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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 1, 1859.

No. 4.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

CHURCH SOCIETY MEETING AT GUELPH.

The Annual Meeting of the Guelph Parochial Association, in connection with the Gore and Wellington District Branch of the Church Society, of the Diocese of Toronto, was held in the Town Hall, on Thursday the 17th inst.

Notwithstanding the unfavorable state of the weather there was a very large attendance of members and friends of the Church, who evinced a lively interest in the proceedings.

At seven o'clock the chair was taken by the Rev. E. M. Stewart.

A report was read by the Rev. H. W. Stewart of which the following is an abstract.

"Your Committee have much pleasure in being able to announce that the amount collected for the funds of (your association) is, this year, decidedly greater than it was last year."

The Treasurer has received \$344 including, \$20 from the Rev. Arthur Palmer. Last year the sum of the collection was only \$281 42cts, so that there is an increase of \$62 58cts.

Besides this annual collection, the following sums have been given at the offertory for missionary purposes.

First, for the different funds of the Church Society.

The General Purpose Fund.....	\$ 11.67
Mission Fund.....	21.53
Students' Fund.....	9.98
Widows and Orphans' of deceased Clergy	8 89
Special Sustentation Fund.....	50.25
Toward the building a Church in Mary- brough.....	20.65

Second, for other Missionary Societies.

The Irish Church Missions, to Roman Catholics.....	57.00
The London Society for Promoting Chris- tianity among the Jews.....	54.28
Which make, when added together, offered in the Church,	

1st for Home Purposes.....	\$122.82
2nd for Foreign Missions.....	111.82

Total.....	234.64
Annual Collection as before.....	344.00

Which makes..... 578.64

The total amount given by the congregation of St. George's Church, for missionary purposes during the year.

The following resolutions were carried unanimously, having been eloquently supported by their respective movers and seconders.

I. That the report be adopted, moved by the Rev. MICHAEL BOOMER of Galt, seconded by ANDREW LEMON, Esq.

II. That the present position of the Church in Upper Canada compared with its state before the Church Society was formed in the year 1842 calls

upon us to acknowledge with gratitude, "hitherto to the Lord has helped us." That, at the same time, we confess that as yet little has been accomplished compared with what remains to be done, moved by the Rev. T. S. KENNEDY, S. C. S., Toronto, seconded by GEORGE MURCKE, Esq.

III. That considering the present position of the Church in Canada, we feel the necessity of a Diocesan Society for the purpose of promoting Home Missions. That we acknowledge ourselves bound to aid in this object by supporting the Church Society of the Diocese of Toronto to the utmost of our power; but, that we also feel ourselves justified in calling upon our brethren in the Old Country to assist us in our endeavours, to supply the spiritual wants of those emigrants who have lately left their shores, moved by Rev. JOHN McLEAN, M.A., of London, Canada West, seconded by J. MAY, Esq. B.A.

IV. That it is the duty and privilege of every Christian to consecrate a portion of his substance, as the Lord has prospered him, to missionary and other religious purposes, moved by Rev. B. C. HILL, Grand River, seconded by CAPTAIN VALE.

V. That we approve of the action of the Gore and Wellington District Branch of the Church Society in devoting all the funds at their disposal to the support of missions, and in not returning any portion to the several Parishes for their own use, moved by Rev. ADAM TOWNLEY, D.D., Paris, seconded by J. C. CLAWICK, Esq.

VI. That our thanks are due and hereby presented to the collectors for the trouble they have taken in visiting the members of this congregation, to afford them opportunities of supporting this Society by their contributions. That they are requested to continue their services another year, and that no change be made in the other offices of this Association, moved by the Rev. C. E. THOMSON, Elora, seconded by GEORGE ELLIOT, Esq.

The meeting was opened and closed with the appointed prayers. The "Missionary Hymn" and "Gloria Patri" were sung with much fervour. The sum of \$16 82cts., was collected for the objects of the Society.

COLLECTIONS UP TO FEBRUARY 25TH, 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.....	\$265.83
Trinity Church, Thornhill.....	\$8 00
St. Stephen's, Vaughan.....	4 00

Per Rev. D. E. Blake.....	12.00
St. Peter's Church, Credit, per Church- wardens.....	16.88
St. Mary Magdalene, Lloydtown.....	4 00
Christ Church, Albion.....	1.80
St. James'.....	3.20

Per Rev. B. H. Osler.....	9.00
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St. George's Church, Toronto, per Churchwardens.....	104.10
Trinity Church, Barrie, per Churchwar- dens.....	8.15
St. Thomas' Church, Cavan.....	3.43
St. Paul's.....	3.27
St. John's.....	2.80

Per Rev. T. W. Allen.....	9.50
St. John's Church, Osnabruck.....	4 00
St. Peter's.....	4.00

Per Churchwardens.....	8.00
Trinity Church, Cornwall.....	16.00
Christ Church, Kouliaetto.....	6.00

Per Rev. Dr. Patton.....	22.00
Seymour.....	1.96
Percy.....	2.11
School-house.....	0.72

Per Rev. F. J. S. Groves.....	4.79
Lamb's Pond.....	2.50
North Augusta.....	4.00
10th Line.....	1.12

Per Rev. F. Tremayne,.....	7.62
Mono Mission, Per Rev. J. Vanlingo.....	2.90

St. John's Church, Peterboro', per Churchwardens.....	16.00
St. John's Church, Gore, Toronto.....	2.43
St. Mary's, Tullamore.....	3.94
Graham's Corners.....	2.37
Christ Church, Woodbridge.....	5.00
Church Society Meeting at Wood- bridge.....	21.42

Per Rev. J. Carry.....	35.16
St. James' Church, Orillia.....	1.77
St. George, Medonte.....	2 00
St. Luke's, C. W. R.	1.80
St. Mark's, Oro.....	0.43

Per Rev. T. B. Read.....	6.00
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71 Collections, amounting to.....	527.98
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MISSION FUND.

Previously announced.....	1044.81
Mono Mission, per Rev. J. Vanlingo ...	1.96

164 Collections, amounting to.....	7040.77
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WIDOWS AND ORPHANS' FUND.

Previously announced.....	1289.67
Mono Mission, per Rev. J. Vanlingo ...	2.80

154 Collections, amounting to.....	1292.47
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PAROCHIAL BRANCHES.

Cornwall, including six incorporated members.....	40.00
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ANNUAL SUBSCRIPTIONS, AND DONATIONS.

Cornwall Missionary Box.....	1.28
Mrs. and Miss Stewart, Niagara, dona- tion to Mission Fund.....	2.00

DIOCESE OF MONTREAL.

CHURCH SOCIETY, EXTRACT FROM ANNUAL REPORT, 1858.

The proceedings of our Diocesan Church Society, for the past year, may be considered, on the whole, satisfactory and encouraging, considering the great financial difficulties under which this province has been labouring during the past year, and the great scarcity of money everywhere. Still there are many who do not yet seem to feel the importance of the work in which the Society is engaged, nor is the amount contributed at all corresponding to the great necessities of the Church. The Central Board would acknowledge with thankfulness the result which has been obtained, trusting to this past year's measure of success as an earnest of still much greater and better things to come.

The following is a summary of the Society's receipts for the past year:—

GENERAL PURPOSES.	
Annual subscriptions, Montreal	\$156.19
Amount contained in boxes, received from Montreal Parochial Association	384.00
Collected after Sermons for Missionary purposes	253.45
	\$1993.61
Subscriptions received from the Country	1612.99
Collected after Sermons for Missionary purposes	301.53
Amount received from boxes from the Country, per Montreal Parochial Association	15.82
	1882.34
Collected at General Annual Meeting, 1858	142.50
Rents, Interests, &c.	124.00
	266.50
Carried forward	4092.48
Total from ordinary sources of income, brought forward	4092.48
Proceeds of land sold	476.15
" loan returned	216.60
Donation to Education Fund	60.00
Balance of last year	683.35
	5527.98
Making a total of	5527.98
Total Expenditure for the year	3765.98
	1762.00
WIDOWS AND ORPHANS' FUND.	
Amount collected in Montreal	441.41
" the Country	311.16
Donations	82.00
	813.57
Put to the credit of this fund, from the fund for general purpose	260.00
Interests and Dividends	1195.10
	2268.67
Balance from last year	638.84
	2907.51
Total	2907.51
Amount invested during the year	2547.32
	360.19
Balance on hand	360.19
Total amount of investments for the Widows and Orphans' Fund is \$14310.	

