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# The Canadian Ecclesiastical Gazette;

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

VOLUME VII.

TORONTO, MARCH 15, 1860.

No. 6.

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

#### DIOCESAN SYNOD, EXECUTIVE COMMITTEE.

*Tuesday, March 16th, 1860.*

The Rev. Dr. Lewis in the chair.

Moved by Dr. BOVELL, seconded by the Rev. Dr. SHORT, — That this Committee beg respectfully to recommend to his Lordship the Bishop, that the Synod of this Diocese be not convened as heretofore in June, inasmuch as the meeting of the Church Society to be held in that month, will be of so important a nature as to require much time for deliberation: but that, should the action then taken by the Church Society, be of such a nature as to require the consideration of the Synod, the propriety of calling a meeting of that body in the Autumn, be suggested to his lordship.

Carried unanimously, and subsequently approved by the Lord Bishop.

STEPHEN LETT,  
*Clerical Secretary.*  
JAMES BOVELL,  
*Lay Secretary.*

#### GORE AND WELLINGTON BRANCH OF THE CHURCH SOCIETY.

We are requested to state that the Annual Meeting of the Gore and Wellington Branch of Church Society, will be held in Hamilton, on Thursday, the 29th March, at half-past seven o'clock p.m., instead of Wednesday, the 28th, the day first named.

The Managing Committee will meet the same day at 12 o'clock.

#### ST. JOHN'S CHURCH—CARRYING PLACE.

A meeting was held in St. John's Church, Carrying Place, on the evening of the 14th ult., for the purpose of re-establishing the Church Society in that parish. The Rev. Rural Dean Grier of Belleville, formerly Incumbent of the Carrying Place, the Revs. John Wilson of Grafton, W. Bleasdel, Trenton, G. A. Anderson, Tyendinaga, J. A. Preston, Stirling, and T. Bousfield of Sophiasburg very kindly came over to assist.

The addresses, which were of a very interesting character, were listened to by a large and attentive audience.—*Communicated.*

Carrying Place, March  
12th, 1860.

#### COLLECTIONS UP TO MARCH 12TH, 1860.

Collections appointed to be taken up in the

several churches, chapels and missionary stations in the Diocese of Toronto, in the month of January, in behalf of the General Purpose Fund of the Church Society.

Previously announced .....	\$586.99
Rockwood, per Churchwardens .....	2.00
Dunnville, per Rev. J. Flood .....	6.00
St. Mark's, Niagara, per Churchwardens	12.00
Seymour, per Rev. F. J. S. Groves .....	6.00
Sophiasburgh, per Rev. T. Bousfield.....	0.48
All Saints', Church, Collingwood, per Rev. J. Langtry .....	4.00
Caledonia .....	\$4 35
York .....	4.65
Cayuga .....	3.00
Per Rev. B. C. Hill .....	12.00
St. Peter's Church, Innisfil .....	1.43
St. Paul's, " " .....	0.73
St. John's, Oro .....	2.05
St. James's, Vespra .....	1.25
Orange Hall, Essa .....	3.60
Trinity Church, Barrie .....	1.12

Per Churchwardens of Barrie .....	10.18
St. George's, Etobicoke, per Church- wardens .....	1.80
St. George's, Newcastle, per Rev. H. Brent .....	4.00

115 Collections amounting to.....\$645.46

#### MISSION FUND.

Previously announced .....	\$858.40
Sophiasburgh, per Rev. T. Bousfield.....	1.50

161 Collections amounting to .....

\$859.90

#### WIDOWS AND ORPHANS' FUND.

Previously announced.....\$1047.91

St. James's, Perth.....	\$1.60
St. John's, Balderson's Corners ...	1.00
St. Paul's, Lanark .....	1.00

Per Rev. R. L. Stephenson .....	6.00
Sophiasburgh, per Rev. T. Bousfield ...	0.70

156 Collections amounting to .....

\$1057.61

#### ANNUAL SUBSCRIPTIONS AND DONATIONS.

Rev. F. J. S. Groves, an. sub. 18th year. \$	5.00
Rev. T. Bousfield, Book & Tract Fund ...	4.00
J. Carter, Esq., an. sub. for 18th & 19th years.....	10.00

#### ABSTRACT OF REPORT OF THE PRINCE EDWARD DISTRICT BRANCH OF THE CHURCH SOCIETY FOR 1859.

Amount collected by subscriptions in Picton .....	£25 19 4½
Amount of collection after Annual Sermon .....	2 2 6
Amount of collection on evening of Annual Meeting in Febr'y, 1859	3 0 3

£31 2 1½

Of which £7 10s. was remitted to the Parent Society at Toronto.

In addition to this annual collection, the following sums were remitted by the Churchwardens of St. Mary Magdalen's Church, Picton, to Toronto, viz:—

For Students' Fund, in April, 1859....	£ 2 8 4½
" Mission " July, " .....	2 18 1½
" Widows & Orphans' Oct., " ...	3 3 6
" General Purpose, January, 1860	3 1 5
Besides for Sustentation, in Novem- ber, 1859 (extra) .....	5 8 7½

These five collections, amounting to £16 15 0½ added to the amount of the annual collections above, make a total amount of £17 17s. 2d. collected during the year for Church Society purposes; of which sum £24 5s. 0½d. was remitted to the Parent Society at Toronto; the balance of money on hand was disposed of by the Committee of Management in January of this year, as follows, viz:—

To Sunday School, for Library .....	£ 5 0 0
Do. do. Children's Paper .....	1 2 6
Garden Cottage Day School.....	7 10 0
In aid of Marysburgh Mission .....	25 0 0

£38 12 6

Amount of books on hand £1 7s. 6d. Besides this, the Ladies' Sewing Society have now an increased fund, for endowment of the parish, of £50 in Upper Canada Bank Stock, purely the product of their own labour.

From Hillier, Carrying Place, Marysburgh, and Sophiasburgh there was no Report.

T. BOG, Secretary.  
Picton, February 8th, 1860.

#### CHURCH SOCIETY MEETING AT PORT ELMSELY.

On Thursday the 16th inst., a meeting on behalf of this Society was held in St. James's Church, Port Elmsley.

After the usual prayers the meeting was addressed by the Rev. R. L. Stephenson, A.M., Rector of Perth, and the Rev. J. B. Worrel, the Incumbent of Smith's Falls.

The report shewed that in this small place the sum of £8 17s. 6d. had been contributed to the missionary objects of the Church Society.

A melodeon was lately purchased for the use of the Church at a cost of £12 10s. Surely, if when a regular national church was established in Israel, we find music making a part of the ritual,—if music then served to enliven devotions and elevate the affections, why should it not be used to produce the like effect among Christians?

The meetings in behalf of this society were held during the remainder of the week in the mission of Carleton Place. At all the stations the meetings were large and reflected much credit on the zeal and energy of the Rector, the Rev. E. M. Baker.

The District Meeting of the Bathurst District will be held at Carleton Place, on Tuesday, the 27th inst., at 7 o'clock, p.m.

## CHURCH SOCIETY, PERTH.

Meetings on behalf of this—the Missionary and Bible Society of the United Church of England and Ireland—in this Diocese, were held on Tuesday and Wednesday, the 14th and 16th inst., at St. Paul's Church, Lanark Village, St. John's, Balderson's Corners, and at White's School House, Bathurst, as also in the Court House, Perth. At each of these places, the attendance of the members of the Church was good, and great attention was paid to the remarks that fell from the different speakers, viz: the Rev. Dr. Lewis, of Brockville; Rev. Messrs Worrel, of Smith's Falls, Baxter, of Carlton Place; Lauder, of Ottawa; Forest, of Metcalf; and the Rector.

The great object kept in view was to urge the people to provide the means of maintaining a Resident Missionary at Lanark Village, who could itinerate in the adjoining townships, and extend his ministrations to the townships of Olden and Oso, thereby dividing the unwieldy parish of Perth, and providing for the performance of public worship with greater regularity amongst those attached to the Church of England, in these remote and destitute settlements. At all the meetings the project met with great favour; and some of those in attendance were desirous of at once commencing a subscription for the purpose; but as the majority of those present wished that opportunity should be afforded them of devising the ways and means of maintaining the Missionary among them—feeling that subscriptions entered into for the support of a clergyman, whilst the meetings were under the influence of excitement, could not be depended on—it was agreed that time should be given them for due discussion of the subject, and that the members of the United Church of England and Ireland, should, after the Easter Vestry Meetings, be called upon by a Committee appointed for that purpose, to give systematically for that object, of their means as God had prospered them; lest after the appointment of the missionary he should be compelled to resign for want of sufficient support.

