

in the air over them, was awaiting in calm scorn his easy prey. But it was not so with us. Since the opening of that Convention one light after another had broken upon them, one star after another had risen on the horizon, and spread their light over the sky. A kindly spirit had been growing within and without. They had been united as one man in the sending forth of more Bishops into the mission field; and now he hoped their efforts would be crowned by bringing the great body of the laity into a share of the active ministry of the common salvation.

Dr. A. VINTON said that this ought to be a lay discussion, rather than clerical. There ought to be a response to the trumpet appeal they had heard. Let hearts stir lips, and they would soon warm the hearts of others.

Judge WILLIAMS said that the best way was to work, not to talk.

Gov. ALSTON said that if he had a tongue as eloquent, he would be happy to respond to the gentleman from New York. The whole truth had not been realized by him before; but he was now made to feel the truth of the representations. The prosperity of the country should be shared by the Church, and all the vigor of nature, given to her, instead of keeping it to themselves, overgrown and over-full us some are. But of all things that the country needed, none could compare with well disciplined children. Obedience was better than sacrifice. Make them obedient to authority,—subject to discipline. In this respect we might draw a lesson from one of our "foes." Their schools furnished a discipline better than ours. The family was the school of the Church. Parents were the first teachers to the whole world. We ourselves were the children of yesterday. And for the excellence of the family discipline they must look to that sex which had given them the mother of Washington, and had produced those also who bore spices and balm to One whom they believed dead,—and in thus bearing their spices and balm they were the first to see the salvation that was given to heal the wounds of the world.

The Rev. R. H. WILMER did not like to hear so much said of the two foes Rome and infidelity. There were rather three foes, the world, the flesh, and the devil.

Mr. RUGGLES thought he could convince him that infidelity included and embraced the devil. The socialists, who were labouring for an atheistic communism and division of property, had openly proclaimed that the first measures towards the establishment of their new "human rights," were "to destroy those two hobgoblins of mankind, God and eternity."

Mr. STANLEY responded most cordially to the deep necessity of a hearty co-operation in carrying on the great contest with the world, the flesh, and the devil,—Romanism and infidelity. That battle had to be waged in California as well as here. Romanism there wielded a tremendous power which we cannot exercise. Infidelity, too, was increasing, and would increase, unless we did our duty. He could give them astounding evidence of the progress of infidelity in California. He hoped much from the action of this glorious Convention. He appealed to the many distinguished men before him, who were prominent in the law, on the bench, in the senate, whether this in which they now took part was not the most glorious triumph of their lives, and whether all the rest could impart the solid joy they now felt. What could more cheer their hearts than that they, poor laymen, were here soldiers of the Cross? He feared to trespass on their patience. His heart trembled to speak of sacred things in such a place; but the laity must be told their duty. He had never for many years taken part in

any public or political meeting, that he did not first remember that he was a Christian, and that it was his duty to act as such. And so all his brethren of the laity, though humble in the service, might yet be true and valiant soldiers of the Cross in this great battle. He would try to see to it that a hearty response to this movement came back from the Pacific. They of the laity might not have so many talents to devote to the Master's service; but still they might so act as to receive the welcome hereafter, Well done, good and faithful servant; thou hast but one talent, but thou hast made good use of that —Ch. Journal New York.

MORMONS.

It is gratifying to learn that Mormonism has of late made no alarming progress. Statistics collected in 1852 and 1859 show a great decrease in the number of Mormons since the former period, as will be seen from the following statement of numbers in both years:—

	1852.	1859
Welsh Mission.....	5244	1900
Irish Mission ..	160	50
Manchester Pastorate...	4861	1391
Birmingham do.....	3680	1105
Cheltenham do.....	2494	822
Newcastle do.....	786	440
Southampton Conference.....	541	300
Shropshire do.....	277	65
Dundee do.....	381	124
Kent do.....	423	451
Reading do.....	558	250
London do.....	3729	1240
Dorsetshire do.....	263	100
	23,400	8238

Of nine Conferences no statistics have been recently published; but assuming the decrease in them since 1852 to be the same in proportion as in the other Conferences, we shall arrive at the conclusion that there may be now in Great Britain and Ireland about 12,000 Mormons, while in 1852 there were nearly 33,000.—Scottish Ecc. Journal.

