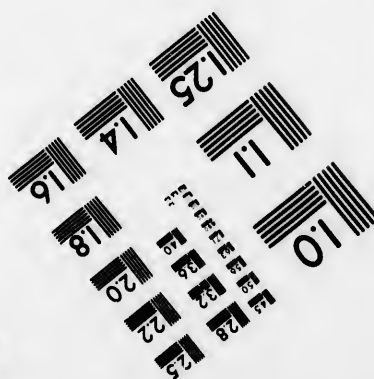
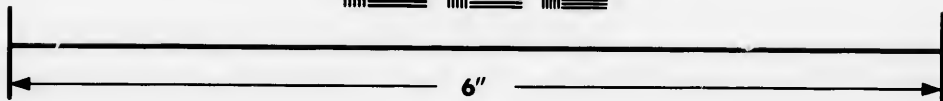
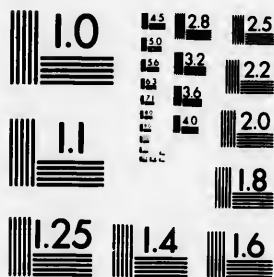


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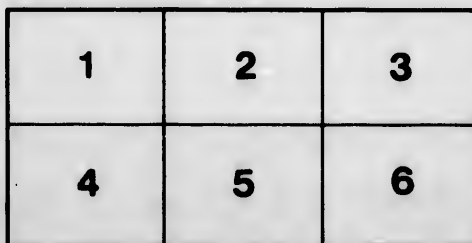
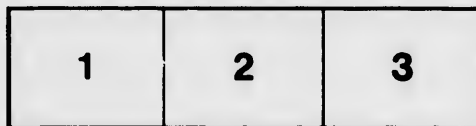
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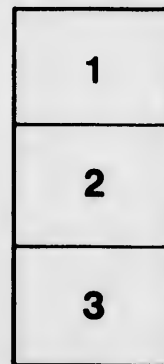
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# S E R M O N,

PREACHED AT THE

## FAREWELL SERVICE

CELEBRATED IN ST. JAMES'S CHURCH, PICCADILLY,

ON WEDNESDAY, NOV. 16, 1859,

THE DAY PREVIOUS TO HIS DEPARTURE FOR HIS DIOCESE,

BY

GEORGE HILLS, D.D.

BISHOP OF COLUMBIA.

---

WITH AN

ACCOUNT OF THE MEETING

HELD ON THE SAME DAY AT THE MANSION HOUSE OF THE CITY OF LONDON,

IN AID OF THE

*Columbia Mission.*

---

LONDON:

RIVINGTONS, WATERLOO PLACE.

1859.

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A

# SERMON,

&c.

1 THESS. v. 25.

“Brethren, pray for us.”

PRAYER is a high duty towards God. It expresses a dependent and obedient spirit. The instinct which moves the rational conscience to a belief in God suggests also the motion of prayer.

In revelation, the unfold of truth as regards God and His dealings with man His creature, abundant examples of prayer are given, and the experience of the Church of God in all ages proves both its power and its blessing.

Prayer is an appointed agency in the moral government of God. It would seem unnecessary did we argue only from our own reasoning. Our reason would say God is *all-wise*—He knows what is good for us and the time for granting what is good. God is *unchangeable*—is it likely He will be turned from His purposes by any supplication of short-sighted man? Yet so it is—God has ordered, that, although His wisdom can tell all our wants, and their remedy, far better than we can; and although in other matters He ordains, fixes, and carries out His designs according to His unchangeable pur-



pose ; it is, nevertheless, part of His design, that prayer should operate forcibly upon the circumstances which affect mankind, so as even to change and supersede what would otherwise have happened in the common course of things. Prayer then is not only a sacrifice and homage offered up to God, but is ordained to be one of the moving causes of man's lot and destiny ; so that man is not only endowed with mental superiority, and placed far above the rest of creation, but has an instrument in his hands of a most interesting, wonderful, and powerful kind.

Prayer is not only *power*, it is also *blessing*. It is communion with God. Draw nigh to God, and He will draw nigh to you. Christ has invested it with singular majesty in being Himself the Mediator to present our prayer to God. "I am the way." "No man cometh unto the Father but by me." "If ye shall ask any thing in my name, I will do it." "Hitherto have ye asked nothing in my name : ask, and ye shall receive, that your joy may be full." This access, through Christ, removes fear, and gives confidence and love. The consciousness of unworthiness and guilt is no longer a depressing burden, but is changed into a sense of penitent love and confidence. This looking unto Jesus reflects His likeness upon our souls. As communion with God lighted up the face of Moses, so the Christian soul is lighted up by communion with Jesus ; and the use of faithful prayer causes the face of the soul to shine, and the warm heart to glow with fervent love : "God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

This instrument of power and blessing the Apostle Paul and his companions earnestly desire should be used in their behalf by the Christians of Thessalonica : "Brethren, pray for us."

Prayer for the success of the Gospel is directed both by the precept and example of Christ and His Apostles. Our blessed Saviour looked upon the fainting multitudes as sheep

scattered without a shepherd, and as He sent His disciples forth, two and two, exhorted them to "pray to the Lord of the harvest that He would send forth labourers into His harvest." The work of man's restoration is spiritual. His conversion and regeneration is from above; it is a new creation: "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." "Your heavenly Father will give the Holy Spirit to them that ask Him." Our Lord Himself prayed for effect to follow the word: "Sanctify them through thy truth: thy word is truth."

How frequently do the Apostolic writings bear witness to the anxiety for prayers in behalf of the work of grace. "Continue in prayer; withal praying also for us, that God would open unto us a door of utterance to speak the mystery of Christ, for which I am also in bonds, that I may make it manifest as I ought to speak." "Brethren, pray for us, that the word of the Lord may have free course, and be glorified." And not only for spiritual success, but for protection; for it is added, "and that we may be delivered from unreasonable and wicked men." Further, we know that when St. Peter was in prison for the truth's sake, "prayer was made without ceasing of the Church unto God for him."

I am fully justified then, brethren, by such considerations in addressing to you to-day this scriptural and necessary exhortation, "Brethren, pray for us." Scriptural I have shown it to be—necessary indeed it is; for if the Saviour Himself and inspired Apostles demanded it for their work, how much more must we need it now! "Brethren, pray for us." We go forth to proclaim the Gospel tidings, to minister to the souls of men of varied race and tongue the manifold grace of God. We go from the bosom of the Church of England, which our God has blest for so many generations, to reproduce, in another soil, what heavenly mercy has planted and fostered here. We carry forth the blessed institutions of the Church, and the holy doctrines we have received. With the open Bible we are sent to make Christ known in far distant lands, as He

may be known of all, thanks be to God, here in happy England, our own dear home—the home of some of us no more.

“Brethren, pray for us.” What mean we by this exhortation? Judging from the discouragement often cast in the way of those desiring to go forth, from the low estimation in which the missionary work is too often held, we should expect many to suppose our application for your prayers implies, that we look for some commiseration to be mingled with your prayers. Far from it. We ask you not to pity us; no, that is not to enter into your prayers. We ask you to pray for us for far higher reasons. We affect not to deny that there are crosses in our paths, or that ties to be broken are strong, or that country and friends are dear, very dear. We are flesh and blood, and are not insensible to all these things, but we remember to our joy that great is our gain.

We seek *safety*. There is more safety in the life we must lead. Here in England you have ease, and luxury, and prestige, and flattery, and wealth. These are sad snares in the ministerial path; and many, alas! are, it is to be feared, caught in the world’s net in this artificial age, and so perish. The missionary’s life must necessarily be one of more exposure, and hardship, and loneliness, and watching; but that is a safer life, and has louder calls to depend upon God, and follow Him who bore His Cross, and had not where to lay His head.

Again, *rewards* are ours in a special manner. “Though I preach the Gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel; for if I do this thing willingly, I have a reward.” The reward of the Apostle, which he accounted vast, was the happiness of bringing the Gospel of Christ freely to the people he visited. But our blessed Lord declared, not only to His disciples, but, generally, to the faithful of all ages, “Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake,

shall receive an hundredfold, and shall inherit everlasting life."

We reap *honours*. Shall professions of this world alone have honours for hardship and enterprise? Shall the warrior, private soldier or general, be loaded with praise, decked with stars, and covered with laurel, because he bravely faces the enemy, and counts not his life dear for his country's sake; and shall the minister of Christ be less honoured, when called to the battle's front against the legions of darkness? It is not in the settled and orderly society of a Christian land that the minister of the Gospel has full scope for this honourable warfare. He gladly hails the call to a hardier lot, where he may render himself more entirely to the service of his Lord, and count not his life dear unto himself, so that he may finish his course with joy, and the ministry he has received of the Lord Jesus to testify the Gospel of the grace of God. When it was necessary to make comparison with others, St. Paul claimed the more abundant honour for the dangers he had gone through. "Are they ministers of Christ? I am more: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft."

Then are not our *joys* special? Is there not a pleasure in bringing relief to the poor? Who would not go far to restore, if possible, the light of day to the dark eyeballs of the groping blind? Who, that has sat by the bedside of the afflicted and agonized, would not give any thing to calm that quivering frame and ease that restless body? It is a real and a special joy to be the means of soothing and restoring the oppressed. And is not this our high privilege? Are we not about to stand amidst our fellow-immortals, who are utterly blind, ignorant of God and all true happiness, catching not even a distant glimpse of the blessed work of an atoning Saviour? Our joy it is to go forth, in the name of our Master, and declare the message of His love and salvation; to open the eyes of the blind, and let in the light of the knowledge of a Saviour who died for them; to bring to them

the power of the Holy Spirit, that they may be cleansed from the awful superstitions in which they are now sunk, and by which their dark habitations are full of cruelties. If our health be spared, we shall see something of the power of these means; the wilderness will begin to burst forth with refreshing streams, and the desert to blossom as the rose. True, it may not please God to let this be seen in our day. Some day it will be seen; for the word of the Lord shall not go forth and return unto Him void, but shall accomplish that which He pleases, and prosper in the thing whereto He sends it. Other generations at least shall praise His name, Christ shall be magnified by them.

What joy can be equal to this? To have part in the deliverance of whole nations from the power of Satan, and from ignorance, to the knowledge of the true God and of Jesus Christ whom He hath sent—a work in which we are instruments filling the courts of heaven with happy occupants, whose blissful portion shall not be taken from them for ever and ever.

