

A
S E R M O N

PREACHED IN

ST. PAUL'S CATHEDRAL,

ON THURSDAY, THE 7TH MAY, 1846,

AT THE

145TH ANNIVERSARY MEETING

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.

BY THE RIGHT REVEREND

CONNOP, LORD BISHOP OF ST. DAVID'S.

SERMON.

ST. JOHN vii. 6.

Jesus said unto them, My time is not yet come : but your time is always ready

IF the Evangelists had not distinctly informed us what were the real sentiments of the persons whose language drew this reply from our Lord, we might have been in doubt whether it was not prompted by an excess of zeal for his honour, and of anxiety for the success of his cause. *Depart hence, they say, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.* If this reminds us of the malicious taunts with which his avowed enemies tried to aggravate the bitterness of his last sufferings, when they said, *Let him now come down from the cross, and we will believe him :* it also suggests a comparison with the question in which his most devoted followers—after all their doubts and fears had been removed by his resurrection—gave vent to their natural impatience for the hastening of his final triumph : *Lord, wilt thou at this time restore again the kingdom to Israel ?* And we might have been inclined to attribute a like motive to the remonstrances and exhortations of his kinsmen, which gave occasion to the words of our text, if we had not found their true import placed beyond all question by the remark with which St. John accompanies them : *For neither did his brethren*

believe in him. Their state of mind was perhaps as far from that of the deriding rulers, as it was from that of the adoring disciples. It does not appear that they were chargeable with a perverse and malignant resistance to the truth, because it thwarted their interests, passions, or prejudices. Their fault seems to have been rather of a negative kind: a want of earnestness, of decision, and of sincerity. They had not rejected our Lord; but they did not believe in him. And for their own parts they were content to remain in this neutral ambiguous position. They professed to desire a fuller manifestation of his power, not for their own satisfaction, but that sufficient evidence of his mission and character might be given to the world.

This is a state of feeling which—as it has its origin in the weakness and degeneracy of our nature—is continually developing itself on an infinite variety of occasions. Set before men any great undertaking; let its object be confessedly noble and useful; if it be one in which they are not personally concerned, if, instead of holding out a likelihood of advantage to them, it demands some degree of effort and sacrifice from them, many will be found to plead in excuse for withholding their co-operation, that they cannot yet see their way plain enough; that they want some clearer signs that the end is now attainable: and that they think it more prudent to wait until the working of events shall have prepared ampler means for its accomplishment, and have marked the proper time for making the attempt. Such language is never heard more frequently than in cases where the interests of religion—which are least of all connected with any merely human motives—are at stake. For as they not only depend entirely on the Divine favour, but have a more immediate relation to God's honour, they afford a more plausible pretext to those who admit their importance, but yet are unwilling actively to promote them. They affect to regard it as irreverent and presumptuous to intrude into God's service without a special call: to take a part in His work without some express declaration of His will; to engage in any new enterprise for the advancement of His cause, without some sure pledges of His countenance and support. They pervert Gamaliel's wise counsel to a purpose which he never contemplated.

His advice was to refrain from attempting to overthrow that which it might prove God's pleasure to establish, and which otherwise must inevitably fall. Their rule is to abstain from furthering any pious endeavour without the most complete assurance that it shall not fail.

The insincerity of these excuses becomes very evident when we compare the conduct of the same persons in other cases, where they have an object in view which strongly excites their wishes. They are then so little careful to ascertain that it is in accordance with God's purposes, that they seldom take the trouble to inquire very exactly whether it is consistent with His laws. Their maxim then is—as they express it in their most serious moments—to exert their best endeavours, and then to commit the issue to Providence; but never to desist from their efforts, until success has become manifestly hopeless. And even when the prospect is not inviting enough to encourage them to take the first step, they will still be doing all they can to remove hinderances out of the way, that when the propitious moment arrives, neither time nor opportunity may be lost. Our Lord's words in the text convey in substance the same lesson as His answer to the inquiry of the Apostles as to the time of the restoration of the kingdom to Israel. For then, having informed them that *it was not for them to know the times or the seasons which the Father hath put in his own power*: He immediately directed their attention to that which it really concerned them to know: telling them of the power which they were to receive, and of the use which they were to make of it. And so in the text there is a rebuke of a vain and indolent curiosity, and an admonition to the performance of duty. We are reminded that *the High and Holy One who inhabiteth eternity*, with whom *one day is as a thousand years, and a thousand years as one day*, may well reserve the accomplishment of His purposes to that which He in His infinite wisdom sees to be the most fitting juncture; but that for man, whose longest term of life is short, and the shortest uncertain, who cannot call even to-day his own, and never knows what shall be on the morrow, the present is always the right season for action, and his ignorance of the future can never be a reason for slackening his diligence or postponing

his work, but should rather be the most forcible motive for *doing with his might whatsoever his hand findeth to do*. It is necessary indeed in all our endeavours that our views should be clear, and our aims well defined, and that we should be thoroughly convinced that the object we are striving for is worthy of our labour; for otherwise, whatever may be the nature of our undertakings, we can neither have a right to rejoice in their success, nor find comfort in their failure. But if we are thus fully persuaded in our own minds, then we have no need to feel either impatience or anxiety about the issue, and no ground to fear, whatever it may be, that our labour will have been lost. Still it does not follow that we should be indifferent to the result of our exertions. That would be absurd and unseemly. The more firmly we believe that our undertakings are conformable to the will of God, the more earnestly must we desire, not only to forward but to witness their accomplishment. And when we have once fixed our purposes on a solid foundation of faith and charity, it would be unwise to neglect any encouragement that may be derived from a pious and reasonable hope.

