

sometimes a little impatient, when he sees good men and christian men so hard to be interested in that which so nearly concerns them. How is it that we are so apathetic in regard to the souls that stand at our own door? God forbid that I should withhold my sympathy from any christian work because I feel deeply interested in the present urgent claims of work of my own. But is the soul of a Chinese, or of an African, so much more valuable than the soul of one of our own people, living in our own borders, and having no spiritual hope but in and through our ministry, that we should be so bountiful to the distant, and so sparing of our crumbs to the famishing at our own gate?

There is money enough, if we had but the heart to give it, or if we would but turn our thoughts to the real claims of the work! Were we to spend \$10,000 annually upon the missions of the diocese, it would be very much less than an average of 50 cents for each communicant. But we spend not near so much. I believe an average of 25 cents for each communicant would fill our treasury, and infuse life and hope into every part of our diocese. And if some are poor and have not even the mite, and if others are cold and forgetful, with no heart for the service of Christ, why should christian men who have wealth—or who have at least something to spare—why should they not gladly embrace the privilege of paying for those who cannot or will not pay for themselves.

We have now a double duty to discharge. In the first place we ought to do our duty towards those who have done their duty towards us. We ought to pay the missionaries what we owe them, and what they and their characters, and their work, are suffering for the want of. And in the second place, we ought to initiate a system—if such a thing be possible—which will secure us against these annual deficits. I would again recommend what I have recommended before.—Let subscription books be prepared, and let the more favoured portion of the laity of the diocese be invited to enter their names for annual contributions, to be continued from year to year, until they shall signify their wish to alter or withdraw them. The books being presented to the contributors at the beginning of each new year, most of the subscriptions would be continued as a matter of course; and as death or change of circumstances would occasion some loss every year, pains should be taken to make up these losses by obtaining new subscribers. The character of the subscribers, and the importance of the object, would ensure a considerable degree of liberality in the contributions, and the aggregate would form a reliable basis for the work of the year. The additional amount required would be then easily supplied by the offerings from the parishes. To establish such a system, and secure the important results that would flow from it, we need only a few devoted brethren of the clergy and of the laity, who would be willing to undertake the duty of obtaining the subscriptions in the first instance. To keep up the subscriptions, and to collect from year to year the sums subscribed, would be comparatively easy. I would earnestly commend this object to the favorable consideration of the diocese. Amid all our sacrifices, let us take thought for that which alone can make anything temporal worth preserving—the Gospel and Church of God! Let us first lift up the hearts of our missionaries by paying them quickly what we owe them; and then let us endeavour to provide for them some reasonable security that they shall not be exposed to similar trials in the future. The example of one of another nation, may provoke us to love and to do good works. Twice during the past year I have received a contribution

from an English gentleman, Peter Carthew, Esq., of Kensington, London, for the use of our Domestic and Foreign Missions. It was doubtless sent as a kindly testimony of interest in our branch of the church, and as an encouragement to us in our efforts to propagate the Gospel. It is one of many indications of a disposition existing, at least in the church of that country, to draw closer the bonds of fraternal sympathy and communion between the children of a common Mother.

#### SANDWICH ISLANDS MISSION.

When I was in London, last year, I received an invitation from the Hawaiian Consul-General and *Chargé d'Affaires*, to attend a meeting in the rooms of the Venerable Society for the Propagation of the Gospel in Foreign Parts, for the purpose of taking measures in response to a communication received from the King of the Sandwich Islands, "very earnestly asking sympathy and aid in establishing a church at Honolulu, the capital of the island, in communion with that of Great Britain and America." The meeting was to be attended by the Bishop of Oxford and a number of the clergy and laity, and it was thought that this was a favourable opportunity for bringing the members of the Churches of England and of the United States into a closer union in efforts to advance a common object. Having previously engaged to be in Paris on a certain day, to administer confirmation in the chapel recently established there, it was not in my power to attend the proposed meeting. But I wrote, to offer such expressions of sympathy and approval, and to give such assurances of future co-operation, as the occasion seemed to me to call for. The design embraced the idea of sending a Bishop to Honolulu, with two clergymen of the English Church, to be joined by two or three clergymen from the church in this country—the members of the two churches uniting in contributions to support the Mission. Recently I have received a communication from the Consul-General, enclosing a statement and appeal in behalf of the undertaking, announcing the formation of a Committee with the Bishop of Oxford at its head, "for promoting the establishment and maintenance of a church and Mission in the Sandwich Islands," and expressing the hope that a contingent of clergymen may be secured and sent out from our church. It is probable that a Bishop for Honolulu will be speedily consecrated and sent out to that Station.