## REPORT.

*Of the meeting of the Perth Parochial Branch of the Church Society of the Diocese of Toronto, held Wednesday, 15th February.*

Before entering upon our report, we must premise that, though we have been quite unable to do justice to the force and eloquence of some remarks, or the perspicuity and elegance which characterised others, in the excellent addresses which were delivered upon the occasion.

The Rev. R. L. Stephenson, chairman, having opened the meeting with prayer, explained in few words the objects of the Society, which he said would be further enlarged upon by following speakers, and then proceeded to read a report of what had been done in the parish during the past year for the Church Society: the total amount of subscriptions remitted to the Society in Toronto, being £16 11s. 7½d. The Rev. gentleman explained that this small amount was owing to the congregation being burdened with the erection of a very expensive Church. Mr. S. also apologized for the non-production of the Report of the Secretary of the Building Committee, (that gentleman not having had time to prepare his report), and said that the report of the Ladies' Sewing Society should be read during the evening.

The Rev. J. B. Worrall, of Smith's Falls, then moved the first resolution as follows:

"That the Report now read, be adopted."

In moving this resolution, the Rev. gentleman observed, that Mr. Stephenson had been very right in denominating the Church Society, the Church of England Bible and Missionary Society in this

Diocese; for, that, though the Society embraced many objects, its great aim was to extend the Gospel and the Ministry of the word; that the Church of England was the great evangelizing agency of the world, her Missions were found successful in all quarters of the globe.—Take Europe, for example; and then turn to Ireland, —a country which was the centre of Protestant effort—and what could any denomination shew there, in comparison with the number of converts from Romanism, made by the Irish Church Mission. Perhaps some present might remember the grand Missionary scheme got up some years ago, by different denominations at home, sending a hundred Missionaries over to Ireland, on a Friday or Saturday, to spread over the Island and preach in different places on Sunday, and return on the Monday. And what was the result, when this scheme was carried into execution? Instead of evangelizing the nation, as some confidently hoped, it only produced great hardness of feeling, and numerous police rows, and was compelled to be abandoned. How differently the Church of England does her work. The men whom she sends forth study the Irish language in order to speak to the people in their own tongue; give up all hope of preferment, all visions of Deaneries, Arch-Deaneries, and Bishoprics, and devote themselves to a life-long labour in the work; and the result is commensurate with what we might expect from such zeal and devotion. Turn now to Africa. We find Bishop after Bishop succeeding each other on the fatal coast of Sierra Leone; we find a mission promising well in Liberia; at the Cape of Good Hope our missions are wide spread, and extensively useful; on the coast of Zanzibar a mission is established; and in answer to Dr. Livingstone's appeal, we find the most extensive missionary enterprise ever proposed, is to be sent forth by the Universities of Oxford and Cambridge, carrying the knowledge of the Cross of Christ into the wilds of Central Africa, with Missionary Bishops to lead the way. Mr. W. then spoke of Asia, briefly touched on the missions sent forth by the Church of England to China, Japan, and especially in India, where, in certain districts, there is much promise for the Church, many natives having already entered holy orders, and where it is expected that a native Bishop may soon be ordained. Mr. W. then spoke of Canada; of the different missions to the Indians at Manitoulin Island, Owen Sound, among the Mohawks, on the Grand River, and in other localities. The Rev. gentleman then appealed to these statements to shew that the Church of England and Ireland was indeed the grand evangelizing power of the world, and then called on us to support the Church Society as our Canadian agent in this great missionary work; and animadverted on the very small collection made for that Society in this parish, severely but justly remarking on the fact that the erection of a large Church formed no sufficient excuse for the neglect of missionary objects.

The Rev. C. Forrest then rose to second the resolution, observing that being a stranger in the place, he was much struck by the signs of prosperity and improvement in the town of Perth, and proportionably shocked to hear of so small an amount being contributed by so prosperous a parish for the support of our Church Society; conceived that there must be a mistake somewhere; surely the amount raised must have been £160 11s. 7½d., not £16 11s. 7½d.; said that if this were not the case, he was surprised to hear it alleged as an excuse for our illiberality, that having enjoyed the Ministrations of the Church for thirty years free of charge through the Parent Society, we now find it difficult to give. Now when farms are cleared, roads made, and a pros-

perous people occupying the parish, we, forgetful of, and unthankful for, the blessings we have enjoyed, and the care which nourished us so many years, and forgetting too, our Saviour's command "Freely ye have received, freely give," close our ears to the demands made by our destitute brethren, and most unthankfully refuse to listen to the appeals of our Church Society. Mr. F. then dilated with great force and beauty of expression on the claims of the Church. A Church, which takes us up immediately on our birth, in baptism, and embraces us in her arms; then, as we grow older, provides for us the most beautiful and perfect form of instruction that could be designed; in youth calls upon us to renew our baptismal vows in the rite of Confirmation, then initiates us in the higher mysteries of our faith, in the participation of the emblems of that body broken, and blood shed for us, and finally, after accompanying us through all the scenes of life, leaves us not till that last hour when she solemnly commits earth to earth, and dust to dust, and with her parting blessing dismisses the spirit to the God who gave it. Mr. Forrest also forcibly called our attention to the great disproportion between what we give for our business, for our pleasures, for our sins, and what we devote to the service of God, reminded us that all these things were recorded against us; and that if we restrict our liberality to the small amount we can spare after the gratification of our own desires, we shall assuredly be called to account for it.

The Chairman then put this resolution to the meeting, and it was unanimously carried.

The Rev. E. M. BAKER rose to move the second resolution:

"That the comprehensive nature of the objects of the Church Society, and their great individual importance, entitle it to the cordial support of every member of the Church."

The Rev. gentleman observed that one great object of the Church Society was the assisting Divinity Students, and the maintenance of missionaries in destitute localities, and called the attention of the meeting to the fact that we are especially culpable in neglecting to give our aid for this object, inasmuch as this destitution is almost at our very doors. Mr. B. then went on to describe the destitute condition of the county of Renfrew, with no Missionary of the Church of England in an extent of 120 miles, embracing twenty-two townships. From five years' experience in that region, Mr. B. was able to speak with certainty on this point; while travelling Missionary, he performed duty in fourteen different townships, and in all this extensive district there was but one log church, which was erected during his residence amongst them; yet at 11 different stations so many church people were settled round, that on a week's notice, a congregation larger than in most village Churches would assemble for service; that they deserved assistance, for they had shewn their attachment to the Church by contributing £275 to the Bishopric Fund, at a time when they knew their Clergyman, for lack of support, would be obliged to leave them entirely destitute of the ministrations of the Church. The Reverend gentleman then powerfully appealed to the people of this parish, by a cordial support of the Church Society to enable her to extend her missions to the back country near us, endeavouring to awaken our sympathies in behalf of the miserable condition of so many souls, sunk in melancholy lethargy, deprived of those gospel privileges which for so many years we had enjoyed free of charge, of those, some of whom never even heard the name of Jesus, and might, if we did not exert ourselves to save them, go down to the grave in this fearful state of ignorance.

Mr. GEORGE COX seconded this resolution; the Chairman put it to the meeting, and it was adopted unanimously.

The Rev. Dr. Lewis, of Brookville, then rose and proposed the third resolution, as follows:

"That the present state of the Church in this colony emphatically appeals, not only to the Clergy but to the Laity, earnestly and actively to employ their time and means to the best of their ability, in supporting and invigorating the Christian efforts of the Church in all its departments."

