

ecclesiastical order, the "American Church Union" has been formed, embracing not only all the well-known High Churchmen, but a great many moderate men, such as Dr. Gallaudet and others. These latter are driven by the other extremists to make common cause with the Ritualists, as the moderate churchmen in England lately pledged themselves to do at the great meeting in St. James' Hall, London, for the preservation of the Catholic faith: When the question becomes one of Sacraments or no Sacraments, a bond of union is touched which makes former strangers near of kin.

A church edifice in New York—it is not stated of what denomination—is about being sold to be turned into a theatre. This will be the second instance of the sort in that city. The Deed of Consecration prevents such sacrifices to Mammon among us.

The Right Reverend John Henry Hopkins, Bishop of Vermont, and Presiding Bishop of the Protestant Episcopal Church in the United States, died at his residence in Burlington on the 9th of last month, of pleurisy and congestion of the lungs—the effect of a severe cold contracted whilst engaged in a winter visitation of his diocese. His end,—a most peaceful one—was full of christian hope.

Bishop Hopkins was born in Dublin, Ireland, on the 30th of January, 1792. His life, like that of the late Bishop Strachan of Toronto, was one of the most untiring industry and energy of purpose. Even in his last year his natural force was unabated, and his diocese—as the statistics gathered on this visitation since his return from the Lambeth Council, show—was never in a more prosperous state than when he was called away from it. The versatility of his talents was very remarkable, and in the midst of a most busy life he found time for the cultivation of Ecclesiastical Architecture, Music and Poetry. The *N. Y. Episcopalian* says—

Bishop Hopkins was one of the most diligent authors of all the Bishops. His published works being, in addition to several pamphlet sermons and addresses, as follows: "Christianity Vindicated, in a series of seven discourses on the external evidences of the New Testament," 1833; "The Primitive Creed Examined and Explained," 1834; "The Primitive Church compared with the Protestant Episcopal Church of the present day," 1836; "Essay on Gothic Architecture," 1836; "The Church of Rome in her Primitive Purity, compared with the Church of Rome at the present day," 1837; "Twelve Canzonets, words and music," 1839; "The Novelties which disturb our peace," 1844; "History of the Confessional," 1850; "Refutation of Milner's 'End of Controversy,' in a series of Letters," 2 vols., 1854; "The American Citizen, his Rights and Duties," 1857; "The Bible View of Slavery, 1864; "The Law of Ritualism," 1866; "History of the Church, in Verse," for Sabbath-schools, 1866.

From "The Spirit of Missions."

REPORT OF THE CHINA MISSIONS

THE following is the last Semi-Annual Report of the China Mission, received from the Rev. Mr. THOMSON, in the absence of the bishop, dated June 29th, to the statistics of which are added those of the previous Semi-Annual Report, dated January 4th:

SHANGHAI, June 29, 1867.

As the Bishop has not been able to return so soon as he expected, it becomes my duty to send a short account of the state of the Mission.

Although we have had cause for sadness yet we have also had much to cheer us in our work. The arrival of the Rev. ROBERT NELSON and family has been a source of much pleasure to all. The native as well as the foreign members of the Mission were rejoiced at their return. Miss Fay has resumed her connection with the Missions.

She had already done so informally, by invitation from Mr. NELSON and myself, before we had advices from you. On receiving your instructions confirming our actions, she formally resumed her position as a member of our Mission.