

to our unworthy position, as a Church, on the question of Foreign Missions.

In the discharge of the duty it may be safely assumed that, whilst the members of the Church of England in this Province can yield to none in moral worth, personal piety, and substantial liberality to home objects, we must plead guilty to being far behind in the discharge of our Christian duty towards the *Heathen* who, as yet, know not God.

We have reason to believe that the fact is not generally admitted; or still worse, if admitted, it remains unheeded; and that by a Christian people who are in other respects ever ready to give and glad to distribute.

We would provoke you to jealousy, brethren. Other bodies of Christians by whom we are surrounded, in some cases smaller in number, less wealthy, and unlike us, receiving no help from other sources, have long sent men into the mission field, we most firmly believe, to their great comfort and prosperity.

We in the meanwhile have *practically* forgotten that God has given us the blessings of the Gospel to be *diffused* as well as *enjoyed*; and therefore it cannot be a small matter whether we selfishly keep those blessings to ourselves, or, whilst gratefully using them, we are forward to send the same unspeakable gift to those who are scattered abroad, as sheep having no shepherd.

We gladly acknowledge that the Province has prospered, that the Church as a whole has been strengthened, and that individual members of the Church have grown rich. But in the face of the fact that no missionary has been sent forth, nor mission work accomplished, which will encourage us to increased interest and earnestness—however liberal and conscientious individuals may be—as a Church we have failed to go forth and tell it out among the heathen, that the Lord is King.

Brethren, if there be any promise of reward for liberality towards God, or withdrawal of divine favor on account of failure to do our duty to others—and the Scriptures plainly say there is—we may begin to ask, with some fear for the answer, whether under such circumstances we can reasonably expect much longer a continuance, to say nothing of increase, of divine blessing.

Seeing, then, that as a Church we owe a duty which we have not discharged; seeing that others less favored have in this respect outrun us in well doing; seeing that our individual responsibility is not to be evaded; and seeing that the surest way to secure our continued prosperity in things both temporal and spiritual, is, as we have freely received so freely to give, and by this means prove our love: the Board of Foreign Missions earnestly solicits every member of the Church to give yearly, as God has prospered him, a distinct offering for the conversion of the heathen.

You are earnestly invited to entrust the Board with all your offerings given for this purpose, through the Offering, or otherwise as cheerful givers, full of faith and instant in prayer for a blessing; which, if you will do, we shall soon wipe away our reproach; for, having sent our messengers into the field, our missionary meetings will be a reality; our hearts will be cheered by seeing the work of conversion prospering by our means, in other lands; and we shall provoke God to send down a blessing upon our homework, that there shall not be room enough to receive it.

J. R. CAMPBELL, Secretary.

Yarmouth, N. S., February, 1875.

HURON.

CHURCH SUNDAY-SCHOOLS.—Were we desirous to ascertain the strength and the future prospects of the Church in town or country, we would inquire into the position of the Sunday-school. From it we may form a correct judgment of the zeal and fidelity of her members, and know of the Churchmen of succeeding generations. We are taught to know the blessings they enjoy in her communion. Children well instructed in all the teachings of the Church, as they should be, will, as a rule, with but rare exceptions, be faithful to her through life and even in death.

In London, with its suburbs, we have now seven flourishing Sunday-schools, in all of which the doctrines of the Church are faithfully taught. We hope to see one more, or perhaps two, soon established. The population is about 20,000, of whom one-third are members of our Church. The writer was, a few years since, connected with the one Sunday-school—one only—where there are now seven. In 1858 three new Sunday-schools were opened at once, and from each of these arose a congregation. The good work has gone on, till now there are seven Sunday-schools and seven congregations, two of them as yet without churches, but assembling themselves together in schoolhouses.

St. Paul's schools (the mother church and school), hold morning and afternoon in Bishop Cronyn Hall; Rector, Canon Innes; lay superintendent, G. F. Jowell; number of scholars on the roll, about 500.

Christ church Sunday-school, held in basement of the church; Rector, the Rev. J. Smythe; number of scholars, 250.

Bishop Cronyn Memorial church Sunday-school, in Sunday-school house; Rector, the Rev. W. Tilly; number of scholars about 200.

Chapter House Sunday-school; Rector, the Ven. Dean Boomer; superintendent, the Rev. I. Hurst; number of scholars, about 150.

St. James' Sunday-school; Incumbent, the Rev. E. Davis; lay superintendent, I. Pope; number of scholars, 150.

Petersville Sunday-school; Incumbent, the Rev. E. Davis; lay superintendent, I. Dyas; number of scholars, 100.

In these Sunday-schools the scholars are regularly instructed in the doctrines of the Church, and whatsoever pertaineth to her ministration. The Bible is, of course, the standard text-book, and the Prayer Book, especially the Catechism, hold that place they must ever hold with the children of the Church.

