

Selections.

At the anniversary meeting in Liverpool of the Society for the Propagation of the Gospel, the Bishop of Montreal delivered the following address:—

The Rev. Mr. Fleming, organising secretary for the dioceses of Manchester and Chester, moved the first resolution, which was to the effect that the meeting desired devoutly to give glory to God for that measure of mercies with which it had pleased Him to bless the late labours of the Society for the Propagation of the Gospel in Foreign Parts.

The Lord Bishop of Montreal, in seconding the resolution, said that the mere acknowledgement of God's great mercies was not all that was required of them, for if they acknowledged, as they did by the terms of the resolution, that God had been very merciful to them, they must show their sense of his mercies by their future conduct. Now he had marked, that when the rev. mover of the resolution had detailed to them the circumstances of remarkable instances of self-denial which had come under his notice in California, they had been loud and almost unanimous in their applause. (Hear, hear.) Let him, then, say to them "Go thou and do likewise." (Hear, hear.) This was an age of great luxury in almost every department of life, and how often might they all, by denying themselves some of the luxuries of life—some superfluous article of dress—some luxuries in their daily living—help to promote the glory of God, and at the same time, do good to their own souls, by improving themselves in that self-denial, which alone could make their charity such as it ought to be. (Hear, hear.) The resolution had been placed in his hands, no doubt, because it was supposed that he might be able to tell them something of the labours of this society in that great country in which his diocese was placed—that great country in which it had laboured so long, and in which its labours had produced such excellent fruit. (Hear, hear.) He would confine, therefore, what he had to say to Canada, and more especially to his own diocese of Montreal; and in order that they might be able to appreciate that work which had been done there, it was necessary that he should give some little explanation of the present circumstances, as well as of the past history, of that province. The right reverend prelate who presided, in introducing the members of the deputation, had alluded especially to his reverend friend opposite—the Bishop-elect of Huron, in Canada West—and had spoken of the liberality and munificence with which the Churchmen of Upper Canada had provided the funds necessary for the establishment of that diocese. (Hear, hear.)—Now he would wish, in justice to his own diocese, to offer a few observations, in order to make them acquainted with the different circumstances in which the diocese of Lower Canada was placed as compared with that of the Upper Province. Lower Canada, which comprised the two present dioceses of Quebec and Montreal, was, nearly the whole of it, before it became subject to the sovereignty of this country, a possession of the French. It was conceded to the French seigneurs, and was parcelled out into parishes, in which the Roman Catholic priests had the right of taking tithes, and various other privileges, which were continued by law to them to this day. When Canada came into the possession of the British, King George the Third and the Government of that day were anxious to promote and encourage the Church of England in the province, especially for the benefit of the English settlers, who were then flocking into it in great numbers. They gave, therefore, what were called the Clergy Reserves for the support of the Protestant religion throughout the country,—these Clergy Reserves consisting of one seventh of each lot of unconceded land. In Lower Canada, in consequence of the French being already in possession of the greater part of that province, a small portion only of the land remained to be conceded, and the value of the Clergy Reserves was of course small in proportion. When, therefore, those Clergy Reserves were recently resumed by the Legislature for the purpose of being applied to secular purposes, provision being made that the Church should receive compensation for its rights in them, the compensation paid to the Church in Lower Canada amounted only to an average of about £170 for each clergyman, while the average in Upper Canada was nearly £1500. This compensation fund—averaging, as he had said, £170 for each clergyman—was the only sum that they possessed in Lower Canada for creating endowment for their clergy within the province, independently of what they might raise by the voluntary contributions of the people, or by the assistance given them by the Society

for the Propagation of the Gospel. (Hear, hear.) In the Upper province they had been able to give up all further claim for aid from the funds of the society towards the payment of their clergy; but in the Lower Province they still received a certain amount—in the diocese of Montreal, about £3900 a year—but the society had given them notice that this amount must be gradually withdrawn, and that they must endeavour to provide for themselves. Now, the great preponderance of Roman Catholics in the Lower Province rendered it exceedingly difficult to bring together in any place a sufficient number of persons to create a self-supporting Church, for the Roman Catholic population is nearly 800,000, while the Protestants are 140,000 only. Under these circumstances, they were working the Church there at very great disadvantage; and unless they continued for a little time to receive aid from the Society for the Propagation of the Gospel in Foreign Parts, a great number of their missionaries, from sheer necessity, must be abandoned. (Hear, hear.) He was bound, therefore, still to ask them to give the society the means of continuing to the Church in Lower Canada for the present, the support which it was now receiving, in order that the good work which had been so long in progress there might not fall short in the end.

