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The Canadian Ecclesiastical Gazette;

OR

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

VOLUME IV.

TORONTO, MARCH, 1857.

No. 3.

Ecclesiastical Intelligence.

DIOCESE OF MONTREAL.

MONTREAL, CHURCH SOCIETY OFFICE,
4th March, 1857.

A Meeting of the Central Board of the Church Society was held this day, in accordance with the constitution.

The following sums were reported by the Treasurer as having been received since the commencement of the year:—

SUBSCRIPTIONS.

Captain Dunford.....	1	5	0
Rev. J. C. Davidson	1	17	6
" J. DeMouplied	0	18	9
" W. G. Merrick	0	16	0
S. C. Bagg, Esq.	1	5	0
Mrs. S. C. Bagg.....	0	5	0
Robert S. C. Bagg.....	0	5	0
Catharine Bagg	0	5	0
Amelia S. Bagg	0	5	0
Mary H. Bagg.....	0	5	0
Rev. E. J. Rogers	1	17	6
" Canon Gibson.....	1	17	6
" F. B. Fate	1	17	6
" W. Anderson	2	10	0

COLLECTIONS.

Russeltown	1	0	0
Cowansville and Churchville.....	3	12	3
Per Rev. Canon Townsend—			
St. George.....	1	3	8
St. Thomas.....	0	9	2
Henryville	0	12	6
At Annual Meeting	21	0	4
Mascouche Clerical Ass.....	4	11	3
Milton	0	17	6
South Roxton	0	12	6
Coteau du Lac	1	12	6
St. Luke's, Montreal	6	11	9
Sorel	8	8	5

EDWARD J. ROGERS,
Secretary.

MONTREAL CHURCH OF ENGLAND YOUNG MEN'S ASSOCIATION.

We publish below the introductory lecture delivered before this association on Monday evening last by the Lord Bishop of Montreal.

After a few introductory remarks from Dr. Barnston, the Chairman of the Lecture Committee, his Lordship said:—

Before we enter upon those particular objects which have been arranged for the lectures to be delivered on the Mondays of the following weeks before this Association, in connection with which I am to address you this evening, it may be useful at this, the commencement, to enter somewhat into a description upon the nature and intent of such associations in general, and the principles upon which the members of this, of which, as the president, I now address, has been formed.

The association is called "The Church of England Young Men's Association." This, like many other societies and associations for benevolent or religious purposes, of which we are every day hearing, is an institution of very recent date; and while many people are too easily interested in any such matters by the very attraction of their novelty, others are too apt to object to any new projects, especially religious associations, on this very ground of their novelty; whereas no valid argument either for or against them can be raised on this score; but their merits or demerits must be argued on different principles. The first commencement of associations more strictly of this particular character appears to have been in the year 1836: in the November of which year "The Church of England Working Men's Bible and Missionary Association" was established in the Borough of Southwark, which as most of you no doubt know, joins the City of London, being just on the other side of London Bridge. The funds collected by the association were at first divided between "The Church Missionary Society" and "The British and Foreign Bible Society." Somewhere about 1840 the portion of the funds devoted to furthering the translation and circulation of the Holy Scriptures, was given to "The Society for Promoting Christian Knowledge," the other portion still being assigned to "The Church Missionary Society." In 1842 the first branch of this association was formed; and crossing the River Thames, was located in Finsbury Square. The committee of this branch, thinking that it would be better to alter the name of the association, which had hitherto been "The Church of England Working Men's Bible and Missionary Association," after a long discussion, and a number of names had been proposed, agreed on the following: "The Church of England Young Men's Association for Aiding Missions at Home and Abroad." Up to this period, as the movement had originated with the Church of England, so it had been under the management of its members and in connection with its principles. But some persons wishing lecturers of other communions as well as those of the Church of England to be engaged, and the management to be conducted on a different principle from that which had hitherto prevailed, there was a division; and, while the members of the Church of England kept to their original organization, and made the City of London their head quarters, those who dissented from them appeared in Westminster under the name of the "Young Men's Christian Association." Whatever may be the merits attaching to them, it appears, then that to the Church of England is due the credit of first originating such an organization for the young men of her communion; and since that time similar associations—whether on the principles of the Church of England Young Men's Association, such as the one now formed by several of you present this evening, or on the more general basis of the Young Men's Christian Association as originated at Westminster—have multiplied both in England and elsewhere; and have, many of them, entered upon various and important religious and useful labors.

There has very recently appeared in the English newspapers an account of the new Bishop of London having preached a sermon on the occasion of a meeting of a branch of "The Young Men's Christian Association," (that is, the Association which is open

not only to members of the Church of England, but to persons of different connexions) at the Church of St. Alban, Wood Street, London, near the General Post Office. It was on New Year's day, at a quarter before seven in the morning—and the service concluded with the administration of the Holy Communion of the Lord's Supper. It is mentioned in the account given of the service that the Bishop, after speaking approvingly of its organization, expressed his satisfaction:—

"If any were present who were not members of the Church of England, that they would thus show their friendly feeling by being present to hear the Word preached by her ministers, and to join in her scriptural prayers, and in hearing those portions of the Word of God which our Prayer-book sets before us at this time. But added, that as to any approaching the most sacred rite of Communion in our Church, that it was a matter which they must weigh well with themselves. All, he said, were invited to approach who were baptised, confirmed, or ready to be confirmed. He could well understand, he continued, that those who were members of any other national Church might rejoice to communicate with the Church of England while sojourning amongst us, with forsaking the Church, of their own country and home. He could understand, also, that many of our own countrymen, who, from their early training had been kept apart from the Church, might feel a growing desire to unite with her as the great safeguard of Scriptural Christianity in the land, though they could not resolve to separate themselves entirely from past associations. Still he must say that it seemed to be an unsound state to hang doubtfully between one communion and another—not feeling really united with the Church, though loving its services and acknowledging that they did the heart good. There was always danger, said the Bishop emphatically, in hanging loose between two systems, and thus failing of the helps which either, according to its means, afforded for the building up of the soul." The Bishop—the account goes on to say—it must be owned, thus improved the occasion with great judgment and propriety—without compromise, and yet in all charity. Let us hope that this excellent appeal may have made some of his hearers "seriously lay to heart the great danger we are in by our unhappy divisions," and lend them to banish "all hatred and prejudice, and whatsoever else may hinder us from godly union and concord."

Now, for myself, I am always anxious to uphold, with all charity towards others what I believe to be the truth; in matters of religion, and most fully agree in the wisdom of the remarks here given, as embodied in the sermon of the Bishop of London—that there is great danger always in hanging loose between different systems, and thus failing of the helps which either, according to its means, affords for building up the soul in spiritual strength. While, therefore, I honor others who may differ from me, when I see them zealously striving to promote what they think the best means of Christian usefulness, so also at the same time I desire earnestly to labor, according to my own calling in the Gospel, for the furtherance of true religion and the gatherings in of souls of Christians. And whatever shall appear in any way to advance the interests of that Church of which I am a minister and chief pastor, to be a fresh channel of

communication between any of her members, to afford means of usefulness for earnest and active spirits, seems a most legitimate field of action in which I may labor—endeavoring not merely to promote union of members, but that full unity of spirit which may be expected among those, who profess to worship together in one body and in one spirit—to wait on the same ministry, and give utterance with the same voice to their prayers and praises before the *Throne of Grace*.

Now, in the formation from time to time of any such associations as this, or any others with kindred objects in view, viz., the furtherance of true religion, or, as it was stated in the distinctive name at first adopted by the association in London—"The Aiding Missions at Home and Abroad," it is very necessary that we should keep in view certain great principles of action to guide us: which will serve to do away with many objections sometimes started in opposition to such associations, and will be a useful guide and rule to those who advocate them. Now, "A Church of England Young Men's Association," from its very name necessarily implies its connection with the Church, whose name it bears; but as I said before, these associations are new creations, and there are persons who, on this ground alone, object to their introduction, and think, because they were not in use in former times, they ought not to be allowed now. It will not be difficult, and may perhaps not be out of place, to show the fallacy of such an argument.