Surely our cry will be, "Thanks be to God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place." Surely our lot will indeed be a happy one. The pain of parting from the home of childhood, and scenes of friendships, and from country, is as nothing, utterly nothing, compared with all this honour, this reward, this safety, this joy in the missionary life. Oh! that I could touch a chord in the hearts of some here present that they might respond to the call of Christ, and to the cry of the millions for whom He died, but to whom the Gospel has not yet come, and that many a one would say, "Here am I, send me."

We ask your prayers, then, Christian brethren, the prayers of the whole Church of England, not as though we are objects of your friendly pity; but rather that you may take your proper part in this work of the Gospel of Christ. Your part is to pray for us. You may thus be fellow-workers with us.

Begin on this day of triumph. It is a triumphant day when a missionary takes leave of home, and breaks some earthly tie, and is weaned something more from this short life. Rejoice with us, that we are counted worthy of the honour given us; and, with the Church, that at the Saviour's bidding, and for Him, She can go forth, plant the Cross, and spread the tidings of salvation. Stand around us, and sympathize with our happy lot, and with our joy.

We ask your prayers, not only because it is your appointed part; but because of the importance of the work, and the weakness of the instruments employed in it.

How can the importance of the work of saving souls be over-estimated? What is all the world, which is to pass away, compared with one immortal soul, that is to live on for ever and ever? The whole result is of God. Paul may plant, and Apollos water, but God gives the increase. To Him, then, must supplication ascend, that He may bless and prosper the undertaking—that He may so order events, as that His Word may have free course, and be glorified, and that His Church may be established on high, and all nations be gathered into it.

How much too do we, the weak instruments, need the Spirit of God in our hearts! If we lack the Spirit of Christ we are none of His, and must by our cold example impair the blessed work. Our sufficiency is of God alone, through whom only can we be made able ministers of the New Testament. From above must we look for that love of souls, without which no pastor's labour can be successful. In the words of an honoured Missionary must we ever say, "I long to be as a flame of fire, continually glowing in the divine service, setting forth Christ's kingdom to my latest, my dying hour."

We need the gift of wisdom, that we may be wise master builders. There will be strange trials in the task we are sent to do, calling for special wisdom, forbearance, and charity; while, at the same time, we must not shun to

declare all the counsel of God. The difficulties, which must occur, will indeed require on our part faith and hopefulness, patience and self-denial. These are all gifts from above, and for them we need that you, brethren, should pray for us.

Above all, we need the special help of God to be kept in faith and holiness, that we may have within us the constant motive to a devoted life. We must be personally holy; our prayers must ever ascend; it must be manifest that we have been with Jesus. Our own union with Christ—entire and humble trust in Him—our love springing out of our own deep sense of what God has wrought for us in Christ, must ever fill our souls with gushing fervour, so that we may account any service for Him a delight, and long only to see Him, and to be with Him for ever.

Brethren, pray for us, that the name of our Lord Jesus Christ may be glorified in us, and we in Him; and that by His Church speedily may be made known the manifold wisdom of Christ.

All these blessings and aids your prayers may accomplish for us. Oh! render us this help. Be thus united to us in true fellowship. We shall thus be one—one in Christ—one Holy Church—one in prayers and labours for the same one work. Time and space do not separate the people of God. It is only sin that really separates us from one another, and from God. We may be one in Christ by a living faith. We, who are seemingly at a distance, shall be near—in the services of the sanctuary, and in holy labours, and in communion with Jesus, we shall be knit together more and more, and so prepared for the day of triumph, when all earthly barriers shall be removed, and the whole body of the Church be seen gathered, of all ages and nations; sowers of one day, reapers of another; prayers and workers rejoicing together. The weary and harassed labourers will be at rest for ever, and the faithful children of prayer be lifting up unceasing praises, and wondering, with never-ending admiration, at the vast effects of their petitions offered when on earth before the throne of grace.

Then will be seen Indian and Chinese, New Zealander and Dyak, rejoicing as one with those in Christ before them; and bearing witness to the power of prayer and the labour of love. Oh! hasten Thy day, blessed Jesus. Quicken our hearts by Thy Spirit in prayers, and offerings, and labours. Let Thy Gospel be preached for a witness to all nations. Make us faithful instruments in this blessed work; and then, Come, Lord Jesus! Come in Thy glory, with Thy holy angels, and Thy saints, and gather in Thine elect from the four winds; and count us meet, through Thy cleansing blood, whether our part has been chiefly prayer, or chiefly labour, to share in Thy victory over Death and Satan, and to reign with Thee in perfect joy for ever and ever!





Columbia Mission.

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REPORT OF PROCEEDINGS

AT A

Public Meeting,

HELD IN THE EGYPTIAN HALL, MANSION HOUSE,

ON WEDNESDAY, NOV. 16, 1859:

THE RIGHT HON.

THE LORD MAYOR

IN THE CHAIR.

## BRITISH COLUMBIA.

TO THE

RIGHT HON. THE LORD MAYOR OF LONDON.

WE, the undersigned Merchants, Bankers, Traders, and others of London, being deeply impressed with the great importance that the Bishop now about to proceed to Columbia should be cordially supported in the arduous and important duties with which he has been charged, request your Lordship to call a Meeting to consider the best measures to be taken for the purpose.

(Signed)

W. COTTON.  
R. HANBURY, M.P.  
J. G. HUBBARD, M.P.  
H. H. GIBBS.  
BONAMY DOBREE.  
C. F. HATH.  
H. HOARE.  
F. GOSLING.  
J. C. SHARPE.  
W. CUBITT, M.P.  
T. BABING, M.P.  
JOSHUA BATES.  
JOHN LUBBOCK.  
A. LATHAM.  
R. WILLIAMS.

J. ABEL SMITH.  
THOMSON HANKEY, M.P.  
ROBERT SMITH.  
L. ALLEN TUDOR.  
R. HICHENS.  
G. H. BARNETT.  
D. WARD CHAPMAN.  
F. MILDRED.  
E. MASTERMAN.  
THOMAS CURTIS.  
C. W. CURTIS.  
R. W. CRAWFORD, M.P.  
W. GLADSTONE.  
J. C. DIMSDALE.  
R. N. FOWLER.

H. BARFABD.  
 G. CABE GLYN, M.P.  
 G. LYALL, M.P.  
 THOMAS HANKEY.  
 C. J. KENNAED.  
 W. MORLEY.  
 R. G. MORLEY.  
 J. P. W. NEVILLE and Co.  
 CHARLES FRANKS.  
 DAKIN BROTHERS.  
 JOHN P. FOSTER.  
 J. W. WREFORD and Co.  
 GREGORY, CUBITT, and Co.  
 BRADBURY, GREATORREX, and  
 Co.

J. B. WALKER.  
 JAMES COSTER and Co.  
 MUNT, BROWN, and Co.  
 COPESTAKE, MOORE, and Co.  
 J. C. BOYD and Co.  
 CALDECOTT, SONS, and WILL-  
 COCKS.  
 FREEMAN and FRY.  
 W. SALT.  
 A. BLACK.  
 P. CAZENOVE.  
 G. T. BROOKING.  
 JAMES ALEXANDER.  
 DENT, PALMER, and Co.  
 JAMES A. RENSHAW.

Pursuant to the foregoing Requisition the Right Hon. Lord Mayor convened a Public Meeting, which was held in the Egyptian Hall, Mansion House, "to support the Mission to British Columbia," on the 16th November, at half-past one.

The Egyptian Hall was filled with an audience as numerous probably and as influential as had ever before met within its walls; and the Lord Mayor, on taking the chair, was supported by the Right Rev. the Lord Bishop of London; the Right Rev. the Lord Bishop of Oxford; the Right Rev. the Lord Bishop of Columbia; the Right Rev. the Lord Bishop of Perth (Australia); the Very Rev. Dr. Milman, Dean of St. Paul's; the Rev. George R. Gleig, the Chaplain-General; the Rev. John Garrett (Vicar of St. Paul, near Penzance, and Commissary to the Bishop of Columbia); the Rev. Ernest Hawkins; the Right Hon. Sir G. Grey, Bart. (late Governor of the Cape); the Hon. Arthur Kinnaid, M.P.; Mr. Ald. Cubitt, M.P.; William Tite, Esq., M.P.; Danby Seymour, Esq., M.P.; T. Christie, Esq., M.P.; Sir Harry Verney, Bart., M.P.; Sir R. Murchison;

W. Cotton, Esq. ; G. Thomson, Esq. ; J. Boodle, Esq. ; and many other clergymen and gentlemen of note and influence.

The Rev. J. V. ПОВАН, Minor Canon of St. Paul's Cathedral, having opened the meeting with prayer,

The LORD MAYOR rose, and was loudly applauded. He said,—My Lords, Ladies, and Gentlemen, I feel it a great privilege of office, as well as a personal honour to myself, that I should be called on to fill the chair on this occasion. I was indeed delighted to find that the wealthiest, the greatest, and the most noble in the City of London as merchants, bankers, and others, signed a requisition to me on this important matter ; and I was delighted to have the opportunity of acting upon that requisition. (Hear, hear.) I feel indeed that the mission about to go forth to British Columbia is a mission to which we must all wish God speed. Indeed, the circumstances are of a most extraordinary nature. That a place which but a few years since was so little known, possessing an annual revenue scarcely exceeding 400*l.*, should have so rapidly risen in position and importance, as to demand from the mother country that which it is the happiness and the pleasure of the mother country to afford,—an ecclesiastical establishment, a bishop, to attend to its spiritual wants, is indeed most wonderful ! I am delighted to see that the meeting is so large. And I am gratified to feel that the worthy bishop, whose departure takes place, I believe, to-morrow, will leave his native land with thankfulness and praise, as also with pleasure to himself ; that, when he arrives at the home of his adoption, as I sincerely hope he may, in the full enjoyment of health and vigour, he will have a pleasing recollection of the last twenty-four hours he spends in England. (Applause.) The mission to Columbia is of great value and importance, chiefly because it is rapidly becoming the home of people of our own race and from our own shores ; and I am sure that the future prosperity of the colony must be materially advanced by the steady growth there of the Christian Protestant religion. (Hear, hear.) We have in the Rev. Dr. Hills, who is now

