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The Canadian Ecclesiastical Gazette;

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

VOLUME VI.

TORONTO, MARCH 15, 1859.

No. 5.

We are happy to see by a late number of the *Times*, that Mr. Charles Jones, son of the late Mr. Justice Jones of this City, was one of the successful candidates for entrance to the Royal Academy, Woolwich. Mr. Jones was educated at Upper Canada College, and passed a year at Trinity College, (Toronto,) where he took high honours; having gained the Wellington Scholarships. There were we believe about 80 competitors for the artillery examination, thirty-three were successful, and Mr. C. Jones took the ninth place. We may congratulate Trinity and Upper Canada Colleges on his success, indeed Canada has reason to be proud that so many of her sons on going home to prosecute their studies in various professions have highly distinguished themselves.

Rev. E. Denroche requests that all letters and papers for him may be addressed to the Toronto Post-office.

Letters and papers for the Rev. Matthew Ker, should now be addressed to him at Douglstown, Gaspe, C. E., instead of Osabruck.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

SYNOD.

The annual meeting of the Synod of the Diocese of Toronto, is hereby convened for Thursday, the ninth day of June next, to meet at Toronto.

By order of the Lord Bishop.

STEPHEN LETT, L.L.D.,
Clerical Secretary.

JAMES BOVELL, M.D.,
Lay Secretary.

Toronto, March 12th, 1859.

The Executive Committee of the Diocesan Synod will meet at the Board Room of the Church Society, on Thursday the 14th day of April, next, at the hour of ten o'clock.

Members of the Synod desirous of bringing business before the meeting, are requested to notify the same to the Secretaries of Synod, Church Society Office, Toronto, on or before the 14th day of April next, to be laid before the executive committee in accordance with the following article of the constitution.

RULES REGARDING COMMITTEES—"That the business to be submitted to the Synod be sent to the executive committee *two months* before the meeting of the Synod."

We would direct the attention of the Clergy and Churchwardens to the Canons of the Synod respecting the election of Lay Delegates.

N.B.—No Lay Delegate will be permitted to act as such until the assessment on the parish which he represents shall have been received by the Treasurer of the Synod.

Forms of certificate of the election of Lay Delegates will be duly forwarded to the several clergy previous to Easter.

STUDENTS' FUND.

The Quarterly Collection for the Church Society in April is for the benefit of the Theological Students' Fund.

Up to the present time the collections have barely amounted to £200 per annum. Out of this fund only four scholarships annually, tenable for two years, can be assisted, of the respective value of £30, £25, £25, £20. There is no other provision for theological students except the two jubilee scholarships S. P. G., tenable for two years, value £40.

The Church Society's scholarships are limited to the Divinity course, so that the risk of their being held by young men who may not ultimately take holy orders is reduced within very narrow limits. The harvest is plentiful, the labourers are few; surely some effort should be made to induce young men to study for the ministry. What does the Church now offer? Four scholarships annually—one scholarship which does not cover half the man's college expenses; another which does not cover quite a third, and the other two half way between. Till the laity provide the funds no more can be done.

TEA PARTY, TRENTON.

On Thursday, the 17th inst., the annual Tea Party or Soiree, given by the ladies of St. George's Church, Trenton, took place. The large room in the Hanover Buildings was crowded, and appropriate addresses, interspersed with vocal and instrumental performances, were delivered by the Revs. Dr. Lauder, of Napanee; G. A. Anderson, of the Mohawk; H. E. Pees, of the Carrying Place; J. A. Preston, of Sterling; F. Tane, of Brockville; G. W. White, of Camden; and the Rector. The musical portion, sustained in part by some who sang for the first time in public, was very satisfactory.

Belleville was well represented, instrumentally and vocally, by Miss Wallbridge, and Miss White head. The latter's singing, heard for the first time there, was much admired and commended. The arrangements were excellent, including the decorations by Mr. T. Hodge, which were tasteful and appropriate, and the result satisfactory, not far short of £20, if not quite that sum.

COLLECTIONS UP TO MARCH 12th, 1859.

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	\$527.93
Northport annual meeting, per Rev. T. Bousfield	7.40
Fredericksburg	2.08
Adolphustown	1.92
Per Rev. R. Harding	4.00
St. John's, Port Hope, per Churchwardens	4.00

Morrisburg	2.35
Matilda	1.45
Williamsburg	2.30
Per Rev. Dr. Boswell	6.10
Sydenham, per Churchwardens	3.65
St. George's Church, St. Catharines, per Rev. Dr. Atkinson	42.00
Georgetown	1.50
Norval	1.50
Per Rev. J. McKenzie	3.00
St. George's Church, Newcastle	4.12
Dunnville	4.25
St. John's Church, South Cayuga	3.75
Port Maitland	1.00
Per Rev. J. Flood	9.00
St. Mark's, Barriefield	1.16
McLean's School-house	2.79
3.95	
88 Collections, amounting to	615.15

MISSION FUND.

Previously announced	1046.77
Nelson Square, per Rev. T. Green	4.00

165 Collections, amounting to

WIDOW AND ORPHANS' FUND.

Previously announced	1292.47
St. George's Church, Newcastle	6.76
Nelson Square, per Rev. T. Green	10.00

166 Collections, amounting to

SPECIAL MISSION FUND.

Previously announced	1629.52
St. George's Church, Newcastle	6.56
Nelson Square, per Rev. T. Green	6.00

147 Collections, amounting to

PAROCHIAL BRANCHES

Port Hope, per C. Brent, Esq.	39.25
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ANNUAL SUBSCRIPTIONS.

Rev. T. Bousfield	5.00
" G. White	5.00

CHURCH SOCIETY.

February Meeting.

The following business was transacted — Expenses of Dr. O'Meara in visiting Indian Stations, amounting to £13 13s. 4d., ordered to be paid.

A most satisfactory report was read from the manager of the Clergy Trust Fund, stating the receipt from investments now amounted to £18375 17s. 6d.

Secretary was directed to affix the seal of the Society to a lease of a lot in the town of Lindsay. A deed of the glebe lot in Mono was ordered to be made out to the Clergyman and Churchwardens in trust, the proceeds to be applied towards

the support of the Incumbent of St. John's Church, Mono, the advances by the Society having been repaid by the parish.

An application was received from the Rev. C. H. Drinkwater for aid towards purchasing village lots in his mission. The Society has not the funds at present at its disposal.

Moved by Mr. GAMBLE, seconded by the Rev. Dr. BETHUNE, that a committee be named by his Lordship the Bishop, to enquire how far the by-law of this Society has been complied with, in causing the four annual collections for the Society to be made in every congregation within the Diocese, since the last report was made by the Society, to report the cases wherein default has been made and what steps it may, in the opinion of the committee, be advisable to adopt, to prevent a recurrence of similar default for the future.

The Bishop named the following gentlemen to compose the committee. The Mover, Second, Dr. Fuller, Dr. Lett, and the Secretary.

The Rev. Dr. Fuller proposed the Rev. S. D. Philipps, A.M., of St. Catharines, for election as a member of the Corporation.

THOMAS SMITH KENNEDY.

March Meeting.

The reports of the Committees of the Diocesan Societies of Toronto and Huron were read. The Committees had not been able to agree upon the basis of the division of property.

The Rev. D. E. BLAKE moved, seconded by the Rev. Dr. McMURRAY,—That further action upon the Reports of the Committee on Division of Property, be postponed till the Tuesday before the Annual Meeting in June, and that the documents be all printed and circulated among the incorporated members of both Societies.—*Carried.*

The Rev. S. B. ARDAGH gave notice that he would, in June, move the following Resolution:—Whereas, the Committee appointed to consider and report upon the division of the property held in trust by the Church Society of Toronto have not agreed in their Reports, it be now Resolved, that the Bishops of the two Dioceses respectively be empowered each to appoint an arbitrator to settle all questions of property between the two Dioceses, that the arbitrators so appointed shall have power to call in an umpire, and that the decision of such arbitrators, or any two of them, shall be considered final and binding on both Societies.