Now in all important corporate societies there are certain original principles embodied in their charters, which are essential to their existence, and which the members have no authority over, or liberty to alter. But in order to carry into effect the end of their incorporation, they have the power of making and remaking, amending or modifying, certain rules and by-laws, which regulate the detail of their operations; and of delegating to sub-committees certain duties, and thus providing for the necessities of any particular occasions, or for meeting any unforeseen difficulties in the way of the action of the corporation itself.

And this is exactly the state of the case with the Church. There are certain principles connected therewith which are fixed by the Divine Will—certain fundamental laws which are essential to its existence—certain ordinances without which it cannot exist. The 19th article of our Church declares, "That the visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance in all those things, that of necessity are requisite to the same." And elsewhere she teaches us in her catechism, that there are only two sacraments "generally necessary to salvation, Baptism and the Supper of the Lord." In the preface to her ordination service she teaches us, "That it is evident unto all men diligently reading the Holy Scriptures and ancient authors that from the Apostles' time there have been three orders of ministers in the Church, Bishops, Priests, and Deacons;"—who are appointed to serve in the office of the ministry, to preach the pure word of God, and duly administer the holy sacraments. She teaches us also from the plain statements of Scripture, that it is essential to the fulness of the sacrament of Christian baptism that there must be the application of water, and that it must be performed "in the name of the Father, and of the Son, and of the Holy Ghost," while the giving and receiving of the elements of bread and wine are essential in the administration of the sacrament of the Supper of the Lord. And also by the adoption into her formularies of the three great Catholic creeds: the Apostles, the Nicene, and the Athanasian, she has provided for the promulgation of a pure faith and for her unity in doctrine with the universal Church; on which Christ promised that his blessings should rest, and against which the gates of hell should never prevail. But

while the Church receives her ministry and Sacraments as of divine institution, and her creeds as a sacred trust: while the former have been unchanged from the first and are in their very nature unchangeable; and the latter are consecrated and endeared as the peculiar expression of the Church's faith from the earliest ages even until now—it has been left to the wisdom of the Church in all times according as it may seem necessary to provide means for the effectual discharge of her calling, whether of converting the heathen, or building up her own children in the knowledge and practice of pure and undefiled religion.

Changes of circumstances may certainly produce a species of necessity, requiring the engrafting of new institutions upon the Church. And when we look at the antiquity of the Church, and the extraordinary changes of circumstances which have attended its history from the commencement to our own times, we must wonder at the manner in which it has been able often to meet and provide for the emergencies in which it has been placed. This has been effected in two ways, namely, first by completing and carrying out institutions founded from the beginning—in a manner filling up and finishing what had already been chalked out in a bold simple outline; and secondly, by throwing out new institutions adapted to the peculiar exigencies which a more advanced state of the church, or of civil society, or other circumstances of the times required.

To this power of filling up outlines, and supplying things wanting in matters of discipline, the learned *Hooker* refers, in Book III, ch. iv, of his "Ecclesiastical Polity." In this remarkable passage he takes a profound view of a great feature in the economy of the Divine Government: namely, that some things are directly revealed, and others are left to be worked out by a certain machinery adapted to that purpose; and there is an analogy in this respect between the Government of the Church and the physical constitution of men.

There is a remarkable exemplification of this theory to be found, for example, in the whole nature of the relations between the Church and the State, or civil government, and the great and intricate system of ecclesiastical public law arising out of that relation. Such a state of things as we now understand by a connexion between the Church and the State—such as now exists, for example in England—was certainly not primitive, for it did not commence for 300 years after Christ, until the reign of the Emperor Constantine. But when it did take effect it had nothing to do with the essential existence of the Church; no commission derived from any civil authority could confer ministerial office, nor add to or take from the sacraments or interfere with those matters of faith which are entrusted to the Church, as the keeper and witness of the truth. But though it introduced a system before unknown, inasmuch as up to that period the anti-Christian authorities had been persecutors of the church; yet there was in truth nothing novel in the principle upon which the system was founded, since it sprang from the duty of the Christian prince to obey, to protect, and in every way to favor the true Church, on the ground that he is bound by the obligations of Christianity, not only in his private, but in his public capacity also. But whether there be this connexion between the Church and the Civil Government, as at first established by Constantine, the first Christian Emperor, and as now exists in England, or whether the Church, in consequence of the state of parties, be independent of such connexion, as we see it on this continent, can merely be regarded as an accidental circumstance, assisting or impeding the working of the Church; but in no way, by any possibility, affecting that which is of the essence of the Church itself. But this was not the only important change that was evolved by the force of circumstances as time ran on; and the Church, sometimes influenced by individual agency, sometimes in her more corporate character, sometimes as it

were imperceptibly led by some secret life within, sometimes answering to outward calls, has met, or endeavored to meet, the difficulties which beset her; and like a skilful general in the day of battle, has hinged her front in the face of the enemy, or redispersed her forces, or called up fresh troops to check the advancing foe.

At this distance of time, and living as we do in an age when the principle of religious toleration so prevails, as even to be in danger almost of lapsing into indifference, it is not easy for us, though we read the history of the early Christians, and the fiery persecutions that tried so severely the steadfastness of their faith; it is not easy for us, I say, to realize the actual state of society at that time, or always to do justice to the principles by which men were then actuated.

Historians usually reckon ten general persecutions of the early Christians previous to the reign of Constantine—the first Emperor of Rome who was converted to Christianity. The first was under the tyrant Nero, who having set fire to Rome, threw the odium of the act upon the Christians. Multitudes of them were in consequence massacred. Some were wrapped up in skins of wild beasts and torn and devoured by dogs; others were crucified, and others burned alive; and amongst those who suffered about this time, was the Apostle St. Paul. The second was under the cold-blooded Emperor Domitian, about thirty years after. Then followed, very speedily, the third under Trajan; and others, with brief intervals of rest, under the Emperors Adrian, Severus and Maximin, till the seventh persecution occurred under the Emperor Decius, in the year 248, after Christ, and was more bloody than any that had preceded it. The Christians were in all places driven from their habitations, plundered, and put to death by torments, the rack and the fire.

It does not concern my present subject to go into any of these details; but I have alluded to this merely for the purpose of stating that it was at this period, and in consequence of the severity of this very persecution, under the Emperor Decius, that Christians began to betake themselves to the life of the hermit, the anchorite or the monk: at first acting by individual impulse, in order to avoid the desolating fury of their persecutors, and afterwards being formed into a systematic rule and order. The names of hermit and anchorite are both derived from Greek words, signifying that the persons lived in deserts and retired places; as in also that of monk, signifying that they lived each alone.