about leaving these shores, a staunch Churchman, and one who will do honour to our religion,—one who I hope will benefit the thousands of benighted persons with whom he must necessarily hold intercourse; and he will likewise have the gratification of directing in the right road those who are immigrating for the sake of gold, and who are necessarily requiring that their minds should be directed to an hereafter. (Hear, hear.) It is a solemn duty by which the British nation is bound to supply the blessings of religion and civilization to the large and numerous body of the natives and inhabitants of Columbia; and I hope I may not be considered presumptuous in saying that I firmly believe the finger of Providence may be perceived in the discovery of gold in the improving regions of Columbia, California, and Australia. (Hear, hear.) By this discovery of gold it appears patent and palpable to me that the Anglo-Saxon race have had opportunities given them of extending themselves yet more widely, and of peopling countries that but a few years before were mere deserts. But there is something more than that. The Anglo-Saxon race, remembering the religion of their fathers, are anxious to maintain, implant, and support that religion on the distant shores of the other side of the globe. Well, gentlemen, we have met to render our assistance to that benign principle, and I sincerely hope the worthy bishop in his journey may go with the blessing of all I now have the honour to see around me, and that God may bless him in his peregrinations. I shall ask the Right Rev. Prelate to do me the favour, and you the pleasure to address you; and I am sure that you will feel with him the high, the great, the exceeding importance of this mission. I am delighted to inform you, likewise, that Her Majesty, with that benevolence which at all times attends her actions, has kindly sent 250*l.* as her subscription towards the mission. (Cheers.) The Marquis of Westminster has likewise contributed 200*l.* (cheers); and I certainly should be doing injustice,—nay, I should violate my own feelings,—did I for a moment hesitate to declare that to a

noble Christian and magnanimous lady the bishopric is indebted for the vast, and I might almost say, the wonderful amount of 25,000*l.* (Loud and prolonged applause.) When I state that that sum has emanated from one lady alone, I am sure I need scarcely mention the name, for so well known in works of charity, so well known is the name of Miss Burdett Coutts. (Applause.) Wherever an opportunity occurs that she can with true benefit dispense her great wealth, she is always sure to perform the duty which the Almighty has imposed upon her. I have now to inform you of a letter from his Grace the Archbishop of Canterbury, regretting that circumstances prevent him from attending here to-day, and enclosing a contribution of 20*l.* (Applause.) I have likewise the pleasure of announcing the receipt of a letter from Robert Hanbury, Jun., Esq., M.P., wherein he expresses much regret at not being able to attend this meeting, and encloses a cheque for 25*l.* from Messrs. Truman, Hanbury, Buxton, and Co., which is in addition to 20*l.* previously subscribed by himself individually (applause); I have likewise in my hand a letter from his Grace the Duke of Newcastle, regretting his absence, in consequence of a meeting of the Cabinet at this time; I am delighted also to announce a contribution from the Bishop of St. Asaph, amounting to 20*l.* (hear, hear), and a subscription from Sir William Page Wood of 25*l.*, in addition to 50*l.* which he has already contributed. (Applause.) I have now the pleasure of calling on the Right Rev. the Bishop of Columbia to address you. (Much cheering.)

The BISHOP of COLUMBIA rose, and was received with enthusiastic cheering. When this had subsided, his Lordship spoke as follows:—My Lord Mayor, my lords, ladies, and gentlemen, the sight of this great meeting in the Mansion House of the city of London, indeed does my heart good, and makes it overflow with thankfulness. When I consider that this meeting has been called by the requisition of the merchant princes of the chief city of the

commerce of the world, I feel that not merely is there a support rendered to this particular object, but that a support is rendered of incalculable importance to every object of a like character which can be undertaken by a thoughtful people. (Hear, hear.) My Lord Mayor, the subject upon which you have requested me this day to offer a few remarks is one that you have well characterized as of great importance. I believe that more and more it will be found to be of such importance. British Columbia may date its short history from its discovery by Captain Cook in the year 1776. He was sent in that year by his country to discover a passage which was supposed to run through the continent of America, acting upon that policy which has at all times characterized European nations, the desire to improve the pathway to the East. The Oregon boundary discussion, which terminated in 1846, brought this land more into notice, and exhibited its advantages to our country; and last year, upon a recommendation of a Committee of the House of Commons, it was formed into a colony. The size of Columbia, including Vancouver's Island, is that of France and Ireland put together. The climate is similar to that of this country; and there is a remarkable circumstance connected with that, showing a strong similitude of the physical conditions of Columbia and England. You all know, at all events very many of you know, that our own country is much benefited by the Gulf Stream, which flows from the opposite continent of America, and warms the shores of this land, making for us a much warmer and more moderate climate than we otherwise should have. It is singular that the same phenomenon occurs with regard to Columbia, and that it is visited by a current, a warm water current, from the opposite coast of the Pacific, producing a climate very similar to that of England. Another cause of the climate of Columbia being more moderate than that of countries in the same parallel, for instance, of Canada, is its being on the western coast, which is always of a milder temperature than in



the same parallel on the eastern coast. This is an important circumstance, I think, in pointing out that Columbia is a suitable place, a favourable spot for Englishmen to dwell in. The existence of coal in Columbia is another circumstance of importance connected with its growth. But the discovery of gold is that which latterly has had the most effect upon it, by attracting thither a considerable population. The prospects of Columbia as to population we may learn from what has happened in other cases. In the case of Australia, and in the case of California the population jumped up very rapidly in the course of five or six years from a few thousands to hundreds of thousands. California from 1847 to 1857 advanced from 30,000 to 600,000; Australia from 50,000 or 60,000 in 1851 to 500,000 in the colony of Port Philip at the present time. Judging from these circumstances, we may expect that the colony of Columbia being the subject of like causes, may, in the course of five or six years, or ten years at the most, possess a population of 500,000 or 600,000, perhaps even a million, speaking the language of our country, where a few years ago there were not fifty European inhabitants. Columbia is also an interesting subject to us, I think, with regard to its being the only British territory on the Pacific coast the whole way from the north of North America down to Cape Horn. It is our only outlet in America opening into the Pacific Ocean. Connected with that much interest has been taken by various persons of late, especially in Canada, and also in America, in the prospect of an opening of a pathway to the East right across the British territory; and it is interesting to know that there are here facilities which do not exist to the south, marking out the British territory as the pathway of those seeking a railway communication from the Atlantic to the Pacific. The Americans are anxious that this great line connecting the Atlantic with the Pacific, should pass partly over the American territory. We may expect that in the course of time our Canadian brethren may have the advantage of the chief

commerce with Eastern nations passing across the British territory to the west coast, and such commerce has ever enriched the country which it has passed over ; but Columbia being at the west end of the line must have a large share of the commerce, and this is a prospect which must enter into our calculations when we desire to plant there at this early period the seeds of grace and truth. But in this colony there are special difficulties ; and one difficulty is the gold-digging occupation. Many of you, no doubt, are aware of the extreme difficulties which occurred in the case of the Californian and Australian colonies at their early stage, from the gathering in of people suddenly, and many of them of a class not calculated to be the best elements of order. Not but that there are to be found amongst them many thoughtful persons, many who are truly anxious that the best interests of society shall be carried out, and who, though they may have in the spirit of adventure sought their fortunes in that land of gold, are yet not unmindful of the pure and refined gold of the Gospel of Jesus Christ. An interesting instance was mentioned to illustrate this in the case of the visit of the *Times*' Correspondent to a gold-mining station on the River Frazer, who visited a spot where he found the gold miners not only engaged in building their huts for the winter, but also building a place for the worship of Almighty God. A gallant officer also (Colonel Moody), who has charge of a considerable post in Columbia, passing through a place where gold miners were congregated, invited them to join him on a Sunday in worshipping God, and was the first to lift up his voice in the English Liturgy in those wild and romantic regions. (Hear, hear.) And he observed a thoughtful expression, and an evident appreciation of the religious opportunity thus afforded them, in the faces of the majority ; while some, with much emotion, knelt on the ground as they poured out their hearts in prayer and worship before Almighty God. But not merely to the gold-mining population and to other settlers do we propose to go, our object is to carry the

Gospel also to the native Indian tribes of Columbia. (Cheers.) It is a fact, that while over the whole of the British territory the native populations number some 140,000, in Columbia there are not less than 75,000, or the larger portion of that number in that single colony. And these natives of Columbia are somewhat different in their habits from other natives of North America, inasmuch as they have a more settled character, and do not partake of the roving habits of other populations in America; and that is a feature by no means to be overlooked in our efforts to civilize and Christianize them. These natives of Columbia are a people who are described as intelligent, reminding those who have visited both places rather of the New Zealanders, for intelligence and aptness, than the Red Indian or any other people with whom they had been acquainted, and offering the probability—if faithful efforts were made among them by zealous and wise ministers of the Gospel—of an early adhesion on their part to the principles of Christianity and the habits of civilized life. They are, however, in a state at present of the very deepest degradation. There is no doubt that at times they practise cannibalism, and all those terrible superstitions and cruelties which are ever attendant on utter ignorance of the truth and on a debasing idolatry. But with all this these people at present have a respect for the English character. A short time since a ship was wrecked upon Vancouver's Island, an American ship, called the "Swiss Boy." The natives proceeded to destroy the crew; but some one observed that they were not Bostons, but King George's men. Whereupon the Indians took counsel, and for some days hesitated doing any thing, lest they might perhaps do an injury to an Englishman; and after ten days thus spent in council, they came to the conclusion that the crew were not Bostons, but King George's men; upon which they embarked them in canoes, and with delicacy and kindness brought them safe and sound to the British settlement of Victoria. Captain Palliser, who by his recent explorations has shown that a path may be made through the Rocky Moun-

