

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The

# Canadian Ecclesiastical Gazette;

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

VOLUME VI.

TORONTO, NOVEMBER 15, 1859.

No. 21.

Gladly would we have transferred to our columns the whole of the proceedings of the Church Convention, lately held at Richmond, U. S., but our space would not permit of it. The speeches of the speakers both clerical and lay, include all the topics to us so practical and interesting, that we have found it difficult to make a selection; we are a branch of the same church, and we trust that the noble sentiments which we read may approve themselves to the members of our communion, and arouse many to a sense of their duty as members of the Church militant.

We trust that the Clergy and our subscribers generally, will not only read attentively the excellent addresses republished from the New York Church Journal, in the last two numbers, and the practical sermon which Professor Kendall has kindly permitted us to print, but will also draw the attention of the Laity generally to the arguments they contain. "Is there not a cause?"

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

#### TWO ADDRESSES AND A PRESENTATION.

The following addresses have been presented to the Rev. H. W. Stewart, late assistant Curate of St. George's Church, Guelph, on the occasion of his departure to another sphere of duty:—

TO THE REVEREND HENRY WILLIAM STEWART, B.A.

REVEREND AND DEAR SIR,—We, the undersigned, members of the Church of England, and others, inhabitants of the town of Guelph and vicinity, hearing of your proposed change to some other parish, cannot allow you to leave this sphere of your useful ministry without expressing our heartfelt regret at parting with you, and renewing our assurance of every kind wish for your health and happiness.

We would avail ourselves of this occasion, to bear willing testimony to the constant faithfulness and unwearied zeal with which you, in co-operation with your esteemed father, have discharged the laborious duties devolving upon you, during the absence from this parish, for a period of nearly two years, of the Rector, the Reverend Arthur Palmer.

And we earnestly trust that the blessings of kind Providence may attend you, where ever your lot may be hereafter cast, and that there your

future ministry may be marked with the same measure of success that it has been here.

This address was beautifully engrossed and presented by a deputation, consisting of the two Churchwardens—William T. Vale and T. W. Saunders, Esqrs., and L. Battersby, F. J. Chadwick and H. W. Peterson, Esqrs., on a long roll, containing the signatures of four hundred of the inhabitants of Guelph and the neighbouring townships of Puslinch and Eramosa.

Mr. Stewart, in his reply, expressed his warm affection for his friends in Guelph, and his gratitude for the kindness they had always shown him. He also prayed that every blessing, temporal and eternal, might be vouchsafed to them.

In the evening of the same day, the Sunday-school teachers presented the Rev. Mr. Stewart with the following Address, together with a very handsome copy of Dugald Stewart's works (10 vols.), and Hook's Ecclesiastical Dictionary.

#### ADDRESS:

To the Rev. Henry William Stewart, Vice-President of the St. George's Sunday-school Society.

REV. AND DEAR SIR,—We, the members of this Society, wish unfeignedly to address you on your leaving Guelph, and to evince our heartfelt sorrow for the loss of one so much and so justly respected as yourself, more especially as we have so much enjoyed, and, we hope, benefitted, by the meetings over which you have presided; neither can we allow this opportunity to pass without thanking your much esteemed father for his kindness in supplying your place when unavoidably absent. And, as a token of regard, we would request your acceptance of this copy of Dugald Stewart's works, together with Hook's Ecclesiastical Dictionary. Though the work is not so handsome as our wishes would suggest, still we hope it may prove a useful memento of our pleasant meetings.

We trust that your future labours may be marked with that success which has hitherto attended them; and we would also congratulate you on your bright anticipations of a happy home. Feeling the utmost regret at the thoughts of our separation,

Believe us, Dear Sir,

Your sincere friends,

Signed by the members of the Society.

#### REPLY:

To the members of St. George's Sunday school Society.

MY DEAR FRIENDS,—I feel deeply the affection and kindness which have prompted you to give me these gratifying and valuable tokens of your sentiments towards me. I am conscious that I do not deserve them, but this makes your indulgence and generosity still more conspicuous.

I appreciate your thoughtfulness in selecting works precisely in accordance with my tastes, you could not have chosen any thing which I should value so much as Sir William Hamilton's edition of Dugald Stewart's works; and Hook's Ecclesiastical Dictionary I believe to be the product of much learning.

It affords me great happiness, my dear friends,

to think that you have enjoyed our evening meetings; I am sure you cannot have done so more than I have, and I pray our Heavenly Father, for His dear Son, our Saviour Jesus Christ's sake, that the effect of our meetings may not be merely an earthly and fading pleasure, but that they may be a means blessed to the furtherance of our souls in the way everlasting, and that we may ever grow in grace and the knowledge of our Lord and Saviour Jesus Christ. That our hearts may be the living temples of the Holy Ghost, and that all our affections may be daily more and more conformed to the likeness of our blessed Lord and Master: that we may all know the truth as it is in Jesus, and that we may each day see more clearly the glorious simplicity of that Gospel which says, "Believe and thou shalt be saved."

I thank you very much for your congratulations on my bright anticipations of a happy home, and I cannot help expressing special thanks to the kind friend who has inscribed my name in the books which you have presented me.

Allow me again to assure you that I shall ever feel grateful to each one of you for your affectionate indulgences towards me, of which you have this day given so striking an evidence.

I am, my dear friends,

Yours faithfully in Christ,

(Signed,) HENRY WILLIAM STEWART.

#### CHURCH SOCIETY.

The Church Society of Toronto met on Wednesday, Nov. 9, 1859, at 3 P. M.

Present,—The Lord Bishop of Toronto in the Chair. Archdeacon of York, Rens. S. Givens, T. B. Read, J. Beaven, D.D., F. L. Osler, M.A., T. B. Fuller, D.C.L., Stephen Lett, L.L.D., G. Whitaker, M.A., T. S. Kennedy, S. B. Ardagh, A. M., J. W. Marsh, Hon. P. B. Dehlaquiere, Messrs. J. W. Gamble, R. B. Denison, Hon. J. H. Cameron, Dr. Bovell, C. C. Campbell, H. Mortimer.

The usual prayers were read by the Ven. Archdeacon Bethune; the minutes of the Society's previous meeting by the Secretary, confirmed, and the signature of the President attached.

The Hon. J. H. CAMERON, seconded by Dr. BOVELL, moved the adoption of the following by-law of which notice had been given by the mover at the last monthly meeting, which was carried.

#### BY-LAW

To confirm the award made between the Church Societies of the Dioceses of Toronto and Huron, by the Right Reverend the Lord Bishop of Toronto and the Right Reverend the Lord Bishop of Huron, and the Honourable Sir James Buchanan Macaulay.

Whereas the Right Reverend John, Lord Bishop of Toronto, and the Right Reverend Benjamin, Lord Bishop of Huron, and the Honourable Sir James Buchanan Macaulay, Knight, have made their award in certain matters in difference between the Church Society of the Diocese of Toronto, and the Church Society of the Diocese of Huron, in the terms, as per award.

And whereas it is advisable and necessary that

the Church Society of the Diocese of Toronto shall confirm the said award, and authorise the provisions thereof to be effectually carried out.

Do it therefore ordained and resolved, that the said recited award be, and the same is hereby accepted and confirmed.

Do it also ordained and resolved, that the President of this Society shall make, do, and execute all such acts, releases, deeds and conveyances as may be required to complete and carry out the provisions of the said award.

On application from the Rev. H. B. Osler, Incumbent of Lloydtown, and on the recommendation of the Standing Committee, it was resolved that a power of attorney be sent to the Rev. H. B. Osler, to manage the property given by the Rev. R. Tyrwhitt in trust to the Society for the endowment of the township of King, and to receive the benefits, as the endowment may now or hereafter yield, for his own use, so long as he continues to be the Minister in charge.

The Rev. T. B. Read stated that he had several times visited a very poor and distant part of his mission, and had ministered to the wants of the settlement. He was unable to take the personal charge of this congregation; he had therefore induced a gentleman, Mr. Grant, to go there and read the service. He now appealed to this Society to pay the costs of Mr. Grant's horse-hire, on such occasions, which would not exceed \$60 per annum. The Lord Bishop thanked Mr. Read for his zeal, and promised in behalf of the Society, all its members concurring, that this expense would be met by the Society.