He would just mention some few facts connected with the present state of the Church in his diocese, to show that the people there were really exerting themselves—really anxious to be independent in this matter of the support of their clergy and their church, and doing their utmost to become so. He had no doubt that in Liverpool they had a great many large churches, filled with the wealthy inhabitants of the town—with its gentry, its merchants, its shopkeepers, its artisans—but he doubted very much whether there was a Church in Liverpool that raised by the voluntary contributions of the people, including pew rents and offertory, and all the sums which passed through the hands of the officers of the church, an amount at all equal to those which were raised from the same sources, in some of the churches of Montreal. In the cathedral church of Montreal, which, at most, would hold some 1200 or 1300 people, the amount raised last year by the ordinary voluntary contributions of the congregation, for the maintenance of the Church itself, the relief of the poor, and the giving of assistance to the poorer churches in the diocese, was £2,631. (Hear, hear.) And the next largest church raised £1,763. (Hear, hear.) He mentioned this to show that, if they still asked for some assistance from their brethren in England, it was not because her people were niggardly themselves. (Hear.) He had served in many churches in this country—he had served in a manufacturing town in England for ten years—he had served in a country parish—and he had served in a rich church in London, and he was bold to say, that he had never met with any congregation more ready to give of their substance, according to their means, to works of piety and charity, than her people at Montreal. But with a diocese as large as England under his charge, with a preponderating population of Roman Catholics, who had already a church at Montreal capable of containing ten thousand worshippers, and who had just commenced a cathedral which was to cost £200,000—it was no easy matter to carry on the church there, and, in spite of these disadvantages, to place it in a state of independence. Then, again, they heard much of the agricultural prosperity of Canada, and imported therefrom some of the finest wheat in the world, but none of that came from his diocese. It was all from the Upper Province, and therefore, while Canada flourished as a whole—while the city of Montreal itself was a great and flourishing city—the churchmen in the diocese of Montreal were but a small band, struggling with the difficulties which surrounded him, and looking with confidence to their brethren in England to assist them yet a little longer. But the society, as he had told them, had been compelled, by the multitude of the demands made upon it, to give them notice that they must prepare to do without the aid which they at present received. Now he was quite prepared to admit that the decree was just in itself, but, before it was put in execution, there were two things especially necessary for any church which he should wish to see accomplished. One was a collegiate institution capable of sending forth a native clergy. (Hear, hear.) That had been provided, and, although it was in something like an infant state at present, it was nevertheless in full work—it had a charter for conferring degrees, and was incorporated by act of the Legislature. Some ten or twelve of his present clergy had been educated there; and others were now being trained. But besides this, it was especially necessary that they should have a strong garrison at Montreal, from which they might send forth reinforcements into the diocese at large. Now, in December, last, they had the misfortune to have their Cathedral Church entirely destroyed by fire. This was a great hindrance to them; but with some assistance from their friends in England, they hoped to be able to rebuild it in a better situation, and in a

manner more suitable to the organisation of the Church of England; and he hoped, too, notwithstanding the wealth and numbers of other communions to be able to maintain their position, and to continue to teach "the truth as it is in Jesus" in the midst of the people. (Hear, hear.) Having intimated his wish and intention to address another meeting in Liverpool before his return to Canada, in behalf of the special object of re-erecting his cathedral at Montreal, the right rev. prelate made a powerful appeal in behalf of the general object of the society, dwelling particularly on the loss sustained by the withdrawal of the Queen's letter, and looking to the liberality of English Churchmen generally, and of the merchants of Liverpool among the rest, to provide a substitute for that loss. England was great in her government, great in her aristocracy, great in her people, but, above all, great in her merchants and her commerce. It was only by the expansive power of her great mercantile interest that she could keep up with the progress of the people and the world around her, and where, so much as at Liverpool, were they to look for the exemplification of that great power. (Hear, hear.) He believed that a society such as this, which had done so much—which had founded so many churches, and given them a permanence and stability—deserved the support of the churchmen of Liverpool, and that it would find it. (Applause.)

The resolution was adopted, after which a collection was made, while Bishop Heber's magnificent hymn was being sung.

RETIRING FROM BUSINESS.

"When do you intend to retire from business, and amuse yourself with the country life you used to talk about before I went abroad?" This question was addressed to Mr. Hastings by Mr. Osborne, a man who having accumulated a princely fortune, had passed several years in Europe.

"I have no plans tending to that end," said Mr. Hastings.

"Is there no amount which, when secured will enable you to say, 'I have enough?' I remember you used to say that your ultimate object was a quiet residence in the country. You still cherish that purpose?"

"I can't say that I do. As concerns property, I do not know that I desire any more than I possess at present."

"Why, then, do you not give up business and go into the country?"

"I can't see that my duty leads me there; if I did, I should be glad to go to-morrow."

"Duty! it is a man's duty to do that which will promote his happiness; and as to that, he is the best judge."

"I don't think so. There is One better fitted than we are to direct our course—in whose hands our happiness is much sater than in our own. If we will do our duty, he will take care of our happiness."

"Our happiness is our duty. Did not God make us to be happy?"

"Yes, and he has given a rule by which we may infallibly secure our happiness."

"What is that rule?"

"Thou shalt love the Lord thy God with all thy mind, and heart, and strength, and thy neighbor as thyself."

"Your views have undergone some change since I left the country; good morning."

Mr. Hastings' views had, indeed, undergone a great change, so do the views of all who pass from darkness to light. Instead of living for himself, he was now content to guide his course by the best answer he could get to the question, "Lord, what wilt thou have me to do?" For an answer to that question, he consulted the Bible, and noticed the leadings of Providence and carefully sought in prayer the guiding influences of the Holy Spirit. He committed his way unto the Lord, and trusted him to direct his steps. So far as he could see, he was in the path of duty. He was useful in various ways, and saw no change in his mode of life. Occasionally his thoughts would wander to the country, and renew the visions of his youth; but then he would think of God's mercy in saving his soul, and in placing him in a post of usefulness; thus he became content to toil on amid the heat and toil of the city, postponing the season of rest, until he should be permitted to enter into that which remaineth for the people of God.

On a certain occasion he was subjected to a sore temptation. A mansion in the country was offered him, and pressed upon him by other considerations than those of interest. The mansion was one which had often attracted his attention as he passed it on business excursions. The owner was compelled to dispose of it, and if he or some other friend did not purchase it, there was danger that a sacrifice, extreme-