During the year there has been a decrease in the amount raised in Montreal of \$166 92cts. and there has been an increase in the Parishes and Missions in the Country of \$472 68cts.

The Montreal Parochial Association has paid to the Treasurer the sum of \$1507 28cts., which

includes \$397 42cts. contributed by the Missionary boxes.

The total income of the Society has been \$406 38cts. more than last year.

The sum of \$698 72cts. was raised in the name of the Society and expended on local objects, independently of the Central Board. This sum is not included in the income of the Society, as it does not appear in the Treasurer's accounts.

\$486 70cts. has been contributed towards endowments, and \$312 have been received from the sale of books.

The total amount raised within the year for Church purposes is \$15656, which is \$5106 more than last year.

No doubt the difficulty of carrying on the ministrations of the Church so as to bring under her influence all the members of the congregation who used to attend at the Cathedral (a difficulty that we hope will be removed by the completion of the New Cathedral in the course of the present year,) may account in no small degree for the deficiency in the amount collected in the City, as compared with former years. But, nevertheless, it is most certain that, from whatever causes, the income of the Society is not sufficient to meet its demands; and not until the conviction be deeply impressed upon the members of the Church, that we are all stewards, that all we have belongs to God, and is only lent to us for a time to be employed in His cause and to His glory, shall we be found faithful—making the service of God the first consideration in all our calculations—honoring the Lord with our substance, and with the first fruits of all our increase. May God then be pleased so to incline the hearts of all the members of our Holy Church as that each shall cheerfully come forward and claim the privilege of being permitted to co-operate in the pious work contemplated by the Church Society, of spreading abroad the glad tidings of Salvation through Jesus Christ our Lord, and of securing to themselves, and to those who shall come after them, the perpetuity of the ministrations of our Holy Church in this land. For it must be borne in mind, that the day is not far distant when churchmen in Canada will have to depend almost entirely on their own exertions for the maintenance and extension of their Holy Faith. The Society for the Propagation of the Gospel, which has done so much for the Church in British North American Provinces, finding such innumerable and overpowering demands upon its funds from all parts of the vast colonial possessions of Great Britain, has resolved that the Canadian Church must not any longer expect to enjoy the large measure of help which has hitherto been afforded to it; and, it is evident that each colonial branch of the Church will eventually be thrown completely upon its own resources. To the Church Society it is, therefore, that we must look for the supply of our spiritual wants.

During the past year, aid has been granted towards the stipends of Clergymen to the extent of \$2115.

The following grants have also been made by the Central Board during the year:—

To New Church at Rawdon	\$200.00
" Hemmingford	200.00
To Book and Tract Committee	120.00
	\$520.00

EDUCATION.

The following Report was presented to the Central Board, Montreal, from the Education Committee, in February last:—

"The Committee to whom was referred the letter of the Principal of Bishop's College, Lennoxville, on the subject of aid towards the Educa-

tion of the Sons of the Clergy, from which it appears that the Council of the College, in establishing their Grammar School and Junior Department, have resolved (to enable the Clergy of the Diocese of Quebec and Montreal to send their sons to it) to reduce the fees for tuition from £9 to £6, and their charge for Board from £10 to £26 per annum; now respectfully report, that as soon as the funds of the Church Society will permit, a sum of not less than £50 be annually appropriated for the purpose of affording aid to Clergymen within the Diocese desirous of sending their sons to the Junior Department and Grammar School at Lennoxville, at the rate of £10 per annum for each of the children: not more than one out of the same family receiving aid at the same time."

The Central Board desires particularly to call attention to this subject and gratefully acknowledges the kind liberality of two parties, who have enabled the Board to grant aid towards the sons of Clergy of this Diocese at the Grammar School at Lennoxville. The Rev. Mr Doolittle, at the commencement of the year, presented to the Society the sum of £10 towards the education of two scholars, and has again placed a like sum at the disposal of the Central Board, which, at the meeting in January, was appropriated to the education of one of the sons of our Clergy.

The Secretary was also authorized by another party to place at the disposal of the Board a sum of £10, with a request that the donor be permitted to make the first presentation. The Board have thus the satisfaction of reporting that, through the kind liberality of these friends of the Church, two sons of Clergymen are now receiving assistance to aid them in pursuing their studies at Lennoxville Grammar School.

Extract from the Report of Colonial Church and School Society for the present year:—

MODEL SCHOOLS AT MONTREAL.

Children.	
Boy's School gives instruction to	175
Girls' " " "	160
Infants' " " "	100

In the country there are 19 schools, with 663 pupils.

These schools are of much greater importance than might at first sight be admitted, but it must appear when it is remembered that destitute places are sought, where paucity of numbers and poverty make it almost impossible for the people to support an efficient school. But, besides, it should be borne in mind that the supervision of the Society, thus permitted, secures a Missionary school-master, who should be, and generally is, a willing assistant of the pastor.

It is especially observable that this working of the Society has gradually produced a complete revolution in the class of teachers; it is no longer composed of men who could succeed in no other way of obtaining a livelihood, or who could be trusted in no other employment; nor of women who sought the school-house only as a temporary means for obtaining a little ready money. They are becoming as respectable a body as any in the country, and, upon enquiry, we find that they have imbibed a love of teaching, and a respect for the teacher's office, under some well-conducted and christian teacher.

DEPOSITORY.

The following are the issues since the last report:

Bibles	73
Testaments	90
Prayer Books	449
Hymn Books	381
Sundry Books	559
Tracts	14895

In closing this report, we must remark that a great and important work is set before the Society which may well call into action the energies and zeal of the members of the Church, and which may be aided by the smallest gift, and furthered by the humblest prayer. May all churchmen mark well the claims it has upon them. Onwards then would the Society pursue its course in Faith and Prayer, humbly trusting that, in God's own time, through the increased offerings of all its members, it may be used as the means of supplying the spiritually needy and remote settlements in the land with the means of grace and of distributing the Bible, the very bread of life, and the Book of Common Prayer, unrivalled for devotion, and, by the labours of the living Missionary, of propagating Evangelical Truth and Apostolic order throughout each settlement in the Diocese.

DIocese OF HURON.

POSTPONEMENT OF THE MEETING OF THE CHURCH SOCIETY.

The members of the Church Society of the Diocese of Huron are notified that the quarterly meeting of that Society is postponed, until Tuesday, the 15th of March.

The Society will meet in St. Paul's School-house, London, at 7 p.m.

The Standing Committee will meet at 3 p.m., on the same day. The Secretary would desire to call the attention of the incorporated members to article V of the constitution of the Church Society.

We learn that the Governor General has appointed the Rev. H. B. Jessop, M.A., Rector of Port Burwell, a member of the Senate of the University of Toronto.

UNITED STATES.

BISHOP H. POTTER'S ADDRESS

To the late Convention of the Diocese of New-York.