Dr. Lewis remarked that this meeting was unattractive; that if it were a meeting for missionary objects in New Zealand, or any similar foreign station, there would probably be crowds to listen, for that the hair-breadth escapes and singular adventures of missionaries in heathen lands, had an attraction for all, but especially for the young; but that this home Missionary Society, with its self-denying, unattractive, practical aspect, and dry, uninteresting details, had no fascination for the people. It is clear that the Church Society is an unpopular Society, but for what reason? If you have any thing to object to in its management, let the people state the objection which induces them to withhold their contributions, and it can be changed. If I look at this Report (said the speaker, taking up the Church Society Report for 1859) I am ashamed, yes, ashamed to name the amount contributed by Canadian Churchmen for the support of this Society during the past year. Of the population of Upper Canada, the Church of England embraces a fourth; we possess a large proportion of the wealth of the Province; we may certainly claim a fair share of the intellect; what then, does this population, wealth and intelligence produce for the support of the Church? This is a selfish age, selfish in proportion to its intellectual enlightenment; and it is a common scoff with the infidel, for with infidelity or semi-infidelity Canada abounds, hard to bear but harder to disprove, that the Christian professing to value religion above all things, will yet give nothing but what, as the phrase is, "he will not feel," to her support. It is the Clergy who have to bear this taunt, often repeated, and it is one which the inconsistency, the painful inconsistency of professing Christians makes but too applicable. Some time since the *Leader* newspaper, taunted the Church with the small amount of her voluntary contributions, stating the who's amount for the year to be £3,000.—This was a partially dishonest statement, for it merely noticed what was contributed to the Society, passing over without mention all that had been done in individual parishes for the erection of Churches, the support of the Clergy, Parochial Schools, and charitable purposes. It is no part of the Church's system to blazon her charities and parade her liberality before the world; but if these amounts were added up, we are confident that they would compare favourably with the sums given by other denominations. Yet this is nothing to what we might reasonably expect; there is nothing here to which we can appeal in reply to the scoff of infidelity; but we can throw back the taunt by turning to the mother country, where we behold the Church in its perfect organization—where there is now awakened a spirit of liberality and devotion to the cause of Christ only equalled in primitive times. Independent of all State endowment, four millions of dollars have been raised by voluntary contribution every year for the past ten years for the erection of Churches alone, besides a large sum, also voluntary, for the endowment and restoration of churches; and this irrespective of all other objects of liberality. We find the Universities of Cambridge and Oxford, as has been already referred

to, responding to Dr. Livingstone's appeal in the noblest manner. We see one English Churchwoman endowing the Bishopric of Columbia; and find on every side private instances of liberality prompted by the same Christian spirit. What is the reason that we do not find the same spirit manifested in Canada? It cannot be that crossing the sea and the change of climate can have changed the hearts of the sons of the Church. No; I believe the true reason is that we are too much isolated: there is too little communication between our parishes—too little of the union designated as the communion of saints. We are too anxious for our own churches, forgetting that our benevolence should be comprehensive and diffusive, that we should endeavour to have the mind of Christ, to have love and sympathy, and help for all. Men should never allow themselves to say, that because they are building a church they cannot give to other objects. We will always find that the light which burns the brightest sends its rays the farthest; the soundest heart is the one which sends the blood with the most regularity to the extremities; that the individual, the parish, the nation which is the most active abroad, is the one which does most at home; and that which, in the language of Holy Writ, "scatters not, neither increases," equally unproductive, abroad or at home. To take but one object of the Society—that of preparing young men for the Ministry—it is one which must commend itself to you, when you reflect that in the present state of the Church of England in this Province, there is no inducement for any young man to enter Holy Orders but from the highest motives. When a young man takes Orders the Bishop says to him—"Young man, you go out as a missionary, to encounter all the hardships, the self-denial, the trials of missionary life; you will receive five hundred dollars, perhaps (it may not be regularly paid; but we will say five hundred dollars,) in your parish; you may labour ten, twenty—thirty years in that parish; your family may increase; you may have children to educate and provide for; but your means will not increase; you may lose your voice, or be otherwise disabled; but you will not be permitted to eke out your living by farming, store-keeping, or in any other way—if you did you would lose caste, the prestige of your calling; possibly in the course of years you may exchange into a wealthier parish, but the chances are against you; you may be a young man of talent, have a laudable ambition, a desire to rise, but you must give up every hope of doing so on the very threshold of life." I ask you what mechanic, what store-keeper, what professional man, would make up his mind on his outset in life never to have an income exceeding five hundred dollars? Yet there are young men of piety and ability willing to take upon themselves this self-denying life; but the majority are poor, and they must be educated, (we have a certain standard of education for the Clergy, which is necessary that they may be enabled to cope with the indifference and infidelity around them; and God forbid that it should ever be lowered;) their parents are not able to assist them; they cannot support themselves at Trinity College, and the Society has not means to assist them as she would if properly supported. The Ministry is actually at a stand-still. I do believe that even if Perth were now to guarantee five hundred pounds to supply the destitution of Kenfrew, the Bishop has not men to send there; there are no more than enough to supply vacancies caused by death. Wealthy men in instances which have come to my own knowledge, would not permit their sons to enter the ministry, and will you not be convinced that there can be no motive to hypocrisy here, and do what you can

to put the Society in a position more effectually to assist Divinity Students. Remember your responsibilities are increased to-night; if you never understood before the claims of the Society, they have been brought before you now—you can no longer plead ignorance, you are now responsible. If you have never before been appealed to, I appeal to you now. I appeal to you secondly because you will be judged by your works. Our Lord himself teaches us this in reference to the Judgment Day. The Faith which proves itself by deeds is the only saving faith. Inasmuch as you did it—inasmuch as you did it not unto the least of these my brethren, ye did it not to me. On which side of the Judge, think you, will you stand, if you have not listened to the cry of your destitute brethren, if you have refused them the Bread of Life, if you have dashed the cup of Salvation from their lips, if you have refused them the garment of praise. If you want a more powerful motive still, I would appeal to you lastly for the love of Christ, of Him who gave Himself for us, who for our sakes became poor that we might be rich, who healed the sick, restored the blind to sight, taught the ignorant, restored the dead to life, and finally died for us. Imitate Him in His expansive, diffusive benevolence, in His widespread charity, in His universal love—the love of Christ constraining you.

The Reverend gentleman concluded by expressing a hope of better things from us, that when again we meet together he might greet us with words of congratulation only.

Mr. BRELL having seconded this resolution, the Chairman put it to the meeting and it was unanimously adopted.

The Rev. R. I. Stephenson then read the report of the Ladies' Sewing Society.

*To the Rector and Congregation of St. James's Church, Perth.*

We present our report three months earlier than usual this year, as it is deemed advisable that it should be submitted to you at this season. We are not without reason for gratification and thankfulness, in regard to the amount added to our funds, within the last nine months, since our Annual Meeting in April, 1859. We had then in the Montreal Bank \$120, besides a small sum in the hands of the Treasurer. On the 31st of last month we paid into the Montreal Bank \$220, which, with a balance of \$10.23 now in the Treasurer's hands, makes up the sum of \$350 now subject to our order. Of the \$220 last paid in, \$44.45 were the proceeds of the monthly payments, and \$180 were made by a sale of work, held during Christmas week, after a fortnight's preparation. It will be observed that the amount of the monthly payments is very trifling, and you will conclude with justice that we have still reason to deplore the small number of members attending our Society meetings, and the little interest manifested in its working, by the women of the Congregation at large.

Yet surely if we look at the results of the Society's labours since its organization in 1856, we may find enough to encourage the most desponding, and urge the most careless to unite with us in our good work. We will briefly state the proceeds of each year:—

First year ending April, 1857.....	\$ 63.00
Second year ending April, 1858.....	42.73
Third year ending April, 1859.....	562.75
Fourth year ending Feb, 1860.....	205.44

Making a total of.....\$863.88 made by the Society since its organization. If we add to this the amount made by the Bazaar held in 1855, \$400, we find that the women of the Congregation have made within the last five

years, \$1263 towards the Church, and with the exception of about \$10, this amount has been made entirely within the parish. As to the disposition of this money, we may remark that we have paid \$900 into the hands of the Rector for the use of the Building Committee; the sum remaining (after deducting the price paid for Communion Linen in 1858) \$360, is now, as we have said, subject to our order.