I mentioned that the persecution under the Emperor Decius, which commenced in the year 248, was the most cruel of any under which the Christians had yet suffered; and at this time a Christian of the name of Paulus, a native of Thebes, retired, after losing his parents in the persecution, into a distant part of the country. But a relative, for the purpose of obtaining the property of Paulus, which was considerable, threatened to accuse him of what was then so fatal a crime, viz: that he was a Christian. Paulus, therefore fled into a desert, and for ninety-two years lived in a cave, where he attained the great age of 113 years, rigidly practising all the rules of the ascetic life. He is called the founder of the Hermits, or Solitaries, and was canonized under the name of St. Paul, the Hermit. In the year 270—that is, rather more than twenty years after Paulus commenced his life of solitude,—another great patriarch of the monastic life, and whose fame is more widely spread, commenced his career, viz: St. Anthony. He is said to have been moved by those words of Scripture, 19 St. Matthew: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." He embraced the ascetic life, retired into a desert in Egypt, and died there in the year 356. St. Anthony, however, did not, like St. Paul the Hermit pass his life in solitude. A great number of persons placed themselves under

his government, and he made them live according to the ascetic rules—not in separate hermitages, but altogether in a regular community, and he is, therefore, considered the founder of the Cœnobites: that is, those who joined with others, and lived together in a regular community, with all things in common; as St. Paulus was the founder of the Solitaries or Hermits. A short time afterwards a person of the name of Pacuminus founded in the same country (Egypt) the famous monasteries of Tabonna. His disciples lived in houses, each containing thirty or forty persons; and thirty or forty of these houses grouped together composed a monastery. Each monastery was governed by an abbot, and each house by a superior. All these monasteries throughout this region acknowledged a single chief, and assembled under him to celebrate Easter, sometimes to the number of 50,000, including only these monasteries of Tabonna; besides which, there were others in other parts of Egypt,—those of Sceta, of Oxyrinchia, of Nitria, and Marcotis. St. Hilarion, a disciple of St. Anthony, established in Palestine monasteries of a nearly similar description, and his institution spread over the whole of Syria. The great St. Basil also acquired his knowledge of the monastic and ascetic system in Egypt, and toward the end of the same century (before the effects of the persecution by the heathen Emperors had ceased), founded monasteries in Pontus and Cappadocia, giving them a code of rules founded on Christian morals. From that time the monastic institutions spread over every part of the East, in Ethiopia, Persia; and even in India. The west soon followed the example of the East. St. Athanasius introduced monastic life at Rome. His praises of the Oriental monastic bodies gave great encouragement to the erection of similar Societies in Italy. St. Simplicianus accordingly erected a monastery near Milan, with the consent of Saint Ambrose, the Bishop of the See. St. Augustin also founded a monastic order on his return from Italy to Africa, where he was Bishop of Hippo. St. Martin, (a disciple and friend of St. Simplicianus) after he became bishop of Tours, introduced monachism into Gaul, about the sixth century. And St. Benedict (from whom the famous Benedictine order took their rise) a noble of Nurtia, who was born in the year 482, retired from Rome to the desert of Subiaco, where he founded several monasteries, and gave to them that code of rules, which was universally adopted and followed in the West, as those of St. Basil were in the East. Now when we consider the state of the Church during the early persecution of the Christian Emperors—and afterwards the whole state of the countries, in which Christianity had gained any footing, during the period of the decline and fall of the Roman Empire—the intestine troubles—the irruption of the heathen barbarians—the turbulence and ignorance of the various petty chiefs and barons,—we shall not wonder that earnest and faithful men were induced to adopt the means offered by these systems of life for avoiding the desolating ravages of the persecutor, and for the encouragement of learning, and preserving a seed of pure religion to transmit to future generations. Almost the only opportunities at that time for study, and specially (which was of the greatest importance) for the copying and preserving the Holy Scriptures, were in different religious houses, which were established in the different countries where the church was planted. It is not that the hermit or the monk, or the monastery were any essential part of the Church, or known in the primitive and apostolic age—but they were means of help for that church, sought out by her faithful members to suit the existing emergencies, and provide for impending dangers. They were voluntary Societies, composed for the most part of laymen, and were therefore, of course, under the authority of the Bishops, like the rest of the faithful; but the rules by which each Society was governed were merely in the nature of

bye-laws and instructions. The rule of St. Augustine, which is still observed by many societies of men and women, was only taken from a letter addressed to his sister for the government of the house over which she presided, and from his sermons on the common life of the Clergy. But the two principal rules in the early ages of the monastic institutions were the rules of St. Basil in the East, and St. Benedict in the West. They were by far the most complete and finished of any, and with that of St. Augustine, became the fundamental law of all ancient monastic orders. In subsequent times there were also established the great quasi religious orders of the Knights of St. John and the Temple, intended to aid in the recovery of the Holy Land from the infidels: the celebrated society of the Jesuits, founded by St. Francis Xavier; and the orders of the medicant Friars, the Dominicans and St. Francisans, who were meant to be as witnesses against the too luxurious and indulgent rules of the more ancient monasteries and lives of the secular clergy.

The ancient monks were so essentially laymen, that the desire to become a clerk, is mentioned by Cassian in his institutes as a temptation, which they should resist,—for he says that temptation arose from ambition and vain glory. It is clear that when a monastery happened to be at so great a distance from its proper episcopal or parochial church, the monks could not ordinarily resort there for divine service, which was the case in the monasteries of Egypt, and other parts of the East, where the monks lived in great deserts, sequestered from the rest of mankind, then some one or more of the monks were ordained for the performance of divine offices among them. But what contributed most towards the clerical character of the ancient monks, was the removal, in progress of time, as the church began to enjoy rest and freedom, of many of their communities from the deserts into towns. That removal was brought about by the necessity which the bishops felt upon the increase of their flocks for the assistance of those numerous and now important bodies. Monasteries were also founded in and near towns, as, for instance, those of St. Augustine at Hippo, St. Ambrose at Milan, and St. Eusebius at Vercelli. The monks, too, took an active part in support of St. Athanasius against the Arians; and St. Anthony left his desert and went to Alexandria to labour in favor of the orthodox belief.

But these institutions, which were thus at first the consequence of the emergencies in which the church was placed on account of the fiery persecutions to which she was subjected, and the turbulence and ignorance of the times, and which in their day did good service, became afterwards the cause of evils, which led to their suppression in England at the Reformation. The church adopted them in earlier times, because they were useful helps; she put them aside when they ceased to be so. I have said that at first they were all merely voluntary societies, and that they were formed with the consent of the bishop, in whose diocese they were placed, and were, like the rest of the faithful, subject to his authority; but in process of time, as the bishops of Rome were gradually, but surely, building up the fabric of their usurped power over the rest of Christendom, they found these different religious orders very important allies; and in return for the support they gave to the claim set up by the bishop of Rome to the supremacy, they received from him promises of certain immunities, especially exemption from the authority and supervision of their own bishops,—thus interfering grievously with the working of the church in each particular diocese, and concentrating all power in the hands of the occupant of the See of Rome. This, together with the laxity of discipline that gradually was introduced, and the corruption arising from the enormous wealth that many of these religious houses had acquired, led (as I remarked) to their total dissolution in England at the Reformation in the

reign of Henry VIII. How far Henry, or those that assisted him in this work of dissolution, were actuated by pure and simple motives of religion, or by the desire to get their share of the plunder which was thus obtained—may be very questionable. Cranmer, fully alive to the necessity of some radical change in the constitution and habits of the religious houses, was still anxious that their revenues should have been preserved to the Church and consecrated to holy uses. He found that their foundations and whole state were inconsistent with a full and true reformation. For, among the things to be reformed were these abuses, which were essential to their constitution; such as the belief of purgatory, of redeeming souls by masses, the worship of saints and images, pilgrimages, and other similar superstitious practices. And therefore Societies, whose interest it was to oppose the Reformation, were in the first place to be suppressed; and then he hoped, upon new endowments and foundations, that colleges should have been erected at every Cathedral, to be nurseries of Ecclesiastics for the whole Diocese, which he thought would be more suitable to the primitive uses of monasteries, and more profitable for the Church. He had also advised the King to erect many new Bishoprics, that the vastness of some dioceses being reduced to a narrower compass, Bishops might better discharge their duties and oversee their flocks, according to the Scriptures and the primitive rule. And honest old Latimer earnestly recommended to Cromwell, that the priory of Great Malvern, in the Diocese of Worcester, might be allowed to stand, “not in monkery, but so as to be converted to preaching, study and prayer.” Adding: “Alas! my good lord, shall we not see two or three in every shire changed to such remedy.” But such was not to be. When Henry and his courtiers set themselves to the work of demolition, because these religious houses were misapplying their wealth and not fulfilling the intents of their institution, many were the promises held out of the great public works, both religious and useful, to which their revenues were to be appropriated; but, with a very trifling exception, the whole amount of wealth thus obtained was either bestowed on royal favorites or went into the private purse of the crown.