"I should do injustice to my feelings, if I did not tender to the great Body of the Parochial Clergy my most grateful acknowledgments for the extraordinary zeal and efficiency which, with few exceptions, have characterised their ministrations and labors of every kind during the past year. Those labors, prosecuted in no strange and startling ways calculated to awaken the wonder and curiosity of the multitude, but in the old recognised lines of ministerial duty, have been so unobtrusive as to provoke scarcely any special remark, and yet so earnest and well-directed as to produce, under the divine blessing, the most important results. No statistics of work done and fruits gathered in during the past year, striking and gratifying as they are, would convey an adequate idea of the good which I believe we are destined to see multiplying around us, year by year, in consequence of seed already sown and likely to be sown, I trust, still more abundantly hereafter. Such labors, such a general wakefulness and energy in the Ministry of the Church cannot but produce very important effects at once; but the most important effects are those continuous, diffused, and steadily increasing ones

which are the result of a more vigorous life infused into the whole body. Indeed, the more I reflect upon the past history of the Church in this country, and upon her present position and influence, the more I am impressed with the conviction that all which the Church has been doing since the period of the Revolution, has been only the getting herself ready for her great work in these States; and that, if true to herself, there is no setting bounds to the enlargement she may anticipate, and the influence for good she may hope to exert. Let the Church walk in the steps of her divine Lord, meek, gentle, unworldly; ever intent upon the practical good immediately before her; distinguished by her union of zeal with moderation; unaffected by ephemeral excitements, but never insensible to human woe; active wherever the door is really open to painstaking duty and self-sacrifice, but knowing nothing of revolutionary schemes of reform, nothing of mere political agencies and institutions, except to inculcate obedience where obedience is due; combining freedom of opinion and action with unity of doctrine and reverence for authority; ever enlisting sympathy by her warm, loving spirit; ever inspiring confidence by her unvarying, consistent course, by her steadfast devotion to one high aim; and in the place of all foolish questions and novel inventions, ever looking for the accomplishment of her great spiritual work, under God, to her own elementary gifts and powers, to early implanted grace and early training, and to the very simplicity of the Truth as it is in Jesus, and as witnessed to by her from the first; let her Clergy reflect the benignity and elevation of the Great Exemplar, dwelling together in the unity of the Spirit, and in the bond of peace, provoking one another only to love, and to good works, demanding nothing in order to fraternal sympathy but unity of faith and of order: and the Church, for her divine wisdom, her harmlessness, her grace, will be first respected and revered, then embraced and loved by hundreds of thousands in this great country, who are now tossed to and fro by every kind of doctrine, by every blast of popular conceit and passion!

"Who that considers what the Church was as left by the Revolution, her weakness from past neglect and desertion, the unjust odium that rested upon her for supposed disloyalty to her country, her state of imperfection, the adverse and dominant powers that frowned upon her in all the Eastern, Northern and Middle States; and then see how she has risen from the dust, perfected her ministry, matured her policy and law, extended her Dioceses, and sent out her Bishops from ocean to ocean, from the British possessions in the North to Central America in the South, planted her ministry in its integrity on the coast of Africa and in China, while at home she has taken to herself, considering the circumstances, a wonderfully large portion of the mind and character of the country—I say, who that sees and considers all this, can doubt that with God's blessing on a faithful use of her great gifts, she may yet arise and shine beyond all present estimate a glorious Church, the brightest Light, the best Hope of this Nation of Nations!"

"And in this view of the past, present, and probable future of the Church in this country, is there not a great lesson for us, the Ministers and People of that Church? What an incentive and encouragement to bolder effort! What a spirit-stirring call to every one of us to take care that we bear ourselves in a way worthy of the unspeakable interests intrusted to our charge; to remember that each one of our individual lives and characters goes to make up the general spirit and tone of the Church as a whole, and to determine what attitude it shall assume, what aspect it shall

present in the eyes of this great nation of unformed, or confused and shifting opinions! Every true-hearted Christian, whatever the position of that Branch of the Church of which he is a member, will glow with generous zeal and love for the sacred cause with which he is identified. He will be lifted above some of the foibles and wayward impulses that belong to him as an individual, by his devotion to one high aim, by his earnest desire to contribute to the dearest of all objects, the benefit of a spotless example, by his ever-present dread of infusing any bitter element into the life of the Church, or of being, through his neglect, his self-will, his infirmity of temper, the cause of any jar, any disorder, any scandal in that holy Family, whose chief glory is in its unity, its peace, and its fraternal concord. And if there ever was a view of the position of any Branch of the Church, capable of raising his generous concern for the honor of the sacred household to the highest pitch of self-devotion, it is surely the view just presented of the past history, the present position, and the possible, I trust, probable future of our Branch of the Church in this country. In spite of untoward circumstances, she has arisen from extreme depression and advanced to a position of commanding influence. She is placed in the midst of teeming millions, a vast proportion of whom are necessarily ignorant of her character and ignorant above all of the deep foundations on which she rests. Apart from all higher considerations, the conservative influence of her steadfast principles and character is of the utmost consequence to the welfare of this country. Such is the diffusive nature of the Apostolic Truth she holds forth in her worship, in her teaching, in her offices over the new-born, over the opening youth, over the nuptial union, over the sacred remains of the departed, that she extends her influence far beyond her own fold, and far and wide keeps alive the remembrance of inestimable verities, which, but for her voice, would be in danger of perishing out of the land.

"It must be obvious to every attentive observer in the Church, that for several years the attention of persons external to her fold has been more and more turned to her character and claims. She has remained united and peaceful, while other Communitions have been divided. She has gone steadily on her way, holding forth the pure Gospel of Christ, never suffering the native features of that Gospel, as adapted to the highest spiritual needs of the present worshipper, to be superseded or obscured by any partial schemes of men; equally removed from the extremes of superstition and of rationalism; conspicuous alike for the moderation and the depth of her doctrinal tone; convulsed by no excitements; disturbed by no violent debates concerning questionable projects; knowing nothing of political conflicts; she has gone on, I say, in this gentle, elevated spirit, teaching and praying the same things which were taught and prayed ever of old, denoting earnestly, yet wisely with the souls of men; until at length thousands, weary of agitation and dispute, sick of religious resting upon mere opinion, and making nothing of the visible Church of Christ, are turning their eyes to her Heavenly Fold; some already pressing in at her gates, while others are only so far advanced in knowledge of her divine gifts, as to begin to be conscious of a vague feeling of reverence for her character, and of longing for some such blessed rest as that which seems to be hers to give! Oh! who within the Church would not desire that, when earnest enquiring persons among the great multitude without are turning their eyes toward our Holy City, they may see her as she really is, all-glorious within and without, fervent, united, zealous in good works, glowing

with a scrupulous devotion, elevated above the jarring schemes and angry disputes of men, marred by no extravagances, by no personal inconsistencies, by no miserable affectations and shallow unrealities! Who would not desire, that those who draw near from without to consider her as seen in her members, or in her public worship and teaching, may meet with nothing to repel them, nothing to occasion needless prejudice and misconception; but may be drawn on by the engaging beauty of her holiness to look closely into her principles, to enter more deeply into her spirit, and so to become more desirous of having part in her blessed gifts! Who would not desire, what I trust will ever be the case, that the members of the Church may be more prone to be humbled under an anxious sense of their responsibilities, than to be inflated with pride on account of their superior advantages: and that, in all their communications with and references to other bodies, they may *speaking the truth in love*, holding themselves strangers to every feeling that could engender scornful and bitter words, ever ready to recognise personal worth wherever found, and ever remembering that the great mass of those who adhere to imperfect systems do so not through deliberate opposition to the truth—far from it—but through the influence of circumstances, birth, education, associations, which for the time absolutely prevent them from seeing the whole truth in the light in which we see it! Behold in the duty of Churchmen in the aggregate, the duty of each one of us members of the Church! In view of the elevated position and of the glorious mission of the Church in this country, may we have grace and wisdom to walk worthy of the vocation wherewith we are called, abstaining from all appearance of evil, and taking care to 'let our light so shine before men, that they may see our good works, and glorify our Father which is in Heaven,' in and through His Church on Earth!"—*Spirit of Missions, January.*

English Ecclesiastical Intelligence.

CHRISTIANITY IN THE EAST.

(From the English Ecclesiastical Gazette)

A letter to the Archbishop of Canterbury from the Bishop of Victoria, in review of the recent Chinese Treaties as affecting the prospects of Christianity in the East.

