

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
							<input checked="" type="checkbox"/>				

Canadian Ecclesiastical Gazette

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

VOLUME VIII.

TORONTO, FEBRUARY 15, 1861.

No. 4.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

PORT BURWELL.

The ladies of Port Burwell and Vienna gave a very pleasant tea party in the Temperance Hall, Vienna, on the 30th of January last, for the purpose of raising funds for painting the rectory house of the parish. Fifty pounds had been previously raised for new siding and repairing the house, while the Rector, Rev. H. Bate Jessopp, had at his sole expense erected a wing and verandah, and laid out the lawn and garden with valuable, and rare ornamental, and fruit trees. The tables were arranged with great taste and elegance, and were covered with all the essentials of a capital tea. Over two hundred persons of all denominations were present, who seemed highly to appreciate the good things prepared for them, to judge by the rapidity with which they disappeared. During the evening the choir of Trinity Church, Port Burwell, performed several pieces of music; and at the close the Rector delivered an address which was very well received. As good parsonage houses must as yet be considered as a desideratum in Canada, too much praise cannot be given to the ladies of the parish, who, by their kindness and energy, have so wisely determined to keep the one they possess in good repair, thus affording a comfortable home to the clergyman who has the privilege of ministering among them. The proceeds amounted to over fifty dollars, a sum nearly adequate to carry out the proposed design.

INSTRUMENT TO SECURE THE STIPENDS OF THE CLERGY.

Having had many inquiries as to what sort of instrument should be given in order to secure the stipend of the clergy, we have thought it well to copy one which has been carefully drawn up—the blanks, of course, to be filled up according to circumstances. The fewer parties to it, provided they are responsible, the better.

Know all men by these presents that wo of the village of _____ in the county of _____ of _____ in the said county, of _____ aforesaid _____ county, _____ aforesaid _____ of the same place _____ are jointly and severally held, and firmly bound unto the Church Society of the Diocese of Toronto, in the penal sum of two hundred and fifty pounds of lawful money of Canada, which payment to be well and truly made unto the said the Church Society of the Diocese of Toronto, or their certain attorney, successors or assigns, we bind ourselves, and each of us, and each of our heirs, executors and administrators, and every of them jointly and severally by these presents, sealed with our seals, and dated this _____ day of _____ one thousand eight hundred and _____

Whereas the above named obligers have, as their proportion of the sum of One Hundred

Pounds per annum to be paid by the United Parishes hereinafter named, agreed to pay the sum of Fifty Pounds annually, towards the support and maintenance of a clergyman of the United Church of England and Ireland, to perform Divine Service according to the rites of the said Church at _____ aforesaid, and at the _____ in the county of _____ alternately, and to do parochial duty in each of the said villages, and also in the rear part of the Township of _____ aforesaid, and the rear part of the Township of _____ in the county of _____ and to be stationed at, and reside within the above named united parishes: such annual sum of Fifty Pounds to be payable for the period of five years from the performance by such Clergyman aforesaid, of the first regular service within the said united parishes, so long as such clergyman shall, during said period of five years, continue to reside and do duty regularly in the said united parishes.

And whereas the said, the Church Society of the Diocese of Toronto have agreed to become the treasurers or receivers of the sums of money to be contributed by the said united parishes for the purposes aforesaid, and the said obligers have agreed to pay them the said annual sum of Fifty Pounds, according to the terms above set forth; but the said, the Church Society of the Diocese of Toronto, have consented that the receipts of the said Clergyman, his successor or successors of the Treasurer of the _____ District Branch of the said Church Society, shall be sufficient discharges for the sums agreed to be paid as aforesaid, and that payment to them, or either of them shall be as effectual in fulfilment of this obligation, as payment made to them, the said Church Society of the Diocese of Toronto, their successors or assigns.

Now the condition of this obligation, is such, that if the above bounden _____ or some, or one of them, their, or either of their heirs, executors or administrators, shall and will well and truly pay, or cause to be paid unto the said, the Church Society of the Diocese of Toronto, or to the Clergyman hereinbefore mentioned, his successor or successors, or to the Treasurer of the _____

District Branch of the Church Society, the annual sum of Fifty Pounds for the period of five years from the performance by such Clergyman, as is hereinbefore mentioned of the first regular Service within the said united parishes, hereinbefore mentioned, so long as such Clergyman shall, during said period of five years continue to reside, and do duty regularly in the said united parishes; said annual sum of Fifty Pounds to be payable quarterly, the first quarterly payment to be made at the expiration of three calendar months from the performance of the first regular service as aforesaid, and the remaining quarterly payments at the expiration of each successive period of three months thereafter; then this obligation shall be void, otherwise shall be and remain in full force and virtue.

Signed, sealed and delivered }
in presence of }

COLLECTIONS UP TO FEBRUARY 12th, 1861.

Collections appointed to be taken up in the several churches, chapels and missionary stations, in the Diocese of Toronto, in the month of January, received between the 28th ult. and the 12th inst.

Previously announced	\$ 52.23
St. Mary's, Newboro'	\$4.00
St. John's, Leeds	4.25
St. Peter's, Newboyno	4.00
Per Rev. J. Davidson	12.25
St. Peter's, Barton	3.60
St. Paul's, Glanford	2.50
Per Rev. G. A. Bull	6.10
Holy Trinity, Toronto, per Churchwardens	14.00
Christ Church, Hamilton, per Churchwardens	22.75
St. George's, Kingston, per Rev. A. Stewart	20.00
St. John's, Elora	2.63
St. James', Fergus	1.40
Per Rev. C. E. Thomson	4.03
Welland	1.99
Marshville	0.88
Per Rev. J. Stannage	2.37
Trinity Church, North Gower	3.53
St. John's, Kars	2.47
Per Rev. W. G. Grout	6.00
Trinity Church, Picton, per Churchwardens	10.00
St. Mary Magdalene, Lloydtown ..	3.66
Christ Church, Albion	1.41
St. James', "	1.03
Per Rev. H. P. Osler	6.10
Christ Church, Mimico, per Churchwardens	2.50
St. John's, Peterboro', per Churchwardens	36.40
Cayuga	2.90
York	2.25
Caledonia	2.85
Per Rev. B. C. Hill	8.00
St. Peter's, Credit	12.24
Sydenham	1.68
Per Rev. T. P. Hodge	18.92
St. John's, Cookstown	2.00
St. Luke's, Creemore	1.00
Per Rev. A. J. Fidler	3.00
St. George's, Grafton	8.00
Trinity Church, Colborne	7.25
Per Rev. J. Wilson	15.25
St. Paul's, Perrytown	2.41
St. John's, Elizabethtville	1.60
Per Rev. J. Hilton	4.01

St. John's Church, Port Hope, per Churchwardens	14.00
St. John's, Port Hope, "Sunday School missionary box," per Churchwardens	26.75
Holy Epiphany, Chester, per Churchwardens	1.52
St. John's, Hamilton, per Rev. J. G. D. McKenzie	3.00
Barrie, per Rev E. Morgan	1.29
Barrie	6.00
Shanty Bay	4.00
Per Rev S B Ardagh.....	10.00
Thornton Church.....	0.63
School House, Ramsbottom's Mill, Essa	2.25
St. Paul's, Innisfil	1.10
St. Peter's, "	1.22
Thornton Church, Essa	0.75
Orangehall, 9th line, Essa.....	2.55
St. James', Vespra	0.70
Per Rev. E. Morgan	9.20
St. Paul's, Newmarket	3.61
Christ Church, Holland Landing ...	2.05
Per Rev. S. F. Ramsay	5.06
St. George's Church, Georgina	2.00
St. James', "	1.25
Parke's School House.....	1.05
Per Rev. W. Ritchie	4.30
St. Peter's, Church, Cobourg	25.24
Stiles' School House	3.28
Bournes' "	1.48
Per Ven. Archdeacon of York	30.00
Milton	2.85
Hornby	2.39
Omagh	1.45
Per Rev. F. Tremayne.....	6.69
61 Collections amounting to	\$351.32
WIDOWS AND ORPHANS' FUND.	
Previously announced.....	\$1002.48
St. James', Kingston, Communion collection, on New Year's eve, per Rev. R. V. Rogers, omitted in January...	4.85
139 Collections amounting to	\$1007.33
SUSTENTATION FUND	
Collections appointed by order of the Lord Bishop of Toronto, to be taken up in the several churches, chapels, and missionary stations, in the Diocese of Toronto, on December 6th, being Thanksgiving Day	
Previously announced	\$900.31
St. George's Church, Gore's Landing, per Churchwardens	4.00
Holy Epiphany, Chester, per Churchwardens	1.30
St. Peter's, Innisfil	3.63
St. Paul's, "	1.27
Orangehall, 9th line, Essa.....	3.31
Per Rev. E. Morgan	8.21
163 Collections amounting to	\$913.82
WIDOW AND ORPHANS' FUND, 18TH YEAR.	
Barrie, per Rev. E. Morgan	\$ 1.40
GENERAL PURPOSE FUND.	
Port Hope, collected after annual meeting	\$33.00
ANNUAL SUBSCRIPTIONS AND DONATIONS.	
Rev. E. Morgan, ad. sub. to Book and Tract Fund.....	\$2.50

ERRATUM.