Foreign Ecclesiastical Intelligence.

MONTHLY REPORT OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

61, LINCOLN'S INN FIELDS.

Tuesday, October 4th, 1859.

A letter was read from the Lord Bishop of Toronto, recommending the request of the Rev. G. A. Bull, who, in a parish extending about seventy square miles, with a Church population of some 300 families, has established two Sunday schools (at Barton and Glanford), for which he solicited Books and Tracts.

These were granted to the value of £5.

A letter was read from the Lord Bishop of Huron, dated London, Canada West, June 28, 1859, acknowledging the grant recently placed at his disposal for Church Building, and Books. He said:—

"I now beg, through you, to return my most grateful thanks, and those of the clergy and laity of the Diocese of Huron, for this additional proof of the good will of your venerable Society towards us. The first grant which your Society made in 1857, enabled me to assist in the completion of the following churches:—Duondage, county of Brant; Dorchester, county of Middlesex; Bayfield, county of Huron; Kingsville, county of Essex; Windsor, county of Essex; Brantford, county of Brant; St. Mary's, County of Perth; Brooke, County of Lambton; Wisbeach, county

of Lambton; Bervoy, county of Bruce; Florence, county of Lambton, Port Rowan, County of Norfolk; Holme's Hill, county of Huron; Chatham, county of Kent; and Aylmer, county of Elgin.

"The six sets of Service Books were given as follow:—to Duondage Church; to Tuscarora, an Indian Church, on Grand River; to a new church in the village of St. Mary's; to Clinton church, county of Huron; to Bayfield church, county of Huron; and to St. John's church, township of London.

"I have just held my primary visitation. I shall send you a copy of my charge so soon as it is published. I saw the Bishop of Toronto a few days since. He presided over his Synod with zeal and ability; and, were we to judge by appearances, he is likely for many years to govern the diocese in which he has effected so much.

The Christian Knowledge Society at its meeting on the 4th instanc, placed £250 at the disposal of the Lord Bishop of Mauritius, for Church purposes within his Diocese, and granted £150 towards the erection of a Church at Deloraine, in the Diocese of Tasmania. This Church, when fully completed, will cost £2300, and the parishioners have subscribed liberally, some contributing £200 each, others £125, £100, £50, &c.

A new and important movement in connection with the Church of England has just been commenced, and is likely to be well supported. The whole metropolitan circuit is to be divided into twenty districts, and it is proposed that an annual general meeting shall take place of the several incumbents in each separate district, for the purpose of appointing as consultees sixteen laymen residing therein, to adopt measures for the defence of the Church against attacks in and out of Parliament. Accordingly, where practicable, it is proposed that an association should be formed in every parish, with the usual officers—the president or chairman of each being appointed by the incumbent. In order to secure united action among the several parochial associations, it is further proposed that an annual general meeting should take place of the several incumbents in each separate rural deanery, for the purpose of appointing as consultees some convenient number of laymen resident therein; the duty of such local or provincial consultees being to attend, at such times as may be deemed advisable, for the sake of joint advice and common consultation with the clergy. By the rules of the association (which will be submitted for the consideration of the Bishops of the United Church,) the Archbishop of Canterbury, the Bishop of London, and the Bishop of Winchester for the metropolis, and for the country the Bishops of the several dioceses will be solicited to sanction annual general meetings of the clergy for the purposes required. The "Church Institution," which will be the title of the new association, "will encourage social progress, premising that such progress, to be salutary, must rest upon sound religious principles."—Post.

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TO END VOL. 6.—REV. C. A. W., Lacolle.

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