The Rev. A. TOWNSLEY gave notice that he would move that the decision of this matter be left to an equal number of the incorporated members of the Church Societies of Toronto and Huron, to meet in June next, and that the decision of the majority be final, such members to be appointed by their respective Bishops.

Some discussion took place, and the meeting at length adjourned, without having transacted any of the ordinary business.

ADDRESS TO THE REV. EDWARD DENROCHE.

Springfield.

REV. AND DEAR SIR—On behalf of ourselves and families, we, the undersigned members of the congregation lately under your charge, together with other inhabitants of this parish, cannot allow you to leave Springfield, without expressing the esteem and respect we entertain for you, and the regret we feel at your departure from among us. Your unceasing anxiety for the welfare of your parishioners has always prompted

you to the unswerving discharge of the duties belonging to your sacred office. Your earnest aim among us has ever been to lead sinners to the Saviour.

The poor will lose in you not only a spiritual adviser, but a most liberal benefactor; and in their name, and for ourselves, we bid you farewell, with best wishes and united prayers that the God of peace may make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever.

We beg to offer to Mrs. Denroche and your family our warmest regards; sincerely hoping that health and happiness may be their and your portion in the life that now is, and eternal happiness in the life to come.

We remain, Rev. and Dear Sir,
Your faithful friends, &c., &c.

February, 1850.

(To the foregoing Address ninety-one signatures are attached.)

March 10th, 1850.

DEAR BRETHREN AND FRIENDS.—I assure you that your affectionate farewell, (upon my removal to Toronto, after a residence of three years among you,) is a source of much gratification, and I thank you heartily for it.

When a clergyman is taking up a position among persons, to many of whom he is wholly a stranger, an address from recent parishioners and other neighbours, expressing their good opinion and warm esteem, as well as their regret at his departure, is the most favourable introduction he can have, next to the commendation of his ecclesiastical superior.

For this reason it was, that, on taking charge of the mission, a branch of which you represent, I was most careful to forward to one of your churchwardens, for your information, printed copies of two addresses, one from the mission of Brockville, wherewith I had been connected during the previous twenty-three years, and the other extending back to the time of my ordination.

Among the numerous signatures appended to the highly valuable document, now tendered on behalf of yourselves and of your families, I am greatly gratified by seeing not only those of the overwhelming majority of the churchmen belonging to your branch of the mission, but also the names of many other much respected individuals,—Baptists, Methodists, Congregationalists, Roman Catholics and Presbyterians. I gladly take this opportunity to thank them for their willing testimony to the fact, that a burning zeal for "the truth as it is in Jesus," however uncompromising it be, is perfectly compatible with kindly deference to the conscientious convictions of others, and with the due discharge of neighbourly duties. I deem it a privilege to add both my own and my family's grateful sense of the unvarying courtesy shewn us by members of the aforesaid denominations, even to the hour of our leaving, when some of those kind-hearted men voluntarily and gratuitously joined with churchmen in bringing ourselves and our household stuff, almost a score of miles, to Toronto. Well may both have our warmest thanks for this their gracious thoughtfulness. May the Lord reward both for all their kindnesses.

You are pleased to speak of me as having been a most liberal benefactor to the poor. In so doing, you have greatly erred through over-estimation. So altogether insignificant are my real claims to the gratitude of the necessitous portion of your population, that such allusion on the present occasion is to be regretted, except so far as

it gives me the opportunity of bearing witness, without any exception, to the honesty of my late poorer neighbours.

You speak of their prayers as united with your own, for me and mine. The "servent prayer of the righteous," however poor they may be in this world's goods, "enters into the ear of the Lord of Sabaoth," and "availeth much." Such prayers are a most superabundant recompense for those few trifling acts of charity that, from time to time, lay within my reach.

On behalf of my wife and children, as well as of myself, I thank them sincerely for their "best wishes and their prayers" for us; and you I also thank for your's my dear brethren and other friends. May your united supplications prove to be, in very deed and truth, the all-prevailing prayers of the righteous,—prayers that will draw down the Divine blessing, not only on my family and myself, but also upon your's and you, as well as on the cause of God our Saviour, and of that church which He has purchased with His own blood.

Grace and peace be with you, and with all who love our Lord Jesus Christ in sincerity. Amen.

Believe me to be, always,
Affectionately yours,

EDWARD DENROCHE.

To JAMES B. HARRIS, Esq., J. P., (Late Senior Churchwarden); JOHN SKINNER, Esq., (Junior Churchwarden); W. R. FORSTER, Esq.; General P. ADAMSON; HENRY REVELL, Esq., and 86 others.

FIFTH ANNUAL REPORT OF THE FITZROY AND PAKENHAM PAROCHIAL BRANCH OF THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

The occasion of preparing each successive Annual Report of the operations of our Society is naturally suggestive of specific reflections appropriate to the peculiar features of the year that is past. Every community, whether secular or religious—whether local or national—whatever its dimensions, or its object is, in its ever-changing aspect, in the innumerable combinations which individualize even the annual stages of its existence, an appropriate and expressive type of the system on which are organized the great works of nature—that system which, while its unity is preserved, admits of unceasing change—ever-varying expressions—ever-shifting scenes.

Thus, to apply these remarks, although the constitution of the Church Society is unchanged, its object the same, its machinery unaffected by the patent discoveries of fertile brains as when it was first organized, each year of its history is marked by efforts, by incidents, by features, such as zeal, success, apathy, indifference, which testify to the changeableness of the human heart and mind, and the weakness and uncertainty of all human efforts in any cause, however holy, just, pure, or exalted.

It may be asked, why is it that men will not maintain for a number of years, as for one, a cause, which approves itself to their conscience, which identifies itself with their future happiness, which is acceptable to God, and which, therefore, they must be persuaded he loves to see prosper? The true reason lies in the fact that its support is not undertaken from the only motive which can make them steadily and continuously zealous in it—that is, from a rational, and deeply engraven persuasion of its religious character, and consequently of their duty to lend to it their aid and best exertions.

The true reason why the success of religious schemes is precarious and fluctuating is, because

they derive their strength from the feelings and passions, which, in their very nature, are changeable. The liberality of men is measured too often by their whims and caprices, and not by their judgment. They give for friendship's and not for God's sake. It is not to Christ that their contribution is extended—it is not His praise they seek. They too often lose sight of Him in the collector at the door. The, "I am much obliged to you" of the latter is a more grateful sound than the prospective "Well done thou good and faithful servant" of their Master in heaven. It is owing to such reasons as these that the cause of religion too frequently suffers under depression, and the onward march of the Gospel is retarded and obstructed.

The limits which we must prescribe to ourselves prevent more than a casual and passing reference to other influences, such as covetousness, a weak faith, and the habits engendered by a defective religious education. All combined with the above-mentioned causes, operate unfavorably on the diffusion of Christian truth, imparting one year to our operations the aspect of success, and another that of bankruptcy—*one year raising our hopes that the Spirit of God is bringing forth, by His fructifying influence in our soul, the works of righteousness, and the next making us fear that He is quenched for ever.*

It is with regret that we find the application to ourselves of these remarks in the past history of our own branch of the Church Society. Its object is purely religious—its design, to spread the leavening spirit of an untainted Christianity—its organization, to stimulate the interests and combine the energies of every individual member of the Church, to develop the principle of giving, and to concentrate for the purpose of ultimate diffusion, the donations of churchmen, that the entire field allotted to the Church may thus be more effectually irrigated with the "living waters"—the waters of the fountain of life which flow from the "river of God." Yet if we look back upon the measure of support accorded to this branch, we will find it to bear no adequate proportion to these sacred objects, and in its annually varying amount, to indicate that in too many instances the important Christian precept is forgotten, or not learned, that "whatever we do in word or deed," "whether we eat or drink," we should "do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Happily, we can testify to the pleasing fact that many give from the true motive. Consoling and comforting must the reflection be to them that even "a cup of cold water given in Christ's name to one of His disciples will in no case lose its reward." How much greater that reward when they give of their wealth or substance—when they "deny themselves," and in doing so take up their cross and follow Him. They are laying up treasure in heaven against the day of necessity.—Among this number we would specially include those who voluntarily undertake the laborious and self-denying duties of collectors, to whose devoted exertions much is due of that success which has so far marked the course of our Branch of the Church Society. We would this year specially commend them to the Christian liberality of our brethren, that the increased fruits of their exertions, while it in some degree lightens them, may also testify to the birth of a new spirit among us—a spirit of steady and hearty co-operation, growing out of the true and scriptural motive, which should ever actuate the sincere Christian.