The Rev. R. Garrett's annual subscription was by mistake entered under Sustentation Fund in the last Gazette.

DIOCESAN CHURCH SOCIETY.

The Parochial Meetings in the Midland District will be held as follows: 1861.

Adolphustown, &c.....	19th February
Sydenham	21st "
Portland	22nd "
Barrie'sfield	25th "
Portsmouth	20th "
Saint James's, Kingston	28th "
Saint Paul's, "	1st March.
Saint George's, " (annual meeting) 7th Mar.	
A. STEWART, Secretary.	

GORE AND WELLINGTON DISTRICT.

List of Parochial Meetings, Gore and Wellington District. Revised at Guelph on the 9th inst.

Guelph, Tuesday	19 February	7 p m
Alma, Wednesday	20 "	2 p m
Elora, Wednesday	20 "	7 p m
Fergus, Thursday	21 "	2 p m
Arthur, " "	" "	7 p m
Rockwood, Monday	18 "	7 p m
North Arthur, Friday	22 "	2 p m
Mount Forest, " "	" "	7 p m
Hamilton, 26 March,		7 p m

The Clergy are hereby notified that no deputations were appointed for the foregoing meetings, each clergyman is therefore requested to make arrangement for his own.

J. GAMBLE GEDDES,
Secretary

PAROCHIAL MEETINGS IN THE HOME DISTRICT.

The following scheme of meetings, to be held during the next winter, was adopted by the District Committee on the 9th inst., subject to any alterations that may be suggested, and signified to the Secretary, by the clergymen not present at its adoption:—

1861.

Holland Landing, Monday,	18 February,	7 p.m.
Newmarket, Tuesday,	19 "	7 p m.
King Station, Wednesday,	20 "	11 a.m.
Oakridges, " "	" "	7 p m.
Markham, Thursday,	21 "	11 a.m.
Thornhill, " "	" "	7 p.m.
York Mills, Friday,	22 "	7 p m.
Christ Church, Mimico, time not yet fixed.		

H. C. COOPER, ●
Secretary.

DIocese OF HURON.

CHURCH SOCIETY, PAROCHIAL ASSOCIATIONS MEETINGS.

Meetings arranged by the Committee, and approved of by the Bishop.
FEBRUARY.

Tuesday, 19th, Bayfield.....	7 p m
Wednesday, 20th, Goderich.....	7 p m
Thursday, 21st, Summerhill.....	8 p m
Thursday, 21st, Clinton.....	7 p m
Friday, 22nd, Mitchell.....	7 p m
Monday, 25th, Stratford.....	7 p m
Tuesday, 26th, Fish Creek.....	7 p m
Wednesday, 27th, St Mary's.....	7 p m

FEBRUARY.

Monday, 18th, Dereham.....	7 p m
Tuesday, 19th, Otterville.....	7 p m
Wednesday, 20th, Simcoo.....	7 p m
Thursday, 21st, Vittoria.....	2 p m
Thursday, 21st, Port Dover.....	7 p m
Friday, 22nd, Walsingham.....	7 p m
Monday, 25th, Port Burwell.....	2 p m
Monday, 25th, Vienna.....	7 p m
Tuesday, 26th, Tilsonburg.....	7 p m
Wednesday, 27th, Aylmer.....	7 p m
Thursday, 28th, Port Stanley.....	7 p m

MARCH.

Friday, 1st, Westminster.....	2 p m
Friday, 1st, St Thomas.....	7 p m
Saturday, 2nd, The Guro.....	2 p m
Monday, 4th, Triconnell.....	7 p m

DIocese OF MONTREAL.

ANNUAL MEETING OF THE COLONIAL CHURCH AND SCHOOL SOCIETY.

(Reported for the Montreal Gazette. Continued from our last.)

And he desired also to add a pledge to use still more strenuous endeavours to aid the progress of the Diocesan Church Society as the foremost work for Churchmen in this Diocese. The work of the Colonial Church and School Society was in an especial manner a missionary work, the glory of which had been so eloquently dwelt upon by his reverend brother who moved the preceding resolution—undertaken in obedience to the command "Go forth and preach the Gospel unto all nations." All who had been baptised into the Church were pledged to exert themselves to spread the Gospel among all peoples—for in baptism they signed their children "with the sign of the cross in token that they shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world and the devil." The missionary spirit was a welling up of the spirit of God in the human heart. They might be baptised into the Church and brought up in a christian land among Christian people, but they must also ratify this vow in after years; and when they did this faithfully, there was then a welling up of the Spirit in the heart which made them eager to do God's service, and not think it dear to spend even their lives and be spent in the effort to win souls to Christ. They had many agencies doing the work. They saw all the world striving with a wondrous activity, event following event with such speed that one knew not what next to look for. And of this great energy which wrought such wonders—there was not a little which could only be spent in this missionary work. Their reverend brother from another Diocese had said he remembered the time when there was no city mission in his native city. Now there were many abundant in good works. And in this Society which has grown up in late years we recognise—to use the words of the Archbishop of Canterbury when speaking of it in a sermon preached in its behalf, "one of those instruments which our Church is employing in fulfilling its mission of making known the manifold wisdom of God."

They were called on to declare that they regarded the general work of the Society with great interest. Yes, they doubtless did so, they might well do so; for they should esteem it as one of the many links of sympathy which bound us to the mother country, and all that was great and noble and lovely in that much loved land. Our Queen herself was its patron. The primate Archbishop its Vice-patron, and among its list of Vice-Presidents were 33 bishops, including two

Metropolitans, of whom our own venerated diocesan was one. And though they were taught that "not many rich are called—not many mighty," yet among its supporters there was one Duke, eight Earls, three Governors of Colonies, six Deans, and on its Committees a number of pious working men, whose praise was in the Churches. This Society was, as he had said, of comparatively recent growth, working in a similar spirit with the Society for the Propagation of the Gospel, the Church Missionary Society and others, yet not interfering with their work. The Archbishop of Canterbury in the sermon already quoted from, says of it—

"In one respect it differs from other Societies which have the propagation of the Gospel in view—differs without interfering with them: its operations are peculiarly free and unfettered; it is at liberty to move wherever British rule prevails or British settlers are found, and an opening is given for spiritual usefulness. Beginning from our North American colonies, it has extended its influence to the West Indies, to Southern Africa, to India, to China, to Australia; and even to many parts of the Continent of Europe. Again, beginning with the establishment of schools, and now employing 130 catechists and teachers—it has proceeded to the support of Churches, and seventy-one clergymen are maintained by its means. Wherever a spiritual necessity is discovered, the Society lends aid for its supply. Perhaps a pious traveller makes a report respecting some continental city, resorted to by many of our countrymen, where no religious interests are cared for, and the Society steps in; so that in thirty of the Continental towns, chaplains may be found through its intervention and assistance. Turn to a very different sphere, and you meet in Canada with a large body of fugitive slaves collected together. The Society seizes the opportunity, engages agents to settle amongst them, and points them to the way of "perfect freedom." Again, returning homeward many of the present congregation will remember the efforts lately made in order to retain a church in Paris for the use of English residents in that city. The requisite funds were deficient; the case was becoming hopeless; still the Society made itself responsible for the amount, and secured the church for our countrymen."