We have recapitulated these statements in order to shew clearly and distinctly what the Society has been enabled to accomplish since its organization, with but a small number of working members. Could we but rouse the women of the Congregation generally to work with us heart and hand, we might double, nay treble our yearly amounts. With such a spur to exertion as our unfinished Church in our midst, silently but eloquently reprobating us day by day, week by week, month by month—alas! that we should have to say it,—year by year,—who will be content to sit idly down, with folded hands, in listless unconcern? Will you not rather up and be doing? You our fellow workers, who have strengthened our hand, and sustained our spirits, will renew your energies, and where you have given us minutes strive to give us hours, and you our friends, who have assisted at our sales, but thought it needless to cheer us by your presence at our regular meetings, will you not try to help us in some way. If you cannot give us work, we would suggest that you should bring in a small monthly contribution in money, and with this view we have passed a resolution at our last monthly meeting that some members of the Society should call upon those persons who have hitherto professed their willingness to assist us regularly, but for the want of time to work, and request them to give in a small monthly donation in money.

It is true that arrangements can now be made without further assistance from us, for the roofing in of the church building, but still much, very much remains for us to do, and if we but join hand in hand, with the blessing of the Almighty we will do it. Let none think herself too poor, or too young to assist in the work; even a little child may do something, and our Lord himself blessed the widow's mite.

Think of it friends, earnestly, faithfully; it may seem but a small matter, but it is our province, our work, the talent committed to our charge, and we shall as certainly be called to give an account of this charge entrusted to our care, as the ruler over tens of cities, or the man who holds the fate of nations in his hands.

MRS. STEPHENSON,  
*President.*  
I. R. MATHESON,  
*Treasurer*

W. R. F. BERFORD, Esq., then moved the fourth resolution:

"That the thanks of this meeting are due, and are hereby offered, to those ladies who during the past year, canvassed the parish for contributions to the Church Society, as also to the Ladies of the Sewing Society who have by their exertions during the past few years contributed the sum of \$1,263, towards the erection and beautifying of a House of prayer."

Mr. Berford made a few preliminary remarks upon the ladies' canvass of the parish for the Church Society collection last year, and felt quite certain that whatever was the cause of the smallness of the amount collected, the fault did not rest with those ladies who had made every effort to gain subscriptions, and certainly deserved the thanks of the meeting for their exertions. Mr. Berford then made some amusing remarks on the gentlemen not imitating their zeal, nor seconding their efforts. Time was when it was considered

an honour and privilege to be side by side with a lady, but in these degenerate days the ladies leave the men far behind. He then referred to the organization of the Sewing Society under the Rev. A. Pyne, and in a few well chosen words highly complimented the members on the principle which had encouraged them to persevere in their work, declaring that many even of the oldest among those who style themselves the lords of creation might be put to shame, by the noble spirit they had shown.

The Rev. J. LADDER rose to second the resolution.

Mr. L. humorously remarked that when he arrived in Perth that evening, after a drive of fifty miles, and found that he was to second the last resolution only, he felt rather nettled, but when he discovered what the resolution was, he felt more than repaid for his trouble, by the pleasure it gave him. He was pleased with, but not surprised, at the efforts of the women of the congregation; he had ever found women the best collectors, and always had, and always would employ them in his own parish. In speaking of a woman's sphere of work, the Rev. gentleman alluded to the good done in his own congregation by a benevolent society which he had formed, to visit the sick and aged, &c. He intended to take home some reports of the Perth Society, as the ladies of his congregation proposed forming a similar society in Ottawa. He also commended the Perth society for their energy and perseverance in their labours.

The chairman then put this resolution to the meeting and it was carried unanimously. After singing the doxology, the Rev. R. L. Stephenson pronounced the benediction, and the meeting dispersed.

#### JOURNAL OF VISITATION OF THE BISHOP OF NEWFOUNDLAND IN 1859.

We think we will confer an obligation on our readers by giving them, at full, the Journal of Bishop Field's visitation of his bleak and desolate Diocese. May God be pleased to stir up the hearts of his servants in England, so that the Bishop may have his hands strengthened by men to work out his plans, and by means to support them.

The Church-ship left St. John's immediately after the morning services, with Holy Communion, on St. Peter's day. The Bishop was accompanied on this occasion by the Rev. G. M. Johnson, (the Society's missionary of the out-harbours,) and the Rev. G. Tucker, (ordained deacon on the preceding Trinity Sunday) as his chaplains, and by the Rev. R. M. Johnson, appointed to succeed the Rev. A. Gifford in the mission of the Strait of Belle Isle, on the Labrador.

The special objects of this voyage were, (1.) To visit all the harbours and settlements in White Bay, none of which, unhappily, had ever been visited by a clergyman of the Church of England. (2.) To convey the Society's missionary, appointed to relieve Mr. Gifford, to his station on the Labrador. (3.) To celebrate the services of confirmation and consecration in all the different missions on the southern and western shores, commencing at Sandy Point in St. George's Bay, and ending at St. John's, thus making a circuit of the whole island.

All these objects have, by God's gracious mercy and help, been successfully accomplished, with no greater hindrance than that occasioned by calms and head winds, and no greater loss than that of an anchor. The anchor was lost by the parting of the chain, while getting under way in St. George's Bay.

Friday, July 1st.—The Church-ship put into

Twillingate, after a heavy breeze, which caused some damage to the main boom, and made repairs necessary. Here the Bishop and his companions had the unexpected gratification of being joined by the Rev. Mr. Hutchinson, on his way to his mission on the Labrador, accompanied by Mr. Rutwood, of the Theological College. They were kindly conveyed in a vessel engaged by two American gentlemen (one of them a clergyman) to visit the coast of Labrador, for the purpose of examining and sketching icebergs. Their vessel put into Twillingate that they might have the benefit of the services of the Church on Sunday; and so it came to pass that on

Sunday, July 3rd, the Bishop and six clergymen were present at, and took part in, the services in St. Peter's Church at Twillingate; an event of no ordinary interest, where usually one clergyman, alone and unassisted, performs three full services. The Bishop preached in the morning, and administered the Holy Communion, and in the afternoon and evening the other clergy officiated on each side of the harbour.

Tuesday, July 5th.—The necessary repairs having been completed, the Church ship started for White Bay, but could make no way against a head-wind and heavy sea, and, after with difficulty beating out of the harbour, returned. The next day the attempt was renewed with better success, and on

Thursday, July 7th, the Church ship ran across White Bay (the wind blowing out) to Little Harbour Deep on the north shore; there on the following day,

Friday, July 8th, the services of the Church (Morning and Evening Prayer) were celebrated, for the first time in all White Bay, and were attended by the families of that and a neighbouring harbour, who brought several children to be baptized. The Church ship then visited in succession Little Coney Arm, Hauling Point, Jackson's Arm, Sop Island, Gold Cove, Purbeck Cove, Seal Cove, and Hooping Harbour, all in White Bay, and all of these, except Jackson's Arm, (from which the people followed the Church-ship to Sop Island,) the prayers and occasional offices of the Church were duly solemnized, and in all of them the inhabitants gladly and thankfully availed themselves of this novel and unexpected, but long and much-desired opportunity, of profiting by the services of their Church. Several couples came to be joined together in holy matrimony, who had been living together for years as man and wife. Parents presented themselves with their children to be baptized or received into the Church. All left their work to attend the Morning and Evening Prayers. It was very sad to observe the great and general ignorance of people apparently so much in earnest: very few, in some harbours not a single person, could read. In one harbour a woman was generally employed to baptize, because she was the only person who could pronounce correctly the sacred form of words, in another harbour two women, by agreement, baptized each other's children. Except in one harbour there was no common burying-place, and burials were conducted by the relatives only, without any form or service. It is yet more sad to consider that this state of heathenish ignorance and alienation from Church privileges and all the means of grace was not occasioned, at least in regard of the young, by their own fault, and cannot by them be remedied.

