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Canadian Ecclesiastical Gazette,

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

VOLUME VII.

TORONTO, MARCH 1, 1860.

No. 5.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

The annual meeting of the Niagara District Branch of the Church Society, will (D V) be held in St George's Church, St. Catharines, on Tuesday, March 6th. Meeting of the committee at 12 o'clock, at which matters of importance will be brought forward for consideration. Evening meeting at 6½ p.m.

The several Parochial Branches are requested to send in their reports by March 1st.

CHAS LEYCESTER INGOLES

Sec H. D. B. C. S.

Drummondville, Feb. 1860.

HOME DISTRICT BOOK-HAWKING SOCIETY.

We are requested to give notice that a meeting of the Clergy and Laity desirous of promoting the objects of the above Society, will be held in the Board Room of the Church Society, on Thursday, the 8th instant, at 4 o'clock p.m.

CHURCH SOCIETY MEETING.

The annual meeting of the Church Society was held in Bradford, on Thursday, the 26th ult., the Rev. John Fletcher, A.M. in the chair, and the following report was presented to the Association.

Report of the Bradford and West Gwillimbury Parochial Association of the Church Society of the Diocese of Toronto for the year 1859.

The season of the year having now arrived at which the Committee of the Parochial Association present a statement of their proceedings, they now beg to submit to the meeting the following report:—

The amount of subscriptions towards the object of the Society during the year was \$108.27, being an increase over the preceding year of \$33.90. The amount thus raised has been remitted to Edmund Lally, Esq., Treasurer of the County Association, to be placed at the credit of the Travelling Mission Fund.

During the year the collections required by the Parent Society were regularly taken up and are as follows:—

General Purpose Fund	\$ 0 00
Students' Fund	5 00
Mission	4 50
Widows'	2 50

\$18.50

There were two special collections during the year one for Indian Missions \$4, the other for the Sustentation Fund of the Diocese \$7.—\$11, making a total from this source, of \$29 50. These several amounts have been remitted to the Secretary of the Parent Society to the credit of the various accounts, with the exception of the Indian Mission collection, which was presented at the offertory, on the first day of the session of the Synod, in June, as directed by the Synod.

In accordance with the usual practice on these occasions, the committee proceed to present the Associations with the particulars of such monetary proceedings which are connected more immediately with Parochial affairs.

DEBTS ON CHURCHES.—During the year the congregation of Christ Church raised within themselves the sum of \$300.53, which was due upon that Church and liquidated all out-standing debts. The debt on Trinity Church has been reduced through the offertory collections and other sources to the sum of \$60, but no effort has as yet been made to reduce the amount still due on St. Paul's Church.

MINISTERS' STIPEND.—There has been paid during the year for ministerial services the sum of \$213, as follows, from Trinity Church \$120, Christ Church \$50, and St. Paul's \$43. In consequence of the non-payment by the country sections of the parish of the full quota of their ministerial assessment there has been a gradually increasing deficit in the stipend of the ministers which now reaches the sum of \$299.75, of which \$160.50 are due by Christ Church, and \$139 25 by St. Paul's, of this sum of \$299 75 there remains due to your late minister, (the Rev. Arthur Hill) the sum of \$67.75, and the balance of \$232 (£58) to your present incumbent. Your minister cannot avoid referring at this time to the manifestations of Christian liberality which the congregation of Trinity Church through their Churchwardens, lately evinced in not only paying more than the full quota of their Clerical assessment, but also in contributing to the increase of his comforts, far beyond their ordinary subscriptions.

It is very much to be regretted that notwithstanding the unceasing exertions of the Secretary of the County Associations, the travelling mission still continues vacant, every effort has been made on his part to procure a missionary but without success. There is not a sufficient number of candidates for ordination offering themselves to supply actual vacancies, much less to enter upon a new field of labour, and until churchmen individually and collectively consider it their duty to treat their ministers as ministers of Christ and the stewards of the mysteries of God, and to afford them at the least such a moderate competency as shall keep them above the cravings of actual want, it need not be expected that the Church can prosper in the degree that God designs she should do, and that notwithstanding opposing obstacles she yet shall do, but that for a time at least she must submit to see her ministers sparsely scattered and worn out before their time, and their numbers instead of increasing as they should do becoming gradually less.

This is a matter which cannot be put too plainly to the laity, as on their shoulders rests the responsibility of the increase or decrease of ministerial operations in the Church, and when churchmen know that Roman Catholic priests have increased during the last six years at the rate of 95 per cent., that dissenting teachers have increased during the same period at the rate of from 40 to 65 per cent., while the ministers of that Church which they consider approaches nearest to the

standard of Scriptural truth and Apostolic Order, of any Christian denomination has increased only at the rate of 8 per cent., they cannot but feel it an imperative duty to increase their exertions so that the Church of their martyred forefathers may stand not only not second to any other denomination, but as the leader in all Christian operations and as the glory of all lands.

Proposed by the Rev. S. B. ARDACH, seconded by DAVID THOMPSON, Esq., that the report now read be received and adopted.

Proposed by the Rev. T. B. READ, seconded by B. BARNARD, Esq., that the Church Society from its numerous and varied objects presents itself to the several churchmen as the most proper medium for the bestowal of his religious contributions.

Proposed by the Rev. EDW. MORGAN, seconded by the Hon. J. H. CAMERON, that it is the duty as well as the privilege of Christians to use every exertion to aid in the promoting of the glorious work, for which God sent his Son into the world, and that this meeting pledges itself thereto.

Proposed by J. W. H. WILSON, Esq., seconded by the Rev. T. B. READ, that the thanks of this Association be presented to the young ladies who acted so efficiently as collectors, and that they be requested to continue their services during the present year.

JOHN FLETCHER.

Chairman.

MILTON, C. W.—The Milton Branch of the Gore and Wellington District Church Society, held their meeting in Grace Church, Milton, on the evening of the 7th inst., which was numerously attended by the Clergy, and members of the Church, and also, by members of the several other Christian denominations, of the town and vicinity. The Committee presented the Report, showing the affairs of the Church to be in a very satisfactory condition. The number of Communicants and Sundry school scholars have considerably increased. There is prospect of a Parsonage being erected, the ground having been secured. Improvements have been made in the Church at a cost of \$74 raised by voluntary subscriptions. The parochial collections for the past year amount to \$61. The quarterly to \$33.87. Taking therefore all things into consideration, the committee believe that solid grounds for congratulation and thankfulness do exist, and fervently do they hope, that by God's blessing, they shall, as a parish, advance in prosperity, both morally and materially. The following resolutions were then moved and adopted:—

Moved by the Rev. Mr. MCKENZIE, seconded by JAMES KEON, Esq., Resolved—That the report just read be adopted.

Moved by the Rev. Dr. GREEN, seconded by Dr. JONES, Resolved.—That the marked extension and prosperity of the Church throughout the world, as well as the success which has hitherto attended the operations of the Church Society, in extending her influence amongst us, call for our deep thankfulness to the Giver of all blessings, and allow us to look forward with confidence to

the future prosperity, not only of the Church at large, but within our own boundaries.

Moved by the Rev. J. G. GEDDES, seconded by JOHN HOLTGATE, Esq., Resolved,—That the present circumstances of the Church in Canada are an argument for our earnest and active co-operation in her grand designs.

Moved by the Rev. Mr OSLER, seconded by GEO. DEMBAYK, Esq., Resolved,—That the Church Society is a fit and proper means of accomplishing our plans for the moral and spiritual amelioration and advancement of the condition of our country, and that it deserves our best exertions on its behalf.

Moved by the Rev. Mr. SHANKLIN, seconded by SAMUEL FLEMING, Esq., Resolved,—That the thanks of the meeting are due, and are hereby tendered to the collectors of the past year, and that Mrs. Tremayne and Mrs. Hampton for the town, and Messrs. Thos. Dixon and T. McDowell, for the country, be the collectors for the ensuing year.—*New Era*.

GURLEH, C. W.—The Young Men's Christian Association's Annual Report thus alludes to the Rev. Henry Wm. Stewart, first President: "His spirited and valuable services it could ill afford to lose. Having removed from the town Mr. Stewart resigned his position, amid the committee feel assured, the deep regrets of those over whom he so ably presided; and leaving to his associates a grand example of active working love."