As an additional incentive to increased efforts among all, we would confidently appeal to the great good which has already blessed our endeavours, and at the same time, to the necessities to be supplied—necessities which many years of

self-denial and exertion can alone supply. For what ought to be the desire of every member of the Church in this respect? Is it not that he and his family should be under the continual supervision of his clergyman—that the religious education of his children should be under his control—that *at least*, on the first day of each week, every parishioner should be provided with the morning and evening sacrifice of the Church—that the material building should bear a due relation, in the style of its architecture and internal arrangements, to the loftiness of the Being whom he worships therein; and that injury to the gospel, in consequence of a precarious voluntary, or rather a whimsical subsistence, should be obviated by a sufficient endowment. These are the necessities, the supply of which should be the ambition of every man who understands and desires to discharge his whole duty.

But as this subject threatens to enlarge on our hands the more it is considered, we must pass on to a brief statement of our financial condition.

The same cause which operated the year before last, viz, in 1857, has also operated in the last, to effect a diminution in the offertory collections, that is, the absence of the Incumbent on a tour, made with the view of collecting additional means throughout the province, for the completion of the church in Fitzroy Harbour, a building which from the foundation to its completion, will necessitate an expenditure of nearly, if not quite, £1,000; a sum entirely disproportioned to the means and circumstances of that end of the mission.—It was undertaken with the understanding derived from the architect that £400 would finish it. This sum has been already expended,—a very small proportion, about one-fourth, has been raised in the mission.

The total Church Society Collections for the year ending December 31st, 1857, amount to £22 2s. 0d., less, by £2 8s. 7d. than those of the preceding year.

[Here follows a statement of the collections made at the various stations in the mission, and the objects upon which they had been expended, which our space does not permit us to insert.—*Ed. Ec. Ga.*]

We would here urge, in concluding this report, the consideration of the important truth that it is in every man's power to provide against the day of necessity—the judgment day; when he will feel the need of the works of faith to sustain him, and to avert the destruction which is decreed against the barren branch in Christ. By our fruits here, which are our works, we will be known hereafter. No more acceptable or profitable work can be recorded in the book of God's remembrance than an honest endeavour to hasten His Kingdom, by arming it with the power of extending its influence over the hearts and souls of men. Let a man put the claims of covetousness in one scale, and those of Christ and His Church in the other, and as he decides between the two, so let him calculate his reward; the reward of the former this world bestows—that of the latter is laid up in heaven; for it is as a man sows that he will reap—his fruit will be as to the quality of the seed sown—if corruptible, the fruit will be corruption,—if spiritual, immortality.

CHURCH SOCIETY MEETING AT NIAGARA.

The Annual Meeting of the Niagara District Branch of the Church Society, was held in St. Mark's Church, on the 22nd ult. It was very well attended. The Hon. J. H. Cameron delighted all present with the admirable speech he made on the occasion. The claims of the Society were never set forth in a more eloquent and forcible manner. During the week's tour through the

District taken by this gentlemen at the close of the past year, in attending the parochial Church Society Meetings, his speeches proved of great benefit to the Society. In St. Catharines the eloquent Rector, Dr. A., issued a pastoral letter to his flock, in which was incorporated a report of Mr. Cameron's speech, at the Church Meeting there, and many were hereby induced to double their subscriptions, and several new subscribers were added to the list. Similar successes resulted from Mr. Cameron's speeches in Thorold, Port Robinson and other Stations. Dr. Shelton of Buffalo was also present at the Niagara Meeting, and made an excellent speech. The worthy Dr. mentioned we understood, that his father was the first clergyman that ever was ordained in the United States. Rural Dean Fuller and the Rev. W. S. Darling also advocated ably the claims of the Society. The Church is the only thing about Niagara that evinces any vitality.—*Communicated.*

English Ecclesiastical Intelligence.

ITINERANT PREACHING IN SOUTH INDIA.

Quarterly Paper of the S. P. G.

MISSIONARIES of late years have given an increased portion of their time to travelling among heathen villages and preaching. They are provided with a tent smaller than those represented in our engraving, which is pitched when they come to a convenient spot, and the natives are invited to come to them and hear the Gospel-message, and so they go on from village to village, scattering the good seed.

Of course no Missionary is fit to undertake this work until he is well acquainted with the language and customs of the natives. But the natives are now in a state of preparation to receive instruction in this way. Missionary schools and chapels are now no unusual sight to the heathen, and their attention is arrested. Much general knowledge of the elements of Christian truth, it is said, has been widely diffused; and almost every where both the motives of the Missionary, and the nature of the message, are in some degree understood. Many heathens desire to know something more of the Christian faith, some are half convinced of the truth and excellence of what they have heard; and a large number are dissatisfied with the false religion of their forefathers. The prospect is full of hope to the Christian. Only let us send out from England a larger number of labourers to sow the seed of the Gospel in the vast mission-field of India.

The Rev. J. F. Kearns, of Puthiamputtur, in the Diocese of Madras, has sent a very interesting narrative of a Missionary tour. The following extracts will be interesting to our readers, and will suffice, we hope, to call forth their prayers and their gifts in aid of the good work in which the Society's Missionaries are engaged:—

"The monsoon ceasing, and the roads becoming passable, I prepared for a journey northward. Accordingly, on the 12th January, 1857, I took leave of my family, and set out. The first place at which I halted is called Vassilodie, a place frequently mentioned in my former journals. The congregation assembled in their new prayer-house, and after an interesting service, the school children made their appearance with their books, &c. I examined them, but they had not much to be examined on. I had conversations with several heathen about Christianity. All of them admit 'our way' to be 'the true way,' but they added, 'We are of the way of our fathers; how should we forsake it; are we wiser than they?' I replied, 'Had your fathers died beggars, and not rich men, would you consider yourselves bound to

live and die beggars?' They answered, 'That is a different matter; must we not work for our stomachs; must we not endeavour to improve our condition?' But I asked, 'You work for your bodies; of these you are careful; why not care also for your souls?' They replied, 'We are ignorant, Sir: when God vouchsafes wisdom to us, we shall become men of your way.'

There is a shaking among the dry bones in this very heathen place. It appears that some time ago a woman who was very ill sent for her friends, who, upon seeing her dangerously ill, repaired to their devil-altar, and sacrificed. This availed nothing. Accordingly, being perplexed, they determined to sacrifice upon the altars of every temple round the place, hoping that by so doing the anger of the idol whose vengeance fell in the shape of sickness upon the woman would be appeased. In vain. They next went to another place and sacrificed, but the woman died. The husband rushed into the street, exclaiming, 'Hear me; to every deity have I sacrificed in order to assure myself that the deity who troubled my wife should not be passed unnoticed. In vain were all my efforts; he heard me not. From this day let his altar be neglected; not so much as a cock shall I give him. I will become a Christian, for the Christians God could not treat me worse at all events, and many tell me He is able to treat his people well.' To this speech many assented, and what particularly stirred them up to this was the attention of my Catechist to the dying woman. He attended her till a strolling Pandarum came who told the people that the devil was angry, and they must appease him. This vagrant also administered medicine. Before the woman died they sent for an experienced native doctor, who on seeing the woman, said that she was beyond his skill; that had they left her in the hands of the Catechist her life might have been saved.

In the evening I crossed the Vypar, and halted at a place called Melmauthie, just as the sun had set. We put up on the roadside for the night, no one coming near us. Just where I lay down was a small grove, containing idols. One of these consisted of the bust of a man, and is the best specimen of stone carving I have met with in this country. The bust appears to be that of a zemindar or some feudal chieftain, whose renown consisted, perhaps, in his rapacity. Before day we were moving, and as the sun broke out we entered a place called Sayekudie, and pitched in a top of tamarinds. This was a desolate place; with difficulty we procured something to eat. In the course of the day two high-caste youths came down my way. I entered into a conversation with them, and discovered that they had been educated in one of the Society's Mission Schools. They were tolerably clever, and knew a little English, but their hearts were like the nether millstone.