The visits to these harbours occupied, with some detention by calm- and head-winds, from Friday, July 8th, to Friday, July 22nd, on which latter day the Church-ship sailed into Canada Bay. Here there was the same need, and the same desire, of the offices of the Church as in White Bay, with this difference, that the inhabi-

tants of Canada Bay are generally persons of somewhat better education, and a more civilized condition of life; none of them, however, had ever before seen a clergyman of their Church in the bay, and some (grown-up persons and parents) had never seen one at all, nor any place of public worship. The Church-ship remained in this bay till

*Wednesday, July 27th*, and every day the inhabitants came on board to the prayers, and were visited by the clergy in their houses

All that had been proposed in respect of the French shore on this occasion, and indeed more, was now concluded; though if time had permitted, and a pilot could have been procured, visits would have been made to a few scattered families in the Fishot Islands and in Hare Bay. These are now the only settlements on this part of the so-called French shore which have never been visited by a clergyman. The larger and more numerous inhabited harbours in Bay St. Antony and Quirpon have seen the Church-ship, with the Bishop and clergy, several times, at intervals of four years; the last time, two years ago. These were therefore passed by on the present occasion, and on the morning of

*Friday, July 29th*, the Church-ship came to anchor in Forteau Bay, on the Labrador

The Rev. Mr. Johnson and his lady, with their furniture, were landed the same day, and introduced to their future residence and centre of missionary work in the Straits of Belle Isle, and thus the second chief object of the voyage was happily accomplished. The Rev. Mr. Gifford, after ten years' residence and service on this bleak and desolate coast, was thus enabled to resign his mission to a younger man, and at liberty to remove by the first opportunity to St. John's, after introducing his successor to the various settlements on both sides of the strait (fifty miles on each side) in his mission.

*Tuesday, August 2nd*.—The Church-ship started for the southern shore. Hopes were confidently entertained of reaching St. George's Bay before the following Sunday, but the winds were so constantly ahead, and occasionally so heavy, that the Bay of Islands was reached with difficulty, and a labour hardly made in time for the morning service. However on that day,

*Sunday, August 7th*, Morning and Evening Prayers were said on board in Lark Harbour, and the people from the shore gladly attended. Several children were brought to be baptized, and some couples applied for the sanction and blessing of the Church to their union in the appointed order of matrimony. The state of things, in respect of religion and religious ordinances, is nearly the same here as in White Bay, except that occasional visits (two or three) have been made by the Bishop in his previous voyages. Some idea will be formed of the destitute condition of the inhabitants of these bays, when it is known that in this voyage (in the three bays before mentioned) twelve couples applied to be married, eleven of whom had been united and living together as man and wife (in the majority of cases) for several years; and one hundred and thirty-five persons of various ages were baptized and received into the Church; several of these also parents and advanced in years.

Leaving Bay of Islands on Tuesday, August 9th, the Church-ship encountered a succession of head-winds and calms for four days, and did not reach Sandy Point, in St. George's Bay, till Saturday, August 13th. Here the difference in the condition of the inhabitants, as compared with that of destitute and forsaken ones before spoken of, was very striking and gratifying—a difference, as relates to religious and spiritual things, wholly due to the Church and School, and

the residence for several years of a clergyman and his family in the place. Considerable improvements also have been made of late years, and are still being made. The church has been painted, the parsonage-house is being repaired and enlarged, and a new graveyard round the church (neatly and substantially fenced) was ready for consecration; while the fence of the old cemetery had been entirely renewed. It was still more gratifying to see the church well attended at every service daily (morning and evening) during the Bishop's stay; and on

*Sunday, August 14th*, the Holy Communion was administered to an increased number of communicants in the morning; and in the afternoon, all with the proper qualifications who had not previously had, or had not embraced, the opportunity, were confirmed. After the confirmation, the graveyard was consecrated.

*Monday, August 15th*.—It was here that, getting under way, between ten and eleven o'clock p.m. (the wind having been ahead all day), the chain parted, and the anchor remained in the ground. It was useless to attempt to recover it at that hour of the night, and the Church-ship proceeded, with the hope of reaching the Barrysways in the morning. The wind, however, first died away and then came ahead; and it was two o'clock, p.m., Tuesday, August 16th, before the Bishop could land. There is no harbour, and chiefly on that account the Bishop had never before visited the place; the inhabitants of which are very respectable, and live a much comfort. The Church-ship stood on and off, while the Bishop held service, with confirmation, in a large room on shore. A graveyard was ready for consecration; but the evening had closed in, and there was barely time to reach the vessel before dark. In consequence of light and head winds, the settlement of Codroy was not reached till after five o'clock p.m. on

*Thursday, August 18th*.—There a schoolroom has been built by the inhabitants, and a graveyard inclosed, since the Bishop's last visit. Both these good works are in great measure owing to the zeal of the Missionary (the Rev. W. W. Le Gallais) of Channel. He arrived the same evening at 10.30 p.m.; and on

*Friday, August 19th*, the Morning Service was celebrated in the schoolroom, with confirmation, and the graveyard duly consecrated. It was the first occasion of celebrating any Episcopal service in this thriving and increasing settlement, one of the most important on the (so-called) French shore. It was the Bishop's wish to proceed immediately to Channel (Port-aux-Basques;) but it blew so heavily, after returning on board, that it was not thought prudent even to land again. Sail, however, was made at midnight.

*Saturday, August 20th*.—The wind entirely died away, and the only hope of reaching Channel before Sunday was by rowing the ship's boat round Cape Ray, at least fourteen miles. The Church-ship was accordingly left at half past twelve o'clock, and by five o'clock the Bishop and Missionary, with the Rev. Mr. Johnson, were safely landed at Channel (Port aux Basques,) soon enough to telegraph to St. John's and to attend Evening Service in the Church. The Bishop was entertained at the Missionary's house, and Mr. Johnson at that of a respectable planter. It was the first occasion of their lodging on shore since their departure from St. John's.

*Sunday, August 21st*.—Service in the Church in the morning, with Holy Communion, and in the afternoon with confirmation. After the second service, a graveyard, neatly fenced, was consecrated. A full attendance on each occasion. The church is being enlarged for the accommodation of the increasing congregation, and to

provide a chancel. The Church-ship hove in sight at three o'clock, and at five was close to the harbour, but was carried back by the turning tide.

*Monday, August 22nd*.—The Church-ship again made her appearance this morning, and succeeded in entering the harbour by twelve o'clock.

*Tuesday, August 23rd*.—The wind being ahead, the Bishop proceeded in a boat with Mr. Le Gallais and Mr. Johnson to the Barnt Islands, eight miles distant. Here, as at Codroy, a schoolroom has been built and a graveyard fenced in since the Bishop's last visit. Confirmation was given in the schoolroom, and the graveyard was consecrated. The day was, unfortunately, very tempestuous, but the people assembled with great alacrity from the different coves as soon as they heard of the Bishop's arrival. After the consecration, which was not concluded till nearly six o'clock, the Bishop and his companions returned in the boat, and reached Channel at 8.15 o'clock. At the three settlements in this mission ninety-nine persons were confirmed. Many candidates were absent. In each settlement a graveyard was consecrated. In the settlements at either extremity a schoolroom has been erected, and in the central one, Channel, the church is being enlarged and improved.

On the two following days (Wednesday and Thursday) and on Friday morning, the wind was still ahead, in despair of getting forward in the vessel, recourse was again had to a boat (kindly provided and manned by the people of Channel) in order to proceed to Rose Blanch, the first settlement in the next (the Rev. Mr. Hooper's) mission. The distance is fully fifteen miles; and to row that distance with four hands, in a large boat, and against a head-wind, was no light undertaking. They started a little before one o'clock, and reached Rose Blanch at eight o'clock, unperceived, as they were unexpected, by the inhabitants. Unfortunately there had been no opportunity of giving Mr. Hooper or the people notice, and therefore Mr. Le Gallais with Mr. Tucker accompanied the Bishop. They all found a lodging in different fishermen's houses. Information was sent round to the people, and on

*Saturday, August 27th*, Morning Prayer was said in the school room, and the Bishop preached; some children were baptized, but, in consequence of the absence of the Missionary, there was no confirmation. The Church-ship having been ordered to proceed direct from Channel to La Poile, the Bishop and Mr. Tucker were conveyed to the latter place (another fifteen miles) in an open boat, and arrived by six o'clock p.m. Mr. Le Gallais returned to his own mission. The Church-ship not having made her appearance, the Bishop was lodged at the Missionary's (Mr. Hooper's) house, and Mr. Tucker at the merchant's establishment.

*Sunday, August 28th*.—*La Poile*.—The day was so exceedingly wet, and the roads or paths in consequence so deep with mud, that very few persons could attend the services. Holy Communion was, however, administered in the morning, confirmation in the evening, but notice was given that both these services would be repeated, God willing, on the morrow. The Church-ship arrived just before the commencement of the Morning Prayer.

*Monday, August 29th*.—This day was happily clear and fine, and the church was full. The remaining candidates for confirmation were presented, and a large number partook of the Holy Communion. The church here has been lately made more convenient by the addition of a vestry; and other improvements are in progress. The mission is a very laborious and extensive one, containing upwards of a thousand church members.