Shanghai, China, Oct. 18th, 1858.

MY LORD ARCHBISHOP.—Within a few hundred yards of the spot from which I now write, and at this same moment of time, Lord Elgin and the Chinese High Imperial Commissioners are negotiating the supplemental articles of the Treaty of Peace; and the last acts will soon be consummated of a diplomacy which it is expected will inaugurate a new era in the history of the relations of Western Christendom with the population and Government of the Chinese empire.

In taking a general review of the recent treaties formed by Western Powers with China, I may state at the very outset that I regard the provisions of the new British treaty (so far as we have been able to gain a knowledge of the details from semi-official authority here) as eminently calculated to encourage the Church at home to new and enlarged Missionary efforts, and to arouse the Christian youth of Britain to a more adequate and prompt response to the demand for additional labourers.

Various concurrent circumstances during the present year have served to smooth the course of diplomacy, and to render the Imperial Government of China more disposed to accede to all the

reasonable demands of the British Plenipotentiary.

It was no slight advantage to Lord Elgin that the representatives of the four Great Powers of Britain, France, Russia, and the United States all combined in a joint naval demonstration on the Chinese coast, and in a contemporaneous transmission of their demands to Peking. When the Anglo-French expedition advanced to the mouth of the Peiho, the two non-belligerent Powers appeared also on the scene, and as neutral parties anticipated the British and French in their negotiations at Teentsin. It is understood that the Russian Envoy gave opportune warning to the Chinese officials of the grave emergency which had arisen. The fact had been notorious among the Chinese that Russia herself was but lately involved in a deadly war with Britain and France; and the representations of the Russian Envoy hence derived additional force. Count Putiatine plainly intimated to the Chinese the irresistible power of the Anglo-French squadron on their coast, and the inevitable ruin to the Manchow Tartar dynasty which must result from a blind and obstinate persistence in their past course.

The representations of the American Minister afforded too the same testimony confirmed by a second non-belligerent and neutral Power, as to the magnitude of the impending peril and the hopelessness of further resistance to the demands of the British and French.

The sequel is well known. Warlike operations of brief duration, but of decisive effect, prepared the way for the definite negotiation of a treaty. At Teentsin, on the level high-road to Peking and within seventy miles of the capital, the terms of peace were signed, by the British on June 26th, and by the French on the following day.

Each of the four successive treaties of 1858 has been a further step in advance beyond previous concessions to foreigners.

The Russian Ambassador who signed a treaty on June 13th gained for the Russo-Greek Missionaries long established at Peking the right of free ingress to all the other parts of the empire.

The American Minister in his treaty, concluded five days later, obtained beyond this a slight addition to the commercial ports along the coast. But he has the higher distinction of being the first to obtain by the open stipulations of treaty an honourable mention of the beneficent character of the Christian religion, and a renewed pledge of universal toleration for native converts throughout the Chinese empire.

It has been reserved for Lord Elgin to achieve a still more prominent act in the annals of Oriental Diplomacy. In addition to the concession acquired by the Minister of the United States, he gained also for foreigners of every class, and by implication for our missionaries also, the right of unlimited access into the interior of the country, and has thus thrown down the last barriers which interrupted our free intercourse with every part of China.

The VIII. and IX. clauses of Lord Elgin's treaty comprise the main points which have reference to our extended privileges in respect to Missions.

The former of these two Articles is in substance, and almost in words, identical with that previously negotiated on behalf of the United States by Mr. Reed, and its terms are honourable to both the British and American officials who had the moral decision to press its admission into the treaty. The "religion of Jesus" (the Chinese term for "Protestant Christianity") is for the first time distinctly mentioned in these treaties, in conjunction with and in priority to the "religion of the Lord of Heaven," (the old term for the "Roman Catholic form of the Christian religion.") I have reason for believing that

the favorable mention of Christianity contains (at least in the wording of the American version) an exact quotation of the Chinese text in the New Testament of the golden law of universal positive Christian duty in "doing unto others as we would they should do unto us." This same extensive law of well doing has been long current among the Chinese sages in its negative form:—"Abstain from doing unto others what you would that they should not do unto you." It seems to be taken (according to the best foreign Sinologues) from an old commentator on the Confucian Classics who flourished subsequently to the Christian era; and its currency even in a diluted negative form may have been but the transference of the universal moral law of relative duty, borrowed in meaning, but lowered in extent, from the Gospel narrative of our Lord's teaching.

As this VIII. Article stands presumptively in the British and American Treaties, its favorable recognition of the Christian religion is highly important:—"The doctrine of Jesus, and the doctrine of the Lord of Heaven, teach the practice of virtue and the treatment of others as ourselves. Henceforth all teachers or professors of it shall, one and all, be protected. No man peaceably following his calling without offence shall be in the least oppressed or hindered by the Chinese authorities."

The IX. Article is that which peculiarly belongs to Lord Elgin's Treaty, and comprises those general concessions of locomotion and residence in the interior which, (if its provisions be carried out and administered by Consular representatives possessing the requisite moral and mental qualifications for their responsible posts) hold out to Protestant Missionaries the prospect of extended opportunities in new and more favorable spheres of Missionary usefulness. They will henceforth be able, under the reasonable regulation of a moderate passport system, to penetrate into the interior, and to establish stations in localities remote from the disturbing influences of mercantile positions on the sea-board.

I have reason to believe that the provisions of the French Treaty, signed by Baron Gros the day after the English Treaty, are almost identical with those of the latter, with one addition which, although unimportant at first sight, may nevertheless be hereafter fraught with consequences of serious moment. In addition to toleration of the Christian religion, protection of the Native converts, and unlimited access for the Roman Catholic Missionaries, into the interior, Baron Gros has also stipulated that whatever in past times has been decreed by the Chinese Government against the "religion of the Lord of Heaven," shall henceforth be null and void.

I know some intelligent observers of passing events, well versed in the history of Jesuit Missions in China, who are filled with anxious apprehension lest under the cover of this retrospective clause, there may be a latent purpose on the part of the Roman Catholic Missionaries to revive dormant claims to the property confiscated at various times of old, in different parts of the empire, and especially the site of their former Cathedral at Peking. The instance of a similar demand not long ago preferred at Ningpo, and the recovery, through French influence, of valuable property and Mission-sites in the heart of that city, lend some plausibility to this view. Such recent experience suggests the fear lest here, as elsewhere over the waters of the broad Pacific, French diplomacy, having no commercial interests to foster, may busy itself in efforts to sustain the cause of the Propaganda—a French Protectorate of Native Romanist converts be gradually established on this Continent—and a powerful French ecclesiastico-political organiza-

tion in favour of Romish Missions in China, be one of the results of Anglo-French alliance and joint intervention in the affairs of the East.

It is to be noted, that in the passport-regulations it is stipulated that foreigners shall not visit Nanking or other places occupied by the Insurgents. I think this to be as fair and favourable a solution of the difficulties caused by the Insurrection as we might reasonably expect. Non-intervention in the civil convulsions of China was clearly the course for a British statesman to pursue. In the view of the decrepitude, cruelty, and corruption of the Manchow Tartar dynasty, to have propped up such a Power by a forcible intervention of foreign arms against the Taeping movement at Nanking, would be an act manifestly at variance with the sound dictates of expediency and right. On the other hand, there is too much uncertainty as to the present developments and tendencies of the Insurgent cause, to authorise on the part of the British Christians the wish that, under any circumstances, an armed external interposition should be exercised on their behalf. After five years and a half in occupation of Nanking—without the advantage of foreign spiritual instructors—with some, possibly all, the more hopeful class of leaders removed from the scene—with all the elements of human depravity diffused among that pent-up motley host of semi-pagan Iconoclasts, constrained by rigorous severity to maintain an outward show of asceticism, and to memorize the established and half-understood forms of prayer—it is too much to expect that, under such exceptional circumstances, good has been more potential than evil amongst the multitude, and that its earlier promise has not been followed by degeneracy and decay.