SABBATH SCHOOL FESTIVAL.—The Annual Sabbath School Festival in connection with the Church of England in this city, was held in the Temperance Hall last Thursday evening, and was largely attended by children and adults,—there being of the former not less than 250 present—nearly all of whom have been attendants at the school. The orderly and decorous manner in which they occupied their positions around the tempting and abundantly supplied tables, under the direction of their respective teachers, was pleasing to the observer, and evinced the care taken in their training. Previous to despatching the nicely displayed delicacies the juvenile portion of the assembly, under the leadership of Mrs Austin, joined their little voices very harmoniously in a hymn of praise, after which the Rector, Mr. Lauder, who acted as Chairman on the occasion, asked a blessing. Then commenced a fearful onslaught, which ended in an almost total destruction of every thing edible. So soon as the little ones had enjoyed themselves to their heart's content, and the once groaning but now lightened tables had lost their attractiveness, their energetic and indefatigable sabbath school superintendent, Mr. Cousins, read his annual address, which was carefully and ably prepared, and furnished statistics highly interesting to all present. From it we gathered that in 1857 the average attendance at the school was 116; in 1858, 147; and in 1859, 161. The increase in the collections too, shewed a growing interest in the school; for while in 1857 they amounted only to \$34 47, in 1858 they were 47.82, and in 1859 they reached \$232. Another point in the Superintendent's address worthy of attention was, the allusion made to the want of school accommodation at present experienced. [A united effort on the part of those interested, would, we feel confident, soon supply the means of erecting a school commensurate with the rapid increase of scholars attending the Church of England Sabbath School in this city.] On the conclusion of Mr. Cousins's report several reverend and other gentlemen on the platform followed, and made remarks highly laudatory to the manage-

ment of the Institution whose anniversary festival they were then participating in. We might have mentioned elsewhere in this notice, that the following gentlemen occupied the platform on the occasion:—Rev Messrs. Lauder, (Rector,) Forest, Johnson, (of Aylmer,) Baker, Harris, (of Kemptville,) and Loucks; and Messrs. Lesslie and Hurd, (of Kemptville,) and Drs. Hill and VanCortlandt; but we preferred imitating the children, in first attending to the more attractive features of the festival. The decoration of the Hall, too, by Master Chitty, also deserves mention, as do many other matters which our space will not permit us to touch upon. Suffice it to say, that every thing went off admirably, and that the festival reflected the greatest credit on all those who had to do with getting it up.—*Ottawa Citizen*.

CHURCH SOCIETY MEETING IN OTTAWA.—The meeting of the Ottawa Branch of the Church Society, held in the Temperance Hall on Wednesday evening last, was attended by a large and respectable audience. The Resolutions were ably moved and seconded by the clergy and laity. The speeches were remarkable for their ability, elegance, and Catholic tone. It was shown and proved unmistakably that the Church of England is awake to her high duties in the present day, and that she is nobly obeying the command of our Saviour, "Go ye into all the world and preach the Gospel to every creature." Her wonderful progress throughout the world, and particularly in this Province, was pointed out with just pride, in words of powerful eloquence; and the cry still over the land for her nurturing care, was set before the audience in touching appeals to their hearts. The Church Society and its objects were so forcibly dwelt upon, that we have no doubt a hearty and liberal response will be made to its collectors this year. The report of its operations in this parish was very encouraging; and the brief sketch of the voluntary contributions of the members given during the year for the support of their Church and all its objects, (amounting to £1250,) was an evident proof that the Church has nothing to fear from the voluntary principle. On the platform were—Rev. J. S. Lauder, Rector, Chairman; Revs. J. Johnston, Montreal Diocese, R. L. Stephenson, J. G. Armstrong, C. Forrest, J. Harris, J. Godfrey, E. H. M. Baker, E. Loucks, W. F. Powell, Esq., M.P.P., Dr. Hill, and Judge Armstrong.

COLLECTIONS UP TO FEB. 28TH, 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 \$ 423 93

St. John's Church, Jordan..... 3 00
St. James's, Port Dalhousie 2 00

Per Rev. A. Dixon..... 5 00
Fort Erie, per Churchwardens..... 7 00
Church of Ascension, Hamilton, per Churchwardens 16 60
St. Peter's, Credit..... 12 24
Sydenham 4 65

Per Rev. T. P. Hodgo 16 79
Georgetown 4 00
Norval 1 00

Per Rev. J. G. D. McKenzie..... 5 00
Trinity Church, Biubrook, per Rev. C. Forest 3 70

St. John's, Elora.....	7 60
Fergus Chapel	1 60
Per Rev. C. E. Thomson	9 10
Osnabruck, per Rev. R. Garrett	4 00
St. James's, Penetanguishene, per Churchwardens	4 20
Stirling	3 65
Marmora	1 00
Per Rev. J. A. Preston.....	4 55
Trinity College, Toronto, per Rev. E. K. Kendall	7 19
Christ's Church, Hamilton, per Churchwardens	22 66
Christ's Church, Gwillimbury ...	52
Trinity Church.....	2 18
St. Paul's.....	80
Per Rev. J. Fletcher.....	3 00
St. Peter's, Cobourg	37 50
Stile's School House	2 50
Bourno's School House.....	2 00
Rice Lake	2 00
Per Ven. Archdeacon of York	44 00
St. John's, Thorold	4 90
St. Paul's, Port Robinson	3 87
Per Rev. Dr. Fuller	8 77
Christ's Church, Mimico, per Churchwardens	1 50
99 Collections amounting to	\$ 586 99
MISSION FUND.	
Previously announced	\$ 851 07
St. Mark's, Pakenham	1 72
9th Line, Fitzroy.....	1 86
Fitzroy Harbour	1 25
Per Rev. J. A. Morris	4 38
Grace Church, Metcalfe, per Rev. C. Forest	3 00
160 Collections amounting to	\$ 858 40
WIDOWS AND ORPHANS' FUND.	
Previously announced	\$1032 69
Grace Church, Metcalfe	6 45
Christ's Church, Duncansville ...	3 18
Binbrook	3 87
Per Rev. C. Forest.....	13 00
St. Mark's, Pakenham	1 22
Fitzroy Harbour	1 00
Per Rev. J. A. Morris	2 22
152 Collections amounting to	\$1047.91
PAROCHIAL BRANCHES, XVIII YEAR.	
Cornwall, per Rev. Dr. Patton.....	\$ 15 00
ANNUAL SUBSCRIPTIONS AND DONATIONS.	
Rev. H. Patton, Annual Sub. 18th year	5 00
" H. W. Davies, do. do.	5 00
" R. Garrett, do. do.	5 00
Judge Jarvis, do. do.	5 00
Hon. P. Yankoughnet do. do.	5 00
S. Hunt, Esq	5 00
Cornwall School Missionary Box.....	5 00
Rev. Dr. Fuller, Subscription to Book and Tract Fund, from March, '60, to March, '61	2 50
SUSTENTATION FUND.	
Previously announced	\$1470 69
Fitzroy Harbour	3 30
9th Line, Fitzroy.....	1 86
Per Rev. J. A. Morris	4 66

All Saints', Drummondville, per Rev. C. L. Ingles (additional)..... 25
 165 Collections, amounting to \$1475 60

GORE & WELLINGTON DISTRICTS.

Parochial meetings of the Church Society will be held as follows, unless the resident Clergymen desire to make their own special arrangements, of which in such cases they are requested to inform the Secretary.

March.

Rockwood, Wednesday, March 7, 7 a.m.
 Quelph, Thursday, " 8, 7 p.m.
 Annual Meeting, Hamilton, Wednesday, March 28th, 7 p.m.

J. GAMBLE GEDDES,
 Sec. G. W. D. B. A.

Hamilton, Dec. 30th, 1859.

HOME DISTRICT BRANCH OF THE CHURCH SOCIETY.

The following plan of Parochial Meetings for the present winter was adopted by the managing Committee at the meeting on the seventh of December, 1859.

March.

Chester, Tuesday, March 6, 7 p.m.
 Norway, Wednesday, " 7, 7 p.m.

