

mar the success of those appeals which the presence around him of the physically destitute and the spiritually needy constrains him to press and reiterate?

That the excellent Archbishop of Canterbury is no niggard of the bountiful income of which the Providence of God has made him the steward, the very circumstance of the large annual appropriation which he makes for the rebuilding of a noble edifice which had become dilapidated, sufficiently proves. But, in confirmation of the generosity of the prelates of the Established Church, we are glad to annex the following testimony for which we are indebted to our able and indefatigable brother, the Editor of the GOSPEL MESSENGER:

EPISCOPAL WEALTH.

As we hear much said of the enormous expense at which the Church of England is sustained, and many very honest persons suppose that the bishops of that Church are ever wallowing in wealth and luxury, it may not be improper to give the following, from the Christian Remembrancer for August last. There will be required no comment of our own to make the article interesting to our readers. It is from the work of William Bartrwell, *Architect*, on Church Architecture, reviewed in that periodical.

"It is well known that enormous sums are dispensed by the richer bishops in charities, and in the support of learning and religion. In our own days, and in the see of Durham alone, examples of munificence have been presented, such as we may vainly hope to see followed by men of any other order in the state.—The late venerated bishop Van Mildert laid out on the average £6,000 or £7,000 a year in building schools, and erecting churches, and in endowing, with ample means, the poor livings in his diocese. It has been shown that in one year, when the amount of fines received was unusually large, the bishop's charities exceeded £13,000, and that in another year, when the revenues of the see were only £15,300, he gave upwards of four thousand to various charities. This princely minded man died poor, leaving to his widow nothing but a small sum for which he had insured his life some years before. Bishop Barrington, his predecessor, was of the same magnificent disposition; and it appears from his secretary's accounts that the money expended by this prelate for charitable purposes very much exceeded £200,000. Now, when the force of example on the surrounding gentry is taken into account, when it is remembered how much the erection and endowment of churches and schools depend upon the promised aid of the bishop, the impolicy of cutting the episcopal revenues down to the mere means of supporting the laborious dignity, will be at once apparent. Bishop Crow converted the surplus of his income into perpetual wells of instruction and charity. He built and endowed a college, purchased and placed in trust for the poor, the ancient fortress of Bamburgh Castle, and its adjacent lands; and there alone, as far as our knowledge extends, are concentrated into one focus the great aims of charity. The ruined castle was repaired, and the keep converted into a defence against, and a consolation under shipwreck, on one of the most fatal coasts of the island. The vaults were made cellars for stowing away the relics of wrecked vessels; that the property might be saved for the owners; a dormitory, a refectory and wardrobe for the solace of one hundred shipwrecked persons, are at all times ready for such unfortunate persons; and whether sailors or passengers, they are clothed, fed, and kept at the castle on the bishop's charity, until perfectly refreshed, and ready to return to their ports, when they are supplied with money for their journey. One floor of the keep is furnished with Captain Mauby's apparatus for the preservation of life and property in shipwreck; a gun and bell are fixed on the top of the tower for signals in hazy weather, rewards are given to men who bring the earliest intelligence to the castle of vessels in distress, and proportionate prizes to those who venture most for the relief of the persons in distress. Schools for boys and girls are maintained in the castle; there is a dispensary, and medical advice is given, gratis, to the poor; and there are shops for the sale of groceries, corn, &c., at low prices in times of scarcity; and on the surrounding estates are erected cottages, which are let with little plots of ground, at low rents, to the respectable poor of the neighbourhood, who have families; and lastly, by the benevolence of another churchman, Dr. Sharpe, a prebendary of Durham, the castle is stocked with a valuable library, which is free to every housekeeper in the county for a subscription of two shillings and sixpence a year.

The wise provision that one order in a Christian state should be placed in such a situation, that they might from age to age command the means of virtuous munificence, is farther conspicuous in bishop Spill's hospital of charity at Wells; bishop Beckinsal's benevolent Asylum for Friendless and Indigent Age at Bath; bishop Ward's College of Matrons, widows of the clergy, at Salisbury, and bishop Morely's beneficent endowment of the same kind at Winchester, and monuments, unperishing, of mercy in every diocese and city of this civilized and Christian land.

These are sufficient instances of the useful application of episcopal wealth; but how many might be added? The noble Lord Primate of Ireland gave, in one donation, the splendid sum of £8,000 towards the subscription for the repair of Arinagh Cathedral. What effect must these examples have on subscriptions for public purposes! and how unwise to take away the means of making them."

In remarking lately upon the correspondence of the Hon. W. Morris, we mentioned that some of the statements contained in that pamphlet were incorrect. We had particularly noticed that an error was committed in naming Brockville as a "Rectory richly endowed;" but as the esteemed minister of that place, the Rev. E. Denroche, has fully explained in a letter to the Editor of the Statesman published in that town, the fallaciousness of that statement, we need say no more than that not only has Brockville no landed endowment at all, but that there is now attached to it only one half of the pecuniary stipend which had formerly been enjoyed by its minister.