The Hon. P. B. deBlaquiere after a short discussion, withdrew the motion of which he had given notice at the last meeting with reference to the alteration of by-law No. 3

The Hon. P. B. deBlaquiere gave notice that he would at the next monthly meeting, move to transfer from the general funds of the Society, to the Widows and Orphans' Fund, such amount of Upper Canada Bank Stock, or other securities, as will cover the balance now appearing to the credit of that fund.

Rev. Dr. Fuller, Rector of Thorold, gave notice, that at the next meeting of the Diocesan Church Society, he would move that the meetings thereof should be held on the second Wednesdays in the months of February, May, August, and November, instead of on the second Wednesday of each month, except during the months of August and September.

Dr. BOVELL moved that a Committee be appointed to inquire into the General Management of the Church Society, such Committee to suggest such alterations in its constitution, by-laws and management, as may best subserve the interest of the whole Society. The Committee to be named by the Lord Bishop.

Herbert Mortimer, Esq., gave notice that at the next Monthly Meeting of the Society he would move the adoption of a by-law to amend the 8th Rule of the Constitution of the Society, by the insertion of the words, "or other ministerial duty, except with the consent of the Bishop first had in writing," immediately after the words "uncharged with Parochial cure."

J. W. Smith, Esq., was elected unanimously a member of the Corporation.

Rev. E. Hatch, Professor, Trinity College, was proposed an incorporated member.

The Prayers were said by the Ven. A. N. Botham, and the meeting adjourned.

THOS. S. KENNEDY,  
Secretary.

COLLECTIONS UP TO NOV. 13TH, 1850.

Collections appointed to be taken up in the

several churches, chapels and missionary stations in the Diocese of Toronto, in the month of October, in behalf of the Widows and Orphans' Fund of the Church Society.

Previously announced .....	\$314.75
Christ Church, Mimico, per Churchwardens.....	2.00
St. George's Church, Etobicoke, per Churchwardens .....	4.00
St. Mary Magdalene, Lloydtown .....	\$5.89
Christ Church, Albion .....	1.90
St. Jude's, Albion .....	5.00
Saundhill .....	2.96

Per Rev. H. B. Osler .....	16.75
St. John's, Berkeley, per P. Patterson, Esq	8.27
St. John's, Stewarttown, per Churchwardens.....	4.00
St. George's Church, Newcastle, per Rev. H. Brent.....	7.00
St. George's Church, Grafton.....	12.29
Trinity, Colborne .....	7.10

Per Rev. J. Wilson .....	19.39
St. Peter's, Barton.....	3.75
St. Paul's, Glandford .....	3.25

Per Rev. G. A. Bull .....	7.00
Woodbridge .....	4.50
Gore .....	3.30
Tullamore.....	4.73
Grahamsville .....	1.75

Per Rev. J. Carry .....	14.28
Stirling.....	3.52
Marmora .....	1.25

Per Rev. J. A. Preston.....	4.77
Dundas, per Rev. F. L. Osler.....	8.00
St. Stephen's, Toronto, per R. B. Denison, Esq .....	2.53
St. Peter's, Cobourg.....	40.00
Bourne's School House .....	4.40
Stiles' " " .....	3.30

Per Ven. A. N. Bethune .....	47.70
Omence, per Rev. Thomas Leech .....	3.00
Carleton, per S. Thompson, Esq.....	3.00
St. John's, Peterboro', per Ch'rchw'dens	19.00
St. George's, St. Catharines, per Rev. A. F. Atkinson .....	45.65

66 Collections amounting to ..... \$525.09

MISSION FUND.

Previously announced .....	737.46
Dundas, per Rev. F. L. Osler .....	8.00
St. Stephen's, Toronto, per R. B. Denison, Esq .....	5.45
St. John's, Thorold, per Rev. Dr. Fuller	8.03

145 Collections, amounting to..... 768.94

GENERAL PURPOSE FUND, XVII.

Mountain and Edwardsburg, per Rev. C. Brown .....	3.00
---	------

PAROCHIAL BRANCHES.

Elora for 17th year. 1/4 of .....	18.70
Ontario " " .....	10.75
Stoney Creek " " .....	7.38
Binbrook " " .....	6.00

Per F. W. Gates, Esq., Treasurer of Gore and Wellington District ..... 10.71

DONATIONS.

A. B. Z., donation, G. P. F.....	10.00
" " W. & O. F. ....	10.00

STUDENTS' FUND, FOR XVII. YEAR.

Mountain and Edwardsburg, per Rev. C. Brown .....	4.00
---	------

SUSTENTATION FUND.

Collections appointed by order of the Lord Bishop of Toronto to be taken up in the several churches, chapels, and missionary stations, in the Diocese of Toronto, on November third, being Thanksgiving Day.

St. John's, Berkeley, per P. Patterson, Esq	\$ 3.73
St. Phillip's, Weston, per Rev. W. A. Johnson .....	18.80
St. George's, Etobicoke, per Ch'rchw'dens	1.30
Rockwood, per Churchwardens .....	2.06
Holy Trinity, Toronto, per Ch'rchw'dens	32.00
Milton .....	\$12.60
Hornby .....	4.76

Per Rev. F. Tremayne.....	17.26
St. Jame's, Penotanguishene, per W. Simpson, Esq.....	8.00
St. Mark's, Niagara, per Churchwardens	12.00
Camden, per Rev. G. W. White .....	4.00
St. George's, Toronto, per Ch'rchw'dens	59.09
St. George's, Kingston, " " .....	40.00
St. John's, Port Hope, " " .....	32.00
St. Mary Magdalene, Picton, per Churchwardens .....	21.71
Christ Church, Mohawk.....	6.00
Trinity Church, Shannonville .....	2.02
Rev. T. Bousfield .....	1.00

Per Rev. G. A. Anderson.....	9.02
St. George's, Newcastle, per Rev. H. Brent .....	15.50
St. John the Evangelist, Toronto, per Rev. T. S. Kennedy .....	28.15
Brockville, per Rev. Dr. Lewis .....	48.00
All Saint's, Drummondville .....	6.00
St. John's, Stamford .....	3.36

Per Rev. C. L. Ingles .....	9.36
St. Mary Magdalene, Lloydtown .....	3.90
Christ Church, Albion.....	6.30

Per Rev. H. B. Osler .....	10.20
Amherst Island, per W. Percival, Esq....	18.00
St. George's, Grafton .....	21.11
Trinity, Colborne .....	16.52

Per Rev. J. Wilson .....	37.03
St. Paul's, Newmarket .....	3.95
Christ Church, Holland Landing .....	3.48

Per Rev. S. F. Ramsay.....	7.43
Christ Ch., Grantham, per T. Keys, Esq.	3.00
St. Peter's, Barton .....	4.00
St. Paul's, Glandford .....	1.00

Per Rev. G. A. Bull .....	5.00
Woodbridge .....	12.10
Tullamore .....	3.57

Per Rev. J. Carry.....	15.67
Osnabruck, per Rev. R. Garrett.....	5.00
Stirling .....	6.38
Rawden, 8th Con.....	2.47
Hastings .....	1.75

Per Rev. J. A. Preston .....	10.60
Dundas, per Rev. F. L. Osler.....	7.50

St. Stephen's, Toronto, per R. B. Denison, Esq .....	9.05
St. John's, Thorold, per Rev. Dr. Fuller .....	17.03
St. Peter's, Cobourg .....	60.00
Rico Lake, Church .....	3.40
Per Ven. Arch. Bethune .....	63.40
Lamb's Pond .....	4.32
North Augusta .....	5.00
Per Rev. F. Tremayne .....	9.32
Christ Church, Ottawa, per Ch'rch'w'dens .....	38.00
Trinity Church, Cornwall .....	28.16
Christ Church, Moulinette .....	6.09
Per Rev. Dr. Patton .....	21.25
Walpole Mission, per Rev. S. Briggs .....	8.00
St. George's Church, Trenton, per Rev. W. Bleasdel .....	10.00
Trinity Church, Mirrickville .....	2.50
Christ Church, Burritt's Rapids .....	2.50
Per Rev. T. A. Parnell .....	5.00
Trinity Church, Chippawa, per Rev. W. Leeming .....	23.00
Cartwright, per Churchwardens .....	15.00
St. Jude's, Kemptville, per Rev. J. Harris .....	11.02
Fenelon Falls, per Rev. W. C. Clark .....	3.00
St. John's, Elora .....	12.75
Fergus Chapel .....	2.25
Per Rev. C. E. Thomson .....	15.00
St. Paul's, Columbus, per Rev. T. Taylor .....	2.00
St. Patrick's, Verulam .....	1.50
Lindsay .....	1.50
Per Rev. J. Vicars .....	3.00
St. George's, St. Catharines, per Rev. Dr. Atkinson .....	38.83
St. Jude's, Oakville .....	22.10
" " Palermo .....	2.90
Per Churchwardens .....	25.00
Christ Church, West Gwilliambury .....	2.00
Trinity " " .....	5.00
Per Rev. J. Fletcher .....	7.00
St. Peter's, Credit .....	13.49
Sydenham .....	4.26
Per Rev. T. P. Hodge .....	17.75
Christ Church, Brampton, per Rev. R. G. Cox .....	4.75
Georgetown .....	5.50
Norval .....	4.00
Per Rev. J. G. D. McKenzie .....	9.50
Christ Church, Mimico, per Churchwardens .....	1.60
St. Paul's, Yorkville, per Rev. S. Givens .....	60.00
75 Collections, amounting to .....	\$916.11