Appointments for the missions not included in the above will be published as soon as arranged.

H. C. COOPER,
 Sec. H. D. B.

DIocese OF HURON.

CROSSHILL—DIocese OF HURON.

A CORRESPONDENT writes—

A parochial meeting of the Church Society, in connexion with the Diocese of Huron, according to appointment, was held at Crosshill, in the township of Wellesley, Waterloo County, in the Town Hall, on Friday, February 3, 1860, at 7 o'clock in the evening. The place is new, and Services had not been got there, until most of the church members, for want of the Services, had been induced to unite with other less well regulated churches, that must in time wear out with the using. The meeting was the first of the kind held in that place, yet there was a large attendance, being much larger than the usual congregation assembled for public worship. The meeting was first addressed by the resident minister of the place, the Rev. William Clotworthy, and then by the Rev. C. C. Brough, the only member of the Deputation present, it being so late in the evening, that the other members found that they could not return home in time to supply their pulpits for the ensuing Sabbath, had they waited for the meeting. The latter speaker, on whom all the business of the Deputation devolved, addressed, at great length, a very attentive and seemingly interested congregation. He defended the Apostolic form of Church government, showed that Christianity was introduced into the British Isles cotemporary with the Apostles. Answered the objections and reproaches thrown upon Episcopacy, that it came from Popery, and showed clearly that it did not. After a cessation, occasioned by singing Bishop Heber's hymn, "From Greenland's icy mountains," &c., he delineated the nature of the Society, and pleaded the claims it had upon the members, in a most affecting manner. The people are poor, and as yet unable to do much, but showed their willingness by

taking up a collection of \$6. I trust that good impressions may be made upon the minds of the people from the proceedings of the meeting, and in the exercise of the evening.

The regular quarterly meeting of the Church Society of the Diocese of Huron, will be held in St. Paul's School House, London, on Thursday the 8th March, at 7 o'clock p.m.

PARIS, C. W.—A missionary meeting in connexion with the Church of England in Paris, was held on Friday, at which the following resolution was moved by the Rev. David Armstrong of Galt, seconded by Edward Ryall, Esq., and unanimously adopted, *Resolved*,—That this meeting, believing that the United Prayer of the Faithful, is the Divinely appointed method of obtaining God's blessing upon our efforts, more especially those which are directed to His Own Glory and the salvation of men, ventures to hope that the weekly Services of the approaching Lent will be attended much more generally than has hitherto been the case, accompanied with earnest supplication of the heart, that God will be pleased to revive his work, in the midst of these years.

Foreign Ecclesiastical Intelligence.

ENGLAND.

The Rev. Dr. Edward Hyndman Beckless was consecrated Bishop of Sierra Leone by the Archbishop of Canterbury on the feast of the Purification, in the private Chapel of Lambeth Palace. The Bishops of London, Oxford, and Barbadoes, assisted. The new Bishop is an "Evangelical," so the *Record* says, and has held appointments for some years in the Dioceses of Barbadoes and Antigua. He is about 35 or 36 years of age.—*Ch. Jur.*

The Church is rallying earnestly to the work of dealing with public opinion in regard to Church questions before parliament. The Marriage Defence Association held a large and enthusiastic public meeting, at which Sir Pugo Wood and the Bishop of Oxford, with others, made admirable speeches. Another public meeting was held in defence of Church-rates, and with similar good effect. A thousand petitions at once were poured in upon parliament from the friends of Church-rates. The effect is seen in the vote. Sir John Trelawny's bill for the total abolition of Church-rates, which has been passed in the House of Commons every year since 1855, with majorities steadily rising to 74, in 1859, has been just read a second time; but the majority falls from 74 to only 29. The tide has begun to turn.—*Id.*

Mr. A. J. Stephens, Q.C., has given a careful and extended legal opinion that the election of Archdeacon Thorpe last June as Prolocutor of the Convocation of York, was valid.—*Id.*

LENT.

The great yearly revival of the Church has begun, and there is every appearance that the labourers are in the field, already hard at work preparing for the spiritual harvests of the coming year.

Two years ago the very atmosphere was trembling with religious enthusiasm. The daily "Prayer-meetings" were reported in the daily

papers, and from every corner of the land exciting reports flowed in of the great and wonderful outpouring of God's spirit, as manifested in the conversion of sinners. In the midst of it all, the Church began her season of Lent as usual; and with no very great deviation from her regular system, unless that the general excitement throughout the community made the attendance larger, and the feeling somewhat deeper, than in ordinary years. The daily services—to which so many had objected, when the Church alone contended for them—were now found to be entirely reasonable; and the praiseworthy attempt, on the part of the friends of the Union Prayer Meeting, to keep up their meeting for prayer daily ever since, has totally destroyed, in many minds, the idea that there can be any Puseyism or Romanism in the daily prayer provided for in the Church Prayer Book. Nay, more: the notion that the ordinance of preaching was so essential a part of worship that there could be no divine service acceptable to God without it, has also entirely disappeared from the public mind. The last phase of the revival movement brought matters so completely into the hands of the laity, and preachers by profession were so completely set aside, that prayer has risen to its proper prominence as the leading feature of public worship; and the hymns and psalms so continually sung, have established praise as the next in order and importance. So far, then, the general resultant of the two years' revival movement has been the perceptible and undeniable advancement of the public mind generally, in its slow but steady drifting towards the old established position of the Church.

This, too, accounts for the fact of the increased gentleness and spirit of moderation that marked the movement so strongly in this country. There was no sharply defined sectarianism of any sort in it. There was, indeed, a general understanding, very fairly acted on throughout, that sectarian differences should be kept out of their religious exercises altogether; and that all political questions should also be entirely avoided. The latter point is one which has always strongly marked the Church in every part of the land: her clergy being every where known as "those who do not preach politics;" and, as to the former, the result has been equally happy in its bearing upon Church growth. For the strongest obstacle, in the mind of any man, to the Church, is that he already belongs to some denomination or sect which has superior authority, or better founded claims to the favour of God. The late revivals have destroyed all this, forcing the great mass of all the denominations that took part in the movement—and Church people alone, of all Protestants, have kept out of it as a body—to the conclusion that their particular sect was of little or no consequence in the great result; and that the conversion of the world could go on better, if any thing, without it, than with. It satisfied them all, that no one of those particular sects could ever hope to be the whole.

This has had the wholesome effect of weakening or destroying denominational propensities to an extent unknown before—an extent, indeed, which is not altogether understood even yet, by those most concerned. The body of Churchmen, however, having conscientiously abstained from joining in a movement which their own better system prevented their feeling the need of, alone experienced no diminution of love and devotion for the Church; but their confidence in the positive teachings and admirable arrangements of their own divinely authorised polity, has become stronger than ever. They have seen those sects which, through centuries of bitter and often furious opposition, abhorred and denounced the

principles and usages of the Church, gradually abandoning their hostility, condemning the grounds of their own separation, returning of their own accord to the principles and even the practices of the Church, and excluding of their own accord all that they think justly liable to give her offence. The result of the movement, therefore, is to strengthen and intensify the vitality of the Church, at the same time that it has lowered and weakened the vitality of every other Protestant body of christians in the land. And this has been done moreover, in such a kindly way as draws together, more and more nearly, those who have vitality enough to attract, and those who have not vitality enough of their own to resist the attraction.

But though the revival movement tried hard to keep itself alive, and make itself perpetual, it has not been able to succeed. A year ago, the tide was already at the ebb; and, notwithstanding the earnest and zealous efforts made by leading and devotedly energetic individuals, the mark of moisture along the shore has gone down lower and lower, until now, notwithstanding the agitations in Ireland and other countries, it is dead low water here. And yet the Church, sublimely indifferent to the risings and fallings of these fitful tides, begins her annual revival season on this day, with as deep and true a faith, and as hopeful a heart for the heavenly labour, as ever she has felt in the most excited of the years that have gone before. She has the power of continuous life, and therefore she may well leave the system of spasms and fevers to those who have not.

