

pardon for the most ungodly,—a full fountain for the broken-hearted,—rest for the heavy laden,—joy for those that mourn. Oh! sinner, it is not for nothing that I invite you! All things are ready,—come, come unto me."

Beloved reader, hear the voice of the son of God.—See that you refuse not Him that speaketh. Come away from sin, which can never give you real pleasure, and will be bitter at the last. Come out from a world which will never satisfy you. Come unto Christ. Come with all your sins, however many and however great,—how ever far you may have gone from God, and however provoking your conduct may have been. Come as you are,—unfit, unmeet, unprepared as you may think yourself,—you will gain no fitness by delay. Come at once, come to the Lord Jesus Christ.

How indeed shall you escape, if you neglect so great salvation? Where will you appear if you make light of the blood of Christ, and do despite to the spirit of grace? It is a fearful thing to fall into the hands of the living God, but never so fearful as when men fall from under the Gospel. The saddest road to hell is that which runs under the pulpit, past the Bible, and through the midst of warnings and invitations. Oh! beware, lest like Israel at Kadesh, you mourn over your mistake when it is too late: or, like Judas Iscariot, find out your sin when there is no space for repentance.

Arise, beloved reader, and call upon the Lord. Be not like Esau: sell not eternal blessings for the things of to-day. Surely the time past may suffice you to have been careless and prayerless, Godless and Christless, worldly and earthly-minded. Surely the time to come may be given to your soul.

Pray, I beseech you, that you may be enabled to put off the old ways and the old habits, and that you may become a new man. I yield to none in wishes for your happiness, and my best wish is, that you may be made a new creature in Christ Jesus. This is a better thing than riches, health, honor or learning. A man may get to heaven without these, but he cannot get there without conversion. Verily if you die without having been born again you had far better never have been born at all. No man really lives till he lives unto God.

Reader, I leave my question with you. The Lord grant that it may prove a word in season to your soul. My heart's desire and prayer to God is that you may be saved. Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. Arise! O sleeper and call upon God. There is yet hope. For sake not thy mercies. Do not lose thine own soul.

I remain, your affectionate Friend.

J. C. RYLE.

Helmingham, July, 1853.

Missionary Intelligence.

THE CHURCH IN SYDNEY.—The committee appointed at a previous meeting of the members of the Church in Sydney, to decide upon the most suitable memorial to the memory of Bishop Broughton, presented their report at a large meeting convened for the purpose by Archdeacon Cowper, on Monday, June 20th. The following five objects have been under their consideration:—

1st. The foundation of a scholarship to one of the English Universities, or to St. Augustine's College, open to all members of the Church of England, for the purpose of educating a candidate for the ministry for the diocese of Sydney.

2nd. The foundation of a scholarship not limited to members of the Church of England, from the King's School to a British University, without special reference to education for the ministry.

3rd. The completion of the Lantern Tower of the Cathedral of St. Andrew.

4th. The endowment of a mission to the bush, for the maintenance of one or more clergymen to minister in the more spiritually destitute districts of the far interior.

5th. The formation of a fund for destitute widows and orphans of clergymen of the diocese of Sydney.

In making a selection of one of these projects, the committee say that they were guided by a consideration of—

1st. What would probably have been most acceptable to the departed prelate himself; 2nd. What would be likely most readily to attract the interest and sympathy of the community at large; and 3rd. What would be most practicable, as well as most enduring and distinctive, as a memorial of the departed bishop.

Keeping before them these considerations therefore, the committee decided that the foundation of a scholarship, according to the first and second plan, would be a proceeding of too limited and partial a character; while to complete the cathedral already in progress, in memory of the bishop, would not be so special an act

as seemed desirable. The committee therefore had to choose between the endowment of a bush mission, and the formation of a Clergy Widows' and Orphans Fund. The latter plan was at length decided upon. "As it is well known" says the report—

"That the absence of any adequate provision for destitute widows and orphans of the clergy had been a subject of deep and continual anxiety to the bishop—and as it is believed that this would also present an object easy to be understood, and open to general sympathy—the committee decided on selecting this object in preference to the other."