After their departure I stepped over to the temple. The idol is a female, and would appear to be in high repute, if one may judge from appearance; she was well besmeared with oil, and round her loins was tied a filthy cloth, a garland of oleander flowers being on her neck, the branches of the trees around her were covered with rags, placed there by her devotees.

In the afternoon I left again, and passing through Kadukusaubie, pitched in a jungle for the night. Next morning I reached Sikel. I sat down here on the verandah of a chattrum, while my servants were preparing breakfast. I was soon joined by three high-caste men from the neighbouring village, who, taking up their seats upon the ground before me, commenced a conversation. One of them, evidently the most honourable of the three, kept on his sandals, though seated within a yard of me. I took no notice of this, which was intended as an affront; they did

not know who or what I was, and I did not look like a Missionary. I had been travelling all night, walking sometimes, and my route lay through a country where good water is scarce, and what there is of that blessing is so bad that I could not reconcile myself to use it, even for washing. My appearance, I dare say, operated against me, for natives judge much from appearance. After a few commonplace observations, I spoke of the Votham, their sacred book and quoted a passage; all three pricked up their ears, and looked in amazement at me. I went on, spoke of idols, and their degrading worship. My friend of the sandals rose, and put them off as he found now he was speaking to a gooroo, or teacher. They defended idol-worship with the very arguments of the Romanists. 'We,' said they, 'do not believe that idols are able to hurt or to save us, but we merely have them as a prop to the mind, to assist the senses, and to direct to the Supreme mind: man's mind ever runs after the things of this world, even when engaged in devotion. To turn, then, the eye of the soul upwards, we fix the eye of the body on an image made to represent divinity.' I replied that God had delivered a revelation of Himself, in it He forbids setting up of images for religious worship of any kind, and that therefore the setting up of them is *sin*. To this they answered nothing. I then spoke of their gods, their histories, the tales and lying wonders: the vice, wickedness perpetuated by them. They replied that in these tales they had no faith; this assertion I took with caution. 'We acknowledge one God, He made all things; the distinctions among men are nominal. God recognises them not; all who worship one God will obtain bliss'. One of them here added, 'and God is the author of evil, and doing evil we are only acting under the propensities given us by God Himself.' I replied that the belief in one God is very salutary, but that we must believe of that one God as He has revealed Himself, and guided by this revelation, we shall not only find Him to be a God of righteousness, but also that He is not the author of evil.

I now asked them to allow me to tell them of Christ. They assented; and, drawing themselves closer, we formed an interesting group. Succinctly as possible I spoke of man's fall, and the scheme of redemption. I spoke of Christ now; why He came, what he did, and how it was necessary that Christ should suffer. When I concluded they rose, and, bowing respectfully, left me. I offered up a heartfelt prayer for them as they turned away. About mid-day a few of the lower castes came to me, but they cared for nothing but gossip, so I let them go away. Towards evening I left for Ramnad, fifteen miles distant, which I succeeded in reaching about dusk. * * * * *

I left for Comery, about thirty miles off. I halted on the road to feed my bullocks and obtain some refreshment; after making a little coffee, we set out again. I halted in the market-place of Comery, under some trees, and while here I had many about me; I spoke to all. Some laughed, some at ended to what I said, others argued with me, and many asked me for tracts. A few Christians, in connexion with the American Mission, called upon me during the day.

I left in the afternoon for Puthoor, and as I journeyed along I fell in with a number of travellers, I soon found that one of them was a Christian. We commenced to talk of Christ and his religion, the others listened very attentively, and argued with much good sense. One of them I found possessed a Bible, which he often reads, but is no more than almost persuaded to be a Christian. Christianity, however, if I am to believe what the others told me, has produced a change in the man. They told me that every one

knew that he reads the Bible; and that since he commenced doing so, his life has been upright, and his dealings just. We journeyed together until dark, my fellow-travellers' path lying in a different direction from mine.

Next morning, I was at Puthoor. The congregation were all waiting in groups about my tent, expecting me; and when I stood among them, the feeling that I experienced from knowing that I was among them my own people, I cannot express. Two hundred natives stood about me, and I felt thankful to God, for I had not seen such a sight for three weeks past. Besides, I felt strong again, and felt that I had a *real* day's work before me. An American Missionary joined me in the course of the morning, and stayed with me for two days. We went to church, whither all came. After the service I examined their lessons. It was a goodly sight, and a delightful season.

Next day, twenty-two candidates presented themselves for baptism. I met them in church, and, before the congregation, examined them; I rejected five. One of the accepted adults wore his hair in the heathen fashion, like a woman, and certainly he possessed as much hair as a woman. I spoke to the man, told him what St. Paul says upon the subject; and then I reasoned with him, that if a great man asked him to a wedding feast, he should come neatly dressed, out of respect to the great man; in like manner he should come decently to the baptism of the Redeemer of men, and that except he took off the hair, I should not baptize him. 'O, Sir,' said he, 'I never meant to do any thing wrong; this moment I take it off,' and rising, he left the church, returning in ten minutes with his hair cut. My Missionary friends were not a little pleased to see this. The congregation at Puthoor is large, but they have no prayer house; that called the church is a part of a dwelling-house belonging to a member of the congregation. Their heathen landlord will not tolerate a Christian Church upon his land.

In the afternoon, I left for Kurnvarapettee. Next morning, I examined the school children. Had indeed were their lessons; the catechist, however, is not to blame, he has five congregations to look after, he cannot do much in the way of keeping a school. The congregation assembled at noon, and I examined their lessons, which were satisfactory. Afterwards, I had a full service and a sermon. My old friend the zemindar called upon me. He has given me as much timber as I require for erecting a suitable prayer-house, and as soon as I obtain a little money I will commence the work. I went over to his house in the afternoon, on my way to a village, and sat awhile with him; he is rather well disposed towards us, and I hope he may continue so. Would that he were of us.

VISITATION OF THE BISHOP OF LONDON, ENGLAND.

THE EXETER HALL SERVICES.

As at first established, these services seemed to be eminently blessed. I greatly regret that the incumbent of the parish in which Exeter Hall is situated—taking, as I conceive, a very mistaken view of his responsibilities, though acting, I cannot doubt, from thoroughly conscientious motives—should have thought it his duty to oppose what at first, on my request, he sanctioned. I regret this opposition the more, because in none but the most technical sense can a great building, erected for the use of the whole of London, be regarded as belonging to that parish in which accidentally it is placed; and therefore the opposition on the part of the incumbent to the services there held was, in my estimation, not only unfortunate from its exhibiting a clergyman as resisting his brother