And they are beginning, at length, to find it out. More and more, those who are truly anxious for a religion that shall last them all through this life at least, cast in their lot with the Church. We have heard of one incident after another, showing how this conviction on the public mind is working itself into practical reality. In one case, a young man came to a clergyman of the Church to apply for Confirmation. Conversation with him drew out the fact that he had lately received serious impressions at a revival meeting: but his friends all told him that if he joined the denomination that had got it up, he would soon lose all the little religion he had! In another case, after a revival had been kept up for some time, its leaders were very grievously mortified and disgusted to find that all the converts they had made that were really, in their estimation, "desirable," applied to the Church clergyman, of their own accord, to be received into the Church by Confirmation. Cases of this sort are quietly occurring in every part of the country, and will make great changes in ten years.

Meanwhile, all this only adds weight to the heavy responsibilities of the Church. Let her clergy remember this, especially during this blessed seed-time of Lent. Let them plough deep; let them break the clods fine and small with frequent services, let them enrich the barren soil with all that the care and skill of man can supply, let them sow the clean and pure Word of God—the heavenly seed—in the hearts of those whom God's providence hath placed under their hand. And then they need not doubt that God will send the early and the latter rain, the showers of His grace, and the sunshine of His heavenly love, so that they shall gather in many sheaves at the coming harvest.—*Ch. Journal, N. Y.*

MONTHLY REPORT OF THE SOCIETY FOR
PROMOTING CHRISTIAN KNOWLEDGE.
67, LINCOLN'S INN FIELDS.

Tuesday, January 3rd, 1860.

The Ven. Archdeacon Sinclair in the Chair.

In pursuance of notice given by the Standing Committee at the last general meeting, the Board granted £500 towards the College at Graham's Town; the grant being made with the view of adding to the College a missionary department.

A letter was received from the Lord Bishop of Cape Town, dated Bishop's Court, Cape Town, Nov. 18th, 1859, on the subject of the Kafir Institution for the sons and daughters of chiefs, which was founded by Sir George Grey, and is now carried on under his Lordship's roof. The following are extracts:—

"I have purchased a fine property close to Cape Town, sufficiently near to enable us to avail ourselves of all the advantages of a city, and yet far enough off to escape its contaminations; with buildings upon it capable of accommodating at least one hundred children, and with two hundred acres of garden, arable, and pasture land at its back, and all in a perfect state of order, for £6000. This is just double the amount which I had at my disposal for this purpose, including your grant of £500, but I could not allow the opportunity to pass by. I had previously searched the whole country over, and could meet with nothing; and I was advised strongly by those whom I consulted to make the purchase. It really appears as if it was providentially prepared for such an institution as we are striving to found, having within it almost every thing needed for an industrial college on a large scale, and producing at this time a rental of nearly £300 a year. If you think that this benevolent Society can help me with any further grant towards completing the purchase, I need not say that I shall be thankful to have the matter brought before the committee.

"In every respect the work going on amongst these children is exceeding my expectations. A finer set of lads I would not wish to see. They are very happy and contented, very anxious to improve themselves, and they are making great progress in learning. There are now forty-seven living with me, of whom three are girls, under the charge of Miss Ainger, whose uncle you doubtless know. About ten boys are under instruction of a carpenter, ten under a shoemaker, and ten are learning to make clothes. They all go to church every Sunday, and take great interest in the services. Several of them are, I think, clearly under religious impressions. It was only this morning that I saw a letter from one who has recently left the institution to a brother here. It was nearly all about our Blessed Lord, and breathed a great desire to be hereafter useful to his countrymen. Some are taught drawing, others singing. I am very anxious, when I can, to get a printing press for them. Sir George Grey is at this time bearing the chief expense of maintaining the institution. I cannot therefore look to him to do much towards the purchase of the property. We are, of course, as yet only in our infancy; but, as far as I can at present see, the work seems likely to be greatly blessed. It is clear that if the Church is to send forth her missions into the interior of Africa upon any great scale, such an institution as we are striving to form will be essential. It is also clear, I think that Cape Town, the centre of our civilization, is the fittest place for it. I shall now leave the matter with you. If you can help us further I am sure that you will.

"I enclose you a letter from a very excellent young clergyman, asking for aid. Since I returned to the colony I have been on visitation, from which I have just returned, over the part of the Diocese where he is placed; and I can bear my testimony to the zeal and self-denial with which he is labouring amongst a long-neglected population. His work is not a large one, but it

is a very real one. I have felt ever since I went amongst his people—which I did for the first time three years ago—how grievous has been our past neglect, and how much we still owe to these poor settlers. The work there will, I feel convinced, grow from year to year. How we shall meet all the claims upon us in this land I know not; but this I see, that new openings present themselves every day."

The Standing Committee gave notice of their intention to move, at the next general meeting, that the sum of £500 be voted towards the object stated in the Bishop of Cape Town's letter.

The Bishop of Cape Town enclosed a letter from the Rev. Thomas Browning, Clan William, Cape of Good Hope, 8th November, 1859, requesting assistance towards the erection of a church at that place. The people, scattered over some hundreds of square miles, are stated to be generally poor. There are many Hottentots; and it is intended that the proposed fabric should be at the same time a missionary church for these people. Mr. Browning also requested a grant of Dutch and English books for his coloured school, besides a separate grant of English books for the white children, whom he teaches himself. Application for a further grant was made for a parochial lending library.

The Board agreed to grant towards the church £50.

For the schools and lending library, books to the value of £10, besides a few Dutch publications.

The Lord Bishop of Colombo, in a letter, dated September 30, 1859, adverted to the increased efforts in progress in Ceylon, for the diffusion of religious education among the native races in the Colony. He said,—

"The mass of the people can only be reached through the medium of their own language; for although in the towns the desire of English instruction is universal, this is not the case in the rural districts."

The Bishop, in a letter, dated November 10th, 1859, wrote as follows:—

"Wherever there are Clergy at work, whether European or native, to give constant and responsible supervision, schools ought to be opened in all the surrounding villages, that from each station, as a centre, the light and influence of our christian teaching might radiate largely, till all are brought to partake of its blessing. But this cannot be done without a large extension of the work of female education, which must for some time be nearly, if not wholly, gratuitous. For the sake of advancement in life, parents will give their boys an English education, and gladly contribute from their own resources to obtain it; but they will not do this for their daughters. Therefore both the pressure must come from without, and the means too, before we shall get the future mothers of the whole people under the influence of christian training and instruction. And their is every reason in the East why this should be attempted more earnestly and systematically, not alone on account of the early influence to be exercised over the future household and the earliest training of the infant children, but especially on account of the late influence of the mother through life over her own offspring. Among the Singalese this is far more powerful than among ourselves; and if quietly and judiciously used, may be made the instrument of much prospective and permanent good, under the guidance and with the blessing of God upon it."

The Standing Committee gave notice of their intention to propose, at the next general meeting, that £600 be placed at the discretion of the Bishop of Colombo, for the purpose of Female Education, with special reference to education in the vernacular languages.

A letter was read from the Rev. H. J. Marshall, dated Montrose, December 31, 1859, with reference to the step taken by the board at the general meeting on December 6, in rescinding the grant of books, to the value of £5, voted at the November meeting, on his application, in behalf of St. Peter's English Episcopal Church, and Sunday Schools, Montrose.

The Secretaries informed the board, that the attention of the Standing Committee had been drawn to this subject, and that the Committee had found, on reference to the Society's rules, that the rescinding of the grant, without notice, was contrary to the rules and practice of the Society.

The Society's ninth rule was read.

It was understood by the board that the books voted in November would be forwarded to the Rev. H. J. Marshall.

The Rev. Brymor Belcher gave the following notice of motion for the next general meeting, on the 7th of February, 1860:—

"That a grant of books having been made at the November meeting to St. Peter's English Episcopal Chapel at Montrose, which is not in connexion with the Scotch Episcopal Church, the Society deems it expedient for the future not to make any grant to the English Episcopal Churches or Chapels in Scotland."