ST. GEORGE'S CHURCH.

The children of St. George's Church Sunday School, and a number of aged widows, were entertained on Nov. 3rd. in the Parochial School House with a sumptuous repast, provided for them by the members of the congregation. Immediately after morning service the children were marched from the church to the school, where a number of ladies and gentlemen were awaiting to receive them. The proceedings were commenced by the children, under the leadership of the Rev. Mr. Emery, singing the National Anthem. The Rev. Dr. Lett then made a short prayer, which was no sooner ended than the clatter of knives and forks was heard throughout the room. Quite a number

of ladies and gentlemen volunteered as waiters on the occasion, and a busy time they had attending their little guests, who appeared to do ample justice to the good things set before them. After all had been amply supplied, Dr. Lett called upon Wm. H. Boulton, Esq., when that gentleman made a very appropriate speech in his usual happy style, being frequently applauded by his young auditory. The Rev. Mr. McCollum next addressed the children, and made some very pleasing remarks in relation to St. George's Church Sunday School, Dr. Lett and Mr. Fleming followed. The remarks of both gentlemen were attentively listened to. The children of the Orphan Home then sang some very sweet hymns which had been taught them, for the occasion, by the Rev. Mr. Emery. The dismissal hymn was then sung by the whole assembly, when Dr. Lett returned thanks to the Giver of all good, and the entertainment closed, all appearing highly delighted with the afternoon's proceedings.

SERMON

Preached at the Church of St. John the Evangelist, Toronto, on the evening of the 3rd inst. (Thanksgiving Day,) by the Rev. E. H. Kendall, professor of Mathematics, &c., Trinity College, on behalf of the Clergy Sustentation Fund.

I. TIMOTHY, v. 18. *The Scripture saith "the labourer is worthy of his reward."*

It is my privilege this evening of the Thanksgiving Day to direct your attention to the contents of a circular letter of the Lord Bishop, with reference to the Sustentation Fund for the Clergy of this Diocese. In accordance with the instructions contained therein, the collections to-day in the various churches of the Province will be devoted to *this* object, namely; the increase of the fund which aids those congregations in the support of their clergymen, who seem least able to bear the whole burden themselves. And I am called on to address you this evening, in accordance with a provision in the same letter, that the clergy should to-day impress on the people the duty of "honouring the Lord with their substance—of conjoining with the thankfulness of the lips a substantial offering for the extension of His kingdom upon earth." And I have chosen the text with the hope that it may lead you to make a liberal contribution, liberal in the truest sense of the word, as free and hearty, uninfluenced by a momentary excitement, or by low and selfish considerations, "not grudgingly or of necessity for the Lord loveth a cheerful giver;" not surprised by the impulse of the moment into an offering disproportionate, either in excess or defect, to the gift you are able to bestow—the offering which conscientiously you feel you ought to make to such an object; but that you may consider what you are about to do,—whose service you are furthering,—to whose necessities you are ministering,—and what portion of the burden of others weaker and poorer than yourselves you are bound in duty to bear.

And I have selected the text to which I wish to direct your thoughts to-day, because I feel it to be one which puts on its right ground the necessity for making such offerings, and points out the spirit in which such offerings should be made. There can be no mistake about its meaning. The Apostle does but lend the sanction of inspiration to a truth on which our practice is based in the ordinary business of life, a truth which is acted on more in every thing else than in those things which pertain to those who are "your servants for Jesus' sake." A subject might have been selected which would give more scope

to the play of fancy, more opportunity if such were desirable for the display of oratorical skill. A theme might have been chosen more calculated to produce an effect on the feelings, to work the hearers up to a state of unhealthy excitement, and, perhaps, by these means to produce a larger collection, if such indeed were the only object of the sermon, which, for an effect of this kind would contrast unfavourably with other still more questionable methods of raising an excitement and collecting money? But I know of no theme so likely to suggest a sound and healthy view of the matter to which your attention is directed to-day,—to induce an offering which will have the twofold effect of blessing those who give as well as those who receive; an effect which every duty performed faithfully to the Lord and not to men will of necessity produce. I know of no words of the sacred volume which are more likely to recur to your minds again and again,—which will commend themselves as more evidently to the point,—or be more likely to bring forth their fruit not only now but hereafter,—than the plain straight forward,—I had almost said *business-like* words of the Apostle, "the labourer is worthy of his hire," for hire rather than reward is the meaning of the word used here. You will observe that the words are not the Apostle's own words, they are quoted by him to illustrate the very question with which we are occupied to-day, the support of the ministers about Holy Things. And thus they are peculiarly appropriate to our purpose. You will remember where the words occur elsewhere in the Scripture. When our Lord sent forth the twelve, and the seventy disciples to preach the Gospel at first, He ordered them to take neither scrip nor purse, but to depend for their support on those among whom they sojourned, "for the labourer is worthy of his hire." And in the 1st Epistle to the Corinthians, St. Paul, when writing about the sustentation fund of the ministers, says, in apparent reference to these words of our Lord which he has quoted literally in the text "even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." There is little doubt then that these words of our Lord had ere the date of the Epistles of St. Paul passed into a proverbial expression, that He was well known to have used these words, which St. Luke has recorded in his Gospel,—St. Luke who was perhaps one of the seventy himself, and was the friend and companion of St. Paul, and who wrote his Gospel as is supposed under the immediate supervision of the Apostle,\* the Gospel itself possibly referred to by St. Paul, when in 2nd Cor. xviii. he mentions "the brother whose praise is in the Gospel." Thus then we have not only the authority of St. Paul, but if that were not enough, the authority of our Lord Himself, as recorded by St. Luke, and also by St. Matthew, an authority which derives additional force from the manner in which our Lord's words recorded by the Evangelist are quoted and appropriated by the Apostle (and "the testimony of two men is true,") when we apply these words to enforce the necessity of providing those who labour in the vineyard with a share of the fruit thereof; those who feed the flock with their portion of the milk of the flock; those who, in the verse from which the text is taken, and elsewhere are compared to oxen treading out the corn of the Lord's harvest, with not only a share but a full and sufficient share according to their needs without grudge, and without stint, of the blessings which through their means God's people are enabled to enjoy.

Neither are the words of the text unimportant

\* This opinion, though now discredited, rests on the authority of Origen, Jerome, Chrysostom, Ambrose, Pelagius, Primasius, Anselm, Cajetan, &c.

when considered in the connexion in which they occur in the epistle from which the text is taken. It is applied to illustrate the Apostle's rule as to the payment of presbyters. "Let the elders that rule well," says the Apostle, "be counted worthy of double honour;" that is as it probably means, be counted worthy of double pay, "for honouring more often means, honouring with the substance in the New Testament, than any thing else. And the next verse, "for the Scripture saith, thou shalt not muzzle the ox that treadeth out the corn, and the labourer is worthy of his reward," shows that the reference is not to respect or good esteem merely, but to pecuniary recompense of work.