The concluding remarks of our reverend brother, in commenting upon this subject, although somewhat caustic, are by no means unseasonable:

"When I look, Sir, at the concluding paragraph of the pamphlet in question, setting forth, in all the petty petulance of italics interspersed with capitals, an unbecoming charge against the Executive of "furtive and illegal acts," "bearing every evidence of being both DISHONOURABLE and DISHONEST,"—so far from conceding to its concoctors the required admission, "that they merit some praise for their patient and steady tempers," I must regret that, whether their claims to the rich endowments of the Church be valid or invalid, they have given us such cause to pray that their spirits may, more and more, be "richly endowed" with common Christian charity."

When we gave publication to the Circular of the Lord Bishop of Montreal, in which was contained a recommendation to our clerical brethren in that portion of the Diocese, of the religious Journal which is designed to subserve the common cause of our venerated church in the Canadas,—we overlooked the fact that there were in that document some special and local references which would pre-suppose, on the part of our readers, a knowledge of the subjects to which they are made. On this account we were, perhaps, not justified in communicating to the public more of that Circular than pertained to the furtherance of the cause we have in hand; but we are not without a belief that every thing contained in it would prove a subject of interest to the religious community at large. As it is, however, it was sent to us merely as an act of personal courtesy, of which we took advantage by endeavouring to render it, through publication, beneficial to the interests of the cause for the advancement of which this Journal was established.

We have to express to the Editor of the KINGSTON CHRONICLE our thanks for the very kind manner in which his explanation of the seeming want of courtesy inferred from the non-exchange of papers, has been made. The perfect satisfactoriness of that explanation we are most happy to acknowledge, and at the same time to express the lively recollection which we also entertain of the gratifications of 'auld lang syne' to which he so pleasingly alludes.

We have also to acknowledge with much pleasure the receipt of several numbers of the CHRONICLE OF THE CHURCH, published at New Haven in Connecticut, a journal conducted with much spirit and ability, and constituting another powerful auxiliary to the Protestant Episcopal cause in the United States.

While we mark, with joy and thankfulness, the giant efforts making by the sons of the Church in our parent land, it is cheering also to observe the onward course of the same hallowed principles in the vast republic to which we lie contiguous. If the efforts of the press be an earnest of the progress and strength of our Zion there, we can revert with every satisfaction to that proof of its growth and progress. In the Diocese of New York are published the CHURCHMAN, the GOSPEL MESSENGER, the SPIRIT OF MISSIONS, and the SUNDAY SCHOOL VISITOR,—all, we have reason to believe, highly appreciated, and, we trust, correspondingly supported. The Diocese of Pennsylvania may justly boast of its EPISCOPAL RECORDER; the interests of the Church in the Eastern Diocese are most ably vindicated by the CHRISTIAN WITNESS; Virginia has its valuable advocate in the SOUTHERN CHURCHMAN; New Jersey possesses its MISSIONARY, a small, but able periodical; and the growth of the principles of Episcopacy in Ohio is cheerfully indicated in the GAMBIER OBSERVER.

All the above we regularly receive, and it gives us delight and instruction to examine the valuable articles with which their pages are filled. Many of these have been marked for transmission to the columns of 'The Church,' which nothing but a sense of duty to the excellent communications of our numerous correspondents, coupled with those matters of local interest to which attention must be given, prevents from more frequently appearing. They will constitute a valuable resource when the proposed enlargement of our sheet will allow a more frequent recurrence to the important help which they offer.

↪ We beg to announce to our subscribers in this and the neighbouring township of Haldimand, that a gentleman, who has kindly volunteered his services in this cause, will probably proceed on a tour of collection for "THE CHURCH" during the next or the succeeding week. His visits will embrace also a solicitation of the subscriptions due to the CHRISTIAN KNOWLEDGE SOCIETY during the past year.

LETTERS received to Friday 24th Nov.:

Rev. D. E. Blake [we would be glad of one copy of 'The Church' from No. 9 to 16 inclusive]; Rev. V. P. Mayerhoffer, with list of subscribers; Mr. C. Scadding, rem; Mr. J. McLaren, add. subs; [the papers he requires have been forwarded];—the Rev. J. Leeds, remitt.; Hon. Justice Jones, [whose request was immediately attended to]; J. Kent, Esq., with packet;—Brooke Young, Esq., rem. and add. sub; Rev. H. J. Grasett, with parcel.

EXTRACTS FROM THE MISSIONARY JOURNAL OF THE REV. CHARLES TAYLOR WADE.

Tuesday, October 18, 1836.—Leaving the hospitable house of Mr. Humphrey, I came on this day to the residence of Richard Birdsall, Esq. Government Surveyor,—where I experienced a warm reception and much kindness. In company with this gentleman I proceeded to Mr. Walker's, who has charge of the Post Office in Asphodel, where a congregation of more than 50 had assembled. To them I performed the impressive service of the Church, Mr. Birdsall obligingly acting as clerk, and addressed myself on the vital truths which concern the salvation of sinners. A larger congregation would have been present, had not the weather proved very unfavourable.