A letter was received from the Rev. D. Simpson, Secretary of the Madras Diocesan Committee, dated Madras, November 26, 1859, sending the names of forty-five gentlemen, desirous of becoming members of the Parent Society. He said:—

"I am very glad to be able to inform you, on behalf of the committee, that the native female boarding schools, established by the aid of the special grant of £1000 made to us by the Parent Society, are progressing favourably. There is no occasion for me at present to enter into any details of the working of these schools, as the half-yearly reports have been published in full in the Madras Committee's 'Intelligencer,' from time to time.

"As soon as possible after the commencement of the new year, I shall have the pleasure of sending you a full report of all the Institutions supported by the Parent Society and the Madras Committee; viz.:

"I. The Vepey Mission Seminary, Madras.

"II. The Sawyerpuram Seminary, Tinnevely.

"III. The Vedharparam Seminary, Tanjore.

"IV. The Native Female Boarding Schools:—

"1. Edeyenkooddy, 2. Christianagram, 8. Nazareth, 4. Moodaloor, 5. Puthiamputhur, Tinnevely, under the Rev. R. Caldwell, LL D., Rev. C. E. Kennot, Rev. T. Brotherton, M.A., Rev. J. Sellar, and Rev. J. F. Kearns.

"6. Erungalore, 7. Combaconum, Tanjore; under the Rev. C. S. Kohlhoff and Rev. W. Hickey.

"V. The Society's Tanjore Catechists:—

"One at Combaconum, under the Rev. W. Hickey; two at Nangoor, under the Rev. A. Johnson.

"We have made very liberal grants of books to missions and schools during the year; full particulars will be furnished in our Annual Report.

"By the terms of the Parent Society's grant to us of £1000 from the Special Indian Fund, for Native Female Education, we were allowed to draw on you in 1859 for £500, in 1860 for £300 and in 1861 for £200. I must earnestly ask, on behalf of the Madras Committee, that the grant for 1860 be increased. It is impossible to keep up efficiently the schools we have established on £300 per annum. Our own resources are already stretched to the utmost. Demands are made on us for fresh schools, and the only answer we can give is, 'We cannot aid you; the Parent So-

ciety's grant is much less than we had hoped for.'

"You will remember that our scheme required or its full carrying out a sum of £650 a year.

"The sum which we can afford from our subscriptions to apply to education purposes is, on an average, 650 rupees, or £65; the remainder of the subscriptions, &c., being applied to vernacular publication, and grants of Scriptures, Prayer Books, books, maps, and school apparatus.

"You see from this how we are straitened in our scheme for Native Female Education.

"I am desired to ask the aid of the Parent Society towards the publication of a quarto edition of the Tamil Common Prayer Book, for use in the reading desks of the mission churches and chapels. It is proposed that the Prayer Book shall undergo careful correction, by a committee appointed by the Diocesan Committee and the Lord Bishop; that 300 copies shall be printed, the type to be bold and clear, the paper stout and good. We cannot expect that the work can be got up at a less cost than 3000 rupees, or £300; that is, £1 a copy. Each missionary will gladly purchase single copies at that price, but unless we can reduce it very considerably, there is no chance of its being introduced for use in the smaller places of worship."

The Standing Committee stated, that they had assigned, from the Special Indian Fund, £200 for the present year, in addition to the £800 for Native Female Education; and £100 towards a quarto edition of the Tamil Common Prayer Book.

The Rev. S. Hoernalé, for eighteen years Church Missionary at Secundra, near Agra, having lost the whole of his private and missionary library at that place during the great mutiny in 1857, applied for a grant of maps and prints, which he specified, as well as for some Common Prayer Books, for the use of native christians. His letter was accompanied by one of the Society's large Scripture prints, to which he had attached a translation of the text, illustrative of the subject in Hindustani and Hindi, as a specimen of other similar translations for use in the Indian native schools.

The Prayer Books and maps, to the value of £10, were granted from the Special Indian Fund.

Should the specimen of the translation be approved, other like translations, with the prints, will be added.

The following are extracts from Mr. Hoernalé's letter:—

"Our accounts of the progress, knowledge, and kingdom of Christ in Northern India are becoming daily more cheering. The Lord has been, and still is, overruling the calamities and losses of the mutiny to the furtherance of His cause. It is a most remarkable fact, that in towns where the fury of the enemy raged most violently, such as Meerut, Delhi, Agra, Cawnpore, Furuttabad, Lucknow, &c., a spirit of earnest inquiry into the christian truth and faith is spreading among the natives. As in some of these places, e. g. in Agra, Delhi, Meerut, &c., where small branch depôts of your Society existed before the mutiny, your books were extensively read, and your maps, &c., used in our English and vernacular schools, you will be glad to know that though a severe and calamitous storm passed over the country, the good seed sown before has not been destroyed, but is beginning to spring up in a measure never experienced before the mutiny.

"Of the new conversions in the neighbourhood of Meerut, brought about under the most remarkable circumstances, you will have read in the Church Missionary Society's publications. In Agra, too, several Hindus and Mohammedans were lately baptized by the missionaries. Among them are a native assistant surgeon and a Ma-

hommedan of Delhi, who now acts as a teacher of the Persian language in our missionary college there. On his side is a converted Hindu who teaches Hindi and Sanscrit. A few more natives are under instruction, and in a few neighbouring villages others are inquiring after salvation by Christ. In Delhi, as the Rev. Mr. Schneider reports, there is a great stir among the natives, both Mohammedans and Hindus. Several hundreds of inquirers have lately come forward, applying for instruction to the missionaries. These are most remarkable facts, if contrasted with the ravages of the mutiny at this place. Delhi was the chief stronghold of the mutineers. Here the now king was proclaimed, of whom, a Moslem, an enemy of christianity and its professors, it was expected that he would, as a matter of course, erase the christian faith from India, and make Islam once more triumphant over the country. And, lo! all these attempts of Satan and his hosts have passed away; the standard of Christ is exalted higher than it was before, and hundreds of natives are gathering round about it, ready to do homage to the King of kings, whose reign was to have been abolished with that of the English Government.

"At Amritsir, Peshawur, and other stations in the Punjab, many native soldiers have embraced the christian faith."

A letter was read from the Lord Bishop of Natal, dated Bishopstowe, Nov 8, 1859. The following are extracts:—

"I enclose an account which has been sent in to me, for binding copies of the Book of Genesis, and Zulu grammar, of which I have ordered copies to be sent by this mail to the Society. The printing has been executed partly by our native boys, and partly by help from the Natal government. I venture to hope that the Society will grant me a sum sufficient to pay the expense of binding.

"Our Zulu books are now becoming of greater importance, and will be more largely in demand, not only because they are being generally read by the natives under christian training at all the mission stations in the Diocese; the works being in true idiomatic Zulu, and very popular with them; but especially because, in consequence of a recent grant of the Gospel Propagation Society, we have begun to break ground for the Church of England in the Zulu country itself. I have just returned, through God's great mercy, from a visit to Zulu king, Panda, and his son and heir-apparent, Ketchurayo, who, you may remember, was the successful leader in the desperate fight which took place about three years ago on the banks of the Tsekela river, the northern boundary of this district, when such multitudes of Zulus perished, whose skulls we saw in our journey, here and there lying about with the marks of the knob-kirrie upon them. In that battle, Umbulazi, the king's favourite son, whom he had intended, but had not proclaimed, for the sovereignty hereafter, was killed. His mother, Monase, and only brother, Umkungo, became fugitives after the fight; and this last is the boy who has been ever since in our charge at this station of Ekukanyeni. The whole strength of the nation is attached to Ketchurayo, a fine young prince, about thirty years old, with an open, frank countenance, and many signs of hopefulness about him, if only he could be brought under good influences. He has no communication directly with his father, and lives at some distance from him; but he still pays him all respect due to his authority, and disclaims distinctly any notion of claiming any sovereign power for himself while the old king lives. 'What am I?' he said, 'I am but a child. What pleases my father pleases me; and I am very glad that he has given you land for a mission station, and I very much wish to be under the care of the

white people.' The king himself was most kind and cordial, and gave us an excellent site for our first station, which he himself selected, as having plenty of trees for building purposes, and abounding—not with soldiers, who would follow their own will, and go their own way, without regard to the missionary—but with 'parents and children.' I hope to send by the next mail more full details of my visit, some of which will probably be printed."

The board agreed to grant £21 9s. 6d., the amount charged for binding the Zulu books.