In the case of the Paris Church the Society represented the case to Her Majesty and she showed her interest in the work by a subscription of £100. It were scarcely right or proper for us who saw in our midst the fruit of its labours, saw it nobly and generously supplying support for schools and missionaries among us, to let the opportunity afforded by these meetings to pass without alluding in terms of warm gratefulness to its labour of love. Its missionary work was first set on foot by an officer in Australia. If the gallant colonel who had just been compelled to leave them by indisposition had not been too modest he might have alluded to the fact with just satisfaction. The Christian soldier seeing the need of the efforts of missionaries among the inhabitants of that colony had successfully organised the work, which had been abundantly blessed, and after having attained the rank of Colonel and last year gone to render up his account to his Master. This was only one instance among many which went to show the great influence our military men, scattered through the colonies in all quarters of the globe, sent among the people to protect them, and win their love, might and did exert in the spread of the Gospel, when like him who had addressed them that night they showed themselves ready to support the good work. In 1851, the Australian branch, the "Colonial Church Society," thus founded, was united with the Newfoundland School Society with which all here

connected the name of the late much beloved and regretted Mr. Willoughby, the new society taking the present title. In that year it had in its employ 18 clergymen, in 1860, 86; it had in 1851, 63 catechists and teachers, in 1860, 111; in 1851, 20 female teachers, in 1860, 54; making a total of agents employed in the work of teaching and missionary work of 261 in 1860 against 101 in 1851. Its funds had increased in a still more wonderful manner. Its income in 1851 was only £6,736 18s. 11d. while in 1860 it had risen to £27,085 18s. 1d. Therefore they had great reason for gratitude, in the words of the resolution "to bless God for the success with which the efforts of the Society have been attended." But it was not so much by the numbers employed in the work or the moneys raised to support them, as by a careful study of the Society's operations, in every colony of the Empire that one could judge of the great good it was doing. In reading through the report issued last year, (which he acknowledged with shame he had not done until recently) he was filled with amazement and joy to see how great was the assistance it afforded to supplement and complete the work of the older societies, by filling up the waste places which they had been unable to reach. He found that it was indeed doing an astonishing work for God. It takes the opportunity whenever the call is made and a spot indicated where work is neglected for the lack of means and labourers, to step in and fill up the vacant place. There was not a single Diocese in British America in which it had not labourers. In this Diocese it had 27, in Quebec 15, in Toronto 7, in Huron 18, in Nova Scotia 23, in P. E. Island 7, in Newfoundland 43, in Fredericton 2, in Rupert's Land 2. But it was not on this side of the continent alone. Crossing it, away in the Pacific Ocean, at the Sandwich Islands also they were about to found a mission. And in this connection a most interesting fact is contained in the report. There are printed in it extracts from letters addressed by the Minister of Public Instruction in those islands, formerly an American clergyman, but not of the Episcopal Church, to the Rev. Mr. Ellis, author of Polynesian researches, asking that a clergyman of the Church of England should be sent out there, as the king had long desired to enjoy the benefits of the ministrations of that Church, and had been married according to its rites, and now his queen also joined in the desire. They guaranteed a salary of \$1,000, which if the minister proved acceptable to the people would be doubled by their subscriptions. In British Columbia they had a missionary, and he told them in his report of his first sermon, the first ever preached in that country, except perhaps a fugitive address by a Romish Missionary to a few French Canadian voyageurs. Took his text from the first lesson of the day, which singularly enough was Genesis i., and he adds, "my subject naturally grew therefrom of 'man in Christ new made.' It was a thoroughly appropriate coincidence for the beginning of the Gospel of Jesus Christ in a new colony just emerging from backwoodism; for ought we know much as it was when 'God created man.'" Again he says "how they listened! They were in earnest; and I trust, by God's grace, they found I was in earnest. So we stared each other in the face with a will. There was one gentleman connected with the Hudson's Bay Company, to whom that was the first sermon heard for forty years. Many present had not heard the Gospel for periods ranging from twenty years down to twenty months—miners and Hudson's Bay Company's employes.

Here was then the oracle in this country, at this place, of the Saviour in this vast territory. Here first through the nursing care of a Society of Christians, 10,000 miles away and more, was sunk the well-spring of the water of life, the

simple, undiluted Gospel of salvation, through faith in Christ in the strength of the Holy Spirit.

In Rupert's land they were told of work done by a native Indian Missionary named Cochrane, and of a confirmation there:—

"Three were from the Sioux nation; two from the Saultoux tribes; one of these, W. R. Freemantle, named after the Rector of Clayden, two French half-breeds from the Church of Rome; two English children and the remainder half-breeds, mostly of the Cree nation. The Bishop blessed God for having the privilege to confirm three from the Sioux Indians, as they were the first-fruits from that powerful and war-like tribe, and pointed to the day of Pentecost, and the fulfilment of the Word of God, in bringing all nations to share in the privileges of the Christian religion. A portion of the audience was enlightened by the Bishop giving a part of the services in French. The service throughout was most delightful; pointed in address, spiritual in character, solemn in tone, and affectionate in spirit and manner. How delighted should our Committee, and the supporters of the Society at home feel, in having become the honoured instruments of gathering twenty-seven souls out of heathenism, and fifteen from among the most war-like tribe on the face of the earth. These are facts and God is with us."

The Rev. gentleman also read a plaintive letter sent through the Missionary to the Queen from the Chiefs of the Cree and Assiniboine Indians, telling the old story of wrongs inflicted by the white man. Time would not permit him to take note of each of the missions or quote from the record of their work, but he desired to call attention to a letter from the Bishop of Melbourne to the Society which contained one of the most telling appeals that ever came from the pen of a Christian Bishop. He had repeatedly asked for young men to do the missionary work, but they had not been forthcoming. The requirements were not very high, he said. They did not need men of "great natural abilities or literary attainments or very refined manners, or a highly cultivated taste; but simply soundness of doctrine, lowliness of life, zeal for the glory of his God and Saviour, an earnest desire to win souls, combined with a competent knowledge of the Scriptures, a moderate amount of general information, a command of the English language, sufficient power as a preacher to hold together a congregation, ability to speak to his people individually as their spiritual pastor; diligence in his work, prudence, disinterestedness; willingness to endure hardness for the Lord's sake, meekness under provocations, perseverance under discouragements, and humility under success." The Presbyterians and Methodists were getting out men to do their work, and really, he adds, "there must be some great defects in the Church at home, if men possessing such qualifications cannot be called forth to supply its urgent necessities." And he, the speaker, would urge on the young men here, the duty of coming forward to aid this work. They would have to meet troubles and hardships, but so had many of the missionaries, whose work was recorded in the report, but, oh! the exceeding joy of winning souls to Christ was sufficient to sustain them and make them happy, and to rejoice amid them all.

In compliance with the invitation emanating from the Parent Committee following up a more general one, their missionaries in all those various parts had united in prayer for God's special blessing on the last year. Their success might be looked upon as an answer from Him who had said—"Prove me now herewith, if I will not pour you out a blessing there shall not be room enough to receive it." He could not conclude without referring to the Rev. Brother who had come

among them from a neighbouring land and the circumstances under which he came. He hoped if he gave him pain he would forgive him, but he had come from a land in trouble and mourning, convulsed by political tumults. His coming luther showed how we were still not less all one in this great work of saving souls; they held the same faith, spoke the same language, worked by the same agencies, and Britain and America were leagued together, and would continue so, to spread the glorious light of the Gospel of Christ throughout the world. And oh my Lord! said the speaker, as we grow older, and learn how unstable are all human institutions, how fleeting all human hopes, that nought is solid and firm beneath our feet, but the faith on which the Church of Christ is built, it serves to draw us more and more together in this great work, and make us more singly desirous to do God's work. His coming at such a time from the midst of such sorrow and anxiety was a most beautiful illustration of a text from which he had preached last Sunday evening—“Rejoice evermore; not in ourselves, for we are weak and sinful—not in man, for his arm may fail us—but in the Lord God who reigneth King of kings and Lord of lords, the Sovereign of all nations, and my Friend and Advocate with the Father. He thanked his brother.

Mr T SIMPSON seconded the resolution in an appropriate speech.

The resolution was put by the Rev. Mr. BOND, and was passed by acclamation.