You will remember how our Lord in rebuking the Pharisees for their want of filial affection, made the commandment to "honour thy father and thy mother" include the support of them when aged and infirm. And there is hardly one place if there be one in the New Testament where honouring does not carry with it the notion of pecuniary benefit. Observe too one passage of scripture, a few verses before, where, when prescribing what widows should be eligible to a share in the Church's fund, the Apostle uses a similar expression, "honour widows that are widows indeed," that is, let their allowance be liberal. Those who have used hospitality, those who have ministered to saints, and those who fulfilling these conditions have no sons or near connexions to undertake their support, those when of proper age were to be admitted into the list of the Church's pensioners and to be liberally provided for, and in this way honoured. I mention these points not merely because they are matters of curiosity or information, or mere critical niceties of no practical value, for you will see how close a bearing they have on the subject on which I am speaking now. They show that there was even from the earliest times a definite organization, a central fund; that from this fund widows were pensioned and clergy paid, and other expenses of missionaries or messengers doubtless defrayed. And though the epistles or letters which have come down to us from the Apostles' times are but few and written with other objects than to explain these points to later generations, yet they by incidental allusions, which are specially valuable, afford a good deal of information as to the fact that in the Apostles' time there was order and method, and systematic arrangement of the funds and expenditure. Thus, observe how St. Paul in the epistles to the Corinthians indirectly tells us the same. He had with a desire to relieve this fund in the Corinthian Church, avoided taking wages of them, though he had done so from other churches, and had wrought with his hands (as we read in Acts, 18,) with Aquila and Priscilla, his occupation being that of a tent maker. Some of his enemies wishing to depreciate him and make him contrast unfavourably with others, objected that one who took none of the church's wages was not the church's servant, that he could have no claim to be an Apostle, for that if so he would draw his support from the church's fund. The Apostle, therefore, in explaining his reasons for waiving his claim, takes care to show that he was foregoing a right "I only and Barnabas," (1 Cor. iv. 9,) are we the only ones who have power to forbear working with our hands, we have a right to the regular pay as well as others. And in vindicating his claim to the Apostolic office he beseeches them in terms which under an irony convey the severest rebuke, that if this were all they had against him they would "forgive him this wrong," (2 Cor. xii. 13,) as if

he would say, that by not accepting wages from them as from others he had wronged them.

This fund moreover was a liberal one, for the offerings of christians at first were large, though the amount contributed was optional, at least to some extent. In fact the way in which the greater part of it was raised is mentioned, for it was to consist of offerings on the "first day of the week as God had prospered them," (1 Cor. xvi. 2,) the proportion which they were expected to contribute being probably one tenth of their worldly gain. Moreover, special collections were made on special occasions, as when the Macedonian and Corinthian Churches sent a contribution to the christians of Judaea during the famine which had been foretold by Agabus, as it is written in the Acts, St. Paul himself mentioning the subscription in 2 Cor. viii. Perhaps then as now collections were made for special funds on special days. Perhaps the Widows' fund, and the Clergy fund, and the fund for Missionary purposes were made the objects of special appeal. But in whatever proportions it was raised the general fund was large and the pay of the clergy ample, as appears from two oft mentioned requisite of a minister that he be "not greedy of filthy lucre," (1 Tim. iii. 3,) and the caution against the conduct of those who entered from corrupt motives into the ministry thinking to make a "gain," (1 Tim. vi. 5) of godliness.

Now, my brethren, I have brought forward these particulars, which you will observe rather afford proof that a system existed, than enable us to follow it into exact details, not because they are the only proofs that in early times the church had a fund out of which the various charitable and necessary expenses were paid, and distribution made to the necessities of saints, for in fact, early history will teach the same with more clearness and distinctness. But I think it is well for us to notice that we have scripture warrant that such an organization did exist, and that we are not by our efforts now departing from the Apostolic method. And thus when we remark on St. Paul's order that the Elders who rule well, be counted worthy of double, which is probably a way of expressing liberal pay, (an expression derived from the fact that the first-born were originally the priests of the family, and that they had a double portion,) we see how well it applies to the text which immediately follows, and is a comment thereon, "the labourer is worthy of his reward." It may perhaps be asked why if no more minute details of the system of the early church are known from Scripture, we have dwelt on those indications of a system to be traced in the inspired page. Perhaps we may advantageously derive this lesson, that though in its general features it is advisable and right to go upon the Apostolic model, yet the particulars of the system will vary with the age and circumstances of the Church. There were, doubtless, many provisions made then, with reference to the customs and ways of feeling of eastern Christians, which would be unnecessary or superfluous now, and we again require provision to be made for our condition and circumstances, which would have been unmeaning in earlier times. But there can be no doubt that now as then it is most important that we should work by a system, and that the groundwork of that system should be in the words of the text, "The laborer is worthy of his reward." It is on this ground that we can boldly challenge contributions for the fund for the sustentation of the clergy. It is a false modesty which would shrink from pressing a claim like this. We may despise one who asks alms because he will not work, and justly so, "for in the sweat of his brow man is to eat bread," and he is guilty of unmanly, no less than unchristian conduct, who shrinks

from taking his portion of the common lot of man, and seeks to eat his bread by the sweat of other men's brows. Or we may pity with good reason him, who by physical or mental inability, by sickness or infirmity, is thrown on the good offices of his fellow men, being deprived in God's providence of the privilege of doing active good to man, or engaging in active service of God. But no such feelings can apply to a case like this. It is a thing monstrous and unheard of, that he who works, shall not eat; that he who labours, shall not have his wages; that those who are for Christ's sake the servants and ministers of His people should not from those people receive the wages that are their due. There can be no doubt, no hesitation about the matter, but the question would seem to be "how is the requisite provision to be made?" The state of the case is summed up in few words, the work is great, the labourers are few, the recompense in general miserably insufficient. I could tell you of young men scarcely arrived at the age at which in the Primitive Church they could have been eligible for the sacred office; old men in constitution, broken in health and spirit, by the combined operation of over work and the next thing to absolute penury. I could tell of the backwoods missionary, with nine congregations under his sole charge, even during his diocese, only two of them meeting for worship within fifteen miles of where he lived, travelling night and day, through winter and summer, to preach to the scattered sheep in the wilderness, and happy at least, in this, that though his powers were miserably overtaken, yet the possession of the pittance which the Church Society could afford him ensured him at least daily bread. I could tell you of cases in which the services which had been performed freely for the love of Christ, had to be discontinued, because though the labourer received no hire himself, and would have worked without any, he could not afford the burden which the necessary means of conveyance entailed upon him, the people being unable or unwilling to pay even for the keep of a horse. I could tell further of one endeared to his people, by the patient and diligent performance of his duty, who by his efforts built churches in his mission, and aiding the erection of those churches by scanty means of his own, which he could ill afford to spare, was driven to the greatest straits by the inability of the people to do more while the churches were being built; and, who having been saved from starvation by a small allowance of the Church Society, had to leave his work in two short years, his health gone, and with small chance of his ever even partially recovering it. I could tell perhaps, did time permit, and were I not speaking from my own knowledge, of cases more distressing than these. But I forbear, begging you only to recollect that such cases must infallibly occur in a country like this, with so scattered and poor a population, unless some central system act upon the outposts; that unless there be some vigorous pulsation of the heart, the circulation of the stream of life to the extremities must stagnate and cease; and further, which is a point by no means to be neglected, that those who most need the Gospel teaching, those most remote from its sanctifying and humanizing influences, are those who are least able to provide the means of grace, and even if they were able, from ignorance of their value, would be least willing to do so, for now as of old is it true, "How can they believe on Him of whom they have not heard, and how can they hear without a preacher, and how can they preach except they be sent." But my brethren there is another side of the question which the text suggests. If there be no hire, there will be no labourer: if the hire be small, the quality of

\* For this view of the text quoted here, and several other illustrations of the management of the funds in the early Church, I am indebted to the works of the late Professor Blunt.

the labourer must deteriorate. And already, I grieve to say, are indications of this to be traced. Perhaps some of you recollect the former letter of the Bishop, when he last year pressed the claims of this fund on your notice. He remarked that the fact is not to be overlooked, that in the last few years, notwithstanding the growth of the country, the increase in the number of clergy has hardly done more than fill up vacancies; that there were several vacant missions, and that the number of places is considerable where the services of a clergyman are imperatively needed and anxiously desired. And the reason of this is obvious, the precarious and limited provision made for the support of the clergy. It cannot be expected that however great their zeal, and anxiety for the service of Christ, young men can devote years of study, and, in a country where every other pursuit opens out a prospect of competence at an early age, be content to expend money on an education fitting them for a profession which holds out in return for a life of toil and hardship, hardly even a security against absolute want. Many a young man as I know, who would gladly "spend and be spent," (2 Cor. xii. 15.) himself in Christ's service, shrinks from the risk of exposing those near and dear to him to the trials and privations which may not unlikely be their portion. Many a young man would be induced, by a certainty however small, to devote his best energies to Christ's service, while with the view before his eyes of the limited, and, what is worse, uncertain support, which the offerings of a country congregation afford, he shrinks from a labour which may have no hire.