German and Dutch books to the amount of £3 were voted on the application of the Rev. S. Brook, St. Paul's, Port Elizabeth, Cape of Good Hope, these being additions to a grant of English publications voted at a previous meeting.

A letter was received from the Lord Bishop of Wellington, dated Wellington, New Zealand, 27th September, 1859, enclosing £8 5s., with an application from the Rev. H. W. St. Hill, for a lending library at St. James's, Hutt, in the Diocese of Wellington, the amount being in payment for the books specified.

Mr. St. Hill said, that the Sunday School would be much helped by a grant of some publications which he specified. The community of St. James's, Hutt, consists chiefly of small farmers, most of whom are members of the Church of England; and it has, during the last ten years, assisted considerably towards the support of the resident clergyman, and built a small church and a school house. The following are extracts from the Bishop's letter.—

"The people of St. James's, the Hutt, about ten miles from this town, have made and are making very sustained and zealous efforts to support their church and schools, and I therefore can endorse the application most heartily. They are, generally speaking, a needy population, and, at the same time, are doing their utmost to uphold their church. If you could, therefore, make a grant to meet the order for £8 5s., which I enclose, I shall feel that the people have been much encouraged."

Publications to the value of £8 5s. were granted.

OXFORD AND CAMBRIDGE MISSION TO CENTRAL AFRICA.

MEETING AT CAMBRIDGE, TUESDAY, NOV. 1, 1858.

(Continued from our last.)

THE CHANCELLOR OF THE EXCHEQUER.—MR. Vice-Chancellor, ladies and gentlemen, I will not detain you by dwelling upon the wrongs of Africa, because they have been handled so admirably by the Regius Professor of Divinity who has preceded me, in his most able speech, and also, let me say, because there is one present who has almost an exclusive title, as he has a paramount capacity, to deal with that subject. I will only say this one word upon the question that relates to that unhappy region of the globe. The fate of Africa has been peculiarly this, that after having suffered the extremity of the bitterness of woe and affliction, in almost every form that could be conceived, at the hands of Mahometan conquerors, it has been reserved for her to undergo yet more cruel wrongs and yet more piercing sorrows and yet more extreme degradation at the hands of those who have called themselves Christians. But we are here to consider, in connection with the special purpose that is set before us, the special machinery by which that purpose is to be maintained. I was glad, indeed, Sir, to hear that passage in the Report where it is distinctly pointed out that the work of this Mission is not to be the exclusive work of the two Universities and their members. They are to be the nucleus from

which every effort is to spring, around which it is to centre, but our hope and our confident expectation is, such is the strength of the case, such is the promise of the field that is open, that all England will be anxious and ambitious to share in this goodly undertaking, the Universities themselves doing no more in regard to it than what it is their special function to do, namely, point out to their countrymen the way in which they ought to go. But, Sir, the resolution I have undertaken to second recalls by its language especially to our minds the union of the two Universities; and although I am sorry, and almost ashamed, to introduce one word of what is personal in connection with such high and holy matters as are before us, yet I may be permitted at least on this day to say that it is a peculiar pleasure to me to feel that in the vestment which I wear by your favour, the union of these two Universities is in some degree signified and represented. It will always remain among the most honourable and delightful recollections of my life, that the associations of reverence and affection with which every Oxford man must regard the University of Cambridge have been sealed on this particular occasion by an honour little indeed deserved, but not on that account the less to be valued and remembered. But, Sir, the union of these two Universities signifies much, indeed, that pertains alike to the present purpose, and to the welfare and happiness of England, and, if that union contain within itself a single element of rivalry, it is a rivalry compatible with respect and affection, that kind of rivalry on which respect and affection thrive, and from which they draw a higher and a stronger vitality. They have before them a common work; they are heirs in common of recollections such as scarcely any other institution in the world can boast of; and at this day of what might be thought their extreme old age, they are, thank God, developing themselves with new vigour on every side, and promising from day to day, and from year to year, to become less unequal to the enormous calls and demands which this mighty nation is continually making upon them. Never can they be united for a better, a higher, or a wiser purpose than that in which they are at this moment combined. And permit me to say, never can they be united for a purpose that is more entirely germane to their work; for if that work be in the first instance, as we hold that it is, to be the bulwarks of the Christian faith in this land, yet he has a narrow view of the functions of the Universities who considers that to any single operation, though it be the greatest of all connected with the development of the mind of man, the office of the Universities can be confined. Their very name—I don't enter into the question as to its origin—their very name is at any rate a symbol of the width and extension of the purposes which they contemplate. When you are asked here to undertake a missionary work, you know well that you are invited to go forth as the ministers alike of spiritual and of temporal blessings, and that as our Lord himself, bringing the word of life and immortality into the world, spent the greater portion of his time in direct ministry for the consolation and relief of human woes, so you, when you carry the Gospel into Africa, are not merely to provide the natives of that part of the world with the passport to immortal life, but are to give them a hope for themselves, for their children, for their descendants, for their race, for their country, of all that is dear to man in this world as well as in the next, so that when at length the light of civilisation shall begin to burn, they shall owe to Christianity along with every thing that belongs to another world every thing that belongs to this. Eminently fitting it is for the Universities to undertake to be in the van of

such a work; and well it is that we should see that if the growth of civilisation, the immense development of this nation in all ranks, classes, and pursuits, has rendered it far more difficult at this period of the world's history than it ever was before for the Universities to respond to the demands made upon them, yet at least there will be no want of effort or of will, but whether it be a question of extending their operations for the mental cultivation of other classes in England not hitherto within their reach, or whether it be a question of carrying forth the ministries of the Church beyond the limits of the country and beyond the limits of the empire, the Universities have still vigorous within them the desire to strain every nerve and to be the standard-bearers of their country before all the world in what is good and great. But, Sir, there is another reason why we must look upon the union of the Universities, and the work of the Universities, as standing in a peculiar relation to such a work as this. Of the modes in which we can contribute to the extension of the Gospel, there are three especially—the contribution of funds, the contribution of prayers, and the contribution of personal sacrifices. The contribution of funds is the lowest and meanest by far, and if even that meanest office cannot be performed aright, it will be greatly to the shame of this wealthy country. The contribution of prayers is a wider contribution, one within the power of all, and an office which, though it be performed in silence, and not in the face of a great auditory like this, will yet, I trust, never be forgotten. But the greatest of all contributions is that which backs prayer with service, that which renders up the highest of all sacrifices, upon the altar of God, namely, the sacrifice of life, of strength, of wealth, of acquirements, of honours, of every thing that is gratifying to the flesh and to the mind. This is the great treasure by means of which, and by means of which alone, the work that is before us can be successfully pursued. And where is it that we are to seek the means of furnishing that splendid contribution to the proper prosecution of the work, if it be not in the two Universities of England? Where, I will venture to ask even as between these two Universities, where is it that the plea may be urged with the most resistless force if not within the precincts of that University which enjoys the honour of having formed the mind and character of Bishop Selwyn, and which divides, and ever will divide, the affections of that illustrious man with his other home at Eton? It is, Sir, the privilege, and is part of the reward, of such a man as Bishop Selwyn, that even after his personal presence has departed, his name still remains a power in the place where it has once been known. There is an influence in the very mention of that name that is contagious, and it is in Cambridge more than in any other spot on the face of the globe that the force of that contagion must be felt. It may be that there are those here, in the flower of their years and in the fulness of their life, perhaps while tasting the first sweetness of successful exertion and of honourable reward—it may be that there are those here who, from the very recollection of that man, may even now be forming a resolution to brace themselves for the work of self-dedication to which he has shewn them the way. Well, now, Sir, I had not the pleasure of forming a personal acquaintance with Dr. Livingstone, but yet having become acquainted with the results of his labours as he has given them to the world, I have watched his course and his progress, and I cannot refrain from adding my tribute to the expressions of admiration which his whole character has drawn from the willing-hearts of his fellow-countrymen. But Dr. Livingstone gave, in my opinion, the most significant mark of the height