In the earlier stages of the Taeping movement, five years ago, the entrance of Protestant Missionaries among them at Nanking, might have turned the tide in the right direction, and given a sounder character to their practice and belief. As it is, we must patiently abide the issue, moderating excessive hopes, and repressing undue despondency and fear. However much a nearer view of the Rebel movement may hereafter repel our minds, it must at the same time be remembered that doubtless in the hands of Providence it will have accomplished a good result. It will have laid bare the weak hold which Buddhism has upon the masses of the Chinese people. It will have scattered broad-cast through the interior the seeds of Scriptural knowledge in the portions of the Christian Bible authoritatively published by the Chief at Nanking. It will have shown how Christian truths circulated in the Taeping manifestos, and books, even when diluted with a mixture of pagan ideas, have nevertheless proved their innate strength in shaking the fabric of idolatry and preparing the way for a purer faith. If truth, when deformed and caricatured, has been thus effective in demolishing error, what may not be hoped for from the unimpeded circulation of the Holy Scriptures, and the zealous preaching of Protestant Missionaries through the length and breadth of the land?

One serious question arising out of our relations with the Chinese, appears to have been excluded from all mention or allusion in the published Articles of Treaty. So far as we can judge on the spot (the text of the British treaty not having yet been officially made known to the foreign community in China,) the Opium question has been ignored or kept out of sight; but it is difficult to think that this topic can have been altogether excluded from past discussions, or that in the pending negotiation of a Tariff in the Supplemental Articles of Treaty here at Shanghai, Lord Elgin will continue to exclude the subject from a positive and final settlement.

I would mention in terms of the deepest respect the name of a British Plenipotentiary, who has won so distinguished a place in public estimation by his highly successful career. I fully believe in the benevolent high-mindedness which has actuated him in his difficult and honourable course in China. I know by friendly conversation and by private correspondence the mode of solution which on the whole he deems best for terminating a great and admitted evil. I know too that some of the most intelligent and zealous Missionaries, labouring for the welfare of the Chinese, wearied and perplexed by the view of the sad collateral effects of a smuggling system almost virtually legalized by the indifference or the corruption of the local mandarins, have deemed it expedient to succumb to an unavoidable evil, and to limit and check, by the regulations of a legalized Custom-house tariff, the spread of a moral mischief now utterly beyond control.

I confess that it is with mingled pity and shame that I contemplate the affecting spectacle of a pagan government, almost powerless in the means of resistance, and feeble in the arts of war, thus humiliated, weakened, and overpowered; and the top-stone thus finally set on the pillar of our own inconsistency and disgrace, as a people placed in the vanguard of Christian nations, in our dealings with this race. The year in which this monument may possibly be erected in commemoration of the final act in the series of wrongs perpetrated on the millions of China, will singularly enough be marked also by the extinction and corporate death of the East India Company. Our Anglo-Indian revenue from the growth of the poppy has been the chief plea and prop of the opium-smuggling trade in China. What we failed to relinquish on the ground of Christian principle will probably be wrung from us by the defensive action of the Chinese Government itself. The eventual withdrawal of the Imperial prohibition against growing opium in the eighteen provinces has been a remedy long available and within reach. Embarrassed and overcome in the long contest with native and foreign contrabandists, it is not improbable that the Chinese Imperial Government may at length have submitted to a termination of the struggle,—an addition to the impoverished exchequer in the shape of a regulated tariff-duty be preferred to the continued prevalence of a lawless smuggling of the prohibited drug along the sea-board,—and opium at last be recognized among the legally-permitted indigenous produce of China.

It is satisfactory to know that both in the British and the American treaties lately concluded with the Japanese an article exists expressly prohibiting the importation of opium; and that thus by the humane policy of Christian negotiators Japan, hitherto exempt from this form of intemperance, will in all probability be saved from one class of evils which has resulted from our intercourse with China. Unprecedented privileges have been recently granted to Christian Missionaries within the newly opened ports of Japan.

It is right that the friends of Christian missions on both sides of the Atlantic should know how much they are pre-eminently indebted for the Christian element in the wording of the treaties, to the hearty zeal, sympathy, and co-operation of his Excellency W. B. Keel, ably seconded by his Secretary of Legation and his Interpreter, Dr Williams and Rev. W. A. P. Martin,—names well known in connection with the missionary work in China.

The wider opening of these Eastern regions to missionary labour is an animating topic on which I could glowingly enlarge, as a call to more adequate efforts on the part of our own Church. But I confess, my lord, that I have gathered

lessons of moderate expectation from the fruitlessness of my past appeals for help. In the tenth year of my episcopate I behold but few signs of any great and sustained movement of our Church for the evangelization of the Chinese race, or for our entrance upon the recent missionary openings in Japan. My dear and valued fellow-labourers sent out to the China Mission, do but scantily fill up the breaches made in the ranks of our Church by disease and death. But six Church of England missionary clergy are spread along the stations on this extended coast, of whom two have been only six months in the country. It is indeed a satisfactory result to my mind to see chaplancies instituted in the Chinese cities, and the British communities supplied with the means of grace. I rejoice also in the increasing number of labourers in connection with other Protestant missionary bodies, and the marked success which in some cases has resulted from their attempts. But as to missions of our Church among the Chinese after fourteen years since my first lauding on these shores, I still see (with the one exception of the Church Missionary station of Ningpo) but little progress made and but inconsiderable results achieved. I feel no despondency as to the certain final success of our work as the cause of God Himself. I am sustained by the assurance that God is working out His purposes of mercy and love to our race in these passing events of the East; that this our fallen world shall one day become a temple worthy of its holy and beneficent Creator; and that this vast pagan empire, now an exile from the great community of Christian nations, shall hereafter participate in the promised outpouring of God's Spirit upon all flesh, and in the predicted blessedness of the renewed earth "in which dwelleth righteousness." But I deplore the want of an adequate supply of labourers to enter upon these fields "white unto the harvest;" men suited by mental habit and by bodily strength for this peculiar mission; men whose faith has been long strengthened by secret prayer, and whose love to Christ has been long watered by the heavenly dew of spiritual communion with God; men, willing to forego (if needful) the comforts of domestic life, and ready to yield to the possible requirements of a "present necessity" in being free and unfettered by family ties in their itinerancy in the interior from place to place. Once more I reiterate the appeal to the Church at home:—"The harvest truly is great, but the labourers are few." Once more I appeal to British Christians that while India is claiming her need of missionary sympathy and evangelistic help in this her day of trial, China may not be overlooked or forgotten in their prayers, nor her 400 millions receive less than their due amount of consideration and thought in the counsels and deliberations of our Church of England missionary committees.

My lord, my pen grows weary and my theme becomes diffusive. I know by experience the mental sickness of hope long deferred. In my own person I can do but little beyond sounding the trumpet, and leading others to the conflict. The goal of middle life scarce gained, I am experiencing the effects of climate on a shattered frame, and the infirmities of advancing years. In the early afternoon of my course, the shades of evening are prematurely falling and lengthening around me. Once again I appeal to my younger fellow-soldiers of Christ that they desert not the standard of the cross unfurled in the far East, nor allow a standard-bearer to fall unsupported and unsustained in this mission battle-field.

I remain,

My Lord Archbishop,
Your Grace's most obedient humble servant,
G. VICTORIA.

VISITATION OF THE BISHOP OF LONDON,
ENGLAND.

CITY PARISHES.