True, there is an alternative which might perhaps enlist more recruits in the paths of the clergy, an alternative from which we cannot but shrink with horror. You will remember that it was said that the withholding of the hire, would either lessen the number, or deteriorate the quality of the labourers.

Owing to the wise care of our venerable Bishop, and the strictness with which he has insisted on a proper course of previous training, we as yet regret rather the former than the latter of the evils above alluded to; and can point with confidence to the band of young men who have proceeded from our Church University, as not contrasting unfavourably with those reared under the wing of older and noted institutions, and as being quite as high in character and attainments as could in any reason be expected. But will it be always thus? Shall we not have to open the door wider yet? Will a force be put upon us to make us admit into the ranks of our teachers a lower grade yet? Is it to be with us a taunt as of Israel of old, that of the lowest of the people we make priests to our God; that we elect into the office of teachers, those who have yet to be taught themselves, on whose teaching the educated portion of the community will look with something approaching contempt, and to whom the uneducated cannot look up, feeling their teachers no better than themselves. Is the age of knowledge and of progress to be the age when the ministers of the Gospel are to be denied the advantages of knowledge? Is the age of fanciful speculation and of testing as with fire the articles of faith, when assailed by the fallacies of the rationalist or the objections of so called philosophers, to be the age in which the clergy are the last people who are able to grapple with the evil, and leave to the layman, if perchance under such circumstances one be found, the task of "contending for the faith once delivered to the saints," (Jude 3.)

Is the young man who has neither ability nor diligence to work his way in this stirring country, to be the one who is chosen as a teacher? Is the elder man who has found other trades fail, from

shiftlessness or misconduct, to look to the ministry as that in which he can spend the end of his days, as if there were wanted no energy, no discretion?

Have we no ambition to retain for ourselves what has for ages been the safeguard and glory of our father-land, an educated and superior order of clergy; able by precept and example to teach those committed to their charge, the duties, and the department of a christian?

Now I do not say that the only way to meet this danger is to add to the sustenance of the clergy, but I do say that it is a most important and absolutely necessary means. Found scholarships if you will, they will aid the deserving youth of limited means, they will do a good work in keeping up the intellectual status of your spiritual teachers. Train up your sons for clergymen, and do all you can to help them, if they have any desire for so holy a calling. Tell them of the reward to the faithful steward, and encourage them to seek it. Do all you can to support the other funds which are so vitally necessary to the poor Missionary, the Widows' and Orphans' Fund, the Mission Fund. But above all, as that which will meet the difficulty in the face, and do most to overcome it, support the Sustentation Fund; increase it and keep it up, it is that which will more than any thing else, tend to draw men into the ranks of the ministry.

True we have difficulties to contend with. True that the densely populated and luxurious provinces of Asia Minor and Greece were able without difficulty to raise a large fund, even among christians who were not all of the wealthier class, a fund larger than we can expect or hope to raise. True, likewise it is now, that we aim not at making a fund so large and provision so ample, as to excite the cupidity of unworthy candidates for the ministry, (however true it seems to be that too small is far worse than too liberal support, even as regards the character of the clergy, since the toils and privations of a missionary life are of themselves enough to deter the self-indulgent and careless from entering on them.) True also that among the claims of rival sects and parties, men have arrived at the strange conclusion, that instead of meeting the difficulty they will avoid it; that the poor are to preach to themselves; that in the difficulty of reconciling conflicting claims, no public provision shall be made for the religious instruction of the people. Let us meet the difficulty as christians, and as men who feel their privileges as such. Let us try to feel that one of the blessings of being strong, is to be able to "bear the infirmities of the weak," (Rom. xvi.) fulfilling the law of Christ, to bear the burden of others.

I have spoken to you this evening on the duty of supporting the clergy, because the subject is that which has been commended to us as the one which should engage our thoughts on this thanksgiving day. Any one who knows the difference which God's mercy in vouchsafing an abundant harvest has produced in this country will be anxious to show his thankfulness in a real practical way. Consider too that the clergy are those who have suffered more perhaps than others by the late distress, since the loss of a small proportion of the slender pittance which the congregation is able to raise, is in many cases productive of the greatest distress. Let me in conclusion read to you some of the words with which our venerable Bishop commends this object to our notice, and let those who have so freely received, freely give.

"I cannot, on such an occasion, direct their attention to a more fitting object for which to bestow their alms and offerings, on the day of General Thanksgiving, than the SUSTENTATION FUND, which, nearly a year ago, was inaugurated in this Diocese. Its object, as my circular at the time

stated, is to afford a small stipend to such of the Clergy as have not the benefit of a salary from the Commutation Fund, or from any other source, independent of the voluntary contributions of the Congregations to whom they minister.

"About £160 were raised in answer to the appeal I then put forth; and although the sum is not very large, it has, I am happy to say, been made to contribute to the comfort of a very considerable number of Clergymen, and to the relief and benefit of many congregations in the Diocese. Under the direction of the Board appointed by me for this purpose, a grant at the rate of £37 10s. per annum has been made to thirteen Clergymen;—nine from the 1st January last, and four from the 1st July. Care has been taken to distribute these grants as equitably as possible.

"Both you and your congregations will share with me, I am sure, the anxiety I feel that these stipends should be kept up; for the disappointment of those who have been thus assisted would be very grievous if it should be found necessary to reduce them. I hope, however, for even more than this; and rely upon the liberality of our people on the day of General Thanksgiving, to add to the number of those who shall be benefited from this fund, and even to increase the annual amount of grant to each.

"While our congregations in general were last year liberal in their contributions to this good object, I grieve to observe that, in some cases, no collection whatever was made. I should rather give to such the opportunity of retrieving this error, than animadvert upon it in the manner it deserves. I cannot but feel a confidence that, upon the occasion of our General Thanksgiving, all will be forward and generous in the fulfilment of so important and so bounden a duty. All, I feel assured, will try to shew that thankfulness for the recent bounties of a gracious Providence, in the very abundant harvest the country has been permitted to enjoy, are not words of course, but the expression of a really grateful heart."

One word in conclusion—Do not think I wish you to set one object of good pre-eminently above another—that I wish to undervalue the work that ought to be done to aid your ministers for Jesus' sake, not only by money, but by the offering of prayer and supplication that wisdom and utterance, and zeal and love may be granted them. Nor again, that I ask you to do less for the other funds in connexion with the Church Society than you do now.

But I put it to you as men, I put it to you asking you to put yourselves in the labourer's place; would you not think that as men you ought to be paid for your work, that you had a right to receive your hire, that you would gladly provide for those near and dear to you, as other men do, by diligence, economy, and care. Would you not think it hard to work like a slave without pay, and leave others dependent as paupers on the alms of their neighbours. In short, may I not commend to you with confidence the words of the text, "the labourer is worthy of his hire."

## DIOCESE OF MONTREAL.

### CHRIST CHURCH CATHEDRAL.

This magnificent structure was yesterday thrown open for inspection, and was visited by a great number of persons. The following will be found to be an accurate description of the sacred edifice:—

In order to keep up with the approved taste of the day as regards church architecture, the building committed appointed by the congregation

determined to engage one of the most celebrated and experienced ecclesiastical architects on this continent, Mr. Frank Wills. This gentleman's designs were approved, but, unfortunately, before the foundation stone was laid, death intervened, and Wills had not the satisfaction of seeing this, his greatest work, completed under his own superintendence. After his death Mr. T. S. Scott, architect, of this city, was appointed to carry out the plan of his predecessor, who had left sufficient work in a crude form to enable the latter to decipher them.