of his intelligence, and of the true greatness of his mind, when he chose to make Oxford and Cambridge the great centre of his efforts at home. He knew well that there never was a more fruitful field; he knew well that though this country has much besides her Universities, yet no small part of her interior life is still nurtured within their sacred and venerable precincts; he knew well that though she is every where full of energy and power, yet no small part of that energy and power beats within the hearts of these Universities; and especially of the youth of these Universities; he knew well that it was his duty to enlarge himself, and to carry himself beyond the narrow limits of the particular organisation to which he himself was immediately related. De-siring the propagation of the Gospel in Africa, he asked himself "Where can I find the most powerful, the most durable, the most effective engine for the prosecution of that great work?" and his heart, his conscience, his intellect, told him that he could not answer that question without giving a prominent place to the two Universities of England. Well, now, Dr. Livingstone is an example of a man who raises our idea of the age in which we live. That simplicity inseparable from all true grandeur, that breadth and force, that superiority to all worldly calls and enjoyments, that rapid and keen intelligence, that power of governing men, and that delight in governing them for their own good—in all this we have evidence of the great man. And, Sir, the qualities of the man are the very qualities which commend themselves with resistless power to the young by whom we stand in this noble structure on this present occasion. I cannot stay for a moment to admire its magnificent proportions. It is not the temple of Cambridge, beautiful as the fabric is in itself, that sanctifies the gold; it is not the Senate House but it is the minds and hearts of those by whom it is filled that are deserving of attention. Let us render to Dr. Livingstone the full tribute which is due to him. Dr. Livingstone is a Christian, Dr. Livingstone is a missionary, Dr. Livingstone is a great traveller, but Dr. Livingstone is a man who earned that great name which the admiration of all ages has consecrated—Dr. Livingstone is a hero. A great living poet, the great poet of his age—Alfred Tennyson—in a work which has taken its place in the deathless literature of the world, I mean his last work—has carried us back to the period of heroic manners, of heroic deeds, of heroic characters; but if the power that he possesses could have gone beyond what it has effected, could have gone beyond the almost living representation of those characters, and could actually have evoked them from the tomb, there is not one among those who have been represented in song who, if thus raised from the dead and permitted to walk among us, would not be ready to recognise as a brother the great traveller Dr. Livingstone, and to acknowledge him amongst his worthiest companions. Mr. Vice-Chancellor, and ladies and gentlemen, I know well that there is much before you, and I rose for the purpose of expressing the satisfaction, nay more than satisfaction, the lively delight which is felt in the sister University, in the sacred co-operation, for so I may call it, the sacred partnership in spirit in which on this occasion she finds herself engaged with the University of Cambridge, and that duty I have endeavoured imperfectly to perform. The sentiments which I feel towards that distinguished man with whom primarily this work originated, I have also striven to express, and I have in effect stated it to be one of my deepest convictions that such are the human materials, not the mere silver and gold, by means of which this great work must be prosecuted. I close what I had to

say by simply and solemnly recommending each one present to put it to his own mind and conscience whether this special undertaking does not in itself combine with singular freedom from every possible opening for cavil or objection the presentation of every good and every hopeful prospect, of every solid advantage that can possibly attend any civilising or any Christianising scheme; and if that be so, let us not shrink from making honest efforts to support in act that which we have approved in words, using our acts as if by virtue of them we could prevail, but remembering their insufficiency, and commanding the support of the cause to the favour and protection of Almighty God.

DR. PLUMPTRE, who also spoke in favour of the resolution, said he was anxious to express, on the part of the University of Oxford, the cordial acceptance with which they met this association; and he added that he had been requested by several members of Oxford University to state that they entirely sympathised with the objects, and they regretted that circumstances prevented their attending and taking part in it. He wished to add, on his own behalf, that having been for many years acquainted with the Bishop of Capetown, who was a member of his own society in Oxford, he knew that it would give his right rev. friend, who felt a deep interest in the success of this Mission, great pleasure to see how promisingly this important movement had been taken up on the present occasion, for he was sensible that an efficient means for civilising Central Africa must materially aid him in his endeavours to extend the knowledge of the Christian religion in his diocese. The resolution was then put and carried.

The BISHOP OF OXFORD, who was greeted with much enthusiasm, said—The resolution which I have been requested to move is this—

"That the Oxford and Cambridge mission to Central Africa is entitled to especial support, not only because there is great reason to hope for a very favourable reception of the Gospel on the part of the natives of Central Africa, but also on account of the important bearing which the proposed operations of the mission have upon the civilisation of Africa by the extinction of the slave-trade."

Sir, the tone and tenor, as I understand it, of this resolution, is intended to draw the thoughts of every one in this meeting to the union aimed at in this particular movement of the work of a direct Christian mission with the work of civilising commerce, and, if possible, the colonisation of Africa. The resolution points to the union of these as affording special grounds for hoping that, under God's blessing, the greatest results will follow our efforts, and that we shall be enabled especially to aid in the final extinction of that great bane of the human family, the horrible and accursed slave-trade. Now, Sir, I think it is of great moment that we should clearly see that in supposing the probability of such great results of Christian missionary efforts working in combination with commercial schemes, we are not attributing to commerce any thing which we may not lawfully assign to it, or expecting from it results which God has not taught us by experience to anticipate. Commerce, as it seems to me, Sir, if regarded in its widest scope, is a mighty machinery laid down in the wants of man by the universal power of all things, leading to the intercourse and communion of one race with another, and especially of the more civilised races of the earth with the less civilised. It is like that wonderful machinery, which by means of the great gulf-stream brings, as it were, upon its bosom an atmosphere across the Atlantic which has so fertilising an effect on the soil of this country. Only consider for a moment those wonderful instances of God's provi-

dence in nature which force themselves on our attention. Take for example, that those regions which produce naturally the least of the productions which serve for the subsistence of man, are the regions which are inhabited by the most active and the most energetic, and therefore the most energising nations. Thus God has provided that people where the riches of the earth are most abundant should be less energetic, and that those who want what is produced in those more favoured climes should possess the larger amount of energy. Now, Sir, let us consider also for a moment that commerce is a thing which is capable, on the one hand, of being raised into an instrument of blessing, and of being made, on the other, into an instrument of curse. As we have seen already that commerce must exist for the supply of the wants of man, it follows, I think, that Christian nations are bound to seek to impregnate commerce with their Christianity, and so to carry to the ends of the earth those blessings of religion which are the chiefest of all possessions. It is too well known for it to be necessary for me to enlarge upon the fact, that commerce has, in some instances, introduced among distant nations of the earth the vices of civilization without imparting to them its blessings; that it has taught them to repeat that Name which should always be mentioned with reverence on earth, but has not taught them to use it in prayer. And here is a special reason why, as regards Africa, we should seek to impregnate our commerce with Christianity, and to prevent it from becoming an instrument of evil—viz., that in times past commerce itself with Africa has, as you all know, been a special minister of evil. It is one of Dr. Livingstone's great remarks that he finds a border land of violence and rapine and suspicion always extending a certain number of miles beyond the margin which Christian commerce has yet reached. What a terrible confession! Commerce with Africa has been for years, to a great extent, that commerce in the bodies of men which God's Word so emphatically condemns. Men have made commerce there most emphatically an instrument of evil. They have pursued a course resembling that which has been taken with regard to that noble river which flows through our metropolis. God gave us that noble river, not merely that we might freight upon it the riches of all lands—that we might receive from other countries the raw materials of our manufactures, and despatch and exchange the manufactured goods of our own country; but that it might bear upon its bosom health and strength to thousands of our working population. And what, with all our boasted civilisation, have we done with respect to it? We have made it a receptacle for all the pollutions of a great city, and have turned God's blessed instrument from a minister of strength and good into a minister of disease, weakness, and evil. That was what we did in our commerce with Africa. God meant England's commerce with Africa to bear upon its bosom the blessed light of Christianity—meant it to carry to those distant nations a rational liberty—meant it to teach them to respect the rights of their fellow-men, and to entertain a high value for human life among each other. Commerce was, however, turned to every evil account to which the human heart was capable of applying it. You made your commerce with Africa a commerce of crime—you charged that great institution of Providence with a message of wrong to the countless tribes of that country, and therefore I say, Sir, there is a special reason why commerce should be made to aid Christianity now, in the fact that what God meant to be a harbinger of good was made a precursor of evil. Well, then, Sir, there appears to me to be another special reason why we are called upon to take part in this work. I think that in raising