The Bishop replied—he agreed in the former part of the resolution, and was obliged to the audience for the manner in which the latter part giving thanks to himself had been received. He was glad to see that so many friends had come out to support the objects of the meeting notwithstanding the inclemency of the weather. He must differ from the gentlemen from whom the lamentation came respecting the ordination of the City Missionary, as he believed an increase of the clergy was desirable; knowing the Missionary's place could be supplied, he saw no place for lamentations.

He then closed the meeting with the benediction.

Foreign Ecclesiastical Intelligence.

CHURCH MISSIONARY SOCIETY.

SELECTIONS FROM PROCEEDINGS OF THE COMMITTEE.

Committee of Correspondence.—Tuesday, September 18th—The Native Christians of Kandy, Ceylon, having raised a second sum of £50 towards the endowment of a Native Pastorate, a further grant of a sum equal in amount was made towards it from the Jubilee Fund.

Committee of Correspondence.—Tuesday, September 25th—The Committee have been anxiously seeking an assistant to the Superintendent of the liberated African Female School at Gloucester-Sierra Leone, organized in 1845 by Mrs. Clemens, widow of a former Missionary, who has for seven, or eight years continued to give herself to the best welfare of the females of West Africa. Miss Freymuth is now appointed to relieve her. She had for some time the charge of a school in the Himalayas, and has recently been connected with the work of the Bible-women employed in Saint Giles'.

The Bishop of Bombay, in a letter dated Poona, Aug. 22nd, 1860, thus reports his recent visit to the Society's Missions at Multán, Sukkur, Hyderabad, and Karachi:—“One expression—‘patient continuance in well-doing,’—seemed to me to apply to each. At Multán, I was truly glad to make the acquaintance of your excellent Missionaries, Mr and Mrs. Fitzpatrick, both working with quiet

energy and holy perseverance, although with as yet only one convert to reward their toil. I went with him into the native city, and sat with him in the open verandah, in which his school is held, and admired the chastened cheerfulness with which he won the attention of his pupils, many of whom were the children of people well to do in the place, and some, exceedingly intelligent, bright looking lads. They answered questions in sacred history geography, &c., and were examined by the Deputy Commissioner. I said a few words to them, feeling it a privilege to open my lips for Christ, in the heart of that dark place. I was glad on my way down the Indus, to receive Mr. and Mrs. Yates for a few hours on their way up to Multán. May the Lord spare them long and prosper them. At Sukkur, I found Mr. Matchett; he thought he saw some few promising signs among the people. But he too has one Native Christian only with him. Since I saw him, his health has broken from the intense heat. It was a beautiful self-devotion in him to beg permission to go to Sukkur, but now he must fall back upon the original plan of residing in Hyderabad, and visiting Upper Sindh in the cold season. With Mr. Burn at Hyderabad I had much happy converse. His work there is indeed the work of faith. It cannot be in vain. At Karachi things are advancing. I examined the school with satisfaction. Mr. Sheldon gains ground. The public meeting for the Mission was well attended, and I could see that there was a good feeling towards the cause. One thing struck me forcibly at these four stations—the decided and most salutary influence of the Missionaries on the European communities. Their presence in each of these places is a blessing. Of our other Missions, Nasik is the most encouraging. Mr. Price's is growing. Mr. Frost's labours are a pattern of thorough heaven like workings. The preaching is fully known in all his district, as he gradually goes forward. He and Mr. Appaji co-operate with mutual love and confidence. The latter has no wish for independence. God multiply such European and Native fellow helpers! Despatches from the Panjab announce the gratifying intelligence, that the spirit of inquiry among the Sikh Sepoys of the 24th Panjab Native Infantry, which had been for the last twelve months checked, through the misunderstanding of a General Order (No. 1130, May 23rd, 1860), stating that it would be advisable to warn officers commanding troops at Peshawar, against using their authority in any way for the furtherance of conversion, and the effect of which had been stated in the Society's “Occasional Paper on India, No. VIII.” has now revived under circumstances of much encouragement. The Indian Government has explained that the Order was not intended to prohibit Missionaries from visiting, and holding services for native Christians in the hines, nor to forbid the presence of officers, or their intercourse with native converts; and the soldiers now understanding that the interpretation put upon the restriction,—viz., that the Government objected to their becoming Christians,—which had hitherto kept them back, was a mistaken one, are again seeking Christian instruction. Four of these Sepoys have been already baptized by the Rev. B. Clark, and a chapel is being erected for the native congregation. The withdrawal by the Home Government of the grant-in-aid made to the Society by the Indian Government for the education of the Santhals has been frequently noticed in the “Occasional Papers on India,” (No. I. pp. 32—34. No III pp 39, 40.) The Government of India have renewed the offer of such a grant on the original terms—the entire management of the schools, with the appointment and supervision of masters, being vested in the Society's agents. The schools now contain up-

wards of 500 scholars, under the charge of 15 Masters, 17 Santhals also being in training as future teachers. The Committee are encouraged by these cheering facts to hope that the restriction on the use of the word of God, in Government Schools in India cannot much longer be maintained, if only the friends of Bible Education are true to the cause, and God's blessing be granted to their further efforts.

A translation of the Morning Prayer into the colloquial dialect of Nungpo, by the Rev. G. E. Moule, printed in modified Roman alphabetical characters, was presented to the Committee.—*Lon. Ecl. Gazette.*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, November 9th, 1860.

The Society has received from Natal the gratifying news of a great extension of missionary work among the Zulus. The Bishop has sent across the border of the British territory, the Rev. J. Robertson with a few native converts, to establish a mission in the heart of Zululand under the immediate protection of King Panda.

The following interesting report, dated July 28, has been received from the Rev. W. Baugh, of Maritzburg, Natal:—

“During the past three months I have had evidence that the ‘word’ spoken and the instruction imparted to my heathen pupils in my daily evening school have not been without effect. The first fruit of our labours was gathered into the Church on Whit-Sunday, when both Sacraments were administered in St. Mary's for the first time. In the afternoon of that day the Lord Bishop baptised one of my native adult pupils (Utwaise.) The man has been a constant daily attendant at my school ever since I commenced native teaching in Maritzburg. For eight years he has been steadily working at the trade of a carpenter with a tradesman in the town, and his general conduct and good behaviour give us strong reason to believe that he is a sincere and earnest seeker after truth. We have a strong proof of this in the fact, that he has induced his wife to leave a kraal-life, and to join him in town. The woman (Utonjiwe) is now living with her husband in Maritzburg, and she comes to my house daily to receive instruction from Mrs. Baugh. The poor woman, feeling desirous to advance in her new and better course, has expressed a desire to follow her husband's example in entering the Church by Holy Baptism. In addition to Utwaise's wife, three young men, who daily attend my school, have expressed a wish to receive religious instruction, with a view to Holy Baptism. This blessed move amongst my pupils is a great joy to me, and I sincerely pray that it is the beginning of a great and good work. But on this point I cannot be very sanguine. We have many drawbacks to our advances in the town. The few men who have spoken to me on the subject of Baptism, are much afraid of the ridicule of their heathen fellow-servants or acquaintances. They begged of me not to speak of their wishes to any of the natives. They frankly confess to me that they have an ardent desire in their hearts to become Christians, but their hearts fail them when they think of the ridicule and jeers that they will be subject to from heathen natives around them, when once they publicly confess the Christian faith. I was recently informed by a Christian native, that one of my pupils had expressed a wish to him that he might be admitted into the Church. I seized the first opportunity of speaking to the young man, but I was astonished to remark

that the poor man actually trembled when he heard the substance of his own expressed wish fall from my lips. He feared that his secret was known to the natives attending school. I quickly assured him that no one but the christian native and I know any thing of his wishes. This seemed to compose his mind. But although thus assured, he had not sufficient confidence to appear in school for three or four evenings after I spoke to him on the subject. Finding that the men really knew nothing of his confidential communication, he recovered himself, attended school as usual, and immediately afterwards joined my class of catechumens. Another hopeful disciple has been deterred from publicly confessing Christ from other reasons. He feared that his friends would cast him off; and besides, he had paid a number of cows, as an instalment, for a girl whom he still wishes to marry. He believes that a public confession of religion just now would prove fatal to the realization of his hopes. I have much faith in the sincerity of this young man's desire to become a christian. He daily accompanied our baptized convert to receive religious instruction in my house, and on these occasions he seemed to me most inquiring and anxious to know more and more of the truths of religion. He has told me several times that he is determined to enter the Church, and it is with him only a question of time. After he has cautiously broken the subject to his friends, and his intended wife's friends, he will then resolve on the course to be pursued according to circumstances. The young man seems disposed to make great sacrifices, if he finds that it is absolutely necessary to do so in order to become a christian.