And if those difficulties beset the pastor of a village parish they are certainly found even in a greater degree in those city parishes amongst us, the population of which, it seems, has sunk below that of villages, and which, to all other discouragements of a small congregation and a narrow sphere, add this further difficulty—that the arrangements of the church are all made on a scale commensurate with a state of things which has passed away, and the clergyman in a large building and empty pews, finds himself ministering to tens at the most, in a place built for hundreds. But on the disheartening difficulties which attend this anomaly of our city parishes, and the hopes we may have of remedying it, I would speak hereafter. At present, let us suppose a pastor placed in a large metropolitan parish with a superabundant population. I pass over difficulties arising from the varieties of rank and education in those whom he is appointed to teach. I have only time, on this matter, to give to all in passing that one piece of advice already given in speaking of a village—which I am sure the experience of those many reverend fathers in the ministry whom I see around me will approve and commend to their younger brethren—that, whether we preach to rich or poor, men or women, learned or unlearned, men of fashion, lawyers, merchants, tradesmen, or day labourers, the only measure of our preaching being good is, whether in all sincerity, while we do not neglect the understandings, we are reaching the hearts of those we speak to, tolling them truths respecting Christ and their souls, which we have mastered in our own experience—speaking to them because we have something to say, and that in our Lord's name, something which intimately concerns their hopes in life and death, as we know that it concerns our own. After all, human beings with all their diversities of rank, education and character, are more alike than we might suppose. They have all been much alike in infancy, they will all be alike in the weakness of their decay. It is one of the most marvellous parts of the Gospel of Jesus Christ that it suits the wants of all. If we are speaking to them sincerely what we ourselves know of the Gospel's healing power, we shall not speak in vain. And as to those other parts of our ministry which are independent of our preaching—has not our Lord and Master given us in His church, prayer, and the sacraments, and solemn psalms of praise, which have a heavenly and almost miraculous adaptation to the infinitely various wants of every diversity of our race?

VASTNESS OF LONDON PARISHES.

But in applying these Gospel remedies to men's souls, the one great difficulty which presents itself to the clergy in our larger metropolitan parishes, is the vastness of our population. How is this to be met? After all our parochial subdivisions into new districts, and all our erection of new churches, I still find it stated in your returns that we have four parochial districts of 30,000 and upwards—one of 28,000—and others varying from 15,000 to 21,000.

Indeed, when some time ago, wishing to consult the incumbents of the larger London parishes on a matter of importance and feeling it necessary to have some principle of selection, lest the multitude of counsellors might be too great for wisdom, I directed these only to be summoned, the population of whose districts exceeded 10,000, the largest room I could command in my house was very speedily filled, and I found afterwards that many as we were who met, several others had

been omitted who, on this numerical principle of selection, ought to have been invited to come. Now, what is a man to do when he finds himself with an overwhelming population? The answer is ready at hand; bestir himself at once to have a new church built, and the district subdivided. Funds flow in wonderfully when the work is taken in hand—and our invaluable Diocesan Church Building Society will give all information and such aid as its limited funds allow; and the Duke of Marlborough's Act is ready to make the incumbent a district rector, and surround him with the rights of a complete parochial staff. That this is the object ultimately to be aimed at I have no doubt; that our overgrown parishes will never be in a right state till they are reduced to manageable dimensions, and every five or six thousand persons in the metropolis have a church of their own, as the centre of their religious activity, and a pastor of their own, with his legitimate endowment and means to support his curates. But that this object may be sought wisely, and at last wisely and well accomplished, I would venture to suggest one or two hints.

MODERATE-SIZED PARISHES MORE EASILY WORKED
THAN SMALL.

From the evidence had before the Select Committee of the House of Lords on spiritual destitution, by persons whose opinion is of great weight it is my impression that a town parish of 6,000 persons will, as a general rule, be better worked by one incumbent, with a sufficient staff of curates, than if it were divided into some three independent parishes. I think that the government of one man of mature judgment, directing several assistants, is the best mode in itself for administering a parish, and the most accordant certainly with the graduated system of our Episcopal Church. A rector with his three or even four curates, aided by district visitors and other lay agents, ought to be able thoroughly to work a London parish. To have clergy in due proportion to our need, we require a great increase in their number. And I believe this is the first want. We shall have the new churches requisite very soon, if we first aim at the requisite staff of clergy. With rare exceptions this plan, where it has been tried, has been found effectual. I appeal to our most experienced parish priests. Temporary churches, hired rooms, increased services in the churches which we already possess, and a hearty appeal to those who have pews to abandon all claim to them at certain convenient hours, that they may be thrown open unreservedly to the poor—if these means of multiplying our church accommodation are adopted, the clergyman with his staff attached to one mother church, will find abundant exercise for his own and his curates' energies. I confess, in the present state of our parishes, it seems to me usually to be but a waste of strength when we see three or four clergymen in the same church at one service, knowing as we do that they might be leading the labouring poor to worship God elsewhere, in some schoolroom or hired chapel, and thus taking the most effectual steps to insure their attendance hereafter at a regular church.

EVILS OF THE FEW SYSTEM.

The Select Committee of the House of Lords has drawn attention to the possibility of making the existing accommodation more available for the poor, by having our churches open for services in which all rights of pew-tenants shall cease. A bill was actually drawn last session by a member of the Government to accomplish this object, but, owing to the lateness of the season, was dropped for the present. In connection with this subject I would ask you to consider how great is the number of unoccupied seats in our London church-

es at every service, owing to the present arrangement of pews. How many pews are empty, or nearly empty, at least for one of the three services every Sunday, from their being regarded as the property of persons who are not present to use them. In the west end of London how great is the number of families having pews, who do not reside in the town for above a few months of the year. Even without fresh legislation could not some effort be made to devise a system by which unoccupied seats might be regarded as available for the poor? I feel convinced that an increased staff of clergy working amongst the poor might have good hope of bringing them to their parish churches, if we could devise any system by which we might make them feel that they would be welcome when they came. The Diocesan Church Building Society has very wisely determined to give stipends to missionary curates in districts where it is expected that new churches may ultimately be raised. The Additional Curates' Society and the Pastoral Aid Society have in this view very strong claims on our support. Our first and immediate work depend upon it, is to increase the numbers of the clergy; and our new parishes where requisite, must follow as a matter of course.

THE DIOCESAN HOME MISSION.

But I have stepped over a preliminary difficulty. You may invite your people—you may have clergy for them—but what if they will not come? They may require a great awakening first. The effect of years of dead insensibility has to be met. How shall this be done? Truly, the shaking amongst the dry bones must come from the Spirit of the Lord; but we must use the instrumentality of human agency—and this seems the right place to introduce to your notice an association in which I am greatly interested—the Diocesan Home Mission. I believe it has been blessed of God during the last year for stirring the hearts of many who had hitherto slumbered. The history of its first year's operations at once shows its usefulness, and how inevitably if rightly conducted, it will lead to new parochial efforts wherever it has done well its mission work. For what is the question addressed to us by those clergy who have availed themselves of the mission? We have, they say, called forth by your aid after religious ordinances in our poor people—but now that your desultory missionary efforts cease, how are these cravings to be satisfied? The answer is, by new curates labouring to keep up what is begun—by new churches and fresh divisions of parishes; all of which you can claim from a vantage ground where you can state that your people are themselves anxious for them. Who does not know how spirit-stirring is the addition which those who plead the cause of the heathen in distant lands are often able to make to their appeal, when they say the people themselves are calling to you, "Come over and help us." Depend upon it, the labouring classes of this kingdom will not want clergy and churches, if a spirit goes abroad amongst them which urges them to proclaim aloud their want. They will be ready themselves to contribute of their poverty, and their example will stir up the rich.