**Tuesday, August 30th**—This was the first and only day of this month in which the Church-ship was favoured with a fair wind, and she reached Burgeo (thirty miles) in little more than four hours. There are two churches in this mission. At Lower Burgeo, the residence of the Missionary, (the Rev. Mr. Cunningham,) great improvements have been made in the place generally, as well as more particularly in Church affairs, and both are greatly due to the kind co-operation of Messrs. Newman's agent (Mr. Dawe) with the Missionary. A very handsome, large, and well-arranged church has been erected, and the old church removed and repaired, is converted into a school room.—*Colonial Church Chronicle.*

### Foreign Ecclesiastical Intelligence.

#### OXFORD AND CAMBRIDGE MISSION TO CENTRAL AFRICA.

MEETING AT CAMBRIDGE, TUESDAY, NOV. 1, 1850.

(Continued from our last.)

That is it; your lazy man, who can never take his cigar out of his mouth. Let me now mention another feature of Dr Livingstone's character, which has been spoken of by the Chancellor of the Exchequer. I refer to the broad catholicity of the man's spirit. While he is in the midst of his African labours he hears of a noble minded woman having given of her means to found the Bishopric of Columbia in the farthest extremity of the earth. If there were anything narrow in his mental constitution he would be afraid that this lady, who had been his special friend, might perhaps have her sympathies a little distracted from his work, and drawn away by this new pursuit, and we should not have been surprised if he had written a word of caution not to forget the old love when she was looking on to the new. But his spirit was too heroic—to use an expression applied to him by the Chancellor of the Exchequer, too great for any such petty jealousies to find their way into his mind. Therefore he writes to this lady, in a letter with which she has intrusted me, in view of this meeting, in the following terms.—“I do most heartily thank the Author of all good who has put the noble idea into your mind and given you grace to reduce it to practice. May He return your kindness to unborn generations in abundant measure, and grant the influence of His gracious Spirit that your intentions may be more than realized. Nothing has cheered me more for a long time than this bit of news.” He then goes on to speak of his own hopes of the civilisation of Africa, and here again there is an exhibition of the same noble spirit and his desire for the prosecution of his own work, in what he believes to be the most effectual manner. He says—“I am becoming more convinced than ever that a small English colony in the highlands of Africa is indispensable to the working out of her civilisation, and producing a sensible effect upon African slavery. Should my wish ever be realised, I meant to apply to you for a clergyman. I did not soar so high as a Bishop, but I believe that I might go the length of a clergyman. Were Englishmen, with their religious institutions along with them, here, slavery in this region would be an impossibility.” Now, that is characteristic of the man whom God has, I trust, given us to lead us on in this great enterprise. We have in him qualities which seem almost impossible to combine in one individual; and seeing that he is so patient, so laborious, so judicious, so catholic in his temper, I say that, God having raised him up, we are as much bound to follow in the path which he has opened for us, and which he has pursued with

such extraordinary vigour, as the sons of Israel were bound to flock around the standard of a mighty leader. And then, Sir, there is another important consideration which bears upon our work. Every one who knows much of the manufacturing interests of this country must be aware that one of the greatest problems which has to be solved is, how these interests are to maintain their predominance, when the country is so much dependent for the cotton supply on the growth of the slave-cultivated plantations of America. Well, now, it seems to me that God is as distinctly calling us by our necessities as a nation and by our want of this commodity for our home manufactures, to open new grounds for them by the civilisation of Africa, as if a voice from heaven speaking in our material ears told us that the prosperity of England was bound up with our doing His will in that great continent of Africa. Another reason why I think we are bound to follow this great pioneer is, his work is connected with the South of Africa; and I must be pardoned for saying, in the presence of Sir George Grey, that in having given us him again as the Governor of that dependency, God has given us a new call to instant exertion in this work. This is not my opinion alone. I received the day before yesterday a letter sent by the Bishop of Capetown shortly after Sir George Grey's departure. The Bishop writes—“His recall staggered and excited the country from one end to the other. Addresses innumerable to the Queen, and public meetings, followed. Twenty thousand people lined the streets from Government House to the Quay, and the carriage was drawn by the crowd. He has made provision for my Caffre College very thoughtfully during the interregnum. But the future of the college, if Sir George should not return, will be very uncertain. At present the Caffre youths remain under my roof, and very good lads they are. Whether Sir George will come out again or not, I know not. I trust that he may, because there is a work to be done here which I believe no other man will or probably can do.” Now, then, I say that God having given us back that proconsul, as he has been called, to administer the affairs of that distant province, is a call before us not to let the opportunity which is this moment presented to us pass away. There are, however, other considerations of the most pressing character at this moment. You have had repeated to you this morning the warning words of Dr. Livingstone, “It has pleased God to open to you the way; take care that it is not closed.” There are threats already of its being closed. In this letter of Dr. Livingstone to myself he enlarges upon them. He states that the Portuguese are determined to undertake the protection of the slave-trade in those parts, he states, that they are lending themselves largely to what is called the free emigration of the French, in which he says these free emigrants are sent chained and manacled, lest they should make their escape, if they should have a moment in which to do it. In one of his letters he speaks of a chief who had had his own daughter carried off and sold to a Portuguese *padre*. He had, it appears, himself formed a plan of rescuing this girl, but he had failed in this endeavour, the *padre* refusing to restore her; and he adds, “If the people of England did but know what these *padres* were in distant parts of the world, they would value their own clergy at home a great deal more than they do.” Well, then, there is another reason why I think we ought at this moment to exert ourselves in this work, and that is that we have a duty of reparation to perform towards that injured part of the world. God is at this moment giving England an opportunity for the civilising and the Christianising of Africa which our

fathers never possessed, and which, probably, if we neglect it, our sons will not inherit. And, Sir, let me say that, in estimating our national guilt, I think that the greatest wrong perpetrated is not our having exposed the natives of Africa to the horrors of the middle passage, and afterwards made them the bond slaves of England in her distant colonies. The master evil is this, that throughout the central parts of Africa, Christian men have taught the savage what he never learnt before, to engage in wars, for the very purpose of making captures, that they might be placed in a position where they would be exposed to every conceivable abomination of man-stealing iniquity. This is the evil which you are called upon to repair, and it seems to me that this institution is going the right way to work, mingling, as I have said, a Christianised commerce with direct missions, which this direct mission is to be carried on under the guidance of an apostolically appointed leader. Dr. Livingstone has infused his own spirit into some of the Makololo, and, as it were, multiplied himself; and so I trust that, if a Bishop be sent, we shall have at the head of the mission one who will not be the first in indulgences in ease and in softness, but first in labour and danger and in endeavour, and who will, through God's grace, be enabled to breathe into those who are under him the spirit which belongs to the God-sent leader of men. If we believe—and who of us does not?—in the apostolic constitution of our Church; if we believe that its orders are not men's cunning invention, but Christ's enduring gift, if we believe that by acting on Christ's own word we shall secure Christ's blessing, then I say that the plan of leadership that has been adopted is based on the calmest sagacity as well as on the boldest faith. And, Sir, I feel it to be a high privilege to be allowed in this great hall to speak these words, because I know that I am addressing myself to England's youthful heart and youthful intellect. Never let us forget that in reference to His great designs, God has intrusted the execution of the work rather to the dictates of what men would call the enthusiastic movements of the soul, than to the duller and slower conclusions of the reason. Never did man do any thing great unless he trusted to the double nature that God gave him, and found the spring of action in his spirit, if he found the restraint of action in his judgment. Why, Sir, when I look back at what Cambridge has done, I am reminded of such a man as Henry Martyn, who cared not for home or fatherland, in comparison with his work, and whose great object was to go into distant districts of the earth to proclaim the beloved name of his Master. And, I ask, if God had not given nobility to a Christian man's enthusiasm, would he have girded up his loins and gone forth on such a mission? The lives of such men have not been lost because they died early in the cause, the labours of half a century having been gathered up, as it were, into two or three years. Oh! no, Sir: you must concentrate the light in order to make it luminous amid the darkness. It is not amidst the paucity of great ideas that the work of missions is likely to be effectually accomplished. When men like Henry Martyn have finished their career, others may be expected to move in the same orbit. The memory of such men seems to me, Sir, as if even now their voices hung upon the charmed air, and called upon us in our day to follow their mighty example; and on this day especially, when we have been blessing God publicly, for all His saints departed this life in His faith and fear, I can scarcely help feeling as if they were beckoning us onward—as if the hand of one and another before us were pointing out to us the path which must ultimately lead to the most perfect blessedness. Pardon me if I say that amongst

them there seems to me to be one who is beckoning me by the speciality of my position to take up, in however feeble a manner, the work which has been so nobly begun, and to witness, though it may be with inferior powers to theirs, to the next generation, that England can never be free from guilt till Africa is civilised and Christian.