CONFIRMATIONS.—During the absence of the Bishop of Huron from the Diocese, any Episcopal acts that may be necessary, will be performed by the Lord Bishop of Algoma, who is at present residing in Toronto. He accordingly held confirmations in no less than eight parishes, from the 1st to the 21st of January, viz: Stratford, 76 candidates; Clarksburg, 26; Meaford, 36; Owen Sound, 27; Markdale, 4; Max-

well, 17; Durham, 27; Shelburne, 9; making a total within three weeks of 223 candidates for the Apostolic rite of the laying on of hands. Need we further proof of the steady growth and bright prospects of the Church in the Diocese, and of the diligence of the clergy in training up the young in the way they should grow. All, it is true, are not the young, as even here some baptisms are of adults, so also some of the candidates for confirmation are heads of families, some well stricken in years. Here a whole family, mother and children, have been baptized at one time; and here, too, the parents and some of their children have knelt together for confirmation.

ALGOMA.

The Right Rev. F. D. Fauquier, D.C.L., Lord Bishop (1873).

The Rev. E. F. Wilson, Eccl. Comm. and Secretary, Sault St. Marie.

Cole, W. S., B.A., Bracebridge.

Cooper, Edwin, Port Sydney.

Dundas, C. B., B.A., Prince A's Landing.

Hill, R., B.A., Little Current.

Mosley, Robert, Parry Sound.

Rolph, J. W., M.A., Sault St. Marie.

Number of clergy, 7.

The Bishop is making Toronto his headquarters during this Winter, whilst engaged in raising funds for the support of his clergy.

U. S. Church News.

ALBANY.

The Standing Committee met at the Cathedral chapel, Tuesday, Feb. 16, 1875. Consent was given to the consecration of the Rev. Thomas A. Jaggard, D.D., Bishop-elect of Southern Ohio. Mr. W. H. Beardslee was recommended to the Bishop for ordination as deacon, and Mr. William Mason Cook for admission as a candidate for Holy Orders.

HONORARY CHANCELLORSHIP OF UNION UNIVERSITY.—At the semi-annual meeting of the Board of Governors of Union University, recently held at the Albany Medical College, an interesting communication was presented from the Right Hon. Wm. E. Gladstone. Mr. Gladstone having been prevented by his inability to cross the Atlantic, from accepting the annual Chancellorship, Bishop Potter of New York, who enters, at the next Commencement, on the fiftieth year since his graduation from Union College, has consented to deliver the Chancellor's Address on that occasion. The following extract is taken from the letter of Mr. Gladstone:

Hawarden Castle, Chester, Jan. 2, 1875.

The communication reached me a few days back in the midst of overwhelming occupations, and I regret to say, it is really not a matter of choice with me whether I shall accept or decline the most kind and flattering invitation. In truth my engagements are such, and my correspondence, that I can hardly face them by constant work every day and pretty nearly all day; and I am obliged at once to put aside what does not come to me as proximate duty.

I observe indeed that in the most considerate way an offer is made to absolve me from attendance on the regular occasion for it; but this dispensation would necessarily be in the nature of a postponement, when, as I lament to say, that I must make over to other, to younger, and to less occupied men, the hope of crossing the Atlantic.

I have but one complaint to make: life is too full, time too rapid, which in truth means that the provision divinely made for our exercise and growth, is too bounteous. But it produces a relative penury, a penury of power to do the duties that are waiting and crying out to be done.

You will, I am sure, appreciate my reasons, and commend them to kind acceptance. Be assured of my deep interest in the progress of all good learning in America. I remain, respectfully and faithfully yours, W. E. GLADSTONE.

CENTRAL NEW YORK.

The Bishop has issued a Lenten Pastoral, calling for increased offerings in this season of self-denial. Appended to it is a statement by the President, of the First Missionary District Convocation of the Diocese the Rev. Mr. Brewer of Watertown, containing these statistics:

During the first conventional year of the new Diocese of Central New York, from June, 1869, to June, 1870, including the income of the Permanent Fund, we raised for the same purpose \$10,126.95; the second year the amount was \$11,510.28; the third year the amount was \$12,066.52; the fourth year for Diocesan Missions proper, \$10,739.21, but including \$1300 raised by special effort for the support of an evangelist—\$12,109.21; the fifth year \$11,044.97, but including \$1097.77 for the evangelist—\$12,142.74.

It will be seen from this statement that in the five years from June, 1869, to June, 1874, we have raised and expended for the missions of our Diocese, \$57,955.70—an average of \$11,591.14 a year. It will be seen also that there has been no falling off, but rather a slight increase from year to year, if we add the amount raised for the support of our evangelist, whose work was certainly of a missionary character; if any work has that name. It must seem to all a large sum for our Diocese to raise. And we could not have raised it, had we not adopted a method of making our offerings, which is systematic, thorough and general in its character. Other Dioceses have heard of our success in this respect, and have tried the same plan. In so far as they have succeeded in putting our system into practice, so far we believe have they met with like success. But where it has been adopted with modifications, it has failed to do what it has done for us. This fact would go to prove that our system is as near perfection as we can make it. This is not saying that we have done all that can be done. We do not need a better system, but we do need to use more thoroughly the one we have.