But, in case of any mistake, I must explain in detail what the Diocesan Home Mission is, of which I now speak prominently, regarding it as the centre of many isolated efforts. It is about a year and a half since I summoned in London House that meeting of the incumbents of our most populous parishes to which I have already alluded, that we might consider whether any steps could be taken for adding somewhat of a missionary machinery to our parochial work. I felt strongly, that labour as they may in their regular ministrations, the clergy of our densely-peo-

pled districts must find a mass of their parishioners whom they are quite unable to reach, far less to influence. I felt strongly that the very arrangements of our churches under the parochial system, as it at present exists amongst us in what we may call monster parishes, opposed a difficulty in the way of gathering together the great body of the labouring poor to hear the Word of God. I felt, also, that men whose spiritual interests had long been neglected, who had been taught for generations that the parish church was no place for them if they came to it—I felt that such men, who might indeed have been trained in early youth in some Sunday-school, but had lost all intercourse with their clergy since their childhood—being occupied all the week in some laborious calling, and too tired on Sundays to make any difficult effort to obtain the blessings of religious ordinances, for which indeed they had no taste—that men who had learned to take their views of life and its ends, and society, and the way in which its various ranks fulfil their duties, far more from newspapers of the most doubtful class, and the conversation of their fellows in the ale-house, than from any influence of the Church or its ministers—I felt, I say, that such men were scarcely prepared to enter into the lengthened and highly spiritual services of our usual worship, even if they could be induced to frequent our churches, and room could be found for them at our customary meetings within the sacred walls. I felt that such men did indeed require to be specially addressed, and that some special machinery was needed if they were to be made to feel that our Church and its ministers care earnestly for their souls. I was strengthened in this opinion by what I learned from the most experienced and laborious of the clergy, whose parishioners were to be counted by tens of thousands. My own experience of seven years in a manufacturing town, full of such working men, had led me to think highly of their intelligence and acuteness, and of those general impulses of a manly spirit by which they seem ever ready to receive the advances of those who are able to show that they are really in earnest to meet them as their friends, and are anxious for their good and the good of their families. I knew from my own experience that the parochial system, standing quite alone, is unable to meet many other wants of our complicated and highly artificial state of society. I had seen, *e. g.*, when a regiment of soldiers is stationed in a populous town, that it is almost a mockery to expect that any of the parochial clergy, unassisted, can meet their spiritual wants—that wherever there is a large hospital, gathering together many sick persons within its walls, it must if the patients' souls are not to be neglected while their bodies are nursed, be considered as in some sense extra-parochial, and have a missionary chaplain of its own—that where there is a union workhouse there is a distinct field of pastoral labour which the clergyman of the parish in which it is locally situated, if he has any considerable population of his own parishioners, cannot undertake. I had seen in a cathedral city how gladly the parochial clergy hailed any assistance in these departments of labour, from the comparatively unemployed cathedral staff, rejoicing that others should, under proper superintendence, perform work of this kind, locally, indeed, within the limits of their districts, but in truth quite beyond the sphere of their settled pastoral ministrations. I know that without such adventitious aid external to the parochial system, young soldiers cannot be prepared for Confirmation, and sick soldiers cannot be visited, and patients in infirmaries must die without the Church's offices of prayer and consolation, and the afflicted poor, separated by pover-

ty from their homes, must feel homeless, indeed without a friend to console and advise them. As I knew all this, and felt strongly that our own case was not essentially unlike these, taking counsel with a large body of the Clergy, representing every phase of opinion in the Church, I determined that for the benefit of the masses of our labouring poor, we ought to make an effort to add some fresh missionary machinery to our common work, and I was assured that we could do this easily, without any rude invasion of the parochial system.

OUT-DOOR PREACHING.

It was felt also, that, besides the reason here alleged for such an effort—viz., the difficulty of meeting the teeming masses of an intelligent working population, from the very fact of their numbers—there was need of fresh machinery to endeavour to arouse their slumbering consciences and revive, by the help of God's Spirit, any good impressions received in childhood, but long effaced by the chilling influence of a hard depressing life. I could not but remember how, when a curate in a small village in Oxfordshire, I had marvelled at the excitement raised in a quiet and dull place, by the gathering of the Methodists in a fine summer's day on the common, under the shadow of the old trees; how the voice of their preacher, sounding through the stillness of a listening crowd and the burst of their hymns pealing far and wide through the village, had seemed well suited to attract and rouse the hearts of many who never entered within the church to join in its measured devotion and listen to its calm teaching. How much has the thought of late filled the hearts of devout and attached members of the Church of England, that, if such excited meetings, conducted by ill-instructed men, do often lead to excitement and nothing more, and alienate those they influence from our Church's teaching, rather than draw them within her walls—the fault has, in past times rested not entirely with these ill-instructed teachers—but that the clergy have been unwise, and greatly to blame, in neglecting obvious means which God had placed within their reach for rousing the better feelings of thoughtless souls, and enlisting what was so often employed against the Church, as a useful aid to her sound practical Gospel teaching. He who has visited Wales knows what a hold Methodism has gained on the Welsh people, and how it has withdrawn their affections from our Church; who has not at times asked himself why those simple hymns which echo along the hill-side, and those stirring appeals which thunder in men's ears, whether they will come to church or stay away, might not have been made by Godly ministers of the Church of England, to keep her people within her fold, and teach them that excellent way of Christ's Gospel, from which there is so much danger of their wandering if they are left to any chance teacher, however uninstructed? I know that hearts had been yearning to have this truth proclaimed for many years—that it had been proclaimed—that the days when there was great fear of the Church of England dying of her dignity were, thank God, past, and that in almost all our great towns the parochial clergy, with the full concurrence of their Bishops, had now for several years been trying on the summer evenings to add such missionary labours to their settled work. But it was obvious that, if this work was to be done thoroughly, we must have new machinery; and men must be led to look upon the work as one to which to direct their chief efforts. The ordinary parochial minister was already tasked up to his strength, and there must be missionary services to supplement his efforts. Labourers, well trained in God's service, and accustomed to such work, who could be spared at intervals from a distance, must come

to aid him, and refresh themselves by speaking to His people of the Gospel which their own hearts loved. And men must be accustomed to train themselves for such intercourse with labouring people as the distinct office assigned to them in the Church, preaching wherever they could find a congregation in that plain homely language which reaches a labouring man's heart. Experience had shown that this could be done, by God's help, as effectually by clergymen of the Church of England as by any set of teachers. Their liberal and refined education, well-used, was no impediment, but might be a great help for this department of Christ's service. Missionary clergy were wanted for the overwhelming population of this diocese. As in the distant valleys and hill-sides of other dioceses, where rough men are drawn together by hundreds, to have their dwelling place for a time at the mouth of some mine, while it is being worked—or, more fleeting still, an army of railway-labourers passes along a line of railway in the course of its formation, making their encampment now in this parish, now in that—and the parochial clergy in both cases will, to meet the wants of this sudden influx of sojourners, rejoice if they can be aided by men sent to do a missionary's work in the temporary encampment—so in our London parishes, in Whitechapel, in Spitalfields, in Deptford, indeed everywhere, there is similar work to be done. Part of the population is very fluctuating, and that which is stationary cannot wait till churches are built and parishes formed. Let missionary efforts be directed to this work at once, and churches and parishes, and all their due appliances for regular worship and instruction, will follow in God's good time.

WORKING OF THE HOME MISSION.

But these efforts must be saved from degenerating into irregularity. They can be conducted as well according to the strictest rules as in violation of them. The council of the Diocesan Home Mission determined from the first to adopt every safeguard; and, feeling that their business was to aid, not in any way supersede, the ministrations of the parochial clergy, laid down as one of their first rules—that in each parish they would act in each case only with the sanction of the incumbent—and subject to such approval they have as most of you are probably aware, directed their efforts to two distinct objects. They have during the last year originated and paid all the expenses attendant upon a number of special services for the labouring poor. The condition on which they have lent their aid in any district has been that the church placed at their disposal shall for the particular occasion be thrown perfectly open, without distinction, to all comers, and the working people have been usually invited to come in their working dresses. The selection of the preachers is always made by the Bishop, who, in every case, submits the list for the approval of the incumbent of the church in which the services are to take place. The success with which God has blessed these efforts, so far as it is right to speak of success after only a single year's trial, must be judged of from the Report of the Council of the Diocesan Home Mission. Several prelates and many others of the ablest preachers in England, have kindly placed their services at my disposal on these occasions, and we have certainly cause to thank God, that during the past year a large body of the labouring poor in this metropolis, who have not heard the Word of God for many a long day, have, and that sometimes under very touching and remarkable circumstances, been attentive listeners, and apparently hearty worshippers in our churches, while it is not too much to say that a feeling of affectionate regard seems to be growing amongst this class both to the Church

and its ministers, who thus show that they are very desirous to do their duty to them in Christ's name.

