

The Canadian Ecclesiastical Gazette;

OR

MONTHLY CHURCH REGISTER FOR THE DIOCESES OF QUEBEC, TORONTO, AND MONTREAL.

VOLUME IV.

TORONTO, MARCH, 1857.

No. 3.

Ecclesiastical Intelligence.

DIOCESE OF MONTREAL.

MONTREAL, CHURCH SOCIETY OFFICE,
4th March, 1857.

A Meeting of the Central Board of the Church Society was held this day, in accordance with the constitution.

The following sums were reported by the Treasurer as having been received since the commencement of the year:—

SUBSCRIPTIONS.

Captain Dunford.....	1	5	0
Rev. J. C. Davidson	1	17	6
" J. DeMouplied	0	18	9
" W. G. Merrick	0	15	0
S. C. Bagg, Esq.	1	5	0
Mrs. S. C. Bagg.....	0	5	0
Robert S. C. Bagg.....	0	5	0
Catharine Bagg	0	5	0
Amelia S. Bagg	0	5	9
Mary H. Bagg.....	0	5	0
Rev. E. J. Rogers	1	17	6
" Canon Gibson.....	1	17	6
" F. B. Fate	1	17	6
" W. Anderson	2	10	0

COLLECTIONS.

Russeltown	1	0	0
Cowansville and Churchville.....	3	12	3
Per Rev. Canon Townsend—			
St. George.....	1	3	3
St. Thomas.....	0	9	2
Henryville	0	12	6
At Annual Meeting	21	0	4
Mascouche Clerical Ass.....	4	11	3
Milton	0	17	6
South Roxton	0	12	6
Coteau du Lac	1	12	6
St. Luke's, Montreal	6	11	9
Sorel	8	8	5

EDWARD J. ROGERS,
Secretary.

MONTREAL CHURCH OF ENGLAND YOUNG MEN'S ASSOCIATION.

We publish below the introductory lecture delivered before this association on Monday evening last by the Lord Bishop of Montreal.

After a few introductory remarks from Dr. Barnston, the Chairman of the Lecture Committee, his Lordship said:—

Before we enter upon those particular objects which have been arranged for the lectures to be delivered on the Mondays of the following weeks before this Association, in connection with which I am to address you this evening, it may be useful at this, the commencement, to enter somewhat into a description upon the nature and intent of such associations in general, and the principles upon which the members of this, of which, as the president, I now address, has been formed.

The association is called "The Church of England Young Men's Association." This, like many other societies and associations for benevolent or religious purposes, of which we are every day hearing, is an institution of very recent date; and while many people are too easily interested in any such matters by the very attraction of their novelty, others are too apt to object to any new projects, especially religious associations, on this very ground of their novelty; whereas no valid argument either for or against them can be raised on this score; but their merits or demerits must be argued on different principles. The first commencement of associations more strictly of this particular character appears to have been in the year 1836: in the November of which year "The Church of England Working Men's Bible and Missionary Association" was established in the Borough of Southwark, which as most of you no doubt know, joins the City of London, being just on the other side of London Bridge. The funds collected by the association were at first divided between "The Church Missionary Society" and "The British and Foreign Bible Society." Somewhere about 1840 the portion of the funds devoted to furthering the translation and circulation of the Holy Scriptures, was given to "The Society for Promoting Christian Knowledge," the other portion still being assigned to "The Church Missionary Society." In 1842 the first branch of this association was formed; and crossing the River Thames, was located in Finsbury Square. The committee of this branch, thinking that it would be better to alter the name of the association, which had hitherto been "The Church of England Working Men's Bible and Missionary Association," after a long discussion, and a number of names had been proposed, agreed on the following: "The Church of England Young Men's Association for Aiding Missions at Home and Abroad." Up to this period, as the movement had originated with the Church of England, so it had been under the management of its members and in connection with its principles. But some persons wishing lecturers of other communions as well as those of the Church of England to be engaged, and the management to be conducted on a different principle from that which had hitherto prevailed, there was a division; and, while the members of the Church of England kept to their original organization, and made the City of London their head quarters, those who dissented from them appeared in Westminster under the name of the "Young Men's Christian Association." Whatever may be the merits attaching to them, it appears, then that to the Church of England is due the credit of first originating such an organization for the young men of her communion; and since that time similar associations—whether on the principles of the Church of England Young Men's Association, such as the one now formed by several of you present this evening, or on the more general basis of the Young Men's Christian Association as originated at Westminster—have multiplied both in England and elsewhere; and have, many of them, catered upon various and important religious and useful labors.

There has very recently appeared in the English newspapers an account of the new Bishop of London having preached a sermon on the occasion of a meeting of a branch of "The Young Men's Christian Association," (that is, the Association which is open

not only to members of the Church of England, but to persons of different connexions) at the Church of St. Alban, Wood Street, London, near the General Post Office. It was on New Year's day, at a quarter before seven in the morning—and the service concluded with the administration of the Holy Communion of the Lord's Supper. It is mentioned in the account given of the service that the Bishop, after speaking approvingly of its organization, expressed his satisfaction:—

"If any were present who were not members of the Church of England, that they would thus show their friendly feeling by being present to hear the Word preached by her ministers, and to join in her scriptural prayers, and in hearing those portions of the Word of God which our Prayer-book sets before us at this time. But added, that as to any approaching the most sacred rite of Communion in our Church, that it was a matter which they must weigh well with themselves. All, he said, were invited to approach who were baptised, confirmed, or ready to be confirmed. He could well understand, he continued, that those who were members of any other national Church might rejoice to communicate with the Church of England while sojourning amongst us, with forsaking the Church, of their own country and home. He could understand, also, that many of our own countrymen, who, from their early training had been kept apart from the Church, might feel a growing desire to unite with her as the great safeguard of Scriptural Christianity in the land, though they could not resolve to separate themselves entirely from past associations. Still he must say that it seemed to be an unsound state to hang doubtfully between one communion and another—not feeling really united with the Church, though loving its services and acknowledging that they did the heart good. There was always danger, said the Bishop emphatically, in hanging loose between two systems, and thus failing of the helps which either, according to its means, afforded for the building up of the soul." The Bishop—the account goes on to say—it must be owned, thus improved the occasion with great judgment and propriety—without compromise, and yet in all charity. Let us hope that this excellent appeal may have made some of his hearers "seriously lay to heart the great danger we are in by our unhappy divisions," and lend them to banish "all hatred and prejudice, and whatsoever else may hinder us from godly union and concord."

Now, for myself, I am always anxious to uphold, with all charity towards others what I believe to be the truth; in matters of religion, and most fully agree in the wisdom of the remarks here given, as embodied in the sermon of the Bishop of London—that there is great danger always in hanging loose between different systems, and thus failing of the helps which either, according to its means, affords for building up the soul in spiritual strength. While, therefore, I honor others who may differ from me, when I see them zealously striving to promote what they think the best means of Christian usefulness, so also at the same time I desire earnestly to labor, according to my own calling in the Gospel, for the furtherance of true religion and the gatherings in of souls of Christians. And whatever shall appear in any way to advance the interests of that Church of which I am a minister and chief pastor, to be a fresh channel of