#### CONSECRATION OF BISHOP PATTERSON.

I have also received from the Bishop of Nelson, New Zealand (well-known and highly esteemed in this country as the Rev. Edmund Hobhouse, who accompanied the deputation from England in 1858), a notice and record of consecration of the Rev. John Coleridge Pattison, M.A., Fellow of Merton College, Oxford, to act as Missionary Bishop among the Western Islands of the South Pacific Ocean." This interesting consecration took place in the church of St. Paul, Auckland, New Zealand, on Sunday, Feb. 24th, 1861, by George Augustus Selwyn, Bishop and Metropolitan of New Zealand assisted by the Bishops of Wellington and Nelson. This record of consecration I am desirous to communicate to my brethren in the Episcopate and to the church in general, for reasons which will be best seen in the interesting private note from the Bishop of Nelson; a part of which, together with the other documents, may perhaps find a place in the Appendix to the Journal for this year.

#### FIRST PROVINCIAL SYNOD IN CANADA.

And in this connection perhaps I may be pardoned for a brief reference to what has been recently passing in the church in Canada. It is generally known that synodical action has been

lately, i. e., within a very few years, introduced into the Canadian Dioceses, and that recently the Bishop of Montreal has been created by Letters Patent Metropolitan of Canada. A Provincial Synod, consisting of the Bishops and a certain number of Clerical and Lay Delegates from each of the five Dioceses, was summoned by the Metropolitan to meet in Montreal on Tuesday, the 10th of September. On that day it was expected that the newly chosen Bishop of Ontario would be consecrated, and his Lordship the Metropolitan Bishop in a very kind manner invited me to preach on that interesting occasion. On many accounts I would very gladly have done so. But the state of my health, and an important engagement previously made, put it out of my power. The non-arrival of the necessary papers from England prevented the consecration from taking place at the time appointed. The Provincial Synod, however, assembled, and organized by resolving itself into two bodies, corresponding to the two Houses of our General Convention, and proceeded to form a code of rules and regulations for their government, and to the transaction of important business. Thus we have on our borders a church in communion with ours, and with a synodical system which in many respects approaches to a conformity to our own. Let us hope that God will prosper them, as they have been hitherto prospered; and let us strive and pray that peace, and good will, and kind fraternal offices may ever continue between us and them, and all the members of the Church of England!

#### OBITUARY.

One sad duty yet remains to be discharged. The past Conventional year has been distinguished above any within my recollection for the number of deaths that have occurred among the clergy:—

The Rev. Richard Cox; the Rev. Prof. Charles Hackley, D.D.; the Rev. Henry Anthon, D.D., the Rev. Calvin Wolcott; the Rev. Russell Wheeler; the Rev. Isaac Fullerton Cox; the Rev. David Scott; the Rev. Hiram Jelliff; and the Rt. Rev. Benjamin Tredwell Onderdonk, D.D., have all departed this life since the last annual Convention.

In addition to those we have to mourn the sudden decease, in the midst of his devoted and most faithful and acceptable labours, of the Rt. Rev. Samuel Bowman, D.D., Assistant Bishop of the Diocese of Pennsylvania. And not least among the sad losses of the year is the death of Right Reverend Nicholas Hamner Cobbs, D.D., Bishop of Alabama; a person eminent for many admirable qualities, but eminent above all for gentle affectionate disposition, which endeared him to all who enjoyed the privilege of knowing him.

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