Then the question follows, What have we accomplished besides raising money? What has our expenditure of means done for us? It is impossible to put on paper all that has been accomplished. At most, I can give but a brief abstract. It must be shown in good part by the

growth of the Diocese. For the life and activity and growth of the Diocese are intimately connected with, and depend very greatly upon, the life and activity with which our missionary work is prosecuted.

In 1869 we had 68 officiating clergy; in 1874, 105. In 1869 we had 98 organized parishes; in 1874, 105. In 1869 we had 10 unorganized missions and chapels; in 1874, 23. In 1869 we had 91 churches; in 1874, 106. In 1869 we had 41 rectories; in 1874, 51. In 1869 we had 8093 communicants; in 1874, 10,053. In 1869 we had 29 missionaries in the field; in 1874, 40. In 1869 we had 73 stations where services were held through aid from the missionary treasury; in 1874, 107. This shows for the five years an increase in clergy, of 37; in organized parishes, of 7; in unorganized missions and chapels, of 73; in churches, of 15; in rectories, of 10; in communicants, of 1960; in the number of missionaries employed, of 11; in the number of stations where services are regularly held through aid from the missionary treasury, of 34.

But even this abstract does not show all the work that has been done. By the reports of the Secretary of the Board of Missions, it will be seen that services have been held in seventy-five places other than those reported as regular stations of the Board. At all of these points some interest has been excited and some strength gained for the Church. But they have not yet been added by the Board of Missions to the permanent missionary stations of the Diocese, for the want of means and men to make the work regular and permanent. All this shows not only what has been accomplished, but also the spirit of the clergy and people of the Diocese. Many of the clergy are doing voluntary missionary work beyond the borders of their own parishes, and some of our strong parishes in the larger cities are helping to build mission chapels, and found and build up new parishes where they seem to be needed. This has been or is being done in Syracuse, Utica, Binghamton, Oswego, and Auburn. Life, energy, and activity are manifest throughout the Diocese; and the five years of our Diocesan existence have been marked by an unusual degree of growth. Nothing shows this better than the increase of thirty-seven in the number of our clergy, and of almost two thousand in the number of our communicants. Yes, there is one thing that shows it better—the seventy-five outlying stations, where voluntary services have been held—because it shows the spirit which animates the clergy—shows that they are trying to fulfil the Saviour's command, "Preach the Gospel to every creature."

Correspondence of The Church Journal and Messenger.

On the evening of the 2d instant—Feast of the Purification—Bishop Huntington visited Zion church, Fulton; preached, and confirmed four.

We learn that substantial improvements are being made in the church, which, it is thought, will greatly add to its beauty and attractiveness, and to the comfort of the congregation.

CONNECTICUT.

Correspondence of The Church Journal and Messenger.

LITCHFIELD COUNTY CONVOCATION.—The Convocation meetings were held on the Feast of the Purification, in Trinity church, Thomaston. The clergy present were the rector, the Rev. Thomas S. Ockford; the Rev. Messrs. S. Brainard Duffield of Plymouth, Hiram Stone of Litchfield, K. Alanson Welton of East Plymouth, Carlos S. Linsley of Riverton, H. B. Ensworth of Wolcottville, Emerson Jessup of Kent, and Elisha Whittlesey of North Canaan.

Services were held in the afternoon, with an exegesis from Isaiah vii. 14, and an essay by the Rev. Mr. Jessup. On Wednesday A. M., the services were continued in St. Peter's, Plymouth, with Litany and the Holy Communion, followed by missionary addresses; after which the clergy separated, having had a pleasant and profitable session.

NEW HAVEN.—The parishes in this city seem to be enjoying a goodly degree of prosperity. It was our privilege to spend Quinquagesima Sunday here, the first in several years. The morning service at the Church of the Ascension was conducted by the rector, the Rev. William G. Andrews. The sermon was an excellent extemporaneous one, on the Epistle for the Day. The celebration of the Holy Communion followed, it being administered to a large proportion of the congregation. At the afternoon service at St. Thomas', the Rev. E. Edwards Beardsley, D.D., for many years the earnest rector, officiated, preaching a most excellent sermon on "Self Denial and bearing of the Cross."

At the night service in St. Paul's, Evening Prayer was said by the rector, the Rev. Francis Lobdell, and the Rev. Nathaniel L. Garfield. The sermon was preached by the rector, from St. Titus ii. 4, being one of a course on "Home and Home Influence." A large and attentive congregation were present. This church has been greatly improved by the changes made about a year ago, and is now a very handsome edifice. The ancient Trinity parish has been since the death of the venerable Dr. Croswell, under the rectorship of the Rev. Edwin Harwood, D.D. The Rev. Joseph Brewster has been for some years the rector of Christ church. St. Luke's colored congregation is under the ministrations of the Rev. Alonzo G. Shears. St. John's church, in the upper part of the city, has for its rector the Rev. Richard Whittingham, a brother of the Bishop of Maryland. Grace church in Blatchley avenue, is a most beautiful structure. This is a new congregation; the rector is the Rev. Peter A. Jay. St. James' church, Fair Haven, has been for some years under the rectorship of the Rev. William E. Vibbert. The Rev. O. Evans Shannon is rector of Christ church, East Haven; the Rev. A. N. Lewis of St. James',