Oct. 20th.—The weather on the present and preceding day still continued unfavourable;—nevertheless I proceeded to a school-house in the 3rd concession of this township, where I was gratified, notwithstanding the inauspicious state of the weather, to find a large congregation assembled,—Mr. B. being again my companion and clerk.

Oct. 21st.—Proceeded to-day on my return to Percy; but a considerable fall of snow having taken place, the track was obliterated and I missed the proper road. Having wandered about for some hours in fruitless search of the right path, and loudly called for help in vain, I was preparing to remain in the woods all night, unsheltered and hungered; when, providentially, two Canadian labourers,—on their road, as they said, from Montreal,—fell in with me and guided me into the proper path.

This unexpected circumstance prevented my reaching the "happy valley;" but, on arriving at Percy Mills, I joined in prayer and exhortation with as many as could be assembled on so short a notice.

Oct. 22d.—Having learned this day, with great regret that a large congregation had been disappointed on the previous evening by the occurrence which I have explained, I was unable, from an engagement at Brighton, to offer them another service. At this place, however, I had a second disappointment to endure,—having discovered that, whether from accident or design, the notice of my intended service had not been circulated, and consequently no congregation awaited my arrival. I, nevertheless, embraced the opportunity of calling at several houses and conversing with the inmates on the "unsearchable riches" of Christ's Gospel; and I trust that to some this was a season of "refreshing from the presence of the Lord," and that we found it "good to be there."

Sunday, Oct. 23d.—Preached this morning at Colborne to a large and attentive congregation; and reaching Cobourg before the hour of evening service, was privileged, by the request of the Rector, to address the numerous and interesting congregation of St. Peter's. To this request, now as at all times, I felt the more ready to accede, as the combined services of Cobourg and Port Hope imposed on him a very heavy pressure of duty.

Oct. 26th.—I was unable, from an accident to my horse, to proceed from hence to the western parts of the District, until this day. Upon arrival, however, at Clarke, I experienced the disappointment of discovering that the notice of my intended service there on that evening had not been circulated. On my way to this township I encountered an instance of religious ignorance, which manifests, in the strongest light, the deplorable effects of the absence of stated means of grace and spiritual instruction.—A fine, intelligent girl, about twelve years of age, was returning from school, and, on my questioning her, immediately discovered that, neither at home nor in the school, was "God in all the thoughts" of her instructors; she had never read, appeared never to have heard of the Bible; was quite unacquainted with the name of Jesus Christ, and scarcely ever had heard of heaven or hell. In short more complete or deplorable ignorance could scarcely be found in places where the Gospel light never penetrated.

Finding that at Clarke my expectations of a service were disappointed, I accompanied the intelligent and zealous gentleman who had for some time laboured with much acceptance as a catechist in that Township,—Mr. Thomas Fidler,—to the sick bed of a lady in the neighbourhood. With her, I may in truth say, we took "sweet counsel together." She was an aged and experienced Christian, who had long time walked closely with her God. Whether I was made the humble instrument of imparting benefit to this afflicted servant of the Lord, I know not,—but this I know; I left her room with a savour of spirituality on my own mind, and deeply feeling the truth of this Scripture promise, "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

Oct. 27.—This day accompanied Mr. Fidler to the house of Mr. Ezra Smith, whose child had just been removed to a better world. Having read and prayed with the afflicted friends, I promised to attend the funeral on the following day. I may here remark that from this family I, at all times, received the most friendly attention. In the course of my acquaintance with them, our conversation turned much upon Baptism, concerning which they had some scruples; but the result was, that in the month of January following, their four surviving children were, by that ordinance, admitted into the visible Church of Christ.—On the evening of this day I performed service at Bowmanville, Darlington, and was rejoiced by the attendance of a numerous congregation.

Oct. 28th.—From the hospitable mansion of Major Wilmot, for whose unremitting kindness on many subsequent occasions I here gladly take the opportunity of expressing my deeply-felt obligations, I proceeded this morning to the "house of mourning," according to appointment. Here the occasion proved one of solemn and edifying interest to the large company of sympathising friends and neighbours who were assembled.—This evening I again preached at Bowmanville, and was much cheered by the presence of an overflowing audience. Here was expressed a very ardent desire for the regular ministrations of the Church; and no better testimony to its sincerity could be afforded than the very gratifying attendance uniformly given to its services as often as presented.

Oct. 29th.—This day was spent in the neighbouring township of Clarke, where was manifested, very generally and strongly, a similar desire for the regular services of the Church. Anxious to gratify this wish to the best of my ability, I preached this evening to a respectable and numerous congregation assembled at a school-house in the 2nd concession.

Sunday, Oct. 30th.—The fineness of this Sabbath morning induced me to proceed on foot to Bowmanville, about four miles, where in the school-house upwards of 130 persons were assembled for divine service. This to me was a gratifying proof of their desire for the "declaration of the counsel of God," and although the number of communicants bore not a just proportion to the congregation assembled, still as about 24 remained for the sacrament, I felt that the regular enjoyment of Church privileges would greatly and steadily add to their number. In the afternoon I preached at a school-house in Clarke, about five miles from the scene of my morning ministrations, and there about 140 persons listened with attention and reverence to the word of God.

(To be continued.)