The foundation stone was laid by the Lord Bishop of Montreal, with great ceremony, on the 21st day of May, 1857. The church, cruciform in plan, consists of nave and aisles, 112 feet long and 70 feet wide, transepts, 100 feet across tower and twenty-five feet wide, tower, 29 feet square, and choir, 46 feet by 28 feet with aisle appropriated to the organ chamber. The spire rises to a height of 224 feet. Connected with the choir is the robing room, clerk's room, and strong room; half detached from this is the octagonal building containing vestry room and diocesan library. Internally the nave, 67 feet high, has an open roof, the timbers of which are worked and carved. Two ranges of columns and arches separate the nave and aisles on either side. The capitals of these columns are elaborately carved and designed from Canadian plants. The four end arches of the nave spring from sculptured heads representing the four Evangelists. The whole of the stone carving is from the practised chisel of Mr. Rowe. The ceiling of the choir is elaborately illuminated in colour. This work was done by Mr. Spence, and is extremely effective. To the talents of the same gentleman are due the stained glass windows now in the Church. The wheel window was presented by the school children; the four figures of Prophets beneath them, by the Hon. Geo. Moffatt, chairman of the committee, and the painted glass in the choir clerestory by the clergy of the diocese. The altar window, the work of Clayton & Bell, of London, is in this city and will shortly be placed. This beautiful work is the gift of Colonel Denny. The transept windows and windows at the end are to be also filled with stained glass, presented by members of the congregation, the pews are all low with carved ends and without doors. The pulpit and reading desk are, at present, only temporary. The stalls ranged *orthodox* fashion on each side of the choir are ornamented with elaborate carving by Mr. Dauphin. These are all designed from old country foliage in contradistinction to the Canadian botany of the nave. The wall at back of the communion table and the floor and steps of this portion are laid with tessellated tiles, the bequest of the late Mr. Minton, of Stoke-upon-Trent. On one side of the communion table are the sedilia or seats for clergy. This is the most beautiful piece of workmanship in the church. Three arched canopies on polished stone columns and covered with carving surmount the seats; at each end are busts of the Queen and Bishop. Over the arches are carved in relief the four beasts of the Revelation, and above is the inscription "Oh! worship the Lord in the beauty of holiness." The baptismal font is to be placed in the transept and raised on steps; it is a beautiful piece of sculpture by Mr. Williams, of Manchester, and presented by Mr. Adams in memory of a deceased relative. The organ, by Mr. Hill, of London, is daily expected to arrive. A peal of bells will be placed in the tower. The clock, not yet complete, is being manufactured by Moore, of London, and is the gift of Mr. Robert Gillespie, of London—an old Montrealer. The clock will work the chimes.

The church is built of Montreal stone with

rough quarry face, and all the dressings and other ornamental portions of light, soft oolite imported from Caen, in Normandy. The geometrical tracings of the windows attract attention. The cross and vane on the summit of the spire is not less than sixteen feet high, though apparently small. The roofs are covered with slates imported from Wales. The entrance porch on the Catherine street front is, at present, in progress; it will be the most richly carved feature of the exterior.

To the description of the present cathedral it may be desirable to add a few words respecting the origin and progress of the congregation. It was collected very soon after the conquest, under the care of the Rev. Mr. Delisle, a native of Switzerland. As, however, there was no Protestant Church in the city, the use of the Recollet church in Notre Dame street was liberally accorded for the Anglican worship. Afterwards the Jesuits' Church, which stood near the site of the present Court House, was given by the British Government, and it was opened for Protestant worship on the 20th December, 1789. The church was destroyed by fire in 1803, the consequence was the erection of the late cathedral on a piece of ground in Notre Dame street, where a prison had once stood, and which was given by the Governor, Sir Lt. S. Milnes. Another piece of ground on little St. James' street was purchased from Mr. Guy. The corner-stone was laid on the 21st day of June, 1805, by Bishop Mountain, but it was not till 1814 that it was opened for divine worship. In the meantime Dr. Delisle had died and had been succeeded first by the Rev. Dr. Mountain, and afterwards by the Rev. John Leeds; the Rev. Mr. Leeds exchanged with Dr. Bethune in 1818, and that gentleman has ever since been the rector. In the year 1818 the congregation was also first incorporated by Royal Letters Patent, granted by the Prince Regent; an Act of Parliament having been refused by the Provincial Legislature. The Church where this congregation met was merely the Anglican Parish Church of Montreal till the 16th September, 1850, when the installation of a Diocesan completed the separation of the ancient Diocese of Quebec and the constitution of the new Bishopric of Montreal, under the charge of Dr. Francis Fulford.

## UNITED STATES.

### NEW YORK GENERAL CONVENTION.

Mr. RUGGLES rose and moved the following resolution:—

*Resolved*, That the present state of the Church and the world around it emphatically appeals not only to the clergy but to the laity, earnestly and actively to employ their time and means to the best of their ability in supporting and invigorating the christian efforts of the Church in all its departments.

In supporting this resolution, Mr. Ruggles made one of the most brilliant speeches of the session, and one which, we trust, may result in permanent good. There was no other way for the laity to express themselves, he said, but on that floor. They had a right to share in the government of the Church, in order that they might contribute cheerfully to its support. But every right created a duty. The laity had no right to be idle. It was their duty not only to give, but to work. As a Church our views must be as extensive as the continent we embrace. In viewing the state of the world around us, there was one great striking feature, which was to be looked at in a double aspect. The first was the vast increase in property and the material prosperity of the country. This increase was amaz-

ing. History displayed no other such sight. In seventy years or a little more, the wealth of this country had risen to the enormous sum of 11,000 millions of dollars. The State of New York alone had of this amount 2,000 millions. The valley of the Mississippi, during his own lifetime, had risen from 22 millions in value (so estimated in 1800) to 3,200 millions. But this gigantic material prosperity had begotten evils equally gigantic. The country was dying of prosperity. It was eaten up and corroding with prosperity. Heartless-ness, pride, ostentation, and the low dirty ways so eagerly travelled by the multitude in pursuit of gain,—these were the result, and when they are rightly estimated, it must be owned that we have bought our gold very dear. It would be well if we had a little more left us of the homely virtues of the dark ages. The insano love of dirty gold had corrupted the masses. Our governments—municipal, state, and national—were all rotten with it. Our institutions were perishing under it. The destruction of this government was much more certain than of any other, unless safeguards could be provided against this sweeping tide of corruption. The Church was one of those counteracting agencies: and a world so rich could afford to do its duty in maintaining and extending the Church. Churchmen held, he supposed, an eighth or a fifth of the total accumulated wealth of the country—say 2000 millions of money. Of this vast wealth how much is held by the clergy, and how much by the laity? We of the laity have it all, for how rare is that phenomenon—a rich clergyman? He spoke of being rich in gold alone: for if ever there was a body of men rich in virtue, loyalty, self-sacrifice, domestic virtue, learning and taste, that body was the clergy of this Church. The Prayer Book was the fountain of taste: and the clergy were rich in every thing but money. He thanked God that they were poor in that. In other lands the clergy had been rich, and it had been their ruin. But with this vast disproportion in wealth between the clergy and laity, what layman was there who would not be kind and generous to his clergyman? Who would not give them love, respect, affection, and everlasting support? It was the duty of the laity to be instant in season and out of season in this matter. If not from feelings of generosity and duty, yet it should be done from mere views of expediency, for the safety of our social and political system depended on it. In the present rising of the waves of sectional agitation, the Church was the only breakwater between the two contending surges,—surges which were at this moment (the allusion was the Harper's Ferry insurrection,) giving direful proof of their violence before our eyes. The position of the Protestant Episcopal Church was one of peace, of love, of moderation. Yet her position was one always defensive, against a double war. There was no denying it. War now existed, made on us without intermission by two foes,—Romanism and infidelity. He had no wish to speak unkindly of Rome. He admitted many things in her, and saw many things to copy. He remembered her charities, her early missionaries in this country, her Fenelons at home. But that Church was animated by a deep sacerdotal ambition, and its great object on this continent was the re-conquest of it by Rome. We should not shut our eyes to that fact. De-Tocqueville expressed his deliberate belief that this country would eventually become either Romish or Infidel. He trusted that was a mistake. But Rome does expect to reconquer the continent; He knew it from a friend of his belonging to that communion, who once tried very hard to convert him, saying with regard to Protestantism in general, "We gave you 500 years for the experi-