MISSIONARY CURATES.

In its other department the labours of the Diocesan Home Mission are intended to be carried on not by the voluntary aid of clergymen who can spare a day occasionally from other occupations, but by paid missionary curates. The expense of this department is, obviously, very considerable—and as yet only one such missionary has been appointed, at a salary of £200 a year. I rejoice, however, to say that an individual, who has desired his name to be concealed, has very lately placed a subscription of £300 a year at my disposal for this purpose, and I expect, speedily, to appoint and license two other such missionaries. The sphere of the missionary clergyman already appointed is Whitechapel and Spitalfields—where he works with the full sanction of the respected incumbents of these parishes. His duty is to gather the people together wherever he can find them, and his time being free from the interruptions of many of the ordinary details of a parochial clergyman's life, he is engaged continually in seeking the wandering sheep of Christ's fold. I consider it a great privilege to have been enabled to bear some part in inaugurating a work of this kind, which the wants of the age loudly call for. I entreat your prayers upon its efforts, that they may be blessed to the gathering in of many souls.

OTHER EFFORTS NOT FORGOTTEN.

But here it is obvious to remark, that the two objects thus aimed at might have been attained without the machinery of a new Diocesan Society. I grant this. No one acquainted with the London poor is ignorant of the labours of the City Mission, of our own Church of England Scripture readers' Society. I am quite aware, also, that, besides what has been done by a union of Churchmen and Dissenters, and by the employment of the lay agency of the church, home missionary efforts have been begun in other instances within our own communion, and various attempts made in this direction, each more or less marked, according to the liberty which our national Church allows, by the peculiarities, on one side or the other, of those zealous persons who have originated them. I trust, under God's good guidance controlled so far as they may be by the superintending hand of the diocesan, they will be all found to work together for the good of souls. When earnest men turn their thoughts to any new field of ministerial labour, there will, of course, be great diversity in the ways in which they think it best to work. We must be prepared to be considerate of each other's peculiarities; and the zeal of each particular school amongst us, provided it keeps within the limits of the law, working heartily and faithfully for God, must in a national Church be allowed to develop itself after its own peculiar form, so far as it may be permitted to do so without any compromise of Christ's truth. Such, certainly, is the principle which I have proposed to myself as well in the general administration of this great diocese as in this particular field—viz., our home missionary labours. I wish to be very explicit on this point as to the general principle I have followed in permitting or sanctioning these various efforts; and perhaps no better opportunity than the present may occur for stating it in this address.

FAIR PLAY TO ALL.

When persons have come to me to propose any work of Christian usefulness in the diocese, which has commended itself to the hearty approval of any considerable number of earnest and honest members of our Church—if it has seemed to me

to aim, on the whole, at good ends, and to be undertaken zealously and in good faith, and to have some fair prospect of advancing Christ's work, I have not hesitated to give my sanction to it, though its arrangements and mode of action might be very different from what I should myself have suggested. I trust I have not failed on all fitting occasions to express my own views, and to endeavour to find the means of organizing efforts, which I could not only thus permit or sanction, but in which I could myself cordially co-operate and personally take a part. Thus the Diocesan Home Mission, in every portion of its work, has my unhesitating approval, and represents the very mode of action which I personally prefer, as most likely to be blessed of God for the attainment of its good ends; but I am quite aware that both in this and in other parts of our work, other minds—preferring some other mode of action—may not be able cordially to co-operate with what I wish. I have thought, then, that it was the duty of my office to present no obstacle to the fair development of each man's zeal, provided I believed him sincerely desirous of dedicating it to the service of the Church, in which I am intrusted with authority; and if persons, differing widely from myself through respect for my office, have thus requested me to allow them to put themselves under my protection, and professed their willingness in turn to have their peculiarities restrained by my authority,—I have not thought myself at liberty to decline. I believe this to be the spirit of St. Paul's rule. I cannot but fear that if I adopted a contrary course, many would be driven to unwise and even dangerous extremes, of whom there is hope that they will now dutifully allow themselves to be restrained and guided. Of course I thus sanction nothing of which I am not convinced that it is, on the whole, good, if properly conducted, and well worth trying. It may be, I shall find in time that such a restraining or guiding influence as I look for is very difficult to be maintained; but, at present, I feel it my duty to give the principle I have adopted a fair trial. I do not feel any anxiety lest my own decided convictions and inclinations be misunderstood, because I am thus willing that others should have a fair opportunity of testing their principles. This metropolitan diocese is a world in itself, and its schemes of Christian usefulness must suit all tastes. Let all zealous efforts, honestly undertaken with the view of advancing our Church's means of reaching souls, be fairly tried. Properly watched and guarded, they will soon shew whether or not they are likely to advance God's glory. Do what we will, some things, which as individuals we do not like, cannot be stopped from working, and they had better work under proper control. They may be blessed of God; if they are not of Him, they will come to naught.

Now, there are many honest and zealous efforts bearing on the various departments of Home Missionary work, taken in its widest sense, towards which I stand in the position I have now indicated. Some of them are directed to the particular departments of that work in which the Diocesan Home Mission labours. With respect to some of them, I wish, for various reasons, to remain perfectly neutral; some I have permitted; some I have more directly sanctioned, on the distinct understanding that a power is conceded to me to control them; and there are others, also, as I have said, with which I fully and heartily sympathise. No one, I think, looking into the matter carefully, will have much difficulty in classifying the degrees of connexion in which such efforts stand to me as the Diocesan. Besides the Diocesan Home Mission which I have earnestly recommended to you, there are, I say, on every side of us, amongst the poor and destitute many such zealous efforts making, both of what is called a

High and what is called a Low Church character. We have, e.g., the St. Paul's Mission College scheme, described in the evidence given before the Select Committee of the House of Lords; and again, representing a very different phase of sentiment in the Church, we have had the Exeter Hall Services. On these last I feel it right here to say a few words.

(To be continued.)

Obituary.

Died on the 14th instant, at the Parsonage, Cornwall, Henry Lindsay, son of the Rev. Henry, Patton, D.C.L. and Rector of Cornwall, aged 90 years and 5 months.

THE BISHOP OF OXFORD.—The Record having stated in a leading article that "it is now pretty generally known that the Bishop of Oxford does not scruple, at least in private, to avow his belief in the seven sacraments, as he pretends they were allowed by the primitive church before the Romish apostacy," the Bishop immediately replied—"I beg you in your next paper to declare, as publicly, that there is not one word of truth in the statement; but that it is simply and altogether false that I have ever avowed, or that I entertain any such belief."

ELECTION INTELLIGENCE.—*Dublin University.*—Three candidates are already mentioned as being in the field to contest the seat left vacant by the appointment of Mr. Hamilton to the Secretaryship of the Treasury. The gentlemen named are Mr. Joy, Q.C., Mr. George, Q.C., and Dr. Gayer, Q.C.

ABOLITION OF THE RELIGIOUS STATE SERVICES.—Tuesday's Gazette contains a Royal warrant for the discontinuance henceforth of the forms of prayer and service made for the 5th of November, the 30th of January, and the 20th of May; it also ordains that the said form of prayer and service be not henceforth printed and published with, or annexed to, the Book of Common Prayer and Liturgy of the United Church of England and Ireland.

The Dean of St. Paul's is unable to attend to the numerous applications made to him by strangers for admission to the special services of the cathedral. The reserved seats are few (about 160), exclusive of those for the choir, and are mostly kept for those who have aided the dean and chapter by liberal contributions or by personal service.

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