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tains for a railway, was making surveys in Columbia, and was approached by a deputation of Indians, the account of the interview with whom he has thought worthy to be placed in his report to Parliament, which has been published. Some hundreds of Indians, headed by a gray-headed Chief, wished to have an interview with the representative of the Queen of England. The Chief said, " You may perhaps think I have come, as is usual, to ask for presents ; but presents to-day I come not to ask. My people are starving, and it goes to my heart to see them in such a condition. I hear you have lately come from the great country, and no one who ever came to us from England deceived us." He said, " I wish to ask what the Queen of England is going to do with us. We see the smoke of the white man rising up all around us, and I hear that in the south they are buying the land of our neighbours and deceiving them ; but we will not sell, we will not part with our land." Captain Palliser told him he was quite sure the Queen of England would never send troops to deprive them by force of their territory, if they remained peaceable. A Chief present from the American side of the border said to the other Chief, " Make him put that down in writing ; put it on paper, I say." But the other Chief of the side of the British territory replied, " What he says he will stand to." He then earnestly besought Captain Palliser to acquaint the Queen of England with the earnest desire and anxiety of these poor creatures respecting their condition, and their fears lest they might be invaded, as unhappily there is too much prospect of their being invaded, by white men who come up from the south unscrupulous as to the means they might use to carry on traffic with them. But this will give you an idea that, although in a state of debased idolatry and superstition, they are nevertheless friendly disposed towards England, and they look to Englishmen to do them good. Indeed, I believe there is an impression on the mind of these people that England has something, they know not what, to do them good ; and it looks as if the impression that years ago

prevailed, for "the desire of all nations" to come, has passed away from the looking for the Messiah, and has changed to a feeling that England has something to do them good. True it is England has the knowledge of the Christ; and England has the power, and we trust she will also, to send them out the good tidings of salvation. The plan then we propose in this mission is, first, to take in hand the European population by occupying the towns as they rise up; already there are, I believe, twelve towns marked out, and in a state of rapid formation, in each of which we ought at once to place a faithful pastor, and there should be also ministers constantly itinerating throughout the unsettled districts of Columbia. (Applause.) With regard to the natives we propose to have Christian settlements in the neighbourhood of Heathen villages, and there to teach industrial habits, to exhibit Christian sympathy and Christian worship, and at the same time to impart direct Christian instruction to them through their children, as also by direct application and preaching the Gospel to those adults who may be able to receive it. (Hear, hear.) I trust that by these means we may be able to cover the land with a religion which may bear testimony for Christ, and bring blessings of the highest kind both in the formation of society upon its proper basis among the heathen, and by informing their hearts with a knowledge of the way of salvation. For this object, Christian brethren, we seek to have your assistance. At present the difficulty of obtaining sustenance there is very great. Owing to the influx of settlers, and the want of previous preparation, there is a dearth of even the staff of life,—the common food of life; and it can only at present be obtained by a very great expenditure. The cost of living is consequently very great; and we cannot expect at first, among so unsettled a people, to find much local support. Of course we shall proceed upon the plan that the Christian Church is to be self-supporting as quickly as may be possible. There is no State aid granted to it. (Hear, hear.) We from the outset proceed, on the voluntary principle and

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with the aid of the offerings of Christians at home, to start the mission; and we trust by a wise management to call out the resources of the people, and train them up to the support and endowment of their own religious institutions. (Hear, hear.) But at the first we believe we shall not obtain such support in the colony itself, owing to the unsettled character of the people; and we must emphatically declare to them, untrained as they are with regard to the feelings of this country, and alien therefore 'to our ordinary mode of proceedings, we must let them see that we carry out the sentiment, "We seek not yours, but you." (Applause.) My lords, ladies, and gentlemen, I would only in conclusion say, that our hopes are that through this effort, thus nobly supported from the mother Church and the mother land, we may be enabled to plant there no meagre seedling of our beloved Church of England, but that we may plant from the first in its full integrity the whole institutions of the Church, with all those blessings and privileges, and with that pure Gospel which hath been so great an advantage and comfort to our own land. (Applause.) We shall need, indeed, a faithful witness. We shall have there Rome with her bishops and priests, standing up in array against us; and we shall have every species of extravagance which the state of society in America permits, and in those unsettled districts particularly. We shall, therefore, not merely require to have that pure Christianity, that Protestant character which our Church has ever maintained, fully represented to the people there in witness against the errors which have grown up in recent times and corruptions of the Christian religion, but we shall also find it of the highest value to have there our scriptural formularies, to have there our system of Church government tempered as it has been by the wisdom of pious men in all ages, and sifted by the Scripture, and by the customs of the primitive Church, and thus we shall treasure that stable and happy guide amidst the waverings and the uncertainties which such a state of society is certain to create. (Applause.) And these our institutions of the

Church of England faithfully exhibited in all her various aspects, and carried out with charity and truthfulness, may be a real blessing and stay to society, and do the great work of God there towards the souls of men, which it is the province of the Christian Church in the world to promote. I trust also that the Mission to British Columbia will be one holding out the hand of amity and friendship to the nations around. (Cheers.) There is no greater bond of union between nations than the bond of the Christian Church—of true and earnest religion. People say sometimes that the self-interest of nations will keep them from war; but we have had too much experience to see the fallacy of that, for we see continually how men's evil passions ride triumphant over them against all their better interests. (Hear, hear.) But in Columbia we shall stand between two great nations, two of the most advancing nations of the earth. On the north we shall have Russia, on the south America; but I trust that English institutions there will be an assistance to all patriotic and true men in these countries—that we shall assist them with a hearty sympathy in all their philanthropic movements, and that we shall promote that bond of Christian unity which may draw the inner hearts of Christian people together, and tend, by the production of a religious sentiment in the country, to check those ebullitions of the wrath of man which so constantly tend, when unrestrained, to lead to disastrous consequences, and “let fly the terrible dogs of war.” (Applause.) And in conclusion, my lords, ladies, and gentlemen, I would say that we must not stop there with regard to Columbia; but we must look forward to that spot being a place from which light may go forth to regions beyond. There will probably flow into Columbia many thousands of Chinese. Already some thousands have poured in; and, judging from what has taken place in California and Australia, we may expect not less than 50,000 Chinese dwelling in that land of Columbia. We must not suffer them to live in a British colony without finding to their comfort

something better than the gold that perisheth. It is our desire that those opposite shores of America may receive the fulness of the Gospel in such measure, that the Chinese when returning to their own country may tell their fellow-countrymen of the better riches they have found, of the "pearl of great price;" and that thus in Columbia we may hope so to establish the Lord's house that it may be seen from afar, and so in assisting the Church of Columbia you may be helping forward the glorious day when "the knowledge of the Lord shall cover the earth as the waters cover the great deep." (Applause.)

The Hon. ARTHUR KINNAIRD, M.P.:—My Lord Mayor, no one more than myself regrets the absence of his Grace the Duke of Newcastle, who was to have moved a resolution on the present occasion. Not only from his Grace's post, as Minister of the Crown, but from the deep interest which for many years he has manifested in the welfare of our colonies, I am sure it is a deep subject of regret that State affairs should have prevented him from attending on the present occasion. I think I owe some apology for being in the city of London called upon to move the first resolution; but being obliged to leave immediately after the few words I shall have to utter, it is, I believe, on that account, that I have been thus called on to take so prominent a position. But after the interesting and solemn address which has fallen from the Right Rev. Prelate, I must say that it is with deep satisfaction that I rise to move the first resolution. When we consider the sphere he is about to occupy, and when we were member that a few years ago, when the Bishopric of Rupert's Land was founded, we then thought that, at all events for the present, we had founded the only diocese possible in the extreme West. But now, through the providence of God, we are called on to stretch out our arms further, and to found a diocese in Columbia, which, I think, we may say will soon from its forward position reach and join the diocese of the Bishop of Victoria, who is labouring on the



shores of China. My Lord, after what has fallen from the Right Rev. Prelate, I believe we may be certain that he will carry forth the pure Gospel, which alone can be the means of saving immortal souls, and that he will faithfully preach that Gospel in that diocese to which he is appointed. (Hear, hear.) We have, in our days, my Lord Mayor, seen, and we can testify, that that Gospel has been proved the power of God for the salvation not only of the educated, but of the uneducated. Wherever we look around us, there we see that Gospel, through the blessing of God, prospering and winning souls. Whether we turn to our possessions in the East, there we see Brahmins and Mahomedans bowing the knee to the Saviour; and whether we look, be it among the Africans, or the New Zealanders, or the South Sea Islanders, we have the same witness to the power of that Gospel faithfully preached. I was truly rejoiced to hear from the Right Rev. Prelate that he does not consider his mission merely to be confined to British settlers in that district of Columbia, but that his mission he feels is also to those aborigines, of whom we have heard from him so interesting an account; and I do trust that the appeal he has made, and those touching sentences he has quoted from those poor North American Indians, will be responded to by the British public; for it will, indeed, be a glory to us if, from possessing these vast tracts of country, we should be the means of causing, not that the approach of the white man shall prove the destruction of the red man, but that, under the auspices of the Right Rev. Prelate, a new and blessed change shall spring up, and the approach of the British settler will be not for the destruction, but for the salvation of the poor perishing heathen. (Applause.) And I do trust, my Lord, that after we hear of the safe arrival of the Right Rev. Prelate in his diocese of Columbia, we shall hear of those effects of the mighty power of the Gospel in that land, and that we shall hear it will lessen the thirst for the gold that perisheth, and be the means of inducing those who have gone in search of that

perishing gold, to consecrate their wealth to Him, who has said, "It is more blessed to give than to receive." (Hear, hear.) I have great pleasure in moving this resolution: "That it is a high Christian privilege and duty to assist in the great spiritual work now opened out by Divine Providence in the interesting and important colony of Columbia, and the Bishop and clergy who are going forth there have claims of a strong and special nature, not only for warm and Christian sympathy, but also for sincere and earnest support in their arduous mission."