A fund is therefore to be opened, to be called "The Broughton Memorial Fund," of which the bishop, the archdeacon, and the four senior incumbents of the county of Cumberland, are to be trustees, to be by them invested, and the interest thereof is dispensed for the maintenance of destitute widows and orphans of clergymen of the diocese of Sydney:—

"The committee further recommend that, in order to meet the wishes of those members of the Church of England who may desire to have some visible memorial of the first Bishop and Metropolitan of Australasia, which shall connect his name with the cathedral begun during his episcopate, and so long in course of building under his auspices, a second fund be also opened for providing a large eastern window of the cathedral with painted glass, to be called "The Broughton Window Fund," and in order that the lesser object should not interfere with the greater, the committee recommend that no individual subscription to the window fund should exceed two guineas."

The adoption of the report was moved by Sir Alfred Stephen, the Chief Justice, and carried unanimously; after which the Hon. E. D. Thomson, Colonial Secretary, moved a resolution recommending the proposed subscription to the support of Churchmen throughout the colony. A committee was then appointed to collect subscriptions, and the meeting separated with a vote of thanks to the chairman, Archdeacon Cowper.

CANADA.—The Rev. H. Caswell sends home the following account of Trinity College, Toronto:—

"In the course of the day I visited Trinity College, in company with the venerable Bishop of Toronto. Your readers are probably aware that the university situated in this place has been alienated from the Church, and that for some time no religious worship of any description has been tolerated within its walls. Under these circumstances, the high-spirited Bishop Strachan did not hesitate for a moment as to the adoption of that course which Christian principles demanded. An appeal was made to the Churchmen in Canada, the United States, and Great Britain, which resulted in the collection of funds to the amount of, perhaps, £50,000. The present substantial and ecclesiastical-looking edifice was erected, and the new university went into operation, as a purely Church institution, on the 15th day of January, 1852. The present number of divinity students is nine: of students in arts, thirty; in law, fifty; and in medicine about forty: thirty of the whole number (being students in arts and theology) reside within the college. In the college the following routine is observed:—Morning prayer at 7:30 daily: evening prayer at 9:30 daily—at which services constant attendance is required. Breakfast at 8; dinner at 1:15; tea at 6: Lectures between 9 and 1. On Sundays, saints' days, and other holidays, morning prayer commences at 11, and evening prayer at 4, in summer, and 3:30 in winter.

"In the gift of the college are two scholarships founded by the late Duke of Wellington, worth £50 per annum: two founded by the Society for the Propagation of the Gospel, from the Judaea Fund, worth £10 per annum: five divinity scholarships averaging £26 each: one law scholarship of £30, and two scholarships, named from Bishop Strachan and Dr. Barnside, of £30 each. The annual expenses of a student resident in college are £50, including £12:10s. for college fees. Students residing with their parents in Toronto make an annual payment of £15:10s. The above sums are all given in Canadian currency. The Bishop, while walking through the apartments of this most interesting establishment, expressed to me his most confident anticipation of success. He assured me that the style of education imparted in the college is identical with that of the mother country, and tends to the formation of correct habits of mental and moral discipline. He stated, as the result of long experience, that the best scholars generally make the most laborious and useful missionaries, and that half-educated men are as inefficient in the ministry in the Canadian Church as they would be elsewhere. He expressed himself strongly against those educational establishments which profess to pay their expenses by means of the manual labour of the students. Good scholarship and a considerable amount of manual labour, he held to be incompatible with each other.

"Toronto contained 14,000 inhabitants at the period of my last visit in 1841. Its present population is about 45,000, of whom one-quarter are supposed to belong to the Church of England. There are five churches of the Anglican communion, the actual attendance at which is above 3000 persons on Sundays. The principal parish church (St. James's) is dominated the cathedral, and is a building of considerable architectural pretensions, erected at a cost of more than \$50,000, and having a clerestory and a very handsome sacramen-

tular chancel. Here we attended divine service on Sunday the 30th, in company with above 600 others, who filled half the building. Divine service was conducted with great decorum and propriety, but the responses of the people were almost as feeble as in Trinity Church, Boston. The singing too, was much in the same artistic style as in the city churches in the United States. The Psalms for the day were read throughout, the *Gloria Patri* alone being chanted."

