held at the Court House, pursuant to me, on Wednesday evening. John B. Marks, Esq. having been called to the Chair, and Mr. C. W. Coe requested to act as Secretary, the Chairman addressed the meeting in explanation of the objects and purposes of the Society, and dwelt on the importance of engaging their immediate attention—the preservation of that portion of the Clergy Reserves allotted to the Church. The Chairman in the course of his remarks read a letter he had written some dozen years ago to the late lamented Rev. Mr. Cartwright, on the subject of the Clergy Reserves, when he (Mr. Ma) was a member of the Legislature, in which the objection was then treated as a difficulty of long standing, and its unsettled state lamented, the writer little anticipating that at the present day it would be in more satisfactory a condition. The speaker also rinded the meeting that by a strange coincidence today fixed for the first meeting of the Kingston Inch of the Association was the Anniversary of the th-day of the good old King who had granted what no doubt fondly believed would have formed sufficient and handsome endowment for the Church in this Colony, as it would have done if not wrested from its original purpose.

It was moved by Dr. Pet Diehl, seconded by J. A. Henderson, Esq., and

Resolved.—That an association be established, to be called the Branch of the Church Union of the Diocese of Toronto for the United Counties of Frontenac, Lennox & Addington, to be composed of members of the United Church of England and Ireland within the said Counties.

Mr. Henderson in seconding the resolution, said that the members of the Church in these Counties were now following the good example which had been set them by the people of Toronto. That at no time did the Church stand in greater need of the exertions of her children than the present and he trusted that in those exertions they would be unanimous; that the want of unanimity that too often existed even among members of the same congregation, and yet more frequently among members of different congregations, but who formed one universal Catholic Church, was one great cause of the want of success that attended their efforts for the advancement of measures for their general good. It beaved every one to understand the objects the Union had in view; and that they might do this he would read to them the rules made by the Parent Society at Toronto. (The learned gentleman then read the published rules of the Church Union.) He had always been taught, he continued, to be true to his King and just to his country, and he felt that his present efforts to aid in carrying out the generous intention of a deceased Sovereign, and to prevent if possible an act of injustice to his adopted country, in despoiling a large portion of its inhabitants, and those the members of the Church, in whose precepts he had been brought up, of their vested rights that he was acting in accordance with that principle he had learned in early youth.

The second resolution adopted was moved by Mr. Goodeve, and seconded by the Rev. H. Brent—

Resolved.—That the general business of this Branch of the Church Union be conducted by a Chairman, Chaplain, Secretary, Treasurer and Committee, to be chosen at this meeting.

Mr. Brent said that though the immediate subject of the resolution required no remarks to enforce, as the Society, to exist and carry on its duties, necessarily required officers, that he felt called on, in the present position of Church interests in Canada, to urge it as a duty on every one possessing influence, ability or talent to exert it to preserve to the Church that portion of the Clergy Reserves allotted to her by the Act of the Imperial Parliament, and to prevent the perversion of it to secular purposes, which he for his part looked on as nothing less than sacrilege. That, unhappily churchmen were uniform on the subject, and did not testify the interest in it they should do. Observe the energy with which other religious bodies aided in any undertaking for the maintenance of their rights or interests; but churchmen did not do so; they seemed to think their Clergy were provided for, and gave themselves little trouble on the subject; and even now, when the miserable pittance that the ministers of religion were in receipt of was in danger of being taken from them, no proportionate zeal was displayed. One object of the Church Union was to disseminate correct information touching Clergy and Church matters. Why is the Church attacked and defrauded? Why? because she is passive. Christians should be peaceable and submissive, and no one was a warmer advocate of the mild doctrine of that sacred creed than he; but there are circumstances in which resistance is justifiable; there is a point beyond which submission ceased to be a virtue. The rights and interests of 200,000 people ought not to be invaded without meeting with remonstrance and resistance. He called on every one possessing talent for the purpose, to exert it in conveying through the press correct views on church matters, church interests, and the objects of the association; and to urge the necessity and importance of organization, and he doubted not that success would attend their efforts, and we should have no reason to complain of supineness.

Mr. C. Brent moved the following resolution, which was unanimously adopted.

Resolved.—That this meeting believing the prosperity of a Christian country is mainly dependent on maintenance of religion, and the diffusion of Christian knowledge among its community, considers the alienation of the Clergy Reserves to other than religious uses calculated materially to retard the progress of religion in the Province, and to check the general prosperity of the country.

This resolution was seconded by the Rev. T. W. Allen, who said, that he was convinced that the welfare of any state was dependant on the extent to which religion was supported within its borders and that the want of that support was the first step towards its downfall. That with respect to the Clergy Reserves, had they never been given, the Church might perhaps have done without them, as other provision would necessarily have had to be made, but having been given, the Ministers of Religion relied on them for support, and to take them away now would deprive numerous townships of the ministrations of the gospel altogether. The Rev. gentlemen instanced his own mission: he officiated in five townships, some of them very remote: half his stipend was drawn from the Clergy Reserves. If deprived of them, his stipend would have to be defrayed by his congregation, those in the distant and thinly settled townships could con-

tribute little or nothing; he would be driven to scholastic pursuits, the education of youth, to eke out a livelihood, and his time could not be devoted to visiting the more distant missions, which would consequently be deprived of his services. If the Reserves were devoted to secular purposes, the support of the Clergy would fall altogether on their parishioners, who had already sufficient demands on their purses; but their Clergy must be supported, and they were debarred from turning their attention to other means of support; nor could they do so, without impairing their usefulness. The voluntary system had been said to work well in the States: such was not the case. It would be found in the parishes where the clergy are well maintained, that other resources existed besides voluntary aid; that only in the most populous districts did it answer at all; that in his belief, religion was not brought to every man's door as it ought to be, under the voluntary system; and that it would be an evil day for the Church in Canada when forced to adopt that system.

