

and its ministers, who thus show that they are very desirous to do their duty to them in Christ's name.

MISSIONARY CURATES.

In its other department the labours of the Diocesan Home Mission are intended to be carried on not by the voluntary aid of clergymen who can spare a day occasionally from other occupations, but by paid missionary curates. The expense of this department is, obviously, very considerable—and as yet only one such missionary has been appointed, at a salary of £200 a year. I rejoice, however, to say that an individual, who has desired his name to be concealed, has very lately placed a subscription of £300 a year at my disposal for this purpose, and I expect, speedily, to appoint and license two other such missionaries. The sphere of the missionary clergyman already appointed is Whitechapel and Spitalfields—where he works with the full sanction of the respected incumbents of these parishes. His duty is to gather the people together wherever he can find them, and his time being free from the interruptions of many of the ordinary details of a parochial clergyman's life, he is engaged continually in seeking the wandering sheep of Christ's fold. I consider it a great privilege to have been enabled to bear some part in inaugurating a work of this kind, which the wants of the age loudly call for. I entreat your prayers upon its efforts, that they may be blessed to the gathering in of many souls.

OTHER EFFORTS NOT FORGOTTEN.

But here it is obvious to remark, that the two objects thus aimed at might have been attained without the machinery of a new Diocesan Society. I grant this. No one acquainted with the London poor is ignorant of the labours of the City Mission, of our own Church of England Scripture readers' Society. I am quite aware, also, that, besides what has been done by a union of Churchmen and Dissenters, and by the employment of the lay agency of the church, home missionary efforts have been begun in other instances within our own communion, and various attempts made in this direction, each more or less marked, according to the liberty which our national Church allows, by the peculiarities, on one side or the other, of those zealous persons who have originated them. I trust, under God's good guidance controlled so far as they may be by the superintending hand of the diocesan, they will be all found to work together for the good of souls. When earnest men turn their thoughts to any new field of ministerial labour, there will, of course, be great diversity in the ways in which they think it best to work. We must be prepared to be considerate of each other's peculiarities; and the zeal of each particular school amongst us, provided it keeps within the limits of the law, working heartily and faithfully for God, must in a national Church be allowed to develop itself after its own peculiar form, so far as it may be permitted to do so without any compromise of Christ's truth. Such, certainly, is the principle which I have proposed to myself as well in the general administration of this great diocese as in this particular field—viz., our home missionary labours. I wish to be very explicit on this point as to the general principle I have followed in permitting or sanctioning these various efforts; and perhaps no better opportunity than the present may occur for stating it in this address.

FAIR PLAY TO ALL.

When persons have come to me to propose any work of Christian usefulness in the diocese, which has commended itself to the hearty approval of any considerable number of earnest and honest members of our Church—if it has seemed to me

to aim, on the whole, at good ends, and to be undertaken zealously and in good faith, and to have some fair prospect of advancing Christ's work, I have not hesitated to give my sanction to it, though its arrangements and mode of action might be very different from what I should myself have suggested. I trust I have not failed on all fitting occasions to express my own views, and to endeavour to find the means of organizing efforts, which I could not only thus permit or sanction, but in which I could myself cordially co-operate and personally take a part. Thus the Diocesan Home Mission, in every portion of its work, has my unhesitating approval, and represents the very mode of action which I personally prefer, as most likely to be blessed of God for the attainment of its good ends; but I am quite aware that both in this and in other parts of our work, other minds—preferring some other mode of action—may not be able cordially to co-operate with what I wish. I have thought, then, that it was the duty of my office to present no obstacle to the fair development of each man's zeal, provided I believed him sincerely desirous of dedicating it to the service of the Church, in which I am intrusted with authority; and if persons, differing widely from myself through respect for my office, have thus requested me to allow them to put themselves under my protection, and professed their willingness in turn to have their peculiarities restrained by my authority,—I have not thought myself at liberty to decline. I believe this to be the spirit of St. Paul's rule. I cannot but fear that if I adopted a contrary course, many would be driven to unwise and even dangerous extremes, of whom there is hope that they will now dutifully allow themselves to be restrained and guided. Of course I thus sanction nothing of which I am not convinced that it is, on the whole, good, if properly conducted, and well worth trying. It may be, I shall find in time that such a restraining or guiding influence as I look for is very difficult to be maintained; but, at present, I feel it my duty to give the principle I have adopted a fair trial. I do not feel any anxiety lest my own decided convictions and inclinations be misunderstood, because I am thus willing that others should have a fair opportunity of testing their principles. This metropolitan diocese is a world in itself, and its schemes of Christian usefulness must suit all tastes. Let all zealous efforts, honestly undertaken with the view of advancing our Church's means of reaching souls, be fairly tried. Properly watched and guarded, they will soon shew whether or not they are likely to advance God's glory. Do what we will, some things, which as individuals we do not like, cannot be stopped from working, and they had better work under proper control. They may be blessed of God; if they are not of Him, they will come to naught.

Now, there are many honest and zealous efforts bearing on the various departments of Home Missionary work, taken in its widest sense, towards which I stand in the position I have now indicated. Some of them are directed to the particular departments of that work in which the Diocesan Home Mission labours. With respect to some of them, I wish, for various reasons, to remain perfectly neutral; some I have permitted; some I have more directly sanctioned, on the distinct understanding that a power is conceded to me to control them; and there are others, also, as I have said, with which I fully and heartily sympathise. No one, I think, looking into the matter carefully, will have much difficulty in classifying the degrees of connexion in which such efforts stand to me as the Diocesan. Besides the Diocesan Home Mission which I have earnestly recommended to you, there are, I say, on every side of us, amongst the poor and destitute many such zealous efforts making, both of what is called a

High and what is called a Low Church character. We have, e.g., the St. Paul's Mission College scheme, described in the evidence given before the Select Committee of the House of Lords; and again, representing a very different phase of sentiment in the Church, we have had the Exeter Hall Services. On these last I feel it right here to say a few words.

(To be continued.)

Obituary.

Died on the 14th instant, at the Parsonage, Cornwall, Henry Lindsay, son of the Rev. Henry, Patton, D.C.L. and Rector of Cornwall, aged 90 years and 5 months.

THE BISHOP OF OXFORD.—The Record having stated in a leading article that "it is now pretty generally known that the Bishop of Oxford does not scruple, at least in private, to avow his belief in the seven sacraments, as he pretends they were allowed by the primitive church before the Romish apostacy," the Bishop immediately replied—"I beg you in your next paper to declare, as publicly, that there is not one word of truth in the statement; but that it is simply and altogether false that I have ever avowed, or that I entertain any such belief."

ELECTION INTELLIGENCE.—*Dublin University.*—Three candidates are already mentioned as being in the field to contest the seat left vacant by the appointment of Mr. Hamilton to the Secretaryship of the Treasury. The gentlemen named are Mr. Joy, Q.C., Mr. George, Q.C., and Dr. Gayer, Q.C.

ABOLITION OF THE RELIGIOUS STATE SERVICES.—Tuesday's Gazette contains a Royal warrant for the discontinuance henceforth of the forms of prayer and service made for the 5th of November, the 30th of January, and the 20th of May; it also ordains that the said form of prayer and service be not henceforth printed and published with, or annexed to, the Book of Common Prayer and Liturgy of the United Church of England and Ireland.

The Dean of St. Paul's is unable to attend to the numerous applications made to him by strangers for admission to the special services of the cathedral. The reserved seats are few (about 160), exclusive of those for the choir, and are mostly kept for those who have aided the dean and chapter by liberal contributions or by personal service.

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