clergy of his own Church, who, under the sanction of their Bishop, sought by those special ministrations to win souls hitherto neglected, but also because it seemed to advance a claim on the part of our town incumbents of a right to exercise a control over public buildings in their parishes, to which I thought they could have no moral, even if they had a technical legal right. And so strongly, as it appears, was this felt, that by the unanimous consent of the Bench of Bishops a bill was introduced into the house of Lords by the Archbishop of Canterbury, and accepted without a division by the house, authorising Bishops to establish such services for missionary purposes in populous districts. It was argued that incumbents are intrusted with the cure of souls in parishes, not to be an impediment in the way of the Gospel being preached to them, but to advance their spiritual interests; and if, therefore, it should be found that the exclusive rights of the parochial system interfered with the very purposes for which it was instituted, they should be obliged to give way. By this bill the whole initiative of such services were placed in the hands of the Bishop. Others, as you know, had proposed in a previous bill, which was withdrawn, that the initiative should be in private hands, but that the Bishop should have the power to interfere if he disapproved. But it was felt that such an arrangement might give rise to unseemly contentions, if services were encouraged to be first begun before it was ascertained whether or no they would be stopped; and it would be far better to have the question clearly settled in the first instance, whether the services were to go on or no, by placing the initiative in the hands of the Bishop, to whom representations of the necessity of the case were encouraged to be privately made. But this bill—which, had it become law, would have carried the operations of such missionary efforts far beyond what is contemplated by our Diocesan Home Mission, and which, it was felt, might have been a great boon in many remote mining and manufacturing districts, where the parochial system, as it at present exists, is altogether powerless—was, as I understand, so ill received in the House of Commons that it was withdrawn. It was, in fact, exposed to attacks from two sides—from those who disliked such missionary efforts altogether, and from those who were jealous of the initiative being placed in the Bishop's hands. It had occurred, also, as appears by their subsequent proceedings, to the original promoters of such a measure, that it was not wanted; for they were advised that the law allowed them to have preaching in such buildings as Exeter Hall, whether the incumbent consented or no. And, accordingly, the Exeter Hall services were recommenced, confined to preaching and such prayers as would be offered up at any of the week-day religious meetings in that hall. Whether this were, under all the circumstances, a wise step, I am not prepared to say. I was not consulted respecting it, and have in no way given it my sanction, though I have refused, as at present advised, to forbid my clergy from thus officiating. One branch of the Legislature, and the whole Bishops of the Church, so far as their opinion was made known in Parliament, have pronounced that some such services were needed; and I dared not take upon myself the responsibility of placing any obstacle in the way, provided, as their promoters contended, the services were not contrary to law. I shall rejoice if it be found that God's blessing has attended these addresses. I wish that the incumbent and the promoters of these services could have been induced to act heartily together, and then all dissension, and even the appearance of irregularity, might have been avoided, and I cannot doubt they would have done unmixed good.

OTHER SPECIAL SERVICES.

And here I would take this opportunity of publicly acknowledging the great good which has been achieved by other isolated efforts in various parishes where special services of a missionary character have been held for the labouring poor, at which the churches have been thrown perfectly open, the services being undertaken solely under control of the clergy of the particular parish in which they were held. I desire here publicly to record my thanks to the clergy, and to the churchwardens who have seconded them, for all such efforts, in Islington, in Clerkenwell, in St. Pancras, and in many other parishes. I rejoice in the preaching on the steps of the Royal Exchange, in which kind aid was lent to us by the highest civic authorities. I trust that every year these efforts may be multiplied, and as to those of them which are conducted in our churches, that the persons who enjoy the blessing of being regular attendants at church will be more and more ready, as they have in many instances proved themselves during the past year, to waive their own rights to their pews for the benefit of their poorer brethren's souls. Neither do I forget the great blessings we have enjoyed during the past year from the ministrations on Sunday evenings in our noble Abbey. To the Dean and Chapter of Westminster Abbey all thanks are due for the trouble and expense at which they have laboured to fit up their building for the class of worshippers of whom I have now spoken. No one can have seen the thronging multitude, eager apparently for the Word of Life, in that vast building, or seen the doors besieged long before they were opened, without feeling that God had stirred up an excitement which it would be sin in us, His ministers, to allow to subside, without earnest efforts to direct it to the permanent improvement of men's lives and the saving of their souls.

But, perhaps, the greatest effort of this kind in the metropolis is that which in some sort we are inaugurating to-day. This space beneath the dome of this great cathedral has been prepared with the seats you now occupy, that it may be the scene of ministrations on the Sunday evenings to a vast mass of those for whom our ordinary churches offer no accommodation. Two thousand five hundred seats are to be placed here for the use of the poorest. The Church of England at this, the centre of our metropolitan diocese, is, we hope, by God's blessing, to exhibit weekly the cheering spectacle of the Gospel preached by its chief ministers to the poorest of its people. The old historical associations of the preachings at Paul's Cross are to be transferred to this spot. God grant that wisdom may be given to select fit preachers, that the hearts of the people may be stirred to avail themselves of these noble opportunities, and the result may be a great outpouring of His grace.

ALL UNITED IN THE DIOCESAN HOME MISSION.

You may ask then, with all these other and more isolated efforts, why remind us of the Diocesan Home Mission? I commend it to your attention, because it is a systematic and united effort to carry on our great missionary work by a combination of the whole diocese. All isolated efforts in particular parishes are necessarily confined. The efforts in our two great cathedrals are indeed national and wide as the Church, but they are efforts only to provide two central buildings. The other great parts of this missionary work require funds to defray the missionaries' expenses, and other machinery which the cathedral movement does not contemplate. As compared with the parochial and other isolated efforts, this Diocesan Home Mission partakes, as it ought to do, of the wide national character of our Church. By its constitution it has the Bishop for its head; and the selection of the council having been en-

tirely confided to my hands, I endeavoured to enlist the assistance and sympathy of all earnest Churchmen, who, however they might differ in their opinions as to points in which it is lawful for attached members of our Church to hold varying sentiments, seemed to be heartily of one accord in their love for the Church and its ordinances, and anxious to extend its influence for the salvation of the souls for which Christ died, by the preaching of the great Gospel doctrines. I am aware that some good men have made this comprehensiveness, which I deem an excellence, an objection to the Mission. But I will not believe that we ministers of this one great national Church of Christ, bound to aid and sympathise with each other in the difficulties of contending with an ungodly world, can have so magnified our points of difference as to be unwilling to co-operate one with another in the work of saving souls. At the risk of repeating myself I will press upon you once again, that any who are so taken up with the tenets of their own narrow school as to separate themselves from other good and faithful Churchmen, who love the Lord Jesus Christ, and are zealous to have His Gospel preached, are forgetful of the comprehensive spirit of love on which this Church of England has ever acted since the Reformation; while they say, "I am of Paul; I of Apollon; I of Cephas," shall we not beseech them to say rather, "I am of Him who is the Lord and Master of all truly pious human teachers. I am of Him whom all good men in the Church of England worship. I am of Christ." Indeed, my brethren, the more we are thrown together, the more we learn to appreciate each other's self-denying labours of love—the more while we adhere faithfully to our own convictions, we make a kind and charitable allowance for the feelings and reasonings of those who differ from us—the better shall we be able in the truest unity—the unity of the Spirit—to do Christ's work. Is it not true that there is scarcely one of us who does not feel that it is an evil to be separated so much as we are even from those good and earnest Christians who are not members of our own Church? How miserable would it be, if with schemes of union with Christians of other denominations on our lips, we should be found wanting in love and forbearance to those who are labouring not only for the same Lord as ourselves, but in the very same portion of His vineyard, and with the very same tools. For my own part, I rejoice in every attempt which gives promise of making us, by union in common efforts, a more united family in the love of our one Lord.

THE CITY CHURCHES.

And now I must say something of the City churches. We have spoken hitherto of our parishes, with an overwhelming population, and of the efforts which they claim. Strange that in their immediate neighbourhood we should find others in which there is said to be scarcely any population at all. The statement usually made is as follows:—The City of London—that is, the city within the walls,—occupies a space about equal in extent to two thirds of the parish of Islington. The population actually resident in Islington is returned to me as 100,000; that even nominally resident in the City, as 51,000. In Islington there are twenty-two Churches; in the City, fifty-eight. But, moreover, in many of the streets of the City, dwelling-houses have nearly disappeared, and in their place warehouses have been substituted, a large proportion of which is tenanted at night only by one or two servants in charge of the premises. And it is difficult, in calculating the population, to distinguish the numbers resident by day from the small number left at night. Further, of those who are actual residents in the warehouse during the week, a great many generally avail themselves of the Sunday to