Wordsworth alludes to this wholesale plunder and work of destruction in some beautiful lines in “The Excursion:”

“He had witnessed in his morn of life,
That violent commotion, which o’erthrew,
In town and city, and sequestered glen,
Altar, and cross, and church of solemn roof,
And old religious houses—pile after pile;
And shook the tenants out into the fields,
Like wild beasts without home! Their hour was come,
But why no softening thought of gratitude,
No just remembrance, scruple, or who doubt?
Benevolence is mild; nor borrows help,
Save at worse need, from bold impetuous force,
Fillest allkud to anger and revenge.
But humankind rejoices in the night
Of mutability; and airy hopes,
Dancing around her, hinder and disturb
Those meditations of the soul, that feed
The retrospective virtues.”

Henceforth in England the Church was left to depend, so far as any actual ecclesiastical organization was acknowledged, upon what is known as the parochial system alone. That is, that whereas the whole country was divided into Dioceses,—each Diocese being presided over by a Bishop—so each Diocese was sub-divided into Parishes—each Parish being under the charge of its own Rector or Minister—by which provision was made that in every place, whether in the cities or villages, or remotest parts, there was some Minister on whose services the people had a claim, and who was answerable for the duties connected with the Church. Now this parochial system in England has constituted both the strength and weakness of the Church—its strength in that it insures the ministrations of the Church everywhere throughout the length and breadth of the land: not merely in the great towns and near the residences of the rich, but equally in

the wildest glen and on the bleakest hillside. While it has been a source of weakness in that, the public mind for generations rested satisfied with the provision once made, and heeded not the fact that what might have been sufficient 300 years ago has gradually ceased to be adequate to the wants of the people, or able to take oversight of a population which has doubled and redoubled itself during that period. The greater attention paid to religion and the education of the people, and the increase in England of various communities dissenting from the Church, has served to set this fact more plainly before us during the last thirty or forty years; and many statistical returns have been published giving painful evidence of the large amount of the population, who have grown up practically excluded from all access to the means of grace, and unprovided with pastoral care, since it was manifestly impossible that with the thousands, and sometimes perhaps tens of thousands, who were nominally under the charge of a single Minister, that he could possibly be able, willing as he might be, to spend and be spent for the gospel, to have any personal intercourse with more than a fraction of them; nor if willing, was there any room for them in their parochial Churches. Neither have the exertions of other religious bodies been in any measure sufficient to supply the deficiency. In the middle ages, as we have seen, the Church sought the aid of the monasteries and religious communities, as then constituted. We do not want such in these days, as schools of learning, for we have provision made for that in a way more suitable to the present age; nor can we approve the manner in which the members of those religious orders bound themselves by vows; but still we want for the clergy some co-operation and help to enable the parochial system, especially amongst the masses of large towns, to cope with the enormous amount of evil and infidelity that has grown up around us. In England during the last twenty years 3,826 new churches have been built, including those which have replaced old ones; while in the same period so difficult has it been to provide the men, and the means of supporting them, the clergy have increased only 411; the population however, which before had far outrun the power of the clergy, has been still increasing at a fearful rate. Here, therefore, the evil has been met by no adequate remedy. And even in the matter of Churches, there are yet cases where the disproportion between the accommodation afforded and the number of the inhabitants is something quite appalling. For instance, in an appeal now making for aid towards the erection of Churches in London and its suburbs, the following statement is given:

	Population.	Church Room.
Parish of Shoreditch	110,000	9,000.
“ Stepney	81,820	6,200.
“ St. John, Clerkenwell	10,000	800.
“ Clerkenwell, rest of.	55,000.	5,000.
“ St. Botolph, Aldgate	10,000	1,000.
“ Poplar.....	30,000	1,700.
“ Plumstead	12,000	400.

But in order to try and provide some remedy for the overwhelming evil which is now acknowledged on all hands, and to meet which in such cases the single services of the parochial clergyman, or it may be of two or three in any given district, are powerless, the Church, a few years since, adopted a regular system of Scripture Readers under the sanction and license of the Bishop of London and other bishops; there are frequently also, District Visitors employed by the clergy on a more or less systematic plan; and more recently we have, as I stated at the commencement, the establishment of “The Church of England Young Men’s Association for Aiding Missions at Home and Abroad.” These are efforts made by the Church, or by some of her members, to aid and help her in the great work of her calling, and may become most useful and efficient agencies in connection with her regular ministry; and as

such, we, here as well as in England, may receive their co-operation with thankfulness, and endeavour to give permanency and efficiency, and a true ecclesiastical character to their labours. There are, however, two objects to be kept in view. I consider, in this your Association: first, in that it offers opportunities of improvement and wholesome recreation to those who are members of it; and next, as furnishing an agency whereby you may yourselves be instruments of good to others. As to the first, the very terms of the Association necessitate a more frequent personal intercourse with the clergy, which, in a large and populous city especially, and where almost all of you are busily engaged in your several callings, it is not easy to keep up on any systematic principle. Then you have provided the present course of lectures for your improvement in the knowledge of ecclesiastical history, and the Bible Class, which, though only at present attended by a certain number of you, has commenced, and will no doubt become more and more appreciated, as the good heaven works its way. Then, at a very trifling cost, you have the use of an excellent library, and a pleasant room, where you can pass your evenings, and associate with others, for the purpose either of recreation or study, instead of wasting your time, and means and health, in haunts of vice and dissipation, as so many young men are led to do, merely for want of some better place to go to, or some inducement to employ themselves more usefully.

And, for the second object, you are associated together for the purpose of being useful to others—to induce other young men to join you, and partake in the advantages of your association; and also by the help of your funds, as you get more established, to aid more directly in the work of missions, by providing the means of supporting one or more missionaries, to be employed in cultivating some of that spiritual waste that we see around us. If you enter, as I trust you will, heartily into the work, (and as your thus associating together is a purely voluntary act, I am bound to believe that it is because your hearts are in it that you have done so), there is an immense field of usefulness open before you; and especially in that species of usefulness which the earnest-minded among you may be able to exercise over other young men just entering into life, whom you will be thrown amongst in familiar intercourse, and associated with in business. They are a most important class in society, and often the most difficult for the clergyman to meet with, or to influence by direct appeal. I trust that, if God spare us to meet together after the conclusion of a year’s experience of the working of the association, we shall find that in this and other ways much good has been done. And that, though not necessarily a part of the Church’s machinery, not essential to her being, yet we shall find that the effects are so beneficial that it conduces so to the well-being of her work, that we shall almost recognize it as an inseparable adjunct. It is but a few years since that Sunday Schools were first introduced, and then were thought by many as unnecessary; now we look for them as being almost as indispensable as the congregation who assemble to worship in the church. Thus, too, as we saw in early times, the monks and monasteries and hermits arose out of the pressing wants of the church at that period, and being useful, were adopted, and, as it were, incorporated into her system; but when found to have become instruments of evil rather than good, they were set aside at the Reformation. May we ever keep in view the great end and objects of this association, and remembering the principles upon which it has been established, seek earnestly for the accomplishment of its work—the welfare of the members, and, through their agency and co-operation with the Church, the furtherance of true religion and the extension of the Gospel Kingdom.

His Lordship was frequently cheered during the delivery of the lecture, and set down amid hearty

applause. A vote of thanks to his Lordship for his eloquent lecture, was carried by acclamation.

DIOCESE OF TORONTO.

NOTICES.

The LORD BISHOP of TORONTO gives notice, that it is his intention, with Divine permission, to hold Confirmations in the Niagara District during the first half of May next, commencing on Friday the first; in the Gore and Districts west of Hamilton in the months of June and July; and in August at the Mahnetoohning Mission, Sault Ste. Marie and Garden River, &c., Lake Huron, &c.