The BISHOP of OXFORD rose amid loud applause, and said, —My Lord Mayor, it is my duty to second the adoption of the resolution which has just been read to the meeting by Mr. Kinnaird. I need not take up your time therefore by reading it again. The resolution, my Lord Mayor, seems to me to point to two especial points, as to each of which it will be my duty to say a few words. First, the undertaking in itself, in its greatness, its nobleness, its importance; next, the men who have undertaken it in their nobleness of heart. Now, my Lord Mayor, I can hardly conceive a more important matter to be done by a Christian people than the founding a new colony. (Hear, hear.) England, I think, has been for the most part very guilty in this matter. She has thrown as it were the seed of men upon this and that part of the earth without any further consideration than that she relieves some temporary press at home, or gets rid of some inconvenient members of the home society. She has seldom contemplated, in the spirit which even her philosophers might have taught her, what it was to be indeed the planter of the earth, what it was indeed to be the foundress of a nation. Of course the first condition, my Lord Mayor, of carrying this great work out faithfully must be this: that provision must be made by the founding nation for reproducing itself, in its own characteristic elements, and in its own special institutions, in the distant land to which it sends its sons; I say this must be to Christian people the rule. It cannot be sufficient

to lead its people to go unless it reproduces around them the advantages possessed at home, just as it would be unlawful to send them to perish of hunger and thirst in the wilderness of the world; and no home convenience can justify a Christian people in thrusting forth its sons, unless it has reason to believe that they will have their fathers' liberty, their fathers' institutions, and—as the root of all—that they will have their fathers' religion in the land to which they go. (Applause.) Now, my Lord Mayor, this great responsibility this nation is now undertaking in this settlement of Columbia. There is every promise which could be given by the providence of God, that the handful of men now settling there shall grow at another day into a mighty people. They have the land suitable for the production of the food best suited to their race. They have a climate in which they and their children after them may themselves possess and may hand on the English constitution to a hardy and a daring race of working men. They have the opportunity there of expanding their commerce over the seas equally—really I may say, although in this great emporium I almost tremble to say it, but I do say it—equally with the mother country at home, in its greatness; and therefore it is the special duty of the mother country looking on to see that that which is the most essential element for the right growth of these new settlements from the beginning is given from the mother land and from the mother Church at home. Now, my Lord Mayor, there are some peculiar features which we must not forget in this colony, which make it still more deeply important; I mean, that the thirst for gold is sure to draw <sup>41</sup>ther from England and from America a large unsettled and a large ungoverned population. Naturally such people flock to all new settlements, because there is a certain licence in new countries which cannot be possessed in the old. But when to this is added the strong temptation of being able, as they think, by a lottery of labour, which is especially enticing to persons of that habit of mind,—by a lottery of labour to

enrich themselves, and perhaps return to their native country after a few years of severe toil, it is sure to draw the loose, the wild, and the ungoverned members of society in unusual proportion to that land. Then if we have our eyes open to this, what is the necessary consequence? Not that we should send out soldiers to dragoon them. What good can that do? But that we should send out that Church of Christ in its perfectness which is able to subdue the gold-seeker's heart, and to reclaim in the waste the men who had rejected Christianity at home. For that will often be the case. I have read myself most affecting accounts of the way in which those who here at home, in the abundance of all things, had fallen into a low estate, morally and socially, and then gone out to the very outskirts of society, there succumbing perhaps to one of the fevers that attend overwork and hardship, and awakening in the hour of sickness and weakness in a far land, in which, being in the desert, they felt their loneliness without their God, have listened to the voice of Christ's Gospel, to which they had stopped their ears at home. And there is this, my Lord Mayor, of extreme importance, that this planting of the truth side by side with the people in the new settlement should begin from the beginning; and there should be no interval of time in which habits of the new settlement can form and harden themselves, without the healing influence of Christianity. Every thing teaches us this. We can see in the young plant growing in the wood, what will be the form of the old tree a hundred years hence. If we see it divided in the stem, and spreading wide its straggling branches, it will never grow up to be one of the monarchs of the forest; but if we see the growth of the sapling progressing in its straightness and strength, we can foresee the old oak overspreading the ground, and becoming one of the mighty monarchs of the future forest. And just so there is stamped on the colony a certain character, by the actions and principles and law of morals and law of feeling which attend its commencement, and therefore it is all-important that the healing of Christianity and the Church of Christ in its com-

pleteness should go out with such settlements from the beginning. Some who begin a noble edifice say, "It matters little what the first layer of stones is which is underneath the ground, they will always be hidden; the great thing is to look to that which is above the ground." But what becomes of the building of which the foundation is not cared for? (Hear, hear.) What one of our agriculturists does not know the difference between trying to drop his seed into a field which has already got a crop of weeds in it, and dropping the same seed into a field which has just been cleared by labour, so that the good seed can from the first fight its own battle with the weeds of evil? (Hear, hear.) And for this reason, and because especially in this colony there must be seeds of evil, I thank God that He has, through the Christian liberality which has founded this see, enabled us to send out the Church, not in its weakness, not in its imperfection, not in a way in which we have it not at home, but in its perfectness and completeness. For, my Lord Mayor, if we believe—and we Churchmen do believe, and are not ashamed to avow it because we believe it—that the government of the Church of Christ, under bishops, with priests and deacons labouring amongst the lay people for Christ's sake,—if we believe that that is Christ's holy ordinance, and not a luxury for a rich people, what right have we to send out the Church in any lower organization than that we believe to be right at home? (Loud applause.) Most heartily, my Lord, do I rejoice that this is the way in which the work is being done here; and not the less so because I can but contrast it with the way in which we peopled that great neighbouring country of America to which my Right Rev. brother has alluded. To him, at least, it is a matter of the deepest humiliation to hear how often men speak of our American brethren, to hear the way in which, with a taunt, with a sneer, or with something contemptuous, those peculiar evils, as we believe them to be, which mark the character of the Americans, are spoken of amongst ourselves; and that for this reason,—not only because all this tends to

separate two great nations which ought to stand shoulder to shoulder with one another in the war for liberty, and truth, and Anglo-Saxon institutions, which are only other names for the development of our species to its highest possible augmentation, not for this reason only but for another,—because, as I for one feel, every reproach we cast upon our American brethren comes back again with interest upon ourselves. Why are they what they are? If there are these faults in their character, are they not in fact the prolonged lines of our own character? Were they not just this, the exaggerations of our own faults in those points most needing correction? Why, then, are they so exaggerated? Because we planted man in his weakness, without the Christian man's regenerator. (Hear, hear.) Because we let society grow up in what was then British North America with all its ambitious longings, all its thirst for gain, all its restless desire that each man should elbow his neighbour out of a better place and get himself into it; because we let those things stamp their impress upon the mind of a young nation, and did not send to them, as we might have sent them, Christ's Church in its perfectness, Christ's Gospel in its completeness, in order to wage from the first the war of spirituality with the certain danger which must beset men in the midst of this every-day world. (Hear, hear.) It is then, I think, a special blessing that, at the foundation of the settlement of Columbia, God should at the same time permit us to begin undoing in that very land, conterminously with that very people, the wrongs which we then did in planting them without the blessing which we propose now to give. (Hear, hear.) Then there is that other cause of which my Right Rev. brother has spoken. How much do we English people owe to the race of North American Indians! How cruel have been the wrongs they have suffered at our hands! How have we seen our own vices reflected in them! And let it be remembered, that the vices of a lax Christianity, rooting themselves in a barbarous people, exceed in malignity the vices of which the barbarians were

the victims before. So that our drunkenness and our sinfulness mowed down whole tribes of that people into whose inheritance we then thrust ourselves. (Hear, hear.) Well, I say, England owes them a deep debt for past wrongs, which she is bound to repay; and I rejoice to think of my Right Rev. brother meeting those of the tribes which still remain in the neighbourhood of Columbia, and being the honoured instrument in the hand of God of welding them into the indissoluble union of the Church of the Redeemed, and giving to them that blessed inheritance of the liberty wherewith Christ has made us Englishmen free. My Right Rev. brother spoke of one special advantage he should have in his work, owing to their being congregated together in a manner unusual to their race. There is another feature which makes this singularly important. It is, that the tribes with whom he will come in contact in British Columbia are a far higher and more self-asserting race than those who people the greater part of the North American continent. Of course this implies greater difficulty in dealing with them at first. People who have not thought about it are apt to imagine that it would be delightful to go out and preach the Gospel to a set of savages, who are childish in their habits, without a marked or fixed character, and ready, therefore, to receive first impressions, and show no resistance either to the new faith or the new manners. But, surely, that is a mistake. If what we want is to grave deeply on the human character the regenerating influences of the Church of Christ, surely it is better to attempt to grave these upon a hard, enduring, manly character, than upon an effeminate and enervated race. Now these are the very people with whom my Right Rev. brother will come in contact; many who, if they receive the truth—and the truth is made as much for them as for us—will receive it with a certain nobleness of spirit, and be fit to become themselves messengers of the truth to others, and who would have an alliance with that truth in that veracity of character, and that value for veracity

in others which belong rather to the self-asserting warlike barbarian than to the effeminate and indulgent slave of sense. I grant you the difficulty will be greater. In works of art it is so. It is far easier to carve the yielding alabaster than the strong veined marble. But which work endures, and which is capable of the highest excellence of art? Yes, yes, my Lord Mayor; all work done for good, if it is to be of a high quality, must be done by the suffering, and the labour, and the true hard toil of the man who does it. It is useless to think of winning martyrs' crowns whilst we sleep on beds of roses. (Hear, hear.) Even in the works of man, my Lord, if we wish to cut the stronger and the more valuable substance, we must use the dust of the diamond, and we must work our work leisurely; and I doubt not that in this work too there will be the diamond-dust of hearts given up, offered freely in their breaking and in their sorrow under the cross of Christ; and that they will wash in with the water of tears the truth which must be thus ground in before the impression of its renewing power will be transplanted from British Churchmen to the poor North American Indian, wandering hitherto through his fastnesses. It must be so. But that's what makes the nobleness of these men's going. That's why we have here to-day this heart-stirring gathering, reminding us almost of what we read of in the *Acts of the Apostles*, when the brethren came together to speed the mighty man of God who was going forth on his enterprise, that they might be sent to that work wafted by the prayers of the faithful, supported by the strength of the Church. And, my Lord, we have this very encouraging feature in this case, that my Right Rev. brother at the head of the mission is not an untried man. He has been tried in the school of self-denial, in the school of labour and toil, with his poorer brethren. He has not been a silk-clad clergyman, speaking only in drawing-rooms, under his breath, to soft-clothed men; but he has been a man labouring by the sea shore, with rough, hard, rugged, impe-



tuous natures; and he has taught those natures, through the blessed power of Christ's Gospel, to love their Lord, and to love him as that Lord's minister. (Applause.) Nothing was more striking, my Lord, to me, who had the great happiness of being present in church this morning at St. James's, and taking part in those services there, than to see among those who remained for the holy celebration of the Lord's Supper, the vast proportion of those who were evidently middle-class people, and who I learned were persons who came from Leeds, and came from Yarmouth, in order that they might be present in that church to-day. And why did they come? Because, by those indissoluble bands of love which bind together the redeemed spirit with the humble human instrument that has wrought its enfranchisement, they were bound to my Right Rev. brother from the fruits of his past ministry, and so could not help coming together, as they came to St. Paul of old, and falling upon his neck, and kissing him till he says, "What mean ye to weep and to break my heart? for I am ready, not to go only, but also to die in Columbia, if the will of God be so." Now, my Lord Mayor, this is the enterprise God has permitted us to see brought this day so far to its consummation. Let us thank Him for having permitted us to see it; and let us take courage to labour in our own comparatively easy sphere, to bear more lightly its difficulties, to cast from us more cheerfully the sufferings and troubles which come upon us in a Christian land, when we have thus launched forth the barque which is to carry him upon his more difficult warfare. (Applause.) So much for ourselves. And what shall I say, my brother in the Lord, to you and to those going with you, to whom this resolution leads me to say one word? What shall I say to you with whom before now I have taken sweet counsel in those great things, and have gone to the house of God as friends? What shall I say when I am about to grasp your hand, it may be, for the last time on earth, and to see your face no more, until we stand together before the great white throne to hear the enduring sentence? You told us