ment, of which 340 are already expired. In 100 years more we shall have you all back again." In the palace of the Vatican, on the Pope's own walls, there was now hanging three maps of the United States as the seat of war. Our own Church had something of the same ambition as the Church of Rome. We go for the *ichole* as well as they. And yet the danger was even more from atheism than from Rome. There is no great city in the land which does not contain elements of deadly danger. There are in all of them affiliated organizations whose object is the destruction of the Christian Sabbath. In the city he himself came from,—generally called "gorgeous, reckless New York," but which sometimes deserved the name of *pious* New York—the Sunday tumult was growing louder and louder, so that the sound of the church-going bell could scarce be heard for the noise of the violin and the trumpet. This result was not accidental. The root of it was in the Constitution itself; and, on the ruins of all that was worth living for, atheism was claiming a right to destroy every vestige of Christianity; and, as a lawyer, he was compelled to allow that they had too much law on their side. The clause of the Constitution which forbids the establishment of any religion by law, is enough at any rate for popular effect, and gives them the foundation for their claim not to be disturbed in their amusements on the Lord's day. We must have institutions of love to win back these men. We must look the evil full in the face. Evils once measured, are half subdued. The atheistic element is mainly imported, and is of German stock—a dangerous element among our population. We must organize missionary efforts among these very Germans, not undertake to coerce them by law. The great movement of the Teutonic element upon these shores is one of the wonders of this century. It forms amongst us already an army greater than that of Xerxes. The great German hive is able to pour upon us a million a year for an indefinite period of time to come. The tide is rising, rising, until we are in danger of being submerged under it. We must try to adjust what we cannot help; but still the contest is appalling in magnitude and importance, with both these vast foes. The Church was, and must continue to be, the Church militant. And in order to carry on the warfare successfully, the military chest must be replenished. The Church must have money. And we were all soldiers, too—soldiers enlisted in the army that carries on this double war. In the Middle Ages there were knights and princes who went to Palestine, and knights of St. John filled the world with tales of their heroism. There were now no such romantic trappings to deck out the service for the admiration of the world; but there was the humble element of money which might be used for good, even as poison in skilful hands may be used to cure disease. The princes of this age were merchant princes, the kings were railway kings. Money was the monarch of the nineteenth century. We were all enlisted for the war—cavalry, artillery, infantry—any service and every service we should be glad to perform, whether in conventions, Sunday schools, asylums, hospitals, or any thing else. If Rome pours out a million to erect a cathedral, let us do the same. We have the money. Let hospital rise against hospital, altar against altar, school against school, college against college. In New York—which was the Paris and the Vienna of this country united—and where amusement drew out more money than any thing else, they were now spending from ten to twelve millions on a splendid affair for the amusement of the people. It stretched out for miles in the upper part of the city, and there would every day be gathered vast throngs of the pleasure-seekers

at all times. On the northern boundary of this great area of amusement rose the Romish Hospital of St. Vincent de Paul. On the southern boundary rose our own St. Luke's Hospital. Thus, the two stood face to face, keeping watch over the giddy and pleasure-maddened crowd between them. Thus should hospital be met by hospital, cathedral by cathedral, discipline by discipline. Was this plan of operations too splendid? Is it said that we do not need it? It was the duty of man, not only to subdue the earth by means of canals and railroads, but to do a much nobler and higher work—to *embellish and adorn* the earth. Heaven was full of the majesty of the Glory of God. But that was not all. Earth must be full of the majesty and glory of God also: and it is by man that much of this must be done. Let us adorn it, then. We paid from 80 to 100 millions a year for the maintenance of our civil government. Can we not find at least one million for heaven, when we freely give one hundred times as much to be so misgoverned on earth? Then they must give of their time, also, as well as money—time, that precious stuff of which life is made. The clergy now have to do all. They need time to prepare for such learned arguments as we have heard to-day (referring to Dr. Mason's argument); they need time for study, and to visit the sick and the dying. We ought not to send them out like mendicants through our streets. We laymen are more than 100,000 in number: the clergy are but 2000. We should therefore do the begging, or at least ninety-eight per cent of it. This body, the General Convention, had power to speak one such clear clarion note as would echo from ocean to ocean. It was the noblest and best work of patriotism, and must attract every man who loved the Union. No one could hear without a thrill of emotion the roll call of States and Dioceses from the Secretary's desk, beginning at Maine and going on through all our glorious country to California. Surely such a sound must reverberate in the heart of every layman from the Atlantic to the Pacific.

JUDGE CONRAD offered the following resolution for the organization of a lay movement in aid of the Church:—

*Resolved*, That a Committee, consisting of one layman from each Diocese, of whom five shall constitute a quorum, be appointed, who shall during the recess of this General Convention, devise and carry out such means and measures as they may deem advisable, calculated to impress upon them specially the imperative wants of the Church of Ministers, who must be supplied from their body; of money, which is more needed than ever, to meet the increased expenditure of the Church; of earnest and holy zeal in the cause of Christ, which is needed most of all, and which, if aroused to its proper tone, will insure the supply of the other two needs referred to.

He said it was the duty of laymen to call on laymen, although he had no idea of their undertaking to issue a Pastoral Letter. He hoped that the result of this movement would be to fill up the military chest of the Church, so that the war against Rome and Infidelity might go on more vigorously than ever.

Dr. HOBBS rose as a clergyman to say, that the clergy thanked the gentlemen who had started this movement, more deeply than words could express. New York and Virginia were nobly allied in such a work as this; and the cheering effect of it was more than tongue could tell. It was only the other day they had been talking of sending the Church in the van of that great army, that is not defiling downwards to the place of doom, but is marching victoriously along the path of light, to a city that hath foundations, whose walls are salvation and her gates are praise.

There was great value in the suggestions and arguments they had heard. It was a simple necessity that the laity should bear their part. The Bishops were to lead the van, but they were not to go alone. He thanked God for the recognition of the truth that the laity were the rank and file of the mighty army that followed—not to supply money alone, but to fight them in the greatest world-battle—to fight hand to hand, and to stand side by side for God, helping to bear the Ark through all its enemies. The one was as essential as the other. The clergy were made rather for the laity, than the laity for the clergy. They should co-operate together: and where was the clergyman who did not know the value of the aid of laymen in parish work—especially of the daughters of the Church, who were the principal agents in all her charities, and never faltered in the path of duty—who, while the skies were yet dark with the world's sorrow and the Church's despair, went with spices to embalm the dead body of their Lord? Their love was always bright, in the deepest night, as well as in the sunshine. They were the nurses of all the charities of the Church, which, without them, were little or nothing. And the noble sons of the Church were now called on also, and the call would not be in vain. Men would begin to realize that *The earth is the Lord's and the fulness thereof*. The Church is the Lord's, or else there is no Church. If this be not so, all is mockery, and we are—nothing. We are the sons of folly and madness unless the Church be the Lord's. And if the Church and the world own but one Head, and God and His Christ are to send the Church into that world, what is more evident than that the world itself—the whole of it—belongs to the Church? Who shall tell this to the maddening crowd? Who shall tell them that *the Church* has a share in all their commercial enterprises, in their swift ships, in their huge granaries, in their fields of corn that wave like an unbroken forest from the sea in the East to the Western hills and mountains, filling all the valleys with joy and gladness? It is the Lord's; and it is to be used to fill the earth with the glory of the Lord, as the waters cover the sea. And when the clergy preach of these things, shall it be said, *What will these babblers say?* Shall it be said that they are visionaries, and not practical men? that they don't know anything about steamboats and railroads? The clergy might preach the profoundest truths on these subjects, and be only like one that had a pleasant voice and played well upon an instrument. They were not regarded. They were not "business men." Then let the laymen who meet where merchants congregate, who are honored on the marts of commerce, and in the courts of law, and in the halls of science, and as statesmen rule the Senate, let them tell these truths. They are "practical men." If they acknowledge God's Church, let them act on this mighty truth, and carry it out, as Christians, as patriots if they prefer it, as political economists, if they were nothing better. There was not one word too much said of the bewildering present of this country, or of its fearful coming-after, if the two great enemies of the Government as well as of the Church only had their way. Those two enemies played into each other's hands, and fought for each other's wages. The Church meanwhile was drawing strength from all the elements around her which were capable of harmony, and binding them in one with the great catholic truths and heavenly order we possess. While the rest of Protestant Christendom was disputing, rending, and tearing one another,—like the factions of Jerusalem when her evil day was come, raging in feuds, though famishing and dying of hunger and thirst, the Roman eagle, poised



in the air over them, was awaiting in calm scorn his easy prey. But it was not so with us. Since the opening of that Convention one light after another had broken upon them, one star after another had risen on the horizon, and spread their light over the sky. A kindly spirit had been growing within and without. They had been united as one man in the sending forth of more Bishops into the mission field; and now he hoped their efforts would be crowned by bringing the great body of the laity into a share of the active ministry of the common salvation.