visit their friends in the country; hence, from Saturday evening to Monday morning, the greatest part of the City is uninhabited. There are, indeed, in some of these parishes a few courts or alleys tenanted by the poor, but the number of such poor parishioners is very small. The result naturally is, that the clergy of the City of London have little or nothing to do on week-days, and on Sundays their Church services are attended by such scanty congregations, that a feeling of hopeless inefficiency is apt to benumb the preacher's energies; and the work would in truth be far more effectually done if there were fewer clergymen to do it, and fewer churches. Add to this, that the City parsonage-houses, in a great number of instances, have disappeared. It is very difficult, sometimes impossible, for the clergy to procure other residences in their parishes, or even within an easy distance of them. It follows that a great many of the City clergy, as by law entitled, avail themselves of the liberty of residing any where within two miles of their church—a distance which, in London, as may be supposed, altogether isolates their residence from the parish. Several of these incumbents are very valuable, and the opponents of the present state of things urge that that thus, in an age which cries out against non-residence and sinecures in the Church, you have the worst kind of non-residence, and one of the worst kinds of sinecure upheld by law, as the normal state of our ecclesiastical arrangements in the very centre of that diocese which might reasonably be expected to set an example to the whole Church. As to residence, it is urged that elsewhere, if the incumbent is non-resident, you have a resident curate in his place; but here the incumbent being really non-resident, nominally resides, and is therefore under no obligation to supply a resident substitute; while as to the office of the City clergy being a sinecure—whereas, in sinecures properly so called, there is no cure of souls at all; and therefore, e. g., no one suffers from the clergy of a cathedral not attending to parish work—here, on the contrary, there is a nominal cure of souls; certain persons, however few, are in each parish placed under their own incumbent, and therefore withdrawn from the pastoral care of any other clergyman; and yet circumstances make it very difficult for anything like efficient pastoral supervision to be exercised, and the incumbent is encouraged, by all the circumstances with which he finds himself surrounded, to look upon his pastoral work as by no means the chief part of what the Church requires of him, indeed as scarcely worthy of his attention. The result, it is urged, is, that—first, there is great dissatisfaction amongst those who do live in the City—and I can testify that complaints have been sent to me, that if a man is taken suddenly ill in the City, or a child requires immediate baptism, you may go half over London and look for a clergyman before the emergency can be met—and, secondly, there is great dissatisfaction, also, amongst those who are interested in the condition of the parishes in the immediate vicinity of the City, where, perhaps, a parish of some 15,000 poor comes close to another with 150 poor at the most; and whereas one clergyman receives some £800 a year for nominally looking after the small parish, there is no endowment at all, and only a few hardly-collected fees to remunerate him who is charged with the laborious oversight of the 15,000; while another parish close at hand may be returned as having no poor at all and a net income of upwards of £1,300 a year. What I have now given is the statement of the case, as urged against the continuance of present arrangements.

As you all know, this condition of things occupied much of the attention of your late Diocesan. Schemes were suggested to him, perhaps, somewhat

too sanguine in their expectations, and rather rashly devised—which seemed to many likely to lead to the pulling down of churches wholesale, selling the site of church and burial-ground, and carrying off the proceeds of such sales and the endowments of the churches to meet the spiritual wants of teeming parishes elsewhere. As there were many vested interests concerned, it was not unnatural if a clamour was raised. Exaggerations had probably been made on the one side, and they were, not unnaturally, met by exaggerations on the other. It was represented as if the Bishop, in his eagerness to build new churches in populous places, would respect no scruples, religious or secular; was prepared at one blow to desecrate the tombs of thousands, and set a widely-spread example of turning churches into common buildings, such as had no parallel even in the days of revolution and anarchy. The best answer to any such over-statements would be to look at the bill which was actually introduced. It might be that this bill went rather too far. It was considerably altered in passing through Parliament. We are bound to believe that some improvements were introduced into it; but some other changes were made also, which have hitherto caused the law founded on this bill to be wholly inoperative; and I fear it is scarcely to be expected that by the act as it at present stands, we shall be able to get rid even gradually of the most acknowledged abuses.

THE PRESENT LAW AS TO THE UNION.

There seems to be a very general ignorance as to what is the law as it now entirely stands; I shall therefore here enumerate the provisions of the Act 18 and 19 Vic., cap. cxxvii., by which this matter is regulated. The operation of the act is limited to five years from the date of its receiving the Royal Assent (14th of August, 1855). Referring in the preamble to the Acts 1 and 2 Vic., cap. 106, and 13 and 14 Vic., cap. 9, by which authority had been given for the union of benefices in contiguous parishes under certain restrictions, it provides that contiguous benefices may be united without regard to the aggregate population or yearly value. The mode in which this union may be effected is by a representation being made to the Bishop of the diocese by the inhabitants of the parishes in vestry assembled. This is the first step required. The Bishop is, on such representation to make enquiry into the circumstances, and if it shall appear to him that the union is desirable, and that the patrons are consenting, and that the patronage of any new church or churches proposed to be erected under this act, is to be vested in such patron or patrons as is provided in the act, then he is to submit a statement to the Church Building (i. e. now the Ecclesiastical) Commissioners; who, if they see fit, are to prepare a scheme for the union, and for carrying out the other purposes of the act. If the endowment of the consolidated parish appear unnecessarily large, the commissioners are empowered, with the consent of the patron or patrons of the parishes to be united, to transfer a portion of such endowment to another benefice in the same diocese. Public notice is to be given, that parties interested may have opportunity of showing cause why the scheme proposed should not take effect; but if no objections are raised, or the commissioners overrule such objections, then the scheme shall become law on its being sanctioned by order of her Majesty in Council, the rights and interests of all existing incumbents being preserved. As part of such scheme, it is lawful for the commissioners to provide for the pulling down or removal of any existing church or parsonage-house in either of the benefices proposed to be united, and for the sale of the materials, furniture, and site of the same, with this restriction, provided they do not sell the communion plate, and neither

sell nor let any burial-ground, nor the site of any church in which interments have taken place.

This act I have stated has, in no instance that I am aware of, been as yet put in force. We may be surprised at this: for at first sight it seems to meet most of the difficulties complained of: but there is a great obstacle in the way. The movement must in each instance originate with the vestries of the parishes to be united; and experience seems to show that the vestries are scarcely sufficiently interested in the contemplated improvements to make them take upon themselves the responsibility of initiation. Some change in the law in this respect is required before any thing effectual can be done, an opportunity for fresh legislation is obviously presented by the limit as to the time of its operation, which will cause the present act soon to expire.

THE REAL AMOUNT OF EVIL.

And, now, before we go further, as I have said that there certainly has been exaggeration on this subject on both sides, I should wish to state calmly what I consider to be the real amount of the evil thus calling for a remedy. I am by no means of opinion that it would be a good state of our ecclesiastical arrangements, if all the parochial cures in London were equally onerous. Nay I should consider any change by which every incumbent amongst us was obliged to have the oversight of several thousands of souls, to be a real calamity. In London, of all places in the kingdom, we require a learned as well as a laborious clergy. A learned clergy can never be maintained in any Church in which every clergyman is to be overburdened with laborious practical work. The changes which have taken place in our ecclesiastical arrangements of late years (ready as I am to allow the great benefits that have on the whole resulted from them) have, to my mind, been made without sufficient attention to these principles. Some have seemed to think that the perfection of our Church will be found when the whole country is subdivided into parishes with two or three thousand souls, and every clergyman is so occupied by the pastoral oversight of his flock, that he cannot possibly, without neglect, secure half an hour a day for the study of theology, still less of general literature. I totally differ from all such Church reformers. I believe the influence of the Church will sink rapidly if amongst its clergy we do not number many names of men who can move the age by their literary and intellectual, while others move it by their direct pastoral, influence. Sitting in this cathedral, and speaking as comparatively a young man of one advanced in life, I may be allowed, without any appearance of flattery, to point to our Deaconal chair as a proof how valuable are posts of comparative leisure provided for our clergy, that those amongst them whom God has blessed with high intellectual powers may produce great works of theological literature. I am not satisfied that all such men should be collected in our Universities; neither, indeed, do I see that our Universities, with all their late improvements, have as yet provided a sufficient number of posts for such men; and if they had, I should by no means be ready to surrender them all to two sister dioceses, and leave this centre of the Church of England, and of our social and political life, where learned men of all other professions congregate, without its fair share of learned clergy. I am aware that you cannot make men learned by giving them leisure for study, but it is certain that it is very difficult for them to become learned without it. Now, since the principal part of the revenues of this cathedral has been appropriated by Parliament to other purposes, we must be contented if we find any where amongst us such situations as may advantageously be held by clergymen of studious habits without their neglecting any direct calls of practical duty. We

want also situations, in which men who, from advancing age or other circumstances, are not equal to the toil of an overwhelming parish, may pass their time more quietly, but not, therefore, less usefully for the Church; aiding by their advice and quiet example when they can no longer endure the tear and wear of that incessant public life in which the pastor of an overgrown parish is involved. In an age of much excitement, amid the din of perpetual outward activity, we more than ever require to have some quiet spots. Now, as a matter of fact, our City parishes in their present state, in some degree at least, meet our wants in these particulars. We are glad to point, amongst our City clergy, to names well known for learning; and we have quiet influences emanating from the City, which will sooner or later be felt over the whole diocese and the whole Church. I would in no wise do away with, I would strive by every means to foster, this peculiarity of our present ecclesiastical arrangements. All this may be preserved, and yet the anomalies which give so much offence may be removed. But if this end is to be attained, we require some amended state of the law, making it more easy to originate the desired improvements, and carry them into effect.