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not to speak of pity. Indeed, I could not speak of pity. Pity is not the word for those going forth on such a mission as this. My brother, do you pity the general who goes forth at the head of brave and well-organized troops to fight his country's battle upon some noble field? Do you take pity on him? You know he is going to danger. You know he may be going to death. You know he is going into peril. But do you pity him? Would you not rather, if you could, take his place, if God's providence had called you to it? so also you know how far nobler it is to dare, to work, to suffer, and to die for the truth, than to sit at home in listless indolence, and have no part in the mighty warfare of the King of kings. (Much applause.) Oh, no! it is not pity. We know who has said to us, that "no man that leaveth father, or mother, or house, or brethren, for my sake, and the Gospel's, that shall not receive a thousandfold more in this present life, and in the end life everlasting." Yes, so it is. Depend upon it, he who goes forth from the bosom of Christendom to head such a work as this, takes upon him a laborious, dangerous, and, in many respects, a suffering mission. But he is supported inwardly with strength, and comfort, and with visitations of his God, a nearness to his Lord, a likeness to his Master, which they who are called to the easier walks of a home service must not hope in this world to emulate. I think the lives of all those whom God has called to such works as this teach us the same lesson—no man's trials like theirs; no man's support coming near to theirs. It is like the life of a highly-organized animal. One who had tasted of it could no more go lower than a highly-organized creature could condescend to become one of the sleepy animals which fatten in their sloth, and never knew the trials of a human soul. I say, then, to you, my Rev. brother, God speed you in your work! God give you strength, and wisdom, and faithfulness, and purity, and a resolution to maintain His truth, whether men will hear, or whether they will refuse! You go, remember, to found the Church of the Everlasting

Son in that far wilderness of the earth. Not one word of His truth, not one iota of the grace of His Sacraments, not one institution of His Apostolic Church, may you lessen or lighten down, to win, as it may seem, the most immediate, or the greatest results! (Hear, hear.) You go with the little seed, the least of all seeds; you go to plant it where our God has called you in the hearts of men; and you may be sure, because the Spirit of the Lord shall be with you, that it shall grow to be the greatest of trees, and that in its branches the birds of that distant land shall for many a generation hide themselves (Applause.) You go with the blessings of thousands, and the prayers of the Church at home, to leave, if God will, in that land, in which you propose to let your bones lie—to leave a name of light, to leave a name of power to future generations, as the man in whose heart God had planted it to be England's Apostle to distant Columbia. (Great cheering.)

The resolution was then put, and carried by acclamation.

The LORD MAYOR,—I have now the honour to call on the Right Rev. the Lord Bishop of London. (Loud applause.)

The BISHOP of LONDON immediately rose; and the cheering was thereupon renewed. His Lordship spoke as follows: My Lord Mayor, the resolution which has been placed in my hands is especially of a practical character. I will read it to you:—

“That as the British nation is indebted for the founding of a Mission from the Church of England in Columbia to the munificence of a Christian lady, and as it must depend upon voluntary contributions alone for additional strength and support, a Committee be appointed in the Metropolis, for the purpose of collecting contributions towards the special fund so urgently required for outfitting and maintaining a sufficient number of missionary clergymen, and that the Committee be composed of the gentlemen who signed the requisition.”

Though, my Lord, this appears to be plain matter of

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business, namely, the formation of a committee and the collection of subscriptions, yet I confess I feel that I am in a very responsible position, when requested by your Lordship to move this resolution. Our whole business to-day has been calculated to impress us with a deep sense of the responsibilities that devolve upon us. We are not only met to bid farewell to one whose career all of us have watched for the last year, and many of us for many a year before, speeding him on a distant mission from which, as you have just heard, it may be very reasonably expected that in God's providence he will never return,—and such farewells are themselves suited deeply to solemnize our feelings; but also, as your Lordship has heard, this is the second stage in the day's proceedings. We have already gathered together in the church, to receive together the blessed Sacrament of our Lord's body and blood, joining in that communion which is so meet an emblem of our Christian brotherhood, with those who are near, and with those who are distant, with those who are living, and with those who have gone to their rest. But, also, independently of those softening feelings, it is a responsible matter, my Lord, to stand in this hall, and to remember that in the centre of this great head of civilization, not far distant from the shadow of that dome which speaks to England of the centre not only of her Established Church, but of all her Christianity, we are met for great religious purposes, as the representatives of a religious Christian people. And, my Lord, if it be true that words spoken in this hall, even in the festive hour, are winged words which go forth through the whole land we live in, and that sometimes these words have winged their way, not only through our own land but across the Atlantic, and that words uttered in this place have often been the cause of stirring up wrong feelings in distant nations, how responsible is the position in which we are placed who are called to-day to speak of this great work which the Church of England is undertaking in this place, and know that our words

must be read, and must be attended to, perhaps, in very distant lands! (Hear, hear.) My Lord, it is said in the present day very often, that the representative parliamentary institutions of England are upon their probation, and that upon the way in which we bear ourselves in our political character must depend the strength of such institutions for the time to come. It is not less true, that the Established Church of this country is upon its probation, and that upon the way in which it bears itself in the altered circumstances in which we find ourselves depends very much the question whether it shall, as in times past, rear its head and do its work as a great instrument in God's hand, or shall sink down from its high position, and lose its influence. Now, my Lord, if it be true that the words which we speak here are often read, and that in distant lands on common occasions; it must be true, that the words with which we address our brother on his departure from among us to a distant colony so much connected with America as that colony is, must be read and be thought of by those among whom he is going. And if it be true, which one often hears, that the Church of England is very much misunderstood in America, it is well that we should speak of it to-day, and that we should represent it to-day in such a form as will give it in its true proportions to those who are not well acquainted with it, and will let them understand that it is now, as it has been by God's blessing for centuries, a great instrument for spreading the Gospel of the Lord Jesus Christ, and that whilst it glories in its ancient time-honoured institutions, it knows full well that those institutions, great, and important, and time-honoured as they are, might at last be found utterly powerless, if the Spirit of God did not breathe through them, and if the men who are employed to uphold them prove faithless to their great task. (Cheers.) Our Church in its fulness, in its entireness, goes forth to a distant land. We rejoice that it goes forth in this fully developed form, because we feel confident that in

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this form it will be most likely, by God's blessing, to do the work which God commits to it. But we all know that it is not its form, after all, that is of most importance. (Hear, hear.) We rejoice to think that we have in him who goes forth this day as its herald one whom the Spirit of God has stirred up to work with heart and hand for our common Master,—one who feels that, without prayer, and without faith, and without earnest self-denial, the godliest forms might in our beloved Church, as also in other Churches in past times, be found to be a standing reproach against those who, entrusted with valuable weapons, had not the hand or the heart to wield them in God's cause. My Lord, suffer me to say, that going to a country so new and strange as that which our Right Rev. brother is soon to visit, he must expect to find that much which he is accustomed to in our Church at home is very strange to those among whom he will have to minister. But there are points in our Church which will recommend themselves at once to the hearts of all those with whom he has to deal, even those who are most set in hardihood against the good points in our outward system. I rejoice to think that there is no danger that he will abate one jot or tittle of our Church's doctrine, or our Church's discipline. (Applause.) Nothing is gained, we all know, by those foolish attempts at compromise (applause), which merely make men disposed to think you really do not believe that which you profess to believe, or that you think that unimportant which your Church has stamped as important. (More applause.) But still the way to win men's hearts is ever to dwell upon those great principles of the Gospel of God, which are common to all Christians. (Renewed cheering.) The hardest heart of the most thoughtless among settlers in the woods will find itself strangely moved when the Spirit of God stirs him to think that he has within him an immortal soul; and as it is the glory of the Church of England in this our age that she is not only honoured

by her own children, but I verily believe also honoured by vast multitudes of those who are unconnected with her own communion, as she is looked upon throughout the Protestant world as the mother and centre of the Protestant Reformed Churches, so I rejoice to think that when she is thus planted in the Far West she will find an echo in the heart of every man in America, however little he may have thought of her good qualities before, when he finds her now as represented by our dear brother preaching the everlasting Gospel of the Lord, speaking simple words of Gospel comfort, trying to win souls by all means to Christ, hoping to bind them up in her own system, but above all rejoicing that they should unite with her in worshipping the Saviour whom she loves and serves. (Applause.) One part of the resolution placed in my hands can hardly with propriety be passed over, and yet it can hardly with propriety be spoken of. The best thing that I can do is to read a State document, the letter of the late Secretary of State for the Colonies to the Archbishop of Canterbury:—

“Downing Street, October 7, 1858.

“MY LORD ARCHBISHOP,

“I have the honour to acknowledge your letter of the 27th ult., in which you inform me that Miss Burdett Coutts desires to devote the large sum of 15,000*l.* to the endowment of a bishopric in the new colony of British Columbia.

“To lay the foundation of a Christian Church in all its completeness simultaneously with the establishment of a civil policy is a worthy system of colonization, in which, as your Grace rightly apprehends, Her Majesty's Government will gladly co-operate to the best of their ability, and will offer every facility for the erection of the new see. For my own part, as the Minister especially charged with the superintendence and administration of the new colony, I would desire, through your Grace, to express to Miss Burdett Coutts the high and grateful appreciation which I entertain of this her latest, but not least munificent, contribution to the purposes of Christianity and civilization.