A list of days and places of Confirmation will be published hereafter; and his Lordship requests, that notice may be communicated to him as early as possible, of such new stations as may have been established, or new Parishes organized, at which Confirmations are required to be held, or churches and burial grounds to be consecrated.

According to former usage, it will be required that every Candidate for Confirmation (unless under special circumstances) should be of the full age of fifteen; and the Clergy will be pleased to have in readiness, and furnish to the Bishop previous to commencing the service of the day, a list containing the names and ages of the several Candidates for that holy rite.

Some years ago the Bishop called the attention of his Brethren the Clergy to the advantage of registering in their Parish books the names of the confirmed, to which they might hereafter usefully refer; and he will be much gratified to inspect them in the Missions where this has been done.

The Bishop embraces this occasion to renew his anxious desire, that Candidates for Confirmation should be fully instructed in those solemn obligations and responsibilities which they are in their own persons about to assume; and that every practicable means may be employed to render them fully acquainted with all that pertains to the faith and practice of the Members of the true Church of Christ.

TORONTO, March 4th, 1857.

As the time draws near for the holding of Vestry Meetings, and the appointment of delegates to represent parishes at the next Synod, we request that the Clergy will

not fail to mention the fact, that in only one or two instances have the parishes forwarded their assessments, consequently bills for printing, &c., incurred in 1854 have not been paid. That the Synod should request the preacher to allow his sermon to be printed and keep the publisher out of his money for years is certainly very disgraceful. City churches were assessed £5; town churches, £3, and rural congregations £1 to 10s..

Whilst on this subject we would again remind the members of our communion that a debt of about forty pounds incurred in printing pamphlets on the subject of the Clergy Reserve question, and other incidental expenses connected with their distribution throughout the province prior to the last election, remains unpaid.

The Annual Collection for the Theological Students' Fund is appointed to be taken up in the month of April. As the books of the Society close on the 30th of April, it is of much consequence that the Collections should be taken up early in the month and remitted promptly.

We learn that eight Scholarships, two of £30 each, four of £25, and two of £20, are paid out of this fund. It must be manifest to all that these paltry amounts afford but small assistance to those who stand in need of it, but there is only to the credit of this fund at present about £30. Since its foundation, 34 Theological Students have matriculated at Trinity College, twelve of whom have been ordained, and four others will have completed their college course in July next. Out of this number, we believe, only three have expressed their intention of not presenting themselves for orders.

CHURCH SOCIETY.

HOME DISTRICT ASSOCIATION.

The Managing Committee will meet (D. V.), at the Board Room, Toronto, on Thursday, 16th April, at 2 P.M. A full attendance of the Clergy and lay representatives of the Parochial Branches is requested, as the business will be of an important character—namely, the application of a portion of the funds of the Association to the support of travelling Missionaries in the Home District, and the amount of stipend to be assigned.

In accordance with the 18th clause of the Constitution of the Church Society, the Parochial Branches are requested to transmit the whole amount of their several collections to the Treasurer of the District Association, Henry Rowsell, Esq., Toronto, by the 4th of April.

Reports and Requisitions for sums to be expended on local objects, to be sent by the same date, to the undersigned.

H. C. COOPER, Secretary.

Etobicoke, March 13, 1857,

We are happy to learn that the Amateur Concert and ladies' sale of work, held at Trenton on the 10th ult., realized £80; and that the parsonage, which cost £500, is now only in debt about £35. This speaks well for the ladies of the parish; for, about twelve months since, by similar exertions they raised £71, and three years since, £200.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

The Monthly Meeting was held at the Society's Rooms, on Thursday the 12th of March. Present—The Reverends Dr. Cronyn, H. C. Cooper, F. Evans, D. E. Blake, S. Givins, R. Flood, and Messrs. Rowsell and Mortimer.

The Rev. Dr. Cronyn took the chair and read the prayers. The secretary read the Minutes of the last meeting, which were confirmed; also a statement of the balances and income and expenditure of the several funds during the last month.

Taxes on lands to the amount of £34 4s. 6d., ordered to be paid.

On the recommendation of the Standing Committee the following grants were voted:—

Sunday-school Books to the amount of £1 5s., to the Rev. John Carey, for the use of the children in his neighborhood.

A Bible and Prayer-book for the use of the chapel school-house recently erected in connection with the Church of the Holy Trinity, and also bibles and prayer-books, and school-books for the use of the children attending the daily services and the school.

Grant of Books to the Rev. G. A. Anderson, for distribution, to the value of £2 10s.

Grant of Service-books for St. Paul's Church, Edwardsburg, to replace those which the Rev. J. Harris states were destroyed some twenty months since by Canallers.

Grant of £12 10s. to the church in the township of Brooke, as soon as the funds of the Society will admit of it.

Grant of £12 10s. towards the enlargement and repairs of the Church at West Hawkesbury.

Conditional grant towards liquidating the debt on the parsonage at Grimsby, which the Rector states cost £450, of which there is a balance due of £65, which was urgently demanded by the party who sold it. The Committee recommended that when a certificate is forwarded that £52 10s. has been subscribed, the deed given and the house insured, the Society shall contribute £12 10s. Carried.

The Secretary stated that there were, previous to this meeting, twelve grants promised to be paid when the General Purpose Fund will admit of it.

A Resolution touching the nature of investments, recommended by the Trust

Committee, was moved by the Secretary, seconded by H. Mortimer, Esq., and carried.

The Secretary, at the request of the Rev. Dr. Lewis, gave notice that he would propose, at the next meeting, Kingsford, Esq., for election as an incorporate member.

The usual prayers were read, and the meeting adjourned.

THOMAS SMITH KENNEDY,
Secretary.

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 PURPOSES OF THE SOCIETY.

Collections and Subscriptions received up to 11th inst.

Previously announced.....	£105 10 10
Cayuga	£1 10 6
York	0 15 2
Caledonia.....	0 14 4
Per Rev. B. C. Hill.....	3 0 0
St. Mary Magdalene, Picton, per Churchwarden.....	1 0 0
St. George's, Guelph, per Churchwarden.....	4 2 6
Christ Church, Hamilton, per Rev. J. G. Geddes	10 0 0
Orillia Church	£0 18 0
St. George's, Medonto	0 10 0
St. Luke's, Coldwater road	0 13 0
St. Mark's, do. do.....	0 6 0
Per Rev. T. B. Read.....	2 5 0
Cornwall	4 14 0
Christ Church, Moulinette... ..	1 3 9
Per Rev. H. Patton.....	5 17 9
Fort Erie, per Churchwarden	0 15 0
St. Mark's, Niagara, per Churchwarden	5 10 0
Gnanaoque, per Rev. J. W. Carroll.....	1 15 0
Edwardsburg	0 9 4
Mountain	0 12 0
Per Rev. Jns. Harris.....	1 1 4
Fitzroy Harbor	0 10 0
9th Line	0 7 2
St. Mark's, Pakenham	0 6 3
Per Rev. J. A. Morris.....	1 8 5
St. Peter's, Credit	4 4 3
Sydenham Station.....	3 1 3
per Rev. E. Denroche	7 5 6
Williamsburg	1 10 10
Matilda	0 19 2
Per Rev. E. J. Boswell... ..	2 10 0
St. George's, Toronto, per Churchwarden	10 0 0
St. James's Church, Paris, per Churchwarden.....	1 17 0
St. George's, Grafton.....	1 11 8
Trinity Church, Colborne... ..	0 18 4
Per Rev. J. Wilson	2 10 0
St. John's, Portsmouth, per Churchwarden	3 0 0
St. John's, Prescott.....	5 15 0
St. John's, Maitland	2 10 0
Per Churchwarden.....	8 5 0

90 Collections, amounting to £177 8 4

COLLECTIONS APPOINTED TO BE TAKEN UP IN THE SEVERAL CHURCHES, CHAPELS AND MISSIONARY STATIONS IN THE DIOCESE, TOWARDS THE AUGMENTATION OF THE WIDOWS AND ORPHANS' FUND, IN THE MONTH OF OCTOBER, 1856.