up such a man as Dr. Livingstone, God has made a distinct call upon England to rise to its true vocation. We read in the Book of Judges—and let me say we are too apt to read that book as if it was the history of some entirely bygone state of things—we read of God's raising up one man and another to do some mighty act, and give rest to His people for forty years; but surely it is God's practice now no less than it was then to raise up a mighty man, who shall stand up in the power with which he is invested, and call upon his brethren to follow him in his enterprises of greatness. I think there are in Dr. Livingstone's character many special features which mark him out as intended by the providence of God to head such a movement as this. I have here one or two letters which have recently been received from him, and from which I will, with your permission, read one or two extracts, in order to illustrate what I mean. Let me say, then, first of all, to take the lowest ground, I think that remarkable patience of fatigue, remarkable bearing of sufferings, the power of enduring and the will to endure—are peculiarly conspicuous in the character of this great man. I am not sure that we are not apt, in consequence of the distance of the field of operations, to think less of this matter than we ought to do, and unduly to estimate sufferings which are actually endured in the promotion of so great an enterprise. Let me just draw your attention to one simple and humble statement of the way in which Dr. Livingstone has made some of his great discoveries. Here he has been giving an account of his steamer upon the river, and he says—"Here the rapids are caused by rocks, and the first one we came to this little asthmatic steamer gave in. As she is only one-sixteenth of an inch thick, we were afraid to haul her, so we went forward on foot to examine the rest of the stream. We examined thirty miles carefully, and with no slight difficulty succeeded in ascertaining that the worst cataract will not prevent a steamer capable of going twelve or fourteen knots an hour from ascending when the river is full. The only people who know of it, the Bapema, declared that it was totally unapproachable; not even an elephant would go near it, nor a hippopotamus, nor even an alligator; a man might perish from thirst within sight of it, but unable to go down and drink. Our party has now been reduced to Dr. Kirk and four Makololo. The latter showed me the soles of their feet, blistered by the hot rocks, and such a rocky track I never saw. Our good new English boots were worn quite through in a fortnight. It took three hours to travel one mile. The rays of the vertical sun, drawn together by the converging mountains, made the rocks feel as if they were in a furnace. We could not hold on more than a second, though our danger was great of being dashed in pieces by letting go. On urging the Makololo to make another effort, they said, that they always supposed I had a heart till then. I had surely become insane; they only regretted that Dr. Kirk could not understand them, as he would certainly return, though I would not. It was the worst bit of travel I ever went through, and after a single fortnight of thirty miles, we all returned lean and haggard, as if we had been recovering from illness; but we saw the cataract at last." You see the man in that. Not all the leanness, not all the hardship, not all the suffering could scare that man, though he was not an alligator. Now, I say that in the raising up of such a man there is an eminent call to ourselves to exert ourselves. God has given a leader of the people, in order not merely that he should give an account of what he has witnessed along the border-land, which he describes as always dangerous, being like a ravelled edge, exhibiting the vices of both races and the virtues of neither;

but that we should apply ourselves to endeavouring to remove such a state of things. The natives have been taught by the Portuguese slave-traders that the only object with which a man should look upon a fellow-man is that by force and fraud he may seize him or circumvent him, the grand purpose being to sell him into slavery. Now, here is an illustration of the kind of heart which Dr. Livingstone has—the human heart which is in him, and which he retains in the midst of all his toils and difficulties. He is here speaking of the wonderful growth of cotton in one part of Africa, and he says—"Here cotton grows almost without care; in fact, they call it indigenous. It makes me almost cry with vexation to see the infatuation of the few Portuguese pedlars who attend to nothing but ivory; and with all their scrambling get only about 2,000lb of it annually." See how fresh this man's spirit keeps. How open are his sympathies to every thing that is great. He says—this is from a private letter, but I cannot refrain from breaking the privacy—

"I feel every day more and more impressed with the idea that a colony of our own hard-working Christian people is the only means that will put a stop to the slave-trade entirely, and render us independent of the produce of slave labour. This is the land for cotton and sugar, and yet the few Portuguese here export the labourers to a worse soil. I don't like to say much beforehand, but in July we return to the Lakes, and I believe to open up the whole of Eastern Africa; but my heart is really sore to think the Portuguese stand in the way. They have an idea that a company will be formed, and they as masters of the soil will become rich without taking their cigars out of their mouths. If you can do anything towards bringing the idea of a colony promptly forward, you will perform a great service. I mean a Christian colony—a bodily transplantation of all our peculiarities as a Christian people, and for a specific object, extending all our energies to the extinction of the trade in the bodies of men."

(To be Continued.)

BISHOP SELWYN AND NEW ZEALAND.—But who objects to Bishop Selwyn? Who can say that he is not religious enough, or not secular enough? When consecrated to his work, he was charged to convey the blessings of Christianity wherever he could beyond the bounds of his New Zealand sea. He has done this by means of enlarged views, and personal qualifications which mark a great advance in missionary action. He steers his own little ship from one little group of Islands to another, making a wide circuit of visits every year, and passing through sea accidents which all natives suppose to be over-ruled for him by special grace. Wherever he lands he climbs higher, swims faster, and walks further than the natives can do, and thus obviates a world of difficulties which would be raised up about his carrying the most promising youths of each settlement away with him for a time, for instruction and training. It is known that he will bring them back to spend the cold or the hot, or any other unfavourable season at home, and they see that he can and does put them in the way of welfare in this life as effectually as if he had nothing to say to them of another. In him the Church of England has sent forth, after an interval, another marked representative of its missionary function. Henry Martyn will long be remembered with a tender admiration and pitying affection as the first scholarly and holy minister sent out by our century to bring the barbaric world into a participation in our best privileges, but, wherever he is spoken of, the name of George Augustus Selwyn will follow,—a minister of the same Church, with the

learning, and the holiness, and the devotedness of Henry Martyn, but with no need of compassion, or of any sorrowing emotion to be mingled with the admiration with which his career is regarded. As a family man, with his intellectual faculties equally and highly cultivated, and his moral nature as thoroughly exercised as the physical in the service of a waiting multitude, he is that fair and noble specimen of a man of our age which we are proud to send to the other side of the globe, to convey to the antique nations of barbarism the idea and the impulse of progress.—*Once a Week*

CHURCH ARCHITECTURE.—Messrs. R. Upjohn & Co. are constructing several churches in different parts of the country, a list of which we give. At Albany they are building a fine edifice, called St. Peter's church, in the decorated style of architecture, of blue stone with brown stone dressings. Its area is 68 by 110 feet, with an apsidal chancel 26 feet. There is no gallery except an organ loft. The church is to seat 1000 persons. The clerestory is of stone, supported on stone columns, with richly carved capitals. The tower (no spire) will be 167 feet high. The cost of the church is \$68,000.—At Poughkeepsie they are erecting an Episcopal church in the decorated English style. This edifice is a memorial church, and is erected for W. A. Davies, Esq. It is to be of blue stone, is to accommodate 300 persons, and will cost \$11,000.—An Episcopal church at Norfolk, North Carolina, built of brick, with stone dressings, in the English style, cost \$7,500. An Episcopal church at Clermont, built of wood, and cost \$1,600. An Episcopal church at Hazardville, Connecticut, to seat 350 persons; cost \$2,500. St. Paul's Church, Yonkers, to seat 350 persons; built of wood, on a brick basement, to cost \$3000. The tower and spire of a church at Providence, Rhode Island, built by R. Upjohn, fifteen years ago. This structure is very ornate, is to be 175 feet high, and will cost \$17,000. A Presbyterian church, at Geneseo, New York, in the Italian style, to seat 400 persons, and to cost \$6,500. Lastly, a church attached to an institution for indigent females in Brooklyn, which is to be in the early English style, and will cost \$14,000. In concluding our notice of the present labours of this veteran house, we would state that since the beginning of Mr. Upjohn's professional labours, more than one hundred and fifty churches have been erected by and under his supervision.—*The Crayon, N. Y.*

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