"As our mission work advances in the city, I see more and more the great necessity of having in or near the city a Church Mission Settlement. I think we should, if possible, try to arrange for our people, married and single, to live together as a little community."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The Dean of Westminster in the chair. Present, the Bishop of Labuan and several other members of the Society.

It was announced that Mr. Taylor, the builder, had abandoned the contract for the church at Constantinople. A letter was read from the Rev. Professor Slater, resigning his professorship at Bishop's College, Calcutta. A letter was read from Bishop Williams, of Connecticut, asking for copies of all the society's publications for his Diocesan Library, which was granted. A grant of £100 was made to the Bishop of Colombo, for increasing the stipends of native deacons and catechists. It was agreed, in compliance with the recommendations of the Bishop of Calcutta, that the sum of £1,000, which had been transferred to the society from the Society for Promoting Christian Knowledge, for educational purposes in Delhi, should for the present be invested, and the principal be reserved, but that the interest should be expended in the publication of religious works. It was understood that this arrangement was to be a temporary one. The bishop stated that he had urged on the Government the foundation of an additional bishopric. The government had already complied with his request for the establishment of ten additional chaplaincies. A letter was read from the Rev. Mr. Curtis, of Constantinople, and the sum of £100 was voted for his school—£50 for rent, and £50 for the guardian who takes care of the house, &c. A letter was read from the Bishop of Natal. He stated that the Rev. Mr. Robertson had already set out on his mission to the Zulu country. A grant was made for the expenses of Mr. J. P. Williams, a converted Turk, at St. Augustine's College. Another of the same family is at the college. A

letter was read from the Rev. Dr. Baylee, of St. Aidan's College, Birkenhead, offering to send missionary candidates to the society, provided, that in case they should be approved, the society would repay the expense of their education. Several votes were made for missions in the different dioceses. A vote was passed for assistance for churches to be built in the Diocese of Mauritius, one for a Tamil population, one for Malays, one for immigrants from Madagascar and East Africa, and one for a mixed population in the Seychelles. It was voted that the orphan sons of the Rev. Mr. Haycock, who was murdered at Cawnpore in the Indian mutiny, and whom the society has adopted, should be sent to the King's School, Canterbury.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn, Fields.

Tuesday, January 1st, 1861.

A letter was received from the Rev. D. A. Brown, Secretary of the "Association for Promoting Christian Knowledge," Dublin, forwarding a copy of a resolution passed by the Board of the Association at their meeting, in Dublin, on 6th December, thanking the Society for the grant of books to the amount of £50., in furtherance of the book-hawking operations of the Association. The Resolution was signed by the Archbishop of Dublin, and Archdeacons West and Russell.

The Bishop of Colombo, in a letter dated Colombo, Ceylon, October 29th, 1860, mentioned with great regret the death of Mrs. Long, the head of the Female Institution. At the time of her death, Mrs. Long had forty children under her instruction, with the certain prospect of increasing numbers. "Encouraged," said the Bishop, "doubtless by the late generous grant of the Society, she has left £500., to be applied, at the discretion of the Bishop, to female education in the diocese." The Bishop proposed at once to secure the fund by investment at 7 per cent., in trust to himself and successors, jointly with the Diocesan Treasurers of the Society for the Propagation of the Gospel and the Society for Promoting Christian Knowledge.

In another letter, dated November 12th, 1860, the Bishop conveyed to the Society, at the request of the Diocesan Committee, the expression of their sincere regret at the loss sustained by the lamented death of the Rev. T. B. Murray, and added his own thankful appreciation of Mr. Murray's regular and prompt attention to his communications and requests. The Bishop noticed the death of the Rev. F. Whitley, a missionary of the Church Missionary Society, who was killed instantaneously by the fall of a portion of one of the school buildings, of which he was superintending the removal.

A letter was received from the Bishop of Quebec, dated Quebec, November 16th, 1860, giving an account of the manner in which he had appropriated the grant of £100 made by the Board in February last, for Church purposes in the diocese of Quebec, of a nature more immediately pressing. The amount had been dispensed in aiding the completion and improvement of four new churches and two parsonage-houses. The Bishop concluded his letter with a tribute of respect to the late Mr. Murray.

The Bishop of Nelson, in a letter dated Nelson, October 4th, 1860, conveyed the thanks of the diocese, in Synod assembled, for the grant of £400. voted by the Society in aid of church building in the diocese of Nelson.

A printed report of the proceedings of the Adelaide Diocesan Synod was laid before the Board.

A letter was received from Archdeacon Kissing, dated St. Stephen's, Auckland, September 18th, 1860, acknowledging the Society's grant of Bibles and Common Prayer Books in German. The Archdeacon hoped shortly to give a monthly service in German in one of his churches,—which he said, but for this gift could not have been undertaken.

The Archdeacon asked for aid towards a new church, which was now finished, but upon which there was a debt of £300. incurred under the peculiar circumstances mentioned in his letter, as arising out of the war.

The following is an extract from the Archdeacon's letter:—

"With considerable delicacy I now venture to bring under your kind notice a difficulty altogether new to me, in a course of missionary and ministerial labours extending over a period of thirty-three years. I have had to do with the building of many places for Divine worship, but have never incurred a debt which I was not enabled to meet. The case is now otherwise: be so kind as to allow me to give a few particulars. My present church, St. Barnabas, in the eastern suburbs in Auckland, was erected by local contributions, and paid for on the day of its consecration. I have officiated in it for the last twelve years, both to English and native congregations. As the parish has increased, and want of additional accommodation has become urgent, about twelve months ago the members of the English congregation resolved on building a new church, and to leave St. Barnabas exclusively for the use of my native flock, for whom it was indeed originally erected. The Bishop of New Zealand cordially approved of the undertaking, he gave a splendid site for the church, opposite to the cathedral ground, and prepared a plan for a very neat church with a steeple, to cost about £800. Subscriptions were liberally entered upon by people of no large means; and when the amount had reached £500., we thought ourselves warranted to proceed with the work, hoping that, as it was carried on, the small stream of contribution would continue to flow. But before the edifice had been half completed the most lamentable war at Tarunaki was commenced. The immediate effects were want of confidence, stagnation of commerce, trade, and labour, poverty and distress. Many of those who had a little property have removed and are removing to the neighbouring colonies. The difficulty of raising funds at this time is peculiarly great. The church is finished, and is an ornament to Auckland and its vicinity. The Bishop proposes to open (might I say consecrate?) it on the 14th of October. How shall we raise funds to meet a debt of £300, in these troublous times? The whole income of myself and my assistant from the parish amounts to £160. I have proposed to take all the duties upon myself in addition to those of the native church, and let £60. per annum go towards the liquidation of the debt; but even this does not remove the embarrassment. "Under these peculiar circumstances, may I appeal to the Committee of the Christian Knowledge Society, and other kind friends, to lend us a helping hand in this unforeseen and painful position?"

"We had cherished the hope, that the infant Church in New Zealand had gained sufficient strength to support itself without any further aid from the mother country for such purposes; but the Great Head of the Church has, in His wisdom, seen fit to teach us a lesson of humility."

Under the peculiar circumstances of this case, the Board made a grant of £50. to be drawn for when the Bishop shall have fixed a day for the consecration of the church.

The Rev. H. J. Waters, in a letter dated St. Mark's, via Queenstown, South Africa, October 12th, 1860, mentioned that the Bishop of Graham's Town had just visited this mission.

Mr. Waters reported that the publications of the Society for Promoting Christian Knowledge had been most useful among his schools; and that the Dutch Prayer Books had done much good among a large party of Hottentots who were in open rebellion during the late Kafir war, but were now following honest callings in the mission and its neighbourhood. Mr. Waters asked for a further grant of 200 Common Prayer Books in Dutch, the twenty-two formerly granted being tattered and torn from constant use. Sixty persons, he said, had been taught to read and many more were being taught.

