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## Ecclesiastical Intelligence.

### ENGLAND.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,  
67, Lincoln's Inn Fields.

Tuesday, May 8th, 1855.

The Lord Bishop of St. Asaph in the Chair. The Lord Bishop of Melbourne was present.

A letter was read from the Lord Bishop of Graham's Town, dated Feb. 16., 1855, upon the subject of a grant made by the Society in 1850 towards the erection of a church at Bloem Fontein. It appeared that since that grant was made the "Sovereignty," as it is called, beyond the Orange River has been abandoned by the English government. And it was agreed that the grant of £150 intended for Bloem Fontein be assigned to the erection of a church at such place as the Bishop shall approve.

The Lord Bishop of Rupert's Land, in a letter dated St. John's, Red River, Feb. 8, 1855, recommended the application of the Rev. John Chapman, minister of St. Paul's Red River, who is desirous of receiving a grant of books for his school, containing upwards of sixty children. The people are composed of Indians and half breeds, just emerging from barbarism, but they sent £5 as a mark of their willingness to do what they can, and they hope at some future time to express their gratitude in a more substantial manner.

The books requested were granted.

The Bishop of Melbourne addressed the meeting on the subject of Church matters in his diocese:—

#### "I. As to the Church Buildings.

"His lordship acknowledged several grants which had been made by the Society for Promoting Christian Knowledge to various churches, schools, &c., referring especially to the grant by the Society of an iron church and parsonage-house which had been sent out from England. After some delay, arising from difficulties in putting the party together, the church and parsonage-house had been erected at Williamstown, the port of Melbourne, and the former had been consecrated shortly before his departure.

"He also described the comparative position of the Church in respect of buildings on his arrival in the colony and at the present time, with reference to Melbourne, the chief city, and Geelong, the next largest principal town. On his arrival there were only two unfinished churches (St. James's and St. Peter's) at Melbourne, and a small neat church at Geelong. There was no parsonage at Melbourne, but there was one at Geelong, a substantial brick building. There was also a neat brick school-building at Geelong. At Melbourne there was nothing but a miserable weather-board building. Since that time the number and the character of the churches, parsonages, and schools, though far from adequate to the wants of a rapidly increasing population, had been such as to indicate no small measure of zeal and liberality on the part of the people.

#### "II. As to Prayer Books and Religious Books.

"The Bishop stated that he had on his arrival established a Book Depot, and had made arrangements for the disposal of the books furnished by the Society, at such prices as would cover the cost, and, to a certain extent, prove remunerative.

#### "III. As to the Character of the People, and their power to provide Church Buildings for themselves.

"As to the Educated Class.—1. A general respect was entertained for religion. They took great interest in the welfare of the Church, and had a strong sense of their responsibility and of their duty to make such provision according to their means.

"2. A great liberality had been shown by many individuals of that class. As an instance, the Bishop stated that a Stipend Board having been established, with the object of raising, by voluntary contributions, a general fund, out of which all deficiencies in local contributions might be made up, and thus a certain stipend secured for every clergyman; by means of this Board in the year 1852 alone, the large amount of £1652 12s. has been raised (chiefly in the parishes of St. James and St. Peter in Melbourne), in addition to local subscriptions for individual parochial ministers.

"As to the Uneducated Class.—1. The mass of this class the Bishop stated to be ignorant, and indifferent to spiritual things.

"2. Their means were small, and they were unaccustomed to give. They were chiefly laborers, and resembled the laboring class in England.

"3. A few of them were, however, godly and liberal.

#### "IV. As to the Principles by which the Bishop had regulated his own conduct in the administration of his Diocese.

"1. He had endeavored to commend his actions to the judgment of all, both clergy and laity, by the most perfect openness.

"2. He had sought to obtain the co-operation of the laity by consulting them, and showing a deference to their opinion on ecclesiastical matters. He had held two conferences of the clergy and laity to consider the affairs of the Church, which were attended by some of the principal officers of Government, and by many of the chief bankers, merchants, and other commercial men, whose time was extremely valuable to them; but who gave up their time for several days, and several hours each day, to the discussion of the topics submitted to their consideration.

"3. While maintaining the closest connexion with the Church in England, he had aimed from the commencement of his episcopate to cherish a feeling of independence in the colony, which might make the members of the Church trust to themselves rather than to foreign assistance for its support.

#### "V. As to the Necessities of the Church in the Colony, and its Claims for help.

"As to its Necessities.—The Bishop referred to certain returns made by the clergy in answer to printed inquiries circulated by him. These

returns showed an inadequate provision for the members of the Church of England in comparison with other religious bodies.

"As to its Claims for help.—These the Bishop stated to be founded—

"1. On the immigration, annually, of many thousand poor persons from England; and,

"2. On the return of most of the rich to England. As soon as people had made their fortunes they went home again.

"Thus poverty was constantly flowing into the colony, and wealth flowing out of it."

In conclusion the Bishop requested the prayers and sympathy of the Society.

The Rev. Dr. O'Meara, missionary among the Indians of Lake Huron and Superior, Canada West, in a letter dated London, April 9, 1855, requested the aid of the Society towards the erection of a new church in his mission. He also requested a grant of books for the schools in his mission.

The Board granted £25 towards the church, and books to the value of £5 for the schools.

Letters were read from the Rev. J. Wallace, dated Koulalia Hospital, April 23, 1855, from the Rev. H. P. Wright, dated Headquarters, Army in the East, above Sebastopol, April 22, 1855, and from the Rev. J. Escreet, dated British Hospital, Smyrna, April 30th, 1855. They severally gave an account of the manner in which the books granted by the Society for the use of soldiers and for hospitals in the East had been distributed, and requesting further supplies of the books. These requests were complied with.

The Secretaries stated that other very considerable supplies of Bibles, New Testaments, and Prayer Books, with religious books and tracts, as well as volumes from the supplemental catalogue, had been forwarded to the army in the East and to the military hospitals.

A letter was read from the Rev. W. F. Taylor, missionary at Tristan d'Acunha, dated Tristan, Jan. 5, 1855, acknowledging the further grant of books made by the Society for the use of the people under his charge. Mr. Taylor said, "Such a favor was totally unanticipated, but none the less desired. I have also received the books, &c., quite safe; they will be very useful and acceptable. The collection of pictures broad-sheets of objects in natural history will be specially interesting to my young pupils, whose acquaintance with the living objects does not extend to more than a dozen different animals. For one and all I return our grateful thanks to the Society, and for past as well as present favors. Were you to enter our little room in which we meet to worship God on Sunday, you would see every person, from the oldest to the youngest, without exception, employing a Prayer Book and Bible supplied him from the first liberal grant of the Society. Our school is almost equally indebted, and our public library contains many valuable works. We have now a neat open room, just large enough to hold us all, set apart for school and public worship; and every one on the island may still be found there twice every Sabbath-day. And they do use their Prayer Books, not merely hold them