“Of recent years, from various causes, the State has greatly departed from the ancient practice of supplementing by grants

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of land or money the requirements of the Colonial Church. That Church, in consequence, following the analogy of the freer system of self-government which has, with happy effect, been conceded to many of our colonies, has thrown herself upon the voluntary efforts of her children both abroad and at home; but the provision thus made for her spiritual organization, if indeed less large in amount than it would have been had it been drawn from the ampler resources of the State, has been made in a spirit of self-sacrifice and devotion calculated to give permanent life and fixity to her teaching and ecclesiastical system.

"The best recognition of the present munificent endowment will be found in its leading the colonists of British Columbia to imitate the self-denial and zeal to which their Church will owe her early and effective organization.

"Starting in her career under episcopal guidance, and complete in all the parts of her system, that Church will commence her missionary work with more than the usual promise of success. Her field of labour will undoubtedly be arduous. There must be many difficulties in the earlier stages of a society gathered from all parts of the world, and reflecting every variety of the human character; but thus constituted she will prove, I cannot doubt, not only a teacher, but a civilizer; not only a spiritual, but a social blessing, lending in the new world, as in the old, her direct and powerful aid to law and order, bringing education in her train, and reminding the adventurers and colonists of British Columbia that it is the right use, and not the mere acquisition of wealth, which makes communities, as well as individuals, truly prosperous and happy.

"I have, &c. .

"(Signed) E. B. LYTTON."

And I am called upon by this resolution to tell you that I see a reason why you should follow the example of this munificence, by collecting money here that it may add what is still wanting for the carrying on of this great work. The awful trust of wealth has found in the foundress of this bishopric one who understands its obligations; but the awful trust of wealth does not belong only to wealthy individuals. In this great city, the hall in which we are gathered together, the Bank that stands so near, remind us that, after all, the greatest efforts of wealth that are made in this country are



not made even by the wealthiest individuals, but by the combined efforts of those of limited means. (Hear, hear.) The Secretary has placed in my hands a collecting card of shillings and half-crowns; and if we use such means, there is no doubt that the aggregate of the small sums coming from the ready hearts of her children will soon be sufficient to accomplish this work and any work which devolves upon us in the Church. (Cheers.) Our brother is going forth to a very difficult task, as you have just heard, a task very difficult if we consider the population of Anglo-Saxon blood with whom he will have to deal; very difficult, indeed, if you consider that aggregate of many nations which is flowing together to this supposed centre of wealth; and very difficult also in that dealing which she must be engaged in with those savage races of whom we have just heard. Now I think it worth while to call attention very particularly to this "blue book," from which I have already made an extract. There is a sort of prejudice against reading blue books. (Laughter.) And not an unnatural one either; for generally they are very dull reading, and it is not often that our hearts are refreshed by reading them and finding Christian sentiments exhibited or set forth in their pages. But I will undertake to say that no one can turn his eyes over this "blue book" without having some cause to thank God for an improved state of things which has arisen even within recent experience. Perhaps I should only waste your time if I went through the extracts; but I strongly advise any one who wishes to see what the wickedness of man is when he goes forth in search of gain, to see the account of the ways in which the Indians have been treated by persons who have come from America, how it has been reckoned a good day's amusement to shoot down these Indians as if they were the wild beasts of the forests. And, remember that we are pledged by this State document to a totally different condition of things. We are pledged by many passages here to be ready to take into our serious consideration from the very first, what is the best way of dealing

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with these men. A problem is now in the history of the world submitted to us. Hitherto it has been said, that when the Red man has been brought into connexion with the Anglo-Saxon race, or with any race in a similar state of civilization, invariably the Red man has retrograded and fallen off. Sometimes he has been treated with heartless cruelty. Sometimes he has been treated, as in South America, with unwise kindness. Here we have the attempt, by kindness wisely administered, by the endeavour to look the difficulty of the problem in the face, and undertaking to solve it in a Christian spirit, to give these men such habits as will enable them to live when brought into immediate contact with civilization. I ought to state, that to a Company connected with this City much is owing as to what has been done hitherto for the happiness of this race. I am told, on the best authority, that the Hudson's Bay Company has set an example to all other settlers as to the mode of dealing with these Indians ; and I do trust that when distinct Christian principles are brought more plainly to bear, it will be found that we are able to solve this problem, and that those Indians will not only for a time rejoice under our fostering care, as they have done under that of others in past times, but that, saved from that strong tendency to degenerate and dwindle away, which seems an inexplicable consequence of their being brought into connexion with civilization, saved by a nice foresight from that, they may by our proximity be raised in the scale of nations, and made to become themselves inheritors of that civilization in which we rejoice. (Hear, hear.) There must be some mistake in supposing that men must dwindle away when brought face to face with civilization of a higher grade than their own ; or how could we be what we are now ? (Hear, hear.) And if we are thankful to God for the influences brought to bear on ourselves, we shall not fail, I trust, to do our utmost in solving this great problem, of how those influences are to be made to bear on the Red man ? (Applause.) I must not trespass on your time ; for we must remember, that in the course of a few hours he who

is now with us will be wending his way to those distant provinces; before to-morrow's sun shall set he will be on the broad sea, meditating, we cannot doubt, upon these friendly conferences which he has held during the past year with those who are interested in his great work, with a heart which cannot but be filled with much sadness at the breaking asunder of so many ties, yet with a heart also which cannot but be filled with thankfulness for the prayers which he knows are offered up for him at the throne of grace. We cannot doubt but that in God's providence, if his life is spared, there is a great work before him to be remembered in ages yet to come as one of the features of a great colony, to be spoken of by men of other generations as one who went forth from his happy English home to spend and be spent amidst rough men, and amidst those wandering Indians. This is a great privilege; but a greater still to know that his name not only shall live in the remembrance, the grateful remembrance of posterity, but that, faithful to his great work, it shall be remembered before his Lord in heaven, as one who in faith and in simplicity sacrificed all home feelings to the cause of the Lord Jesus Christ. (Applause.) I beg leave to propose this resolution.

The LORD MAYOR,—I beg to call on the Right Hon. Sir George Grey, Bart., late Governor of the Cape of Good Hope.

SIR GEORGE GREY, who was greeted with much warmth, came forward and said:—My Lord Mayor, I presume the reason why I have been asked, upon so great and important an occasion as this is, to second a resolution, is because it is known that I must, from past experience, be able to speak fully as to the benefits which have been conferred on distant colonies by proceedings such as those which we are now met for the purpose of inaugurating. It has been my fortune, at an early period of my life, to have been connected with two British colonies; in which not only was the Church of England not present in her integrity, but in each of which but

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one single clergyman of that Church existed. In those coun-tries I have known every privilege of the Church of England denied to the whole of the inhabitants, with the exception of those few persons inhabiting the capital. Hundreds of persons were not baptized; the rite of confirmation, during many long years, was never conferred upon any inhabitant of these colonies; marriages were solemnized before the civil magistrate of the country; the death bed of the sick was unblest by the presence of any Christian minister; the remains of the dead were interred in the churchyard upon the solitary hill side, which had been consecrated by no Bishop of the Church of England; and the prayers over the dead were read by any humane friend who would offer to assist on the occasion. Not only, then, were all the consolations of the Church of England denied to the inhabitants of those colonies, but indirect evils of many kinds waited upon them. They were all desirous to obtain the assistance of clergymen of the Church of England, but they knew not to whom to apply. There were no persons to make their wants known at home. Hundreds of children remained to a great extent uneducated; the Sabbath was not observed in the distant parts of the colonies; the very sounds of the Sabbath bell were forgotten at the remoter out stations. Evils of various kinds, and of great magnitude, pressed on every person who inhabited the colony. I myself was a witness to these circumstances. I may in truth say that I for years suffered anguish, sorrow of heart, and sorrow of mind, at being unable to alleviate the miseries by which I felt myself and others surrounded. What, therefore, must be my feelings now, at hearing again that a bishopric is to be established in a new colony, I having seen the miseries I have described, and afterwards having had the gratification of seeing a bishopric established in Southern Africa by the same benevolent lady who is now again bestowing a similar benefit? Only those who have witnessed the change which the introduction of the Church of England into a newly-formed colony has brought about,

can at all estimate the advantages which have attended such introduction. Not only has the state of morality throughout the entire country greatly improved, but schools have sprung up in every direction, children have been educated who before were almost entirely neglected; and not only have schools been established, but universities have been introduced into colonies of comparatively recent origin, where youths have been educated for the ministry, and have been ordained, and then gone forth as faithful ministers in their native colony or into other regions. (Applause.) When I think of these things my mind is filled with wonder, to think of that strength of thought, of that strong prescience, which looking at these infant nations as the homes of great heroes, and one day to take their place among the nations of the world for good or for evil, and trembling to see that while they possessed every other element of greatness, no means had been taken for inculcating those virtues without which their vigour and their heroism were useless—to me it is wonderful to think that a gentle Christian lady should have foreseen this, and should have made provision for inculcating in these new nations, as they rise, those principles of virtue and of justice which might lead them on to truth and religious prowess. It is terrible to think that under the system before pursued, when they had stepped forth to take their place among the nations of the earth, endowed with strength and energy and power, with that might which belonged to them, at the same time they should have been ignorant, uninformed, not possessing those virtues and those talents which would have enabled them rightly to use the powers they possessed. There is something terrible to think that England should have looked forth on these new nations, having the energy and the power to struggle for their desires, but not having reason, intellect, or virtue to guide them and show them the errors of their way. How different will it be now, when this other new nation steps forth on the world, not only endowed with the energies of