The German Bibles and Prayer Books sent him by the Bishop had enabled Mr. Waters to supply a great number of the German police and emigrants with books, and he had been told that it was no uncommon thing to hear one German reading to a party in the police camp.

He asked also for some 800 English Prayer Books, as well as smaller ones; most of the Hottentots and many of the young Kafirs being able to read English well, and being fond of comparing the English with their own languages. Mr. Waters further asked for a supply of Bibles (strongly bound, with clasps, and others), as he has frequent opportunities of giving a book to the men who trade in the interior, to numerous poor castaways, as well as to more respectable people in or about the place.

It was agreed to grant to the Bishop of Graham's Town, for the several purposes mentioned by Mr. Waters, 200 Common Prayer Books in Dutch, 60 Bibles and Common Prayer Books in German, and 60 English Bibles of various sizes.

The Rev. Alfred W. L. Rivett, in a letter dated D'Urban, Port Natal, October the 29th, 1860, forwarded a copy of an appeal for aid towards the erecting of a new church for sailors, at the Point Port Natal, two miles distant from the town of D'Urban. At this landing-point were the custom-house, the military depot, post captain's establishment, and a large and increasing population connected with the shipping interest, not to mention a barrack for Coolie immigrants about to be erected there. The Bishop, it was stated, would apply to the Society in behalf of this church.

Mr. Rivett asked for a grant of Books to form a library in connexion with this new church. He had established a school, towards the support of which Government would contribute £25. per annum from January 1st. If the grant should be made by the Society towards the library, Mr. Rivett proposed that every member should subscribe a small amount every month to be expended in books upon the Society's Catalogues.

Mr. Rivett asked also for a few Tracts for sailors and soldiers.

It was agreed to grant Books to the value of £10 towards the lending library, and eight pounds' worth of Tracts for sailors and soldiers, viz. £4. from the fund of "Clericus," and £4. from the General fund.

In a letter from the Rev. E. Hawkins, it was stated that the Committee of the Society for the Propagation of the Gospel had received a letter from Archdeacon Le Mesurier, of Malta, and from a naval Chaplain in the Mediterranean, on the great demand for copies of Diodati's Bible, and also on the importance of circulating the English Liturgy in Italy; and suggesting that the Chaplains at Naples and elsewhere in Italy, should be supplied with copies for sale and distribution.

The Board were informed that the Standing Committee had instructed the Secretaries to write

to the British Chaplains in Italy, with the view of ascertaining the nature and particulars of the demand in question, and how far the said Chaplains might be willing to take charge of supplies of such books, and superintend the sale and distribution proposed.

The Rev. Richard Burgess forwarded an application (recommended by the Bishop of London) for aid towards erecting a church at St. Pierre les Calais, commonly called La Basse Ville. It was stated that there are, in this place, nine manufacturers, chiefly supplied with labour from the English population of about 2000 souls. There has been for some years a resident chaplain but no church. The sum of £200 has been raised towards building one, and a suitable plot of ground is offered, as a free gift, for a site, on condition of £600 more being raised to complete the necessary amount of £800. The church would be built to accommodate 400 persons.

On the recommendation of the Standing Committee the Board made a grant, towards this object, of not more than £100 in all, at the rate of ten shillings a sitting for as many free seats as should be provided.

The Rev. F. Barnes, Incumbent of Trinity Church, Plymouth who is engaged by the Society to visit the emigrants sailing from the port of Plymouth, reported that the last quarter had been rather a short one for number of ships, but that the proportion of visits had been above the average, the number of ships being 7, of souls 1560, and of visits 29.

The Rev. J. B. Good, lately Missionary in Nova Scotia, being about to proceed, on January 2nd, to a Mission among the Red Indians in Vancouver's Island, asked for a grant of Books for his own use, and also for some Maps and Pictures likely to strike the eye and engage the attention of the Red Skin of the Forest.

The Board granted £4. for his own library, and some Pictures and Maps, to be selected by Mr. Good, to the value of £5.

MISSIONARY EXHIBITIONS FOR INDIA.

FOUNDED IN THE UNIVERSITIES OF OXFORD AND CAMBRIDGE BY THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

We observe with great satisfaction, by notices in the last report, that the Society for the Propagation of the Gospel is addressing itself vigorously to do its part in the extension of the Church in India, to which it stands pledged by several recent resolutions of its Board of Management.

Two University men—one from Oxford and one from Cambridge—have gone out as secretaries and missionaries, to be stationed at Bombay and Calcutta, and are to be engaged, as it is stated, "in concert with the Bishops, for the more active organization of the Missions and for their more regular superintendence." This is one step; another, and a far more important one, is the foundation "of two exhibitions at Oxford, and two at Cambridge, to be held by candidates willing to devote themselves to the work of missions in India."

It is upon this latter institution that we propose to make a few observations now; but we must, in passing, take some little notice of the former.

No one who knows the thorough honesty, and strict attention to church rule and order, with which all the measures of the Society, both at

home and abroad, are planned and executed, will be surprised to see the proviso, which we have quoted above, that these new resident secretaries are to not in concert with the Bishops. No one who has ever given a moment's thought to the church in India, with its three (!) English Bishops there can doubt the necessity of the prelates of Calcutta, and Madras, and Bombay being assisted in this, or some such way, "in the more active organization of Missions, and also in their more regular superintendence."

We are not going to object to the measure in itself; we hold that with any number of Bishops in India, such officers, whether called and commissioned as archdeacons or canons of the different cathedrals, (which we should prefer,) or bearing for a while the provisional office of "resident secretaries," must be indispensable. But we confess that under any other presidency, and any other committee than that which so well orders the business of the Society for the Propagation of the Gospel, we should view with some fear and suspicion the functions assigned to these new missionaries. The organising of a mission seems to involve the labour of many pioneers, and those of different kinds, under, it may be, priest as well as bishop; but the superintendence of missions, and especially that which the society well knows to be so necessary, "their more regular superintendence," is, we believe, simply and solely the proper duty of chief pastors, and is not to be delegated by them, or even with their consent to be undertaken for them, by the most trustworthy representatives of the most faithful Church of England Societies.

Who does not see that this is only another—and at present, perhaps, an unavoidable—expedient to remedy the monstrous inefficiency of our church system in India? We are really tired of arguing that three bishops are not sufficient for a continent larger than Europe. The great Stagyrite says, in one of his logical treatises, "we must not discuss every problem, or every theory, but only such as those in which men may fairly be in doubt; men, I mean, who are in want of reasoning and argument, and not of chastisement or common sense." We shelter ourselves under the shield of the noble philosopher, and thank him for his shrewd sense and the touch of unusual humour. He seems himself to have experienced the vexation of spirit which chafes sometimes even calm and well ordered minds, when they are thwarted in important efforts by the vis inertiae of inourable dulness; we only wish he had helped us to the discovery of that "chastisement" which is needed for far worse, and far more mischievous offenders. There are men—far too many—who just use their reason to mislead and misrepresent, in fact, to abuse reason; who see, as keenly as those they oppose, what the truth is; who see, in fact, that it is what their opponents say it is, and who, just because they see it, and just because they fear that the world will see it too, set all their ingenuity at work to mystify what is clear and to prejudice what is acceptable; and when all else fails, raise some false issue to distract the inquiry, or fall back upon some popular excitement, or some fear of statecraft, which they know is a far shorter path to their victory than free and candid discussion. We more than conjecture that this is a faithful description of some vigorous opposition to the only real extension of the church in India. Well, there is "a chastisement" for such logicians; the pride of power has its reward; and the deliberate opposition to the work of earnest and thoughtful christian brethren will one day, we fear, have its bitter-ness. In the meantime we ask our readers to remember that, since the

feared mutiny, we have been taking, and in these instances before us now, are still only taking half measures. Ample time has now been given for all fair inquiry; ample allowance has been made for all possible misunderstanding. If the Church of England wishes to have Christ's work better done in India, it must take the matter now into its own hands; it must act upon this question of additional bishoprics in India, wholly independent of this or that missionary society. The present reproach lies heavily upon the whole church at home, and in India; by the church through its only authorised leaders, by its own proper voice, and by its own good hand, in humble trust upon God, that reproach must be done away.