Previously announced	£404 11 2
Holy Trinity, W. Hawkesbury	£4 8 0
St. John's, Vankleek's Hill	1 0 0
Per Rev. R. L. Stephenson	5 8 0

Edwardsburg.....	0	17	9
Mountain	0	8	6
Per Rev. J. Harris.....		1	6
173 Collections, amounting to	£	411	5
MISSION FUND.			
Previously announced.....	£	262	1
Edwardsburg	0	17	3
Mountain	0	6	2
Per Rev. J. Harris		1	2
Bolton Mills, per Rev. H. B. Osler for } Home District.....	10	0	0
161 Collections, amounting to	£	273	3
PAROCHIAL BRANCH.			
Warwick, per Rev. Smyth	3	5	0
Lloydtown, per Rev. H. B. Osler.....	10	0	0
Bolton's Mills, per Rev. H. B. Osler	10	0	0
ANNUAL SUBSCRIPTIONS.			
Rev. J. S. Clarke	£	1	5
R. F. Campbell	1	5	0
R. F. Campbell's subscrip'on in arrears	10	0	0
E. Denrocho	1	5	0
J. Harris	1	5	0
Jas. Henderson, Esq.	2	10	0

ANNUAL MEETING OF THE NAPANEE BRANCH OF THE CHURCH SOCIETY.

The Annual Meeting of the Napanee Branch of the Church Society, took place on Tuesday evening, the 27th of January, in St. Mary Magdalene's Church.—There were present of the Clergy, the Rev. H. Mulkins, the Secretary of the Society for the city of Kingston, the Rev. Mr. Dobbs, and the Rev. Mr. Clark.—The Rev. the Rector in the chair. The meeting was well attended, and the several resolutions were ably spoken to. The Missionary objects of the Society were particularly brought before the Meeting, and the duty of contributing, to aid the Church in this work clearly shown and enforced. Thrown, as the Church now is, upon the afflictions of her members for her extension, and seeing the great spiritual destitution which prevails in this portion of the Diocese, there is a loud call on all who have the means to contribute, as God has blessed them, to meet this want. At the close a collection was made in aid of the Mission Fund of the Society. The following is the report of the Committee.

REPORT.

The last Annual Meeting of this Branch of the Church Society, was held in the summer, as, from the inclemency of the winter, it was thought to be for the benefit of the Association, to change the time of holding it to that season; but finding, from its being a busy time of the year, that there was not the attendance which was anticipated, we have returned to the winter and purpose holding it earlier than we used, when we hope to have fine weather. Your Committee have to report that the quarterly collections have been regularly made, and sermons preached, bearing upon the objects of the Society. The Collectors have also succeeded in raising £10 17s 9d by subscription, which does not appear in this year's report of

the Parent Society, it having been closed before the collection was made. The Church has been comfortably pewed, the expense of which has been met by the proceeds of a concert, and funds in the hands of the Church Wardens, without calling on the congregation for anything. The debt on the Font and Sunday School Library has also been paid, with the exception of a small balance.

Your Committee are glad to learn by the report of the Parent Society, that it has prospered during the past year, and that there is an increase to its funds over previous years, and would desire to give thanks to the Author and Giver of every perfect gift for this success, while they would look in faith and hope for a continuance of his favour.

Your Committee, in taking a survey of the Midland District, have to express great sorrow of heart, for the spiritual destitution which prevails throughout it, amongst the members of our beloved Zion. While all other parts of the church in this Diocese, show an increase in the number of clergy, this portion has to deplore a great falling off; and your Committee would here deplore the loss which the church has sustained in the removal, by death, of the Rev. P. Shirley, who for many years had labored zealously in the townships of Camden and Sheffield.—This loss is particularly felt, as our Missionaries are few: however, we would desire to bow with submission to the will of the Great Shepherd, who tries his people for their good.

Your Committee have to complain that, considering our great spiritual destitution in this part of the Diocese, the whole of the mission fund should be spent west of Toronto. They think that, inasmuch as this part of the Diocese contributes its portion, it should have a share in the fund. They would entertain a hope, that, when this is looked into, by those who have the disposal of it, a fairer distribution will be made; and that, when they have to report again, they will be able to congratulate you, that a Missionary is not only laboring in the Townships of Camden and Sheffield, but that a travelling missionary is engaged in ministering to the poor members of our church in the Midland District, who are at present as sheep having no Shepherd.

W. B. LAUDER,
Chairman.

REPORT OF THE OUELIA BRANCH OF THE CHURCH SOCIETY FOR THE YEAR COMMENCING MARCH, 1856.

In making this report the committee feel that there is cause for rejoicing and gratitude to Almighty God, for the encouraging progress made in the operations of the Church since the last meeting of this Society. The erection of St. James's Church in this village, though a work of great magnitude to be hastily completed, has made great progress during the past year. The exterior is finished, and it need only be seated for the performance of divine service. Its solid and ecclesiastical structure will form a beautiful and substantial memorial to many generations that the pure and spirit of worship of our church was valued and maintained by christians of the present day. Within the same period a small church has

been commenced and nearly finished in the township of Mara; and the congregations of the new churches of St. Luke, C. W. R., and St. Marks, Oro, have been engaged in removing debts and adding to the comfort of the buildings.

The committee have the greatest satisfaction in again noticing the diligent and successful exertions of the Ladies' Industrial Society. More than £30 has been received from sales during the past year, clear of all expenses, and by this means the whole remaining debt upon the parsonage has been removed at a much earlier period than the most sanguine had anticipated; and the society is now going on in good earnest to assist in the expense of the new church.

Engaged in so many local objects, requiring all the energy that can be enlisted to accomplish them. The committee rejoice in the existence of a branch of this society in the parish, as tending to keep alive the proper unity of the church in action as well as spirit. While the members of this congregation owe their best thanks to christian friends at a distance for liberal assistance to St. James's Church, it should be to them a cause of pious joy, that by the contribution of their mite to the common funds of the Church Society, they are permitted to shew their interest in the Church's onward progress throughout the land. Under the circumstances already mentioned, it would have been difficult to increase the sum remitted to Toronto, the committee have therefore been content to send the same amount £6 10s. as on the two previous years, together with the four quarterly collections, amounting to £9 1s., making in all £15 1s. £A has been taken up at the offertory, £6 of which has been applied to the Sunday School and charities, and the remainder to expenses of the church.

At our last annual meeting the chairman expressed the hope that the society in this district would in future be conducted more in accordance with its constitution by the organization of a district branch, from which some beneficial district movement would follow, and stated that he had urged the necessity of such a step in other places interested; and accordingly a resolution was passed expressing the desire of this branch of the society to join in the proposed measure; but the committee regret to learn that nothing has yet been done to promote this desirable object.

In conclusion, the committee would earnestly commend the Church Society to the prayerful and hearty support of every member of the church in this mission, and implore the blessing of Almighty God upon its efforts here throughout the extent of its labours.

Fitzroy Harbour, February 26, 1857.

DEAR SIR,—I perceive from some remarks contained in the last number of the *Ecclesiastical Gazette*, that you experience some difficulty in preserving its life for want of pecuniary nourishment.

I believe that the death of the paper, from such a cause, would be very discreditable to us as well as to the lay members of the church. Is it possible that so little interest is really felt in operations of the church in these provinces, that a paper which chronicles her acts cannot, or will not, receive sufficient encouragement to continue its work? The fate of the "Church," paper is discreditable enough. As we permitted the father to die of inanition, common shame ought to induce us to throw a few crumbs to sustain the tottering steps of the child.