THE NEW COLONIAL BISHOPS.—Bishop Colenso intends leaving England in the course of a few days, for the purpose of making an extensive visitation of his diocese, and will return in the course of next summer to inform the Church at home of the requirements of the see of which he is to have the episcopal supervision. He intends making a visit to all the Zulu chiefs, in order to ascertain from them what are the probabilities of his being enabled to civilise and Christianise them. They have made repeated overtures to the Bishop of Cape Town to send missionaries amongst them, assuring him that they would be well received, and aided to the best of their ability in the prosecution of their work; but his lordship was unable to comply with their request except to a very limited extent.—Bishop Armstrong intends, after making due provision for the Church already planted in the colony, to direct his attention to the religious instruction of the Kaffirs, who have long been a most lawless and rebellious race, and who were recently subjugated by the force of British arms. Both the new bishops are men of great learning and energy, and both have had much parochial experience.

The Bishop of Oxford, in the course of his sermon on the Consecration of the new Bishops, stated that after the services of the day the number of colonial bishops would equal the number of bishops of the Church at home, the number in each being twenty-seven.—During the last century the Society for the Propagation of the Gospel in Foreign Parts—to which the movement in favour of the extension of the colonial episcopate is mainly attributable—made the most urgent and earnest representations to the Government to send out bishops to the colonies, and when these representations were attended to they were sent out two by two at very long intervals. The North American Colonies were the first supplied; but since that time, particularly during the last few years, the colonial episcopate has increased with wonderful rapidity. In 1832 Dr. Wilson was consecrated Bishop of Calcutta, and this was followed by the consecration, in 1836, of Dr. Broughton to the bishopric of Sydney, and of Dr. Strachan to the bishopric of Toronto. In 1841 Dr. G. A. Selwyn was consecrated Bishop of New Zealand. In 1842 five new prelates were consecrated at one time in Westminster Abbey—namely, Dr. Parry, Bishop of Barbadoes; Dr. Tomlinson, Bishop of Gibraltar; Dr. Davis, Bishop of Antigua; Dr. Austin, Bishop of Guiana; and Dr. Nixen, Bishop of Tasmania. In 1843 Dr. Aubrey Spencer was appointed Bishop of Jamaica, having been up to that time Bishop of Newfoundland. In the following year (1846) Dr. Medley was consecrated Bishop of Fredericton (New Brunswick); and Dr. Chapman, Bishop of Colombo. In 1847 four new Australian bishops were consecrated—namely, Dr. Perry, Bishop of Melbourne; Dr. Gray, Bishop of Cape Town; Dr. Short, Bishop of Adelaide; and Dr. Tyrrell, Bishop of New South Wales. In 1849, three colonial bishops were consecrated—Dr. Anderson, Bishop of Rupert's Land; Dr. South, Bishop of Victoria (Hong Kong); and Dr. D. C. B. Bishop of Madras, the latter see having become vacant by the resignation of Bishop Spencer. In 1850 Dr. Mountain, became Bishop of Quebec, having been Bishop of Montreal, and in the same year Dr. Falkland was consecrated Bishop of Montreal. In 1851 Dr. Gilbert Binney was consecrated Bishop of Nova Scotia, vice Dr. Inglis, deceased, and Dr. Harding was consecrated Bishop of Bombay, in the room of Dr. Carr, resigned. In 1852 the new bishopric of Sierra Leone was founded, and Dr. P. Emeric Vidal consecrated thereto. To the twenty-seven colonial bishoprics which now exist it is proposed to add some others so soon as circumstances will admit. Amongst these will be a bishopric of Perth, in Western Australia, a bishopric of Borneo, a bishopric in the Mauritius, a bishopric of Kingston, and probably one of London, at present forming part of the diocese of Toronto, Upper Canada, together with other sees in Northern and Southern India.

HARROW-ON-THE-HILL.—On Sunday, the 27th of November, Dr. Colenso, the Bishop designate of Natal, visited this scene of his early labours, and preached at the parish church, detailing the claims and the wants of his intended diocese, and the inducement