Sir GILBERT GREY, who rose to second the resolution, after the loud cheering which greeted him on his rising had subsided, said—I will endeavour, so far as I can, to point out what my experience enabled me to learn of the difficulties which the proposed mission will have to encounter, and what I believe to be the means of carrying it to the greatest and most successful results. It will first be necessary that I should point out the claims of the population and the particular characteristics of the people with which the proposed Mission will have to deal. Amongst the natives in Central Africa or in Southern Africa there are three distinct races. First of all, from the most ancient country of Egypt one race spread down the entire coast of Africa to the Cape of Good Hope, and from thence up the western coast as far as the Orange River. The immense multitude of people belonging to that race all spoke languages of one common origin exactly identified with the Coptic—so much so that all the dialects spoken by these people show that they come from one parent stock. In the southern parts of the continent the race obtained the name of Hottentots, and by which appellation they were known to the whole of Europe. The second great class of natives spread down to the western coast, and constitute the Negro tribes. They ultimately forced their way across the continent to the west, and cutting their way to the eastern coast to the settlement of Zanzibar, they constitute the nations now known by the name of Caffres. One portion of the population, the inhabitants of British Caffraria, from some admixture with the Arab races, or other circumstances with which we are unacquainted, excelled all others in physical confirmation and in audacity and harshness of character; and being thus naturally brought into communication with our own traders for a long series of years, this comparatively small population constituted an obstacle which has set the power of Great Britain at defiance. The third race we find in Africa, called Bushmen, are of a totally different class from the other two. They live in small families; they are a hunting race, never cultivating, never herding cattle, and appearing from their language and general habits to be remotely allied to the aborigines of Australia. The general impression in the public mind is that savages are a happy and innocent people, leading undisturbed and comfortable lives; the real fact, however, being, that all nations that have fallen under the influence of idolatry are among the most miserable of mankind. Just as in natural laws no excess can be indulged in without retribution following it, so among savage races it seems impossible that the knowledge of God can be lost without a great deal of suffering following. Life and property are wholly insecure; infanticide and murder are of daily occurrence, and persons are burned for witchcraft, that their property may be handed over to the chief. These, then are the classes of natives with whom we have to deal. The one to which our attention must be more particularly directed is that which is classed under the name of Caffres. Now, the great difficulty which the proposed mission will have to deal with, with regard to this, is their civil polity. From some cause which it is impossible to explain, these savages are governed by a system of polity, not simple but complex, devised evidently by a high order of intellect, the object of which is to keep the savages in their present state, and to

prevent the light of Christianity from breaking in upon them. Generally speaking, these Caffre tribes, that have spread as far as the Zambezi river, are subjected to this system. First of all there is a paramount chief, to whom every man of the tribe belongs, and also every man's property. Every man's life can be taken at the pleasure of this dignitary, and every thing belonging to him is appropriated as the chief pleases. The tribe is separated into several divisions, which are placed under petty chiefs, and these divisions are again split into single villages, each of which has a head-man. Each of the chiefs holds a court, before which all offenders are brought in cases of witchcraft, and all charges alleged are tried. This chief is assisted by certain counsellors, and in most cases the accused, and sometimes the accuser as well, are stripped of their property, which is divided amongst the chief and his counsellors. Every one of these offices—of chief, petty chief, or even headman—are hereditary, and they have the power of taking a criminal and his property, and can also take his wives and children, at their pleasure. The chief, holding such powers under the system, does what he can to maintain it; and it has become almost impossible to break it up on account of its hereditary character, and the number of interests that are therefore concerned in countenancing it. A chief who, under the influence of the preaching of a Wesleyan missionary, with his whole family, embraced Christianity, was so much resisted by petty chiefs that the conversion had no very great effect upon his country. It will therefore be seen that the civil polity of these people presents a great obstacle to these missions, which requires to be overcome, but we must also look to the state of the European population which we shall have to meet. The state of the European population of South Africa, in advance of the settlement, is very remarkable indeed. The inhabitants of Southern Africa are, for the most part, pastoral farmers. With them it would be considered almost disgraceful that their children should be reduced to the class of labourers. Therefore, no sooner does a man belonging to this class of boers find that he is unlikely to be able to provide farms for each one of his family than he moves further up into the interior. These people are remarkable for their religious character. I have met many men of great piety amongst them, and, in fact, the one great object of the lives of many of them, almost the only pursuit in the isolated life they lead, is attention to their religious duties. As far as possible they also carry the constitution of their Church with them, and the result of this is that Church government comes in, particularly where there is no other government, as a great preservative of order in their societies. No individual can commit any offence but he is brought before the Church Council, and this produces such an effect that where no other law reaches their crime is almost unknown. Unfortunately, the further they wander up into the interior, and the more they become separated from one another, the more isolated they become from those good influences, and their morality suffers a consequent change. The Caffre tribes care nothing about morality; they purchase their wives by cattle, and they steal their cattle where they can. An adroit, expert thief is admired, not censured, and in fact, to be a successful thief is to be a heroic character. You can well imagine that these two classes of people, living together, must soon bear a great and violent animosity; therefore, between these two races, an animosity, which I think should have been expected, almost invariably springs up, the most tragical scenes take place, and as the European population spreads in amongst them, this state of things naturally be-

comes worse, each party thinking their title to the lands they occupy equally good. But experience has shown that it is not impossible or impracticable to let these two races mix together and to interchange traffic with mutual advantage, and in this way trade and commerce might spring up, and this country, in establishing that union, might reap the benefits which it ought to derive from the colony. This object might be achieved by establishing Christianity among the natives, as experience has shown. During fifty years, experienced missionaries have been labouring in South Africa. Many, no doubt, have heard that great changes have recently taken place there, that a great breaking up of tribes has occurred; that the natives send their children to school; that they become desirous of receiving Christian instruction, and show a readiness to mix with Europeans, such as they never did before. My own opinion is that there is nothing sudden in this change, nothing that might not have been looked for, nothing that has not been anticipated by those patient Christian men who have been working in that country for the last half-century. Their efforts were isolated in each case, their influence being exercised within a given sphere; but it was powerful within those spheres, and they are now extending and melting into each other. It is an influence that has extended beyond the borders of the colony, and the consequence is that a large portion of the population has been brought to a semi-civilised state, the immediate advantage of which is an active and profitable trade. So marked and complete is the power of converting these tribes to Christianity, and rendering them auxiliary to the missionaries, that now there is no difficulty in obtaining the children of the chiefs for industrial education, and they are taught the truths of religion, all the elements of education, and also a useful trade. Indeed, amongst the Fingoes, not only are the parents willing to let the children attend the schools, but are also willing to make a considerable sacrifice towards the cost, the mission funds not being sufficient for the purpose. All the Europeans now recognize the beneficial tendency of this operation. The children so educated become domestic servants, mechanics, or labourers. At this moment the Parliament of the Cape is allowing £11,000 a year for the use of these schools, which receive the support of the Europeans, and in many instances of the natives. In some of the tribes not only did the sons of the paramount chiefs attend the schools, but it was an admitted rule that, where a woman embraced Christianity, she might leave her husband and return to her friends, even though he had purchased her. On the extension of civilisation, consequent upon the spread of Christianity, the demand for European manufactures will increase, and both races will acknowledge the beneficial relations that, through the operations of the missionary, have been established between them. If this influence is not permitted to extend, the most disastrous consequences will ensue, and the most terrible scenes will be enacted in Central Africa. There is no more perfect instance of the success of the operations to which I am alluding than in the case of New Zealand. There has been no colony in which the Europeans and natives are so well mixed together, and in no country has the natives been so well prepared by missionary labours as New Zealand. It is true that the natives have power to hold their own and resist aggression, and that is probably the cause of the amicable relations between the two nations. I have confidence that the same results will ensue in South Africa if a similar course is adopted. It is too much to say that the effect of missionary labours and European intercourse would be to civilise to such an extent as to prevent their wrong;