In dependence, however, upon an increased Episcopate, and as supplemental to it, we hail with peculiar satisfaction the attempt to connect with our two ancient Universities the institution of Missionary Exhibitions for India.

We hail it, first, as an omen of a new era in our Church of England mission work. At the foundation of the Society for the Propagation of the Gospel, it was most wisely ordered, that "the two Regius, and two Margaret Professors of Divinity of both our Universities for the time being should be members *ex officio* of the society." The Divinity Professors share this honour and duty with just eight other persons, the two Archbishops, the Bishops of London and Ely, the Lord Almoner and Dean of Westminster, the Dean of St. Paul's, and the Archdeacon of London. We believe it would be impossible to select a better College of Referees, a better Council for Superintendence of the Missions of the Church. The very choice of such high officers shows how church work was done in the seventeenth century. The co-operation of the student with the man of action, of ecclesiastical authority with theological learning, of the experience of the world with the meditation of the cloister, was in those days seized upon as by an instinct, as the one proper mode of church action in such an enterprise. We are afraid the good idea has only imperfectly been realised in fact. We should gladly see some attempt to carry it out into more fruitful operation; but, at any rate, a basis has already been laid by those wise and a most obvious thought to raise upon it the present superstructure, for not only are Exhibitions founded for University students in Oxford and Cambridge, but we observe, with much pleasure, the names of the Regius Professor of Divinity in Oxford, and of the Margaret Professor in Cambridge amongst the examiners.

But it is not only a nominal connexion with the honoured names of Oxford and Cambridge that is thus attempted. There are three securely represented in the spirit of the places of their education, both in its course of study and its habits of discipline. They must have passed the examination for the B.A. degree; therefore, in the first place, some classical or mathematical attainment is indispensable; next, they must know the elements of Hebrew, and also of either Sanskrit or Arabic, and have some attainment in the history of the first six centuries of the Christian church, and in western and eastern mental philosophy; lastly, what is almost the most important test of missionary fitness of all the rest, "they are required, (after election,) unless under special dispensation, to reside at their respective Universities; and at the end of each year (the Exhibitions are tenable for two years) to furnish the society with evidence of satisfactory progress in two of the above-mentioned languages."

For it is surely simply hopeless to attempt

real mission work in India without a real grounding in the one great Oriental language, Hebrew, and in one or other of those other languages, Sanskrit and Arabic, which hold, as it were, the master-keys to open the door of approach to the Hindoo or Mohammedan mind. Very wisely, the society requires some attainment in theology; and we hope this will be, so far as it goes, thorough and most exact. Rightly it calls for the knowledge of the history of those great ages in which the creed of the church was shaped under the clear insight of an Athanasius and a Hilary; and here, we trust, some of the controversial treatises of the great Archbishop of Alexandria or of St. Augustine, will be subjects for examination even more than the histories of Eusebius or Socrates. It is quite well, too, that note is taken of "Moral and Mental Philosophy, and especially the Religious and Philosophical Systems of India;" but after all, the testing study of the future expert and approved missionary must be the study of Hebrew, and of Sanskrit or Arabic. Having these, he has his arms; he has the sword of his warfare; having these, he moves freely, he steps confidently, he has the *wapporia* (moral and religious endowments being pre-supposed) of the true Evangelist of men; he can persuade, he can convince, he has the electric spark which carries at once, even by stranger lips, the thrill of a living interest and a heart-sympathy as from brother to brother. Without these, without these really, that is grammatically and methodically learnt, he speaks, indeed, with stammering lips, and he speaks in vain.

It is a hard work, as hard as it is most noble and blessed to go forth as an evangelist to India. A man is wholly unfit to undertake that work at all, who undertakes it without grave self-questionings and much fear. Two years in one of our universities, after the exercises of school and college are quite concluded, are not a moment too long for this holy preparation; and the knowledge of the heathens' language is, we say it confidently and we say it solemnly, the pentecostal gift, in which, by this devotion of mind, and this purpose of heart, the blessing of the spirit of love and power is to be sought and won.

Now, we are not so sanguine as to expect that in a church which so sadly neglects the study even of Hebrew, and amongst a people who are certainly not possessed of any special aptitudes for the acquirement of languages, and, above all, of such as Sanskrit and Arabic, there will be all at once any great harvest of ripe scholarship in the comprehensive field which the Society has wisely marked out from the first. Still, it must be remembered that there is in fact nothing ambitious and nothing unreal in the system of examination which is proposed. We hope that the news of such a foundation will make many a young man who has taken his A.B. degree turn his thoughts again to a residence in Oxford and Cambridge. The three years between the Bachelor's and the Master's degree are really the period of time which decides to most men the intellectual position of their life. It is perfectly vain for any one to suppose that without the hard study of at least these three years, he can ever fit himself for any thorough high-class work in theology, either in the church at home or abroad. The majority of even able clergymen must have proved themselves, in matter of fact, by the date of their Master's standing whether they intend to try to be learned in the Scriptures or not. We all know here, as elsewhere, energy and devotion break through all difficulties and all impediments; but we fear very few even otherwise capable men gird themselves to the study of Hebrew, or, at any rate, of Hebrew and the cognate dialects to Hebrew, after eight-and-twenty or thirty. Is it too much to hope that, under

the help of a fair though moderate stipend, some of our younger clergy will come back to the universities for a two years' study of divinity, philosophy, and, above all, the sacred languages of the Jew and the Christian, and in relation to these, of the Mussulman and the Brahmin? Why, the very opportunity would have gladdened the heart of many a hard-working man, who now feels that his lot is cast irrevocably, and, that his present studies even of God's Holy Word must stop short of the one only complete satisfaction of them, that of reading the living truth in its first, pure, and mighty expression.

We must not omit to mention, in connexion with this subject, one other noble and entirely auxiliary foundation, which at present exists in Oxford, for the distinct training of missionaries for India. Several of our readers are aware that there are two Sanskrit scholarships, established under Colonel Boden's will, endowed with an annual stipend of fifty pounds each, and tenable for four years, which are open to all members of colleges and halls in Oxford, who shall not, on the day of their election, have exceeded their twenty-fifth year, but for which residence is equally required. Under either of the distinguished candidates for the Sanskrit Professorship, who, within a few days hence, shall be elected to the office, we feel confident that a great stimulus will be given to this particular study; and we know of no reason why the Scholarship and the Missionary Exhibition should not be held together. The scholarship, hitherto, has not usually been retained for the whole allotted time, and we can hardly suppose that the electors would consider those candidates less qualified, who seem, by being pledged to go to India as missionaries, most likely to fulfil the founder's wishes.

It is interesting to note, that when Archbishop Laud founded, in 1636, the Arabic Professorship in Oxford, and appointed Pococke to the chair, there seems to have been at once, under the combined influence of a first-rate teacher, the introduction of a new and most important language, and the additional impulse to its pursuit, which the residence of the first professor, as chaplain at Aleppo, and afterwards at Constantinople, led him to give to it, a remarkable development both of study, and, we had almost written, of missionary enterprise in the University. Pococke's successor in the chaplaincy at Aleppo was Robert Huntington, a Fellow of Merton, who was distinguished we are told for his knowledge of the Eastern languages, and especially of Arabic. Another Oxford man, a Fellow of Magdalen, "whose proficiency in Oriental studies was so great as to gain for him the title of Rabbi Smith, became Chaplain at Constantinople," we think, in the year 1668; and these were by no means the only names of high mark which each university could claim as labouring in the mission field abroad, and promoting the interests of learning at home.

Sanskrit literature in our days presents to the scholar and the student of mental philosophy, as well to the missionary and the divine, perhaps a still greater attraction than Arabic. It is the interest not only of a new language, but of one which seems to unlock to the diligent learner the very springs of a new source of thought, of a new world of ideas. No one can have read Professor Max Muller's history of Sanskrit literature without feeling that the acknowledged call upon the church to enter far more vigorously, with the ripest learning and the keenest intellect, upon the spiritual conquest of the East to the faith of Christ, has coincided with a most remarkable

1 See further particulars in Anderson's *History of Colonial Church*, vol. ii. 2d. ed. 117-119, 272-274; see also "Account of the Levant Company."

increase of the helps and appliances for the successful prosecution of her great work. Surely our academic youth will not decline the noble enterprise, surely if not at once, yet when the nature and the attractiveness of these new studies is really known, we may trust that the revival of learning, and the disclosure of a new vein, as it were, of study, will be found to be the impulse, yet once again, to some bolder ventures of faith, and to more hearty and self-denying service to our God, and, for His and their sake, to our brethren.