CITY CLERGY TO BE RESIDENT.

In the first place, then, I would have arrangements made by which all those clergy whom we retain for the City shall be obliged to reside within its limits. The claims of a moderate parish close at hand will be no obstacle, but rather a help to other pursuits. If possible, it would be well that they should reside each actually within his own parish, but at times it may be quite as useful, as has already been done in some instances that a parsonage-house should be purchased close to the parish, where one cannot be found within its actual limits. This may be effected very extensively by borrowing money under the existing acts, if, where it is necessary, the incomes of the City clergy are, by a union of benefices, made sufficient to bear such a charge. Let it not be supposed that the City is an ill-chosen spot of residence for a learned man. We have in *Sion College* an ample library close at hand. The marvellous din of life which echoes along the great thoroughfares is not to be heard in those picturesque old courts with which this great storehouse of historical associations abounds. And though we may sigh for pleasant gardens to surround our homes, we are not without peaceful places of deep retirement in the very centre of the City, and half-an hour will at any time bear us or our families to fresh fields or the bosom of green woods. This, then, is one great change wanted—a power to be vested in hands likely to exercise it—which shall originate such changes as will justify the Bishop in requiring a parsonage-house to be provided for each parish.

PARISHES TO BE UNITED.

In the second place, I would see that the population of each parish was such as to give the possibility of a fair congregation in the parish church. If a man has to preach two sermons every Sunday, he will preach with much more effect to a congregation of hundreds than of units. It will be better for him, morally, intellectually, and spiritually better for his people's souls. What so deadening as these weekly ministrations, at present so common, to 30 or 40 people in a large church on a dark winter's day? And if the increase of the size of your flocks by the union of parishes makes the pastoral work more real, it still need not be overwhelming. I would avoid any thing which could make our City parishes like those in *Whitechapel*, *Shoreditch*, *St. George's-in-the-East*, or *Clerkenwell*. Each City parish ought to be a model in all its arrangements to the surrounding parishes of the diocese. It may easily be so without overtaxing the energies of its pastor

if its population—I mean its resident population—do not exceed 1,600 or 2,000, and its income by union of benefices be made such that the incumbent can, where necessary, secure the aid of a resident curate. I calculate that if no parish in the city fall short of 1,000, and none exceed 2,500 parishioners, we should have about thirty parishes instead of fifty-eight. These, thoroughly well managed, with a resident clergyman for every 1,000 or 1,200, who can say how great would be the influence they might exercise on the whole Church? Supposing these thirty parishes to be thus constituted, I calculate that by union of benefices the emoluments of the smaller livings, many of which are at present very small, might be raised, if not to be enough for the maintenance of a clergyman and his family, at least to be far better than they are at present, even after deducting the necessary expenses of a curate's salary, and the mortgage for building or purchasing a parsonage-house.

There remain many other questions connected with the parishes of the City which require adjustment respecting, e.g., the many parochial charities, and their management; but with these we are not here directly concerned. Some satisfactory settlement of these matters I cannot but hope may be obtained, if not through the Charity Commissioners, by some special Act of Parliament, if the laity of the City, and especially their representatives in the Corporation, direct their attention to a work in which they would be sure to be seconded in any wise reform by the clergy, who, I know, greatly feel the evils of the present assignment of our City charitable endowments.

The arrangements, then, which I am anxious to see at once made for the City parishes, without at all infringing on the principle I would desire to see usually observed, might well include the union of some small parishes with the large parishes by which they are environed. Thus I think it would be well to unite *St. Botolph's, Aldgate*, with its 16,000 souls, with some one or two of the fairly endowed and scantily peopled parishes to which it lies contiguous. The first thing to be done is to secure a better application of the existing endowments of the clergy and churches for the benefit of the City and its immediate neighbourhood, to be effected by a union of benefices. But such a union would, of course, leave several, perhaps as many as twenty-eight, churches useless. The question arises—What shall be done with these? Provided no building which is architecturally beautiful, or venerable from its associations, be removed, I see not why the churches, where not needed, may not be gradually taken down as they cease to be used. In some cases, the sites, for the health of the City, ought to be left unoccupied, and generally I am of opinion that it would be well, following the precedent of what was done after the Great Fire, to leave the sites of the burial-grounds untouched, both out of respect for the reverent associations which families attach to the tombs of their fathers, and because free space and air is much wanted in a crowded town. But I would not continue the difficulties placed by the present law in the way of disposing of the actual sites of the churches. I should allow the Ecclesiastical Commissioners, or her Majesty in Council, to be the Judges whether the fact of a church having at any time been used for an interment should for ever be a bar to its removal.

The change of the existing law required to effect all this is not great. The limit in the operation of the act to five years ending with 1860 would be removed. The action of the Bishop in initiating a scheme of improvement would not be confined, as at present, by requiring the change to originate in each case with the vestry of the particular parish interested. The Bishop ought to be empowered to lay his scheme before the Ec-

clesiastical Commissioners, and if a check is wished to be placed on their action by requiring the consent of the vestry, it ought to come at a later point in the process. Moreover, I would empower the Ecclesiastical Commissioners, on the representation of the Bishop of the diocese, and of the chief civic authorities, to prepare at once a general scheme applicable to the whole City, for such a union of parishes and erection of parsonage-houses as I have described; such scheme to be put in force gradually when the consents demanded by the present law are obtained; and I would strike out the clause of the present act which prevents any church from being removed and disposed of which has ever been used for sepulture. With these provisions a better state of things would soon be introduced, changes being gradually carried into effect as vacancies occur through the death, promotion, or resignation of existing incumbents. To expedite the desired arrangements, a power might be given to the Ecclesiastical Commissioners to grant to a clergyman resigning any such benefice a pension out of its funds, so long as he continued without other benefice with cure of souls equal in value to that which he had resigned. These simple changes in the present law would, I believe, in a very few years make the parochial arrangements of the City of London what they ought to be, and provide, also, a considerable increase to be made available for the spiritual wants, if not of London generally, at least of the parishes in the immediate vicinity of the City.

This is a rough outline of the plan which, after long and serious consideration, and after perusing carefully the minute returns which the City clergy so kindly sent to me in the beginning of this year, I feel disposed to advocate. I have already invited the attention of the clergy convened in the hall of *Sion College* to this subject; and I should feel obliged by any suggestions which would enable me to mature a scheme before Parliament meets. I need not say, also, that on such a subject the opinions of the laity are as valuable as those of the clergy, and that their approval and co-operation is indispensable before anything effectual can be done.

OTHER WORK NOT FORGOTTEN.