ing each other; but I believe the effect would be to put an end to those great crimes that sometimes take place, and do more to preserve the peace of the colony than any thing else. The resolution refers to the duty of the country in taking a part in the work before them. I have often heard said, but never could understand the argument, that England has no business to interfere in these distant fields of missionary labour. That there is enough to do at home, and that to interfere in those distant fields is to wander beyond our own natural sphere of duty, I confess I cannot see the force. It is not as if the population did not contribute to help themselves. The European population will aid them by their money, and their influence with the natives will contribute the help which will supply valuable native teachers, some of whom would, in their turn, become missionaries. But if there were any difficulty in this, that would be no reason why we should not embark in this enterprise. I hold that even for the purposes of mercantile commerce and our manufactures, that a larger advantage would be conferred by pursuing these missionary efforts than by any other means. A far higher advantage is, that this mission is likely to bring about a final extinction of the slave-trade; and I believe that by no other means can that desirable result be accomplished. You may make laws against the slave-trade; you may check and you may punish it, but you cannot prevent it. But if you dry up its sources by employing the natives in commerce, and render it infamous, you will speedily extinguish it altogether. This result has been achieved in one tribe in twenty years from the mission, and were the mission in Central Africa more firmly established, the result would very soon be general. I maintain that experience has shown that the event can be achieved; and therefore I earnestly and sincerely hope that those who have nobly determined to enter upon this enterprise will be encouraged to persevere in it.

(To be continued.)

### THE EDUCATION QUESTION

At a time like the present, when such interest is taken in the subject, we thought it would be very generally acceptable to give a correct report of the speech of the Rev. Alexander Pollock, at the important meeting lately held in Belfast, in behalf of the Church Education Society.

The Rev. Alexander M. Pollock, on rising to second the resolution, was very warmly received. He said—I feel it a great pleasure, Christian friends and Rev. Sir, to attend here on the present occasion. With every thing that has fallen from preceding speakers upon the vast and incalculable importance of the present juncture as regards the question of Scriptural Education in Ireland, I most thoroughly and heartily concur. No more momentous period in the existence of this controversy has ever occurred since it first commenced. It is made so by three distinct circumstances, each of which deserves our most serious and mature consideration. First of all, there is that notorious movement on the part of the Roman Catholic hierarchy, which avowedly aims at getting an uncontested hold on the educational funds of the country for their own particular purposes. Secondly, there are the accusations which have been put out from time to time, since the appearance of that prelatic address, to the effect that the friends of Scriptural Education in Ireland and the Roman Catholic party were both drawing in the same direction, and both aiming at one common object, namely, that each should get an apportionment of the funds of the

State into their own hands, to do with them irresponsibly what they liked. The third circumstance is, that it has been stated at various times of late, that there is a cooling down and a subsidence of that interest in our cause which once existed on the part of our laity—that they are getting tired of this protracted controversy, and desire earnestly that, even if we should have to give up what we hold, and have held, dear, the war should cease. I cannot, sir, believe that in this, your own particular locality, at least, such a subsidence of lay feeling and lay earnestness and sympathy can be discovered. It was my privilege to attend here last year upon a similar occasion to the present; and, unless my eye is vastly at fault, the assembly that I have now the honour to address far exceeds in numbers and influence, both on the platform and in the body of the meeting, that which was assembled then (applause). I believe, also, without making invidious comparisons, that it contrasts very remarkably, indeed, in both the respects I mention, with another educational meeting which was held in this hall some weeks ago (hear, hear). Let me, then, so far as your own neighbourhood is concerned, thank God that He has kept up in your breasts a spirit of loyalty to this good cause; and I do trust, notwithstanding all the arguments that may be brought to bear upon you, and all the considerations of personal convenience, and even considerations of a higher kind than this—loyalty to our governors, and intense interest in the future welfare of our Church—that you will never cease your efforts to uphold the cause of God's free Word in the country, so long as God gives the platform a voice to speak or a meeting an ear to hear (hear and applause). From many quarters, however, a clamour arises just at present, that, as I have said, the contest ought to be put an end to. "Join the Board," is the war cry just now. They put it to us, saying that it is our wisdom to do so: our wisdom for ourselves; our wisdom for our future influence in the country; our wisdom for the existence, and perpetuity, and prosperity of our Church; and our wisdom furthermore with regard to the people of the land at large. It is put before us as a question of wisdom and judgment, owing to the crisis that has arisen.

Now, sir, that brings the question to a very distinct and important issue, for all those arguments with regard to ourselves—our future influence—our Church—and the population everywhere—all these would be arguments of the most grave importance were it not for one great fact, namely, that a question of principle is concerned (hear, hear). But that fact of a principle being involved alters the character of the matter altogether. Unless I understand the word "principle" very wrongly indeed, principle is a stern and unbending thing (applause). Principle, sir, is immutable, and no consideration or circumstance can make principle at any time other than it was at first (hear, hear). It remains eternal like Him who is the foundation of it—the God of truth; and nothing that can possibly happen in the world's vicissitudes can make that which was true at one time else than true at any succeeding time. Let us, then, calmly and deliberately ask what is it, in the name of the Almighty God—whose name is so often upon our lips—what is it that we have been so long contending for? Let us view it carefully and examine it accurately. Is it only something that is generally desirable, or is it, on the contrary, something that is absolutely essential? Sir, I take it that we have not been fighting for what is merely desirable. Were it merely a desirable thing—a desideratum—I, for one, would long since have ceased to offer any opposition (hear, hear). It is because I believe

it in my heart and conscience to be an essential—I repeat, an essential—that therefore we have maintained so long this unhappy, vexatious, and wearying opposition. But so long as it is essential, then I say it God be for us now can ultimately be against us. Great is truth—that immutable and unchanging truth; and He who has made it truth will make it prevail (hear, hear). I go on, therefore, strong in hope, not in the hope based on human means or human wisdom—not guided by the false star of human expediency; I go on simply because I believe, to use the most familiar language, that I am doing right in the sight of God (applause). How can I justify my conduct, for example, if I want to teach the child of another man in a manner that I would not feel myself justified in teaching my own child? I cannot (hear, hear). We believe that for the education of our own children, instruction in Divine truth is on no account to be omitted; and shall I, therefore, in my capacity as a member of the Church of Ireland, stand forth, and say that I will be an educator in the country, and consent to do that for others which I would not do for myself? The thing is impossible. Suppose that I, a parent, had my own child come to me and say, "I will take instruction in secular things from your hands, father, but I refuse to open with you the Book of Everlasting Life," would I consent to that? I would wrong my conscience in so doing, and I would feel that in administering that mutilated education I was acting any thing but a father's part towards him. Now, I say, what is conscientiously binding upon us as educators in our private capacity, remains, and must remain, conscientiously binding upon us in our public capacity likewise (hear, hear). I have no sympathy whatever with those men who are described as having two consciences—one for indoor and the other for out (hear, hear). My conscience is the same whatever side of the door I stand at (laughter). I believe that what is binding on me in the family is binding upon me when I come into public relations with those abroad likewise; and therefore I hold that we are obliged to administer (if we pretend to give education at all) to the children that come to us what we believe to be such an education as is right and religious, and true and sound, and thoroughly good (applause). We can never, therefore, give up our fundamental principle, that the Scriptures should be the basis of a nation's instruction. And may I be permitted to say, that when we speak of making them the basis of a nation's instruction, we do not mean to say merely that we shall be left at liberty to make use of mere allusive references to them as occasion may demand, but that we shall be at liberty to take down in an honest straightforward manner the Word of God without shame (applause). I believe that the true principle is that the reading—mark that well, the reading,—of the Scriptures, as well as a reference to the truth of Scripture, shall form an integral part of the system of education (hear.) These are my principles.

(To be continued.)

### SUBSCRIPTIONS RECEIVED TO MARCH 15.

TO END OF VOL. VII.—Rev. T. B. Picton; Rev. A. H. R. M., Owen Sound; J. H., Hawkesbury; W. F. B., Grimsby, in full.