But, after all, neither endowment for study, nor attractiveness in the studies themselves, will work out the result which we so greatly desire. Once and again, of late we have heard from high authority the note of warning, that our candidates for Holy Orders even at home, are not of such intellectual promise as they used to be, not so many years ago, and we all know how few comparatively from our universities give themselves to the work of the church abroad. Let not any of our readers suppose we rely overmuch upon any such stimulus as the Society for the Propagation of the Gospel has tried to supply, right and wise and good as that is in its place. Advent tide suggests other thoughts and other hopes. Let us remember well that the days of refinement and of multiplied comforts, are the days also of Epicureanism, or, in truer though sterner phrase, of Sadduceism. Men are keen critics now, and religion is to many an intellectualist only a dull thing, and the church only a battle-field of sects. Many a young man of noble promise is easily tempted now to sacrifice upon the altar of worldly ambition those gifts which might make him mighty like Apollus, or which might for him, as for Timothy, both save himself and many a brother's soul which heard him. It is at such a season as this, which has just come round to us afresh, that we must try to rise to a true faith in our real and our only strength. Where are there not, in this wide world of suffering and of unrest, here in England, and in heathen lands, aching hearts that would fain "see Jesus?" God grant to the church of our fathers and of our children, the love of a Philip and an Andrew to guide all such wayfarers home, that they may see the desire of all nations, and that "the hour may" fully "come when the Son of Man shall be glorified."—*Colonial Church Chronicle*. W.

The week before Advent, 1860.

THE SYNOD AT GRAHAMSTOWN.

We acknowledge with many thanks, a copy of "Acts and Resolutions of the first Synod of the Diocese of Grahamstown, held on Wednesday, 20th June, 1860, and following days. Printed by order of the Synod." We wish that our space would allow us to transfer to our pages the whole of this pamphlet. We are indebted for the following summary of it to the kindness of a correspondent:—

Act I relates to the Constitution of the Synod.—The Synod to meet for the regulation of Church matters at intervals not exceeding three years. The Bishop to convene a special Synod if he shall see occasion.

Every clergyman to have a seat.

Each parish or separate congregation to elect a lay representative of full age and a communicant.

Every lay member of the Church to have a vote for the representation of the parish to which he belongs.

Previous to voting the following declaration must be signed, if required. "I, —, do declare that I am a member of the branch of the United Church of England and Ireland, in this Diocese."

Act II. relates to the order of proceedings.

Act III. creates Trusts for Episcopal Endowment and College property, and appoints a committee to report at a future Synod on the subject of Trust and Trust Deeds for the holding of Church property in the Diocese.

Act IV. relates to the management of church property.

Act V. establishes a "Board of Finance," which is to take steps.....to procure funds necessary for the requirements of the Diocese. To receive from parishes all moneys belonging to the Diocesan fund.

To make a special effort during the present year towards raising a Diocesan fund for general purposes, by donations and subscriptions throughout the Diocese.

Act VI. relates to the patronage and status of the clergy.—

"The Synod does not discourage the stimulus to individuals to build and endow churches, on the understanding that persons so building and sufficiently endowing should present to the cure any qualified clerk whom the bishop may see fit to allow. But the Synod deprecates any sanction being given to a right of this kind becoming transmissible to others by purchase."

The question of patronage referred to a committee to report to the next Synod.

"That while this Synod considers it advisable that the presentation to all vacant cures should for the present remain in the hands of the bishop, it is of opinion that no minister should be inducted to any cure of souls contrary to the declared wishes of a majority of the members of this branch of the Church of England in such parish.

STATUS OF CLERGY.

No clergyman duly instituted to be removed, except in execution of the sentence of an Ecclesiastical Court.

Stipends of unmarried clergy fixed at £150 per annum, with allowance of £60 for rent and travelling expenses.

Stipends of married clergy at £300, with same allowance.

Act VII. relates to the Constitution of an Ecclesiastical Court. The bishop or his commissary to preside. The other members to be the Archdeacon, Chancellor, two presbyters, selected by the defendant out of the six elected by the Synod, and a lay assessor, to be named by the bishop.

Provided, that this court has no jurisdiction over laymen, except catechists or other teachers licensed by the bishop.

Provided also, that nothing herein shall effect the jurisdiction of the bishop in any matter beyond the sphere of this court.

Act VIII. Means whereby a deeper interest in missions to the heathen may be awakened, and recommends the establishment of new missions at Grahamstown and the other principal towns in the diocese at the earliest possible period.

Act IX. relates to Hymn-books—

"That it is desirable to introduce a selection of Psalms and hymns into all the churches of this diocese, but it is not necessary, in the present circumstances of the diocese, to adopt any manual of hymns to the exclusion of those already in use in the several parishes, provided always that no manual of hymns should be considered so approved for use until the sanction of the bishop has been obtained."

Act X. consists of instructions for the guidance and information of ministers and parishioners in the Diocese of Grahamstown relative to the choice and duties of churchwardens and side-men, the summoning and conduct of vestry meetings, and other matters, in cases wherever these matters are not already provided for by local ordinance.

Act XI. The bishop to ratify the Acts of the Synod.

The Synod hereby declares that nothing contained in its rules, regulations, and acts, is intended to effect or change the position of the church in this diocese, or the relation of its members towards the United Church of England and Ireland; and that the church of this diocese remains, as heretofore, an integral portion of the Church of England.

Act XII. adopts regulations made at the late conference respecting the administration of a sick and aged clergy fund.

Act XIII. Nomination of the several committees.—*Colonial Church Chronicle*.

MISSION TO THE SANDWICH ISLANDS FROM THE AMERICAN CHURCH.—At the late annual meeting of the Board of Missions held in New Haven, the Rev. Dr Howe, from the Special Committee on the Sandwich Islands Mission, reported the following resolution:—

"Whereas, it is understood that there are resident in the Sandwich Islands many members of our Church, who are desirous of the enjoyment of our services there; and

Whereas, there are great numbers of seamen frequenting and temporarily sojourning in these islands, for whose religious care no adequate provision is made; therefore—

Resolved, that it be recommended to the Foreign Committee to appoint one or more Missionaries to the Sandwich Islands, if suitable persons should offer themselves; provided also that any considerable contributions be made for their support."

Some objection was made to the last clause by Bishop Bedell, but withdrawn, and the resolution was carried almost unanimously.

The Dean of Carlisle preached in Christ Church, Carlisle, on Sunday; and, in the course of his sermon thus referred to in the present system of pew, letting in the Church of England: "To my mind it is one of the saddest thoughts that has pressed upon it during my residence in this place, that when people built these churches they were so selfish they built them for themselves, or those who could pay for them. But for those who cannot pay, what accommodation do they make? Nothing, I will venture to say, but what is a insult to working men. I thank God that the Church of England is awaking to her senses in this matter, to break down her barriers, to throw open her churches, that the gospel may be preached as free as air. The shabby resort of supporting the clergyman by letting the pews is the most beggarly contrivance that ever entered the minds of men. This is the reason why we have lost so many excellent and worthy members from our church; and I say if, as I become more and more acquainted with the working men of this place, I recommend them to go to the house of God, where are they to go? I don't know where to send them—they are locked out, they cannot come in."

SUBSCRIPTIONS RECEIVED TO FEB. 16, 1861.

TO END OF VOL. 7.—Rev. E. D., St. Catharines.
TO END OF VOL. 8.—Assist. Com. Gen. F., Prescott; Rev. J. G., Huntley; J. S., Huntley; J. B., Dundas; Rev. R. F., Delaware; G. P., Thornhill; H. C., Coldwater; Rev. A. S., Toronto; Rev. J. H., Hamilton; Rev. G. P. V., Greenwood; Rev. Dr. L., Napanee; Rev. W. G. L., Napanee; Rev. G. W. G. G., N. Gower, (to No. 17, Vol. 9); Judge J., Cornwall; Rev. A. H. R. M., Owen Sound; Rev. J. B. W., Smith's Falls; Rev. A. H. B., Crosshill.