I highly value the *Gazette* as a medium of communication with distant parts of my mission, and as a means of exciting interest in the work of the mission, and diffusing a knowledge of what is doing, and has been done. I avail myself of my annual Church Society reports for these objects. In these I take care to record any item of local interest, to explain away misconceptions and to provoke to unanimity and zeal—as comparatively few persons hear the report read. I find it to be an easy and highly acceptable mode of affording all, without exception,

the benefit of it, by inserting it in the *Gazette* and distributing large numbers over the mission; a few dollars taken from the Parochial Church Society's collection enables me to do this, and at the same time to aid the paper.

If this practice were generally followed the paper could be maintained in a state of great efficiency, and the funds of the several branches of the Church Society would be most materially increased. The people would soon learn to feel an interest in the Church's work, and the labors of the clergymen would be very much facilitated.

I sincerely hope that the *Gazette* will experience a speedy accession of strength, and take a new and a long lease of its valuable life.

I remain yours very truly,

J. ALEXANDER MORRIS.

OPENING OF ST. PETER'S SCHOOL, STEPNEY.

On Saturday a meeting was held on the occasion of the opening of the new school-room connected with St. Peter's Church, Stepney. The building, an unpretending but commodious and appropriate structure, is situate in Essex-street, and surrounded by a dense and poor population, consisting principally of dock labourers and their families. The Rev. Mr. Rowsell, the zealous pastor of St. Peter's, having felt the inadequacy of the existing institutions in the parish to supply its spiritual and educational wants, resolved on the erection of the present building, and on Saturday had the satisfaction of being surrounded on the occasion of its opening by the Bishop of London, Mr. Gladstone, M P, Mr. W. Cotton, Rev. Mr. Maurice, Mr. Charrington, Mr. Gossiot, Rev. Mr. Champneys, Mr. Currie, Revs. F. S. Barry and T. Stevenson, curates, and several of the clergy and laity of the district. Besides the use of the building for the purpose of a school, the Rev. Mr. Rowsell has obtained the consent of the bishop to make it available as a place of worship for short services. There remains due on account of the building a sum of £170, which no doubt will soon be liquidated.

The Bishop of London, who presided at the meeting, said that he had been requested to be present at the opening of this school; and there were some peculiar circumstances connected with it which called for some observation on his part. He was informed by Mr. Rowsell that it was to be used for various purposes—for a school, and also for such social and religious meetings as he hoped would bring him into more intimate connexion with the poorer classes of his parishioners. This might seem a departure from the ordinary principles of the church to which they belonged, but he thought a feeling had grown, and was becoming stronger every day, that they must endeavour to call together for worship, however they could get them, those masses of the population who were springing up around them throughout the kingdom. Every one who had to do with them knew how difficult it was to induce the very poor to frequent the parish church (hear, hear). People were apt at times to consider this difficulty imaginary, and to suppose—what was true enough in itself, though not applicable in the present case—that where there was a will there would be no difficulty. But the upper classes were apt to make too light of the difficulties of the poor. It was true that God could be worshipped in rags as well as in broadcloth; but every one who knew what the feelings of the poor were—and their feelings were as sacred as ours—must be aware that there was a real practical difficulty in this matter of dress—(hear, hear)—in addition to which the poor man when he entered the church did not know where to turn, and was afraid of occupying the seat which belonged to one of the wealthier classes (hear). The difficulty imposed on them the duty of opening up places of worship where such differences disappeared, and where the poor were encouraged to consider themselves upon equality with ourselves. As

far as his opinion went, he considered this expansion of the system of the Church, as a means of meeting a growing and acknowledged want, advisable. This was a feeling of which he need not be in any degree ashamed. He hoped, when everything unfitting for worship was removed, that persons might pray to God in this school-room as fervently as in churches more especially dedicated to His worship, and that by this means the number of His worshippers might be increased. When Mr. Rowsell, therefore, applied to him for permission to use this room as a place of worship, he replied that the plan had his hearty approval, and he believed the law of the land fully sanctioned that course. He was anxious, as far as his authority went, that the plan should be fully and fairly tried (hear, hear). And now, as he had the opportunity of addressing persons whom he would not see for a long time again, it might not be inappropriate, in one coming from a distant part of London to visit them, to say a few words. It was a circumstance inseparable from the state of society in which we lived that the rich and poor diverged more and more from each other (hear, hear). As towns extended and population became dense in one part, the wealthier classes separated themselves more and more from their poorer brethren (hear, hear). It therefore became their duty to guard against this tendency of the age. For the last seven years he lived in a manufacturing town, and there he saw on a small scale what took place in London on a larger scale—viz., the wealthy classes and all who could afford it flying from the smoke and filth of the towns to the healthy and pure air of the country. The very manufacturers themselves, who gathered together these masses of population, retired to their country seats from the disagreeable consequences of the smoke and impure air which their factories created. This feeling seemed natural, but its consequences were deplorable, for we came to this state of things, that we had two nations instead of one—a nation of the rich and a nation of the poor, who were separated not merely in their feelings, their enjoyments, and in the unequal proportion of the good things of this life, but by actually distinct localities. The one lived in great streets and squares, where the other scarcely ever showed themselves (hear). This physical isolation must produce bad moral effects. It was impossible for men who seldom saw each other to have much sympathy with each other; it was impossible for those who lived in the country and in fresh air, and in the midst of good things, to know the grievances the poor suffered in their wretched houses in the pent-up lanes and narrow streets of the metropolis (hear, hear). It was, therefore, of the greatest importance that those to whom God's providence had given these worldly advantages should consider it a part of their duty to mix more than they did with the poor—to see more of their dwellings; to exert themselves more in their behalf; and to make them feel that they were one with themselves (hear, hear). They all knew that they could get on very badly without the labouring population (hear, hear). It was all very well to talk of the advantage of wealth and of the advantage of the respectable middle class; but where would they all be without the brawny arms and manly hearts of the labouring poor? (Cheers) His lordship reminded the clergy that it was their duty to attend to the poor especially, and to tell them that though the *was* a distinction between rich and poor for a few brief years in this life, there was no distinction in the sight of God (cheers).

The Rev. Mr. Rowsell expressed his thanks to those gentlemen, both clergy and laity, who by their presence countenanced a work in which he was personally so interested. He felt deeply indebted to the late bishop, to Mrs. Barlett Cutts, to Mr. Cotton, to Mr. Charles Barry, and to the inhabitants of the parish generally, for the handsome manner in which they responded to his calls for aid, and assisted in the building of the school. In a poor and populous district, where many were kept from attending the church for the reasons stated by the right Rev. pre-

late, the existence of a building like this, where short religious services would be used, would be a great blessing. He intended that it should be used also as a place of social amusement and recreation. The labouring classes did not know what to do with themselves when they came back from their work. Those who thought they ought to remain at home did not know what their homes were. He was satisfied that the social improvement of these classes must precede their moral improvement. It was no use getting up in the pulpit to preach purity, modesty, and holiness of life to persons who were living eight or nine in one room, as was the case in the neighbourhood of the school (hear). He hoped his lordship in the chair, and the right hon. gentleman near him (Mr. Gladstone), would put it to the House of Commons to solve the social problem (hear, hear). Not thirty yards from this school was a man ill from typhus in a room where his wife and daughter had died, and when the case was looked into the very bed was found saturated from the cesspool that came in from behind the premises (hear, hear). Was it not necessary that something should be done to put a stop to such a state of things? He thought the church itself was much to blame in this matter. Was it not a great discouragement to the laity when they saw a large district like Stepney put under sequestration and the income pawned like a watch in a pawn-office? (Hear, hear). The deadness of the church itself was the reason why thousands absented themselves from it. The bishops of the church were much to blame—*nos, nos, consules desumus*. Having spoken of these things elsewhere, he felt it would be cowardice in him if he held his tongue in the presence of persons who had power in the church and state, but who he believed were personally anxious to apply a remedy (hear, hear).