And now, my reverend brethren, I have detained you much longer than I could have wished. In this meeting of what we may, I think, call the greatest diocese of the world, the variety of the topics that demand our immediate attention, even if we confine ourselves to matters purely practical, is overwhelming. We cannot, at such a meeting, even mention one-half of the matters that press upon us. There is, for example, the management of the poor in our workhouses, and the alleviation of the state of the sick and aged inmates of these refuges, by kindly intercourse with Christian pastors and other friends. There is the visitation of our hospitals. There are the provisions which may be made for training a truly faithful band of nurses, both for the poor and for the rich—the rich, who are as helpless as the poor when the day of serious sickness comes. There are our reformatories. There are our refuges and our penitentiaries for fallen women—a subject, this last of deep importance when we are bestirring ourselves to see if any thing can be done to meet that great evil which eats into the heart of society like a canker, and when, thank God! pious women—ladies in birth, position, and refinement—are found ready to devote their lives, if by any means they may make a woman's sympathy available to remedy this worst form of woman's suffering. There is that very hopeful symptom of a Christian influence being likely to bring down a blessing on our marts of trade—the fact, viz., of so many of our warehouses and great shops where many

young persons reside assuming more and more the character of large Christian families, sanctified by morning and evening prayer, and by many efforts on the part of those who preside over them, not only to provide innocent and instructive relaxation, but access to many Christian privileges for their people. There is the subject of the means within our reach for promoting the better observance of the Lord's Day, so as to make it more truly a day for the best species of relaxation, and of religious refreshment for the thousands who are hard pressed with toil all through the week. There is the necessity of making separate efforts to allot to the toil and raise the position of distinct portions of the people, who, like cab-drivers and omnibus-men, are obliged, from the very size of our metropolis, to be occupied in the public service far more than is good either for their bodies or their souls. There are our district-visiting associations, and all the other helps devised to aid in bringing under pastoral influence the many portions of that strange fluctuating population which finds its way to London, not only from every distant town and village in the United Kingdom, but from every port of Europe and America, from Africa, from China and the islands of the Indian seas: so that, looking to the variety of languages spoken amongst the most needy in our streets, the gift of Pentecost is almost as much required in our home as in our distant missionary work.

EDUCATION.

Above all other subjects there is the general topic of the education of our people. Let men talk as they please of the question whether education should be secular or religious—it has always happened hitherto, and so far as we can see will always happen for the time to come, that practically on you, the clergy, must fall the principle burden and privilege of the education of the poor. There is no other set of persons in the kingdom who have the leisure or the desire to give themselves and their time to its details and discouragements—a difficult burden this, but lightened by the greatness of the privilege, for truly most pastors feel that not the least hopeful part of their work is that which deals with education. I have endeavoured in the queries I have submitted to you to elicit important facts as to the number of persons, young and adults, who are assisted by you in their early or mature education, the means at your disposal through adult schools, evening classes, reading rooms, and libraries, to make that education real, and after the weakness and thoughtlessness of childhood is past to continue its humanising influences amid the rough hardening business of a labouring life. On this subject let me remind you that an enquiry into the best mode of national education is now being conducted by a body of Commissioners selected by the Government from persons of almost every shade of religious and political opinion. Some of you may feel alarmed, as if such enquiries were directed to make education less dependent on the clergy. I for one shall be glad, indeed, if the result is, that the laity learn to take a more real practical interest in its details. But, as I have said, I see no prospect of the clergy ever being relieved from that deep responsibility which the nation, whatever it may say in words, always practically lays on them, leaving them, where they are zealous, at once to collect the chief part of the funds, and to conduct by far the greater part of the practical administration of the schools within their district. I would confidently ask whether the clergy have not greatly gained rather than lost influence by the national efforts made under the superintendence of the Educational Department of the Privy Council? So it will always be—every effort to extend education will extend their influence, if they are what a Protestant clergy ought to be.

But this subject of education, and the general subject of the other means you are using to encourage provident and self-reliant habits amongst your poor people, in which I have found much information in your answers to my queries, I dare not further enter on now. Such questions, and those others concerning the mode in which you co-operate with your people in the great efforts which they are making to improve the state of the Church generally, and spread its truths over the world, I can now only allude to, and thank you for the information which you have in your returns afforded me. The field indeed, as we have said, of our ministerial work is infinite, and we must on such an occasion as the present confine ourselves to a few points.

THE CONCLUSION.

I think it right at a Primary Visitation to pass over as few pressing matters as possible, even if we can only name them: for it is a main part of our duty at such a Visitation to review the field of our work that we may consider how very wide it is. But I can only now tell you how anxiously I shall look forward to opportunities of co-operating with you in your various attempts in this wide field, and how gladly also I shall embrace any occasion which offers for enabling us to take counsel together on these and similar questions, and to arrange our plans.

Have you said this is an overwhelming diocese? Still, from our local proximity a Bishop may here see more of the body of his clergy than is well possible elsewhere. This is a great advantage: I trust neither you nor I may fail in using it aright; I trust, by good arrangements, we may have more opportunities of taking counsel together as we become better acquainted. So long as this diocese retains its present dimensions, it will require much good arrangement to enable us thus to work together; but by division and association much may be done. Even if the diocese were only half its size, it must be through our archdeacons and rural deaneries, and the boundaries of our ancient parishes, congregating the clergy of particular districts into one whole, and our union in the time-honoured corporations of this cathedral and of *Sion College*, that we must seek to co-operate. I would now express my desire so to use these subdivisions and classifications that you may be at once separated and united into manageable detachments. It is only by some such means that the clergy of any diocese, most of all of this great diocese, can take counsel together in what concerns their common interests and duties. It is generally said that the clergy in London know less of each other than in country dioceses. The administration of the last thirty years has, I think, made it not true that they know little of their Bishop. I am convinced that it will be our own fault—your fault and mine—if we are not, each year that our connexion lasts, brought more together in the interest of our common work, and the sympathy of our common desire to accomplish parts of it well, as in the Lord Jesus Christ's sight.

Before I close let me say—I have spoken in this Charge chiefly of the clergy: this is the custom of our Visitations; but any principles I have endeavoured to lay down are as important for the laity as for the clergy: and we must not separate to-day without acknowledging the aid we have received from those laymen who, in various parishes, have discharged the important and often difficult duties of churchwardens, and who, in particular, at this Visitation, have supplied me with answers on which much of my future knowledge of the working of our parishes must depend. We should be very badly without the aid of our churchwardens. They are the link in our ecclesiastical system between the clergy and the great body of the laity. The mode of their election, even when its results produce what looks like an

anomaly, is the standing memorial of our connexion with the whole body of the nation. It is a satisfaction to me to believe that in most of our parishes, as is fully acknowledged in the clerical returns, the churchwardens are a great help to the clergy. Their office cannot be allowed to become unimportant without a deep injury to the Church; I have now to thank them for their kind aid. It is a wise arrangement that a Bishop should have laid before him, at his Visitation, both clerical and lay returns to his enquiries. Let us never forget that there is some truth in the common saying that there is a clergyman's and there is a layman's mode of looking at almost every one of the great questions of the day. The clergy and the laity will each be likely to gain a clearer view of truth and duty by taking into account the feelings and reasonings which prevail in the class to which they do not themselves belong. Laity and clergy alike, we are all engaged in one common work, and though we may view it in different aspects, we require each other's help in doing it, and we shall not, I trust, fail to have each other's prayers.

There were about 2,000 persons present, of whom upwards of 500 were clergymen of the diocese. His Lordship read the Charge with great slowness and distinctness, and his accurate and measured articulation enabled every one present, even to the extremity of the circle of listeners, to hear every word. He spoke from a chair or throne placed at the north-east angle of the transept.—*The Guardian*.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The Bishop of Toronto, in a letter dated Toronto, Canada West, January 17, 1859, forwarded the following applications:—

"1. A petition from the congregation of Prescott. The people are anxious to do all they can, but they have been among the greatest sufferers by the general decline of business during the last two years, and are unable without some assistance to finish their church.

"2. There is so little difference between this petition from Perth and No. 1, being in the same neighbourhood, that what I have said of the one seems equally applicable to the other.

"3. This petition from Stewart Town comes from a very small and poor congregation. A very moderate donation will enable them to surmount their difficulty.

"4 and 5. These two applications are for books for Sunday Schools. The statements are correct, and the assistance desired in either form would be very beneficial.

"6. The congregation of Lindsay are making praiseworthy exertions to finish their church and to support their clergyman."

The Board agreed to place at the disposal of the Bishop £200 for grants towards the proposed churches at Prescott, Perth, Stewart Town, and Lindsay, and such other new churches as may seem to his Lordship to require aid.

Books to the value of £10, besides some German Prayer Books, were also provided for use in Toronto and Trenton (4 and 5).

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To end of Vol. VI.—Rev. R. J. R., Port Albert, J. G., Tapley Town; Rev. G. P. V., Greenwood. To end of Vol. V.—J. R. B., St. Catharines.

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