Dr. A. VINTON said that this ought to be a lay discussion, rather than clerical. There ought to be a response to the trumpet appeal they had heard. Let hearts stir lips, and they would soon warm the hearts of others.

Judge WILLIAMS said that the best way was to work, not to talk.

Gov. ALSTON said that if he had a tongue as eloquent, he would be happy to respond to the gentleman from New York. The whole truth had not been realized by him before; but he was now made to feel the truth of the representations. The prosperity of the country should be shared by the Church, and all the vigor of nature, given to her, instead of keeping it to themselves, overgrown and over-full us some are. But of all things that the country needed, none could compare with well disciplined children. Obedience was better than sacrifice. Make them obedient to authority,—subject to discipline. In this respect we might draw a lesson from one of our "foes." Their schools furnished a discipline better than ours. The family was the school of the Church. Parents were the first teachers to the whole world. We ourselves were the children of yesterday. And for the excellence of the family discipline they must look to that sex which had given them the mother of Washington, and had produced those also who bore spices and balm to One whom they believed dead,—and in thus bearing their spices and balm they were the first to see the salvation that was given to heal the wounds of the world.

The Rev. R. H. WILMER did not like to hear so much said of the two foes Rome and infidelity. There were rather three foes, the world, the flesh, and the devil.

Mr. RUGGLES thought he could convince him that infidelity included and embraced the devil. The socialists, who were labouring for an atheistic communism and division of property, had openly proclaimed that the first measures towards the establishment of their new "human rights," were "to destroy those two hobgoblins of mankind, God and eternity."

Mr. SPANLY responded most cordially to the deep necessity of a hearty co-operation in carrying on the great contest with the world, the flesh, and the devil,—Romanism and infidelity. That battle had to be waged in California as well as here. Romanism there wielded a tremendous power which we cannot exercise. Infidelity, too, was increasing, and would increase, unless we did our duty. He could give them astounding evidence of the progress of infidelity in California. He hoped much from the action of this glorious Convention. He appealed to the many distinguished men before him, who were prominent in the law, on the bench, in the senate, whether this in which they now took part was not the most glorious triumph of their lives, and whether all the rest could impart the solid joy they now felt. What could more cheer their hearts than that they, poor laymen, were here soldiers of the Cross? He feared to trespass on their patience. His heart trembled to speak of sacred things in such a place; but the laity must be told their duty. He had never for many years taken part in

any public or political meeting, that he did not first remember that he was a Christian, and that it was his duty to act as such. And so all his brethren of the laity, though humble in the service, might yet be true and valiant soldiers of the Cross in this great battle. He would try to see to it that a hearty response to this movement came back from the Pacific. They of the laity might not have so many talents to devote to the Master's service; but still they might so act as to receive the welcome hereafter, Well done, good and faithful servant; thou hast but one talent, but thou hast made good use of that —Ch. Journal New York.

MORMONS.

It is gratifying to learn that Mormonism has of late made no alarming progress. Statistics collected in 1852 and 1859 show a great decrease in the number of Mormons since the former period, as will be seen from the following statement of numbers in both years:—

	1852.	1859
Welsh Mission.....	5244	1900
Irish Mission ..	160	50
Manchester Pastorate...	4861	1391
Bismeth do.....	3680	1105
Cheltenham do.....	2494	822
Newcastle do.....	786	440
Southampton Conference.....	541	300
Shropshire do.....	277	65
Dundee do.....	381	124
Kent do.....	423	451
Reading do.....	558	250
London do.....	3729	1240
Dorsetshire do.....	263	100
	23,400	8238

Of nine Conferences no statistics have been recently published; but assuming the decrease in them since 1852 to be the same in proportion as in the other Conferences, we shall arrive at the conclusion that there may be now in Great Britain and Ireland about 12,000 Mormons, while in 1852 there were nearly 33,000.—Scottish Ecc. Journal.

Foreign Ecclesiastical Intelligence.

MONTHLY REPORT OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

61, LINCOLN'S INN FIELDS.

Tuesday, October 4th, 1859.

A letter was read from the Lord Bishop of Toronto, recommending the request of the Rev. G. A. Bull, who, in a parish extending about seventy square miles, with a Church population of some 300 families, has established two Sunday schools (at Barton and Glanford), for which he solicited Books and Tracts.

These were granted to the value of £5.

A letter was read from the Lord Bishop of Huron, dated London, Canada West, June 28, 1859, acknowledging the grant recently placed at his disposal for Church Building, and Books. He said:—

"I now beg, through you, to return my most grateful thanks, and those of the clergy and laity of the Diocese of Huron, for this additional proof of the good will of your venerable Society towards us. The first grant which your Society made in 1857, enabled me to assist in the completion of the following churches:—Duondage, county of Brant; Dorchester, county of Middlesex; Bayfield, county of Huron; Kingsville, county of Essex; Windsor, county of Essex; Brantford, county of Brant; St. Mary's, County of Perth; Brooke, County of Lambton; Wisbeach, county

of Lambton; Bervoy, county of Bruce; Florence, county of Lambton, Port Rowan, County of Norfolk; Holme's Hill, county of Huron; Chatham, county of Kent; and Aylmer, county of Elgin.

"The six sets of Service Books were given as follow:—to Duondage Church; to Tuscarora, an Indian Church, on Grand River; to a new church in the village of St. Mary's; to Clinton church, county of Huron; to Bayfield church, county of Huron; and to St. John's church, township of London.

"I have just held my primary visitation. I shall send you a copy of my charge so soon as it is published. I saw the Bishop of Toronto a few days since. He presided over his Synod with zeal and ability; and, were we to judge by appearances, he is likely for many years to govern the diocese in which he has effected so much.

The Christian Knowledge Society at its meeting on the 4th instanc, placed £250 at the disposal of the Lord Bishop of Mauritius, for Church purposes within his Diocese, and granted £150 towards the erection of a Church at Deloraine, in the Diocese of Tasmania. This Church, when fully completed, will cost £2300, and the parishioners have subscribed liberally, some contributing £200 each, others £125, £100, £50, &c.

A new and important movement in connection with the Church of England has just been commenced, and is likely to be well supported. The whole metropolitan circuit is to be divided into twenty districts, and it is proposed that an annual general meeting shall take place of the several incumbents in each separate district, for the purpose of appointing as consultees sixteen laymen residing therein, to adopt measures for the defence of the Church against attacks in and out of Parliament. Accordingly, where practicable, it is proposed that an association should be formed in every parish, with the usual officers—the president or chairman of each being appointed by the incumbent. In order to secure united action among the several parochial associations, it is further proposed that an annual general meeting should take place of the several Incumbents in each separate rural deanery, for the purpose of appointing as consultees some convenient number of laymen resident therein; the duty of such local or provincial consultees being to attend, at such times as may be deemed advisable, for the sake of joint advice and common consultation with the clergy. By the rules of the association (which will be submitted for the consideration of the Bishops of the United Church,) the Archbishop of Canterbury, the Bishop of London, and the Bishop of Winchester for the metropolis, and for the country the Bishops of the several dioceses will be solicited to sanction annual general meetings of the clergy for the purposes required. The "Church Institution," which will be the title of the new association, "will encourage social progress, premising that such progress, to be salutary, must rest upon sound religious principles."—Post.

SUBSCRIPTIONS RECEIVED TO NOV. 15.

TO END VOL. 6.—REV. C. A. W., Lacolle.

THE Canadian Ecclesiastical Gazette

IS PUBLISHED TWICE A MONTH,

BY HENRY ROWSELL, TORONTO.

ROWSELL & ELLIS, PRINTERS, TORONTO.