Mr. Gladstone, M P, moved the following resolution:—"That separation of rich and poor, by their several residences at east and west of London, demands the active interchange of love and co-operation to sustain real church membership, and that every work of the Church of England in educating and teaching the poor and crowded population has a claim upon the assistance of the richer members." He said his lordship dwelt on this proposition in a manner which left nothing to be desired. He enunciated with sad and painful truth the doctrine, that we were bound together in one body, even as the body of our Lord, and that in virtue of that sacred relation we were obliged to offices of mutual love. These truths had now become the common places of our knowledge, but when they were first proclaimed to the fallen races of man they were startling discoveries and revelations (hear, hear). These truths had not lost their vitality by repetition, but we had lost the energy, the truth, and the sincerity with which they were received (hear, hear). The words came to the ear, but they passed by like the idle wind. The day would come, however, when society required to be awakened to the fact, that under these truths, which we heard without attention, there lay a meaning which, if not realised and applied to the acts of daily life, we must, and perhaps before long, rue the consequences (hear, hear). It was an unquestionable truth, and a necessary result of the laws by which societies were constructed, that every house which was built for the nobleman, the wealthy landlord, the banker, or the merchant in Belgrave or Eaton squares, did generate a certain amount of population who were cast upon this eastern district, who were removed out of sight, and therefore unhappily out of mind, of the wealthier class. This was a serious and appalling state of things (hear, hear). It was scarcely possible to hope it should receive more than mitigation, but great mitigation it might receive. The Metropolitan Visiting Relief Association, which owed its origin to his Right Rev. friend Bishop Bloomfield, was the first recognition, in a permanent form, of the duty which the west of London owed to the east (hear). That institution could not not be said to contemplate moral or social improvement. It was a duty—and a sacred and

solemn duty it was—to heal the sores of Lazarus; but they had now lived into a time when, through the rapid multiplication of population, and through the various disorganising influences which attended the rapid creation of population, the poorer classes had been permitted to fall out of the habitual traditions of religion, and the clergy had, with inadequate means, to face a real missionary work, and to bring under the influence of religion those masses for whom Christianity existed only in name. Mr. Gladstone contrasted the comparatively lighter work of the clergymen in rural districts with that to be discharged in metropolitan parishes and said:—In a district like that, inhabited by an immense number of persons, the clergyman is required to be the universal father of the people. He has not the landlord or the squire to share his responsibilities and burthens. He has not simply to preach to the people and to recover them to the knowledge of Christ by a direct agency, but he must have a concern for everything that regards the social improvement and intellectual training of the young and old, and the whole of this charge—the office and interchange of sympathy and kindness, added to the training and guiding of his people in religious truth—the whole of this charge, in the absence of the upper classes of society, falls almost undivided, on the shoulders of the clergy (hear). It was a fine and noble saying, although it was a heathen sentiment, that to see a brave man struggling with adversity was a noble spectacle; and so I say it is a noble spectacle scarcely to be matched in the 19th century, when we see a brave clergyman struggling in adversity; for they are all in adversity who labour in these districts. They may be blessed with health and sufficiency; they may, under the blessing of Divine Providence, be blessed with a domestic circle, and reap its joys, but the condition of those pastors who have to face an appalling amount of social misery and ignorance is, and ever must be, a condition of adversity. The state of those who, when they look around, see nothing but a gulf of darkness and despair, is a perpetual affliction. Here is a man of no common energy, and yet he does not scruple to tell you that there are times, and times not rare, when the exhaustion and discouragement entailed by his labour drive him almost to despair (hear). It is hard, but I will not say too hard—for there is another side to every spectacle of trial and suffering. This is the law by which the highest results are worked out; this is the way by which the loftiest stages of Christian heroism are attained; and I will not say that those who achieve them are to be pitied, but I will say that they are to be sympathised with and assisted. I trust the time has come when it has pleased God to multiply the class of pastors to which Mr Rowsell belongs (hear).

The Rev. F. D. MAURICE seconded the resolution. The Rev. gentleman observed that, although he belonged neither to the east nor to the west, he could not help feeling there was a burden placed on the west which it could not shake off. He believed the rich would receive a blessing, the extent of which they could scarcely estimate, if they were to come and mix with the working classes, for he considered they needed the contact far more than the poor. The west would derive as great a blessing from the east as the east could desire from the west, for it needed to be refreshed with the manly strength of the strong and brave classes who formed the working millions of the land. The most distinguished men the country ever produced were born in the east of London, and in the east would still be found the best elements out of which a great nation could be formed.

The resolution was put and carried unanimously.

Mr. W. CORROX moved the next resolution:—"The vitality of church membership should be expressed by active brotherhood; and the labouring classes, while they so largely contribute to the strength and happiness of the country, need the sympathies and the efforts of those who have received a higher education than themselves."

The Rev. Canon CHAMPEYNS seconded the resolution, which met with the cordial support of the meeting.

The Rev. Dr. HESSEY, master of the Merchant Taylors' School, moved,—“That the efforts which are being made in this district, consisting of 13,600 persons, mostly of the poorer classes, deserve confidence and help.”

Mr. LILLY seconded the resolution, which was carried, and, after a vote of thanks to the right Rev. prelate for presiding, the meeting separated.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, LINCOLN'S INN FIELDS.

Tuesday, 2 January 6th, 1857.

The Lord Bishop of LONDON in the Chair.

A letter which had been printed in the Report for December from the Lord Bishop of Rupert's Land, respecting his proposed cathedral, was again laid before the Meeting.

The Standing Committee, in pursuance of notice, recommended that a grant of £600 be made towards a cathedral at Rupert's Land.

This grant was then made.

A letter from the Lord Bishop of Toronto, dated Toronto, Canada, Nov. 29, 1856, supplying the information required by the Society on the subject of the subdivision of this diocese, was laid before the Meeting.

It appeared that the whole sum collected, with some small additions since obtained, amounted to ten thousand five hundred currency (£10,500), or eight thousand four hundred sterling (£8100), and that the sum originally contemplated, as the minimum endowment for the Bishopric, was ten thousand pounds sterling, or twelve thousand five hundred pounds currency. The deficiency, therefore, amounted to £1600 sterling, or £2000 currency. A paper of statistics on the proposed Division of the Bishopric of Toronto into three dioceses was laid before the Meeting. This statement showed that in the diocese of London there are 13 counties; in Toronto (according to the proposed division), 14 counties in Kingston 15 counties.

Besides the clergymen who are at present in full employment, there are 10 employed in education and partially in missionary work, and 6 retired, from age or infirmity, making a total of 170 clergymen in the whole diocese as at present constituted.

A memorial from the Bishop, the clergy, and the Lay Representatives of the diocese of Toronto in synod assembled, requesting the Society's aid towards the extension of the Episcopate in Canada West, was brought before the meeting.

A Map of Canada West, exhibiting the several areas of the three proposed Bishoprics, was also brought under the attention of the Society.

The Standing Committee gave notice that they should propose at the February Meeting a vote of £500 towards the diocese of Kingston; the amount to be paid as soon as the rest of the sum required shall have been raised.

The Lord Bishop of Toronto forwarded a letter thanking the venerable Society for their donation towards erecting the churches in the townships of Russell and Osgoode. “It will be to them (said the Bishop) a seasonable help, and I shall take care that sufficient progress be made in the buildings to insure their completion before payment is made.”

His Lordship inclosed a petition, from the Rev. James L. Alexander, in behalf of a few families in Saltfleet on the Mountain, who have begun to build a small brick church, and who require a small grant towards finishing it.

The Board agreed to grant £25 towards this small church.

The Bishop also forwarded a letter from the Rev. Dr. O'Meara, upon the subject of his translations

into the Ojibwa language of the New Testament and Book of Common Prayer.

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