The next resolution, That the attempt which is now being made to disturb the settlement of the Clergy Reserves, made by the Act of the Imperial Parliament must if persevered in, have the disastrous effect of renewing religious strife and contention in this colony, and that there is nothing to justify such threatened disturbance of that settlement which has been adopted and acted on by so large a proportion of the Christian population of this Province, as evidenced by their acceptance of benefits thereby intended to be secured to them,

Was moved by Mr. J. A. Henderson, seconded by Mr. Cooper. This resolution Mr. Henderson said might be divided into two parts:—first, that the devotion of the Clergy Reserves to any but religious purposes would create contention and agitation. This was but too true, but who originated that agitation and contention? and who sustained it? not the great body of Christians in the Province, but a few uninfluential busy-bodies, who took it up for the sake of agitation only and to make political capital, he could not believe that the Reserves were in danger from the efforts of such men; he entertained no fears of the result. One large body, the Roman Catholics, would never lend their aid to the measure—it would be too surely followed by the appropriation of their own vast endowments, it would be a dangerous precedent for them. He felt sure the object of the Church Union would be obtained, its usefulness would extend to other matters than the present. What had the venerable head of the Church been able to achieve almost by his own unaided efforts? need he point out all he had done? what might not be hoped from those continued efforts assisted by a well organized society? He (Mr. Henderson) was sanguine as to the future prospect of the Church in Canada.

Mr. Cooper seconded the resolution, and said, that many whose aid was expected at the meeting were unavoidably absent, some from town, and others prevented by the nature of their engagements from attending (alluding probably to the Mayor of Kingston.) That the present movement was looked on as one that should emanate from and be supported by the laity; that he admitted they should do their utmost, but the Clergy need not keep aloof; that they seemed inclined to do so, from motives of delicacy, as the matter concerned their temporal interest too immediately; he thought them too sensitive; this was not a time to be over fastidious. In England, under a state endowment, such a feeling would be natural, becoming and praiseworthy, but he compared the Church in England in the early ages: what would that Church now be, if in its infancy, its temporal interests had not been fostered and maintained by ecclesiastics? where would now be their tithes which were first established by a Bishop as early as the reign of King Alfred? Where would now be the rich endowments of the church if the bishops of the upper House had not exerted themselves when in the reign of the fourth Henry the king was urged by the Commons, who passed a bill for the purpose, to apply all church property to the expenses of the government? Their influence on the peers and their own efforts preserved it. We have no such protecting power here—no house of Lords to check the leveling tendency of a democratic parliament. He looked on it then that every churchman, lay and clerical, was bound in duty to use every exertion to protect their portion of the Clergy Reserves. It was needless now to inquire with what justice the original appropriation of the Reserves was ever interfered with. The present division was now law, and as such was respected it; but this portion for the proper use of which we were responsible to a higher power than that of parliament. It was a talent committed to our care for which we had to account; and we no more fulfilled our duty, if we allowed ourselves to be despoiled of it, than did the faithless servant who buried his talent in a napkin. It would have been no answer to his lord, had he told him that while he slept his talent had been stolen. It was then our duty as well as our interest to protect that property, and he looked on any negligence or supineness as a sin. Shall the present generation of Churchmen (he asked) leave it to their future historian of Canada to record that by their inertness and neglect the Church was deprived of her rights—that our children, or our children's children were prevented by any fault of ours from receiving the same religious instructions as ourselves—from worshipping as we have worshipped, and kneeling at the same altars their fathers have knelt at? Shall we submit to such a stain? Some attempt to colour the measure with a shade of justice was made by providing for present recipients of Clergy Reserve funds; but might not, therefore, feel the change immediately, and our those who came after us would feel it bitterly, and our memories would be tarnished, and there would be none to defend us, did our acts admit of defence? But he trusted Churchmen would never allow such a stigma to rest upon them; that from every part of the province where a Churchman was found, a protest would be made against such a measure; that we should firmly, respectfully, but manfully tell our rulers, that such things should not be; and not them alone, but the Queen and legislature of England, by the petitions proposed in the next resolution.

It was moved by Mr. John Grist, seconded by Mr. G. H. Oliver, and

Resolved.—That this meeting express an earnest hope that the British Crown and Parliament may not surrender to the Provincial Parliament the power of making any ordinances affecting the interests of the Church in this province; and that the petitions to Her Majesty and to the Imperial Parliament against any such measure be now adopted and transmitted for presentation without delay.

A vote of thanks having been given to the chairman and a benediction pronounced by the Archdeacon, the meeting separated.