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men, but with minds imbued with virtue and sanctified by Christianity, by a knowledge of what is right, and conveying blessings on races who will be brought into contact with them. It is wonderful that, notwithstanding our numerous colonies, such a blessed system should have been entered upon through the mind of one gentle Christian lady being turned to the subject. The world is full of persons who perform heroic actions; but I know of no more heroic act in any age or in any time. And now, when I see this crowning effort added to what has gone before, I feel a joy in which I am sure all Christians must participate, that yet in another part of the world the same means of good are to be sent forth. (Applause.) Some few words, my Lord Mayor, I must add concerning those who take part in the work. I have said that the world is full of those who perform heroic acts. No nation has produced more heroes than Great Britain. Wherever we turn our eyes, they are to be found. I am sure when reading recently of what took place at Peiho, in China, it was wonderful to hear of men floundering across the mud banks, hardly able to drag foot after foot, but still pressing courageously forward amid showers of the messengers of death, still determined to do their duty. If you had spoken to these men, they would have said, "We do not die uselessly. Here we may die from a sense of duty; but our comrades, the British Army and Navy, will see how men must act under circumstances of difficulty. At all hazards, at all risks, they must see that the spirit of British soldiers remains unchanged. At all times we must do our duty." They knew that it was on such a spirit we must rely should our own country be the object of attack from an enemy; and that by such conduct alone could our wives, our children, and our hearths be sufficiently protected. (Hear, hear.) But heroic as these men were, these missionaries are, if possible, more heroic still. They are not going to face the danger of the hour, but danger that will last for years. They are to face

without swerving every evil ; and they are to face it without hope of honours or rewards. But I am sure that the Lord Bishop who is to go forth to-morrow, and who is to go forth alone, goes forth unappalled by those dangers, rejoicing rather in the magnitude of the sufferings he may have to undergo, or of the efforts he may make to show his earnestness in the discharge of the task on which he has entered. And to me there is a peculiar interest attaching to what is now passing. It seems to my mind strange that the Church of England here should determine to do its duty unappalled by any circumstances whatever. To me it is wonderful that when we have lately seen a territory seized upon by violence that was most reprehensible, this is the answer we make to that act. (Hear, hear.) No word of anger has fallen from our lips to-day, no reproach has been uttered ; but earnestly, truthfully, and faithfully, we have met together to do duty ; unmoved by what has taken place, we simply, — Christian men, have endeavoured to send forth the Church of Christ to calm down the animosities which do exist. I think this is a striking thing ; and I think that all the efforts of the Church of England in the same direction add equally to our honour, because I think that never before has the middle class of England risen to send forth missions to every quarter of the globe. (Hear, hear.) My Lord Mayor, I will now detain you no longer. I will simply say, that I feel that this resolution which I am to second, which is to carry to the Bishop of Columbia the assurance that he will take with him our good wishes and promises of future support, will be carried unanimously by persons who have come here only to take part in so great and glorious a work. (Applause.)

The resolution was carried by acclamation.

W. TITE, Esq., M.P., then rose and said :—My Lord Mayor, ladies, and gentlemen, the resolution placed in my hands was originally given to a far more fitting person than myself to do it justice. However, there is perhaps this fitness in the altered arrangement, that I have so long known

the Lord Mayor; and therefore, I suppose, I have been called on to propose to you a vote of thanks to his Lordship for his kindness in accepting the position which he has occupied to-day. (Hear, hear.) I have, as I have said, had the pleasure of an extensive acquaintance and friendship with his Lordship; and I cannot help thinking that he has most appropriately inaugurated the duties of the office to which he has been so judiciously called, by presiding over the proceedings of this day. (Applause.) I beg to move—

“That the sincere thanks of this meeting be given to the Right Hon. the Lord Mayor for his kindness in presiding on the present occasion.”

W. COTTON, Esq., in seconding the resolution, said, he was sure that nothing could be more congenial to the feelings of a right-minded man, than to find himself in the position so well occupied by the Lord Mayor. The requisition was got up very hurriedly, otherwise very many other gentlemen of the city of London would most willingly have appended their signatures. It was not merely the object they had in view, but the persons who were to carry out that object, that gave courage to the supporters of the important enterprise. He rejoiced that, at the commencement of the Lord Mayor's year of office, this great meeting had been held; and he hoped this might be taken as an indication of the spirit and the feeling which had been for some years growing up in this great metropolis, that opulence had its duties and responsibilities. (Hear, hear.) He hoped that this was but the commencement of extensive support to Christian missions by the great merchants and traders of the city of London, who were determined to show that they valued infinitely more than the acquisition of wealth the spreading of the Gospel of Christ in distant parts of the world. (Hear, hear.)

The Rev. JOHN GARRETT (Vicar of St. Paul, near Penzance, and Commissary to the Bishop of Columbia) then came forward and said,—My Lord Mayor, at your desire, and



under the kind permission of this meeting, I will give expression to some thoughts which I feel it valuable to bring forward before this great assembly is broken up. From the month of February last, when the solemn moment of our dear friend's consecration passed over to the present time, he has, with constant exertion and anxiety, visited almost every part of the kingdom, for the purpose of making known the great work in which he is just about to engage, and the need which exists for its support by the Christian public. In every part of the kingdom openings have been made with this view by the kindness of friends; in every place he has been received with the greatest tenderness, kindness, and cordiality. I desire to express to this meeting, to the country, to Her most gracious Majesty, and to the Church at large, both laity and clergy, the thanks and heartfelt gratitude of the Bishop of Columbia and the clergy who are going forth with him. (Applause.) My Lord, this evening is the last before the mail sails for Columbia; it is most desirable that the newspapers of to-morrow shall carry forth testimony of the large support afforded to this mission from this meeting of the city of London. I beg, therefore, to mention, that there are papers in the ante-room on which any friend who wishes to support the cause may at once put down his name; I will take care that the amount of such contributions shall be made known to the newspapers in time for the mail of to-morrow morning, so that full information may reach the colony on this important point by the same steamer in which his Lordship is to leave. (Hear, hear.) I hold in my hand, as the Lord Bishop of London has intimated, evidence of what may be done by a tender spirit, by one who wishes not to be exhibited to public notice,—I hold in my hand a collecting card from "Chichester," showing a collection of 12*l.* 11*s.*; and in this 12*l.* 11*s.* there are forty-five contributions. It was sent to me anonymously last evening. (Hear, hear.) For the purpose of obtaining similar support

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we have prepared collecting cards, which will be placed in the hands of those who will be kind enough to take such part in the support of the mission. (Hear, hear.) Such a plan, by which assistance may be obtained from persons in every rank, is urgently required by the difficulties of the position in which the Bishop of Columbia is placed in respect of a special fund to enable him to take out and maintain a staff of Missionary Clergymen. A few weeks ago a little ship lay in St. Katharine's Docks; down into her narrow cabins there went three devoted men, with their wives, and one of them with two little children; they were men of piety and zeal, men of position in the ministry at home, men also of a loving spirit, and considerable learning and university attainments,—that little ship has taken them away upon a voyage of five long months. Surely a better zeal has scarcely existed in any age of missionary enterprise! They are now upon the waves, it may be their slender barque is sorely struggling with the storm. (Applause.) And if, my Lord, under the blessing and care of their heavenly Father, they land in safety on the distant shore, I would that this meeting should remember they will have no house to live in, for months they can expect no dwelling but tents which they carry in their luggage; I ask that our mission ship may not be forgotten by Christian hearts. (Applause.) Oh! let it be remembered, when these men reach their distant destination, they will find themselves not only without a dwelling, but even without a friend to take them by the hand, except, indeed, that father in God, who has so rare and endearing a spirit as to bind so closely to him every heart which is privileged to know him. (Loud applause.) And, my Lord, I have only spoken of three out of six clergymen, whom his Lordship has appointed, in order to have some men to strengthen him in his giant work. He has undertaken the personal obligation of 2000*l.* a year to maintain them; and it must rest on the consciences of Christians at home to give that support to the fund which will

sustain him in his responsibilities. I thank the meeting for allowing me this opportunity of explaining the operation of the special fund. It is to enable his Lordship to provide an outfit, and to guarantee the maintenance, of a sufficient body of clergymen. We doubt not that six more, at least, will be required on the special fund; and it is a matter of great encouragement and hope, indeed, of national importance at this time, that there exists a spirit of devotion in a large body of clergymen who have offered to follow his Lordship to the new colony of British Columbia. At this present moment, if the funds were forthcoming, he could take out six, or seven, or even eight clergymen, men of learning, of judgment, and of Christian zeal, who are ready to go forth to this great work. It is a great encouragement that loving spirits are forthcoming, if only the wealthy Christian people of the city of London and other places would supply the means. This, then, is the practical exhibition of the special fund for the mission to Columbia. I hope the meeting will excuse the pressing nature of my remarks, and that they will give a proof, even before they separate, that the people of our Church and nation at home will not forget those who go out to Columbia. And now, my Lord Mayor, I wish to say a word in support of the resolution before the meeting. At the most busy season of the year, when engaged in the first arrangements for his year of office, at the moment when the Mansion House ought to be in the hands of those who had to prepare it for his year of occupancy, his Lordship, at the greatest possible sacrifice of convenience, has received the mission into the inmost recesses of the Mansion House, every thing has been placed at their disposal; I feel that this has been an act of kindness on the part of the Lord Mayor, which it is well that the meeting should gratefully acknowledge. As his Lordship is in the chair, I will now ask the meeting to hold up their hands in favour of the resolution. My Lord (continued the Rev. Gentleman, after the motion had been carried), I have great personal pleasure in

meeting for conveying to you the thanks of the whole meeting. (Loud applause.)

The LORD MAYOR :—I feel extremely grateful to the meeting for the very kind way in which they have been pleased to receive my name. In presiding here to-day, I feel that I have done no more than my duty. That duty has been an exceedingly pleasing one, because I had reason to believe that a noble lady to whom we are all so much indebted, not only on this occasion but on many others, would be gratified to know that the meeting should be held within the walls of the Mansion House. I am delighted to think that I had the opportunity of granting the requisition, and I am more than repaid by your kind expressions of gratitude. (Applause.)

The BISHOP of LONDON then pronounced the Benediction, and the meeting separated.

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*Communications may be addressed to the REV. JOHN GARRETT, Vicar of St. Paul, near Penzance, Commissary to the Bishop of Columbia; and G. P. ARDEN, Esq., Halsestead, Essex, Secretaries to the Columbia Mission, 3, Waterloo Place, S.W., London.*

*Contributions may be paid to the account of the COLUMBIA MISSION, at MESSRS. COUTTS & Co., 59, Strand; COX & Co., Craig's Court, Charing Cross; SMITH, PAYNE, & SMITHS, 1, Lombard Street; SIR JOHN W. LUBBOCK, BART., FOSTER & Co., Mansion House Street, City; 79, Pall Mall; and at MESSRS. D. LA TOUCHE & Co., Castle Street, Dublin.*