To apply these remarks to the present occasion: I may take it for granted that the main end for which we are now assembled is to recommend the Society, whose anniversary we are commemorating, to Christian sympathy and support; and this can only be done by some exhibition of its character and objects, without reference either to its past fortunes or to its prospects. I am aware not only that I can offer nothing new on this head, but that to many, perhaps to most of my hearers, all arguments to this purpose must be superfluous, and can add nothing to the strength of their convictions. Yet, for the sake of others who may be less familiar with the subject, they will bear with me while I touch on some of the topics which may serve to enforce its claims to our best wishes and most hearty co-operation. And I shall then proceed to notice some features in the aspect of the Church and the world, some apparent tendencies in the course of events, which seem to warrant a humble hope that its endeavours will be crowned with an increasing measure of the Divine blessing.

I. The general object of this Society seems to be sufficiently

indicated by its name ; and yet I am persuaded that its name has contributed as much, or more, than anything else to create erroneous impressions as to its character and position. We all know how difficult it is to escape from the influence of habitual associations, so as to distinguish between the essence of a thing, and the form in which it happens to have been long familiar to us. And so, when we hear of a *Society for the Propagation of the Gospel*, we are apt to think of it as one of many which have been instituted for useful purposes, and which are all, more or less, subservient to the interests of the Church, or of mankind at large, but not as standing in any peculiar relation to either, that should entitle it to more than an ordinary share of our approbation, and, it may be, of our aid. It hardly occurs to us to reflect, that the Church of Christ itself is a Society for the Propagation of the Gospel. And though, when we read the Acts of the Apostles, we cannot help seeing that it is the history of such a Society, we are inclined to regard this rather as a peculiarity of the primitive times, than as something essential to the nature of the Church. Now, I do not mean to say that this view of the subject is absolutely false, or utterly groundless ; but it is fit we should understand how far it is true, and how it must be limited to be applicable to the existing state of things. No doubt the propagation of the Gospel among the heathen is an object of a temporary kind ; and it was more prominent in the early annals of our religion than it has been since, or ever can be again, unless the Church should relapse into the condition of her infancy. While the Apostles' ears were, as it were, still ringing with the parting charge which they had received from their glorified Master, and the whole world lay before them as the appointed field of their labours, they could hardly have a thought to spare for any other object than the prosecution of the Missionary work to which they were more especially dedicated by the very title of their office. At the outset of a career which had no limits upon earth, they would unavoidably be reaching forth, with eye and hand, unto those things which were before, and even after much had been achieved, it would seem to them as nothing, in comparison with what remained to be done. But if we suppose the case happily reversed, and the diffusion

of the Gospel so far complete and successful, that the whole globe should have become one Christendom, then that which in the Apostolic age was the most conspicuous and the principal business of the Church must entirely cease, because there would no longer be any place for it,—no habitation of man not included within the earthly kingdom of Christ. Henceforth the Church would be entirely occupied with her internal and domestic concerns. She would be able to concentrate all her attention and her resources on those parts of her office which can never be superseded by any change of circumstances, so long as she remains here below. She must still be watching and labouring for the safety and well-being of the household of the faith; she must be providing for the instruction and training of the young, that the deposit of the truth may be transmitted to future generations; she must be dispensing the means of grace to her children, according to their various capacities; she must warn the unruly, and restrain them from dishonouring their profession, and giving offence to their brethren; she must comfort the feeble-minded, and support the weak, by counsel, exhortation, and example; and she must both confirm and exercise the strong, setting before them the mark and the prize of their calling, and directing them to such an employment of their highest energies as may most tend to the glory of God and the good of mankind. Wherever anything at all is known or thought about the Church—wherever any idea is associated with the name—these are recognised as her appropriate functions. We shall hardly find, I will not say a Christian indeed, but any one who believes himself to be such, who does not look upon the Church in this sense as something in which he has a personal concern,—who can be satisfied without a connexion with a body in some way or other answering to this description; who does not feel that it would be an absurd presumption either to fancy himself in exclusive possession of the truth, or to expect the blessings of a union with Christ, so long as he wilfully keeps aloof from communion with those who hold the same faith. In a word, Christianity without a Church, and a Church invisible to the eye of man,—that is, not displaying itself, under some form or other, by active fellowship and practical efforts,—

are phantoms which never existed but in a few speculative minds, or where they have been conjured up to cover the absence of all real religion.

But long before that happy consummation we have been just now supposing has arrived, wherever Christianity has been long established, and the ordinary regular functions of the Church are in full and undisturbed operation, while whatever is not included within her pale is removed so far out of sight, that it is only by dint of reflection and inquiry, for which few have means or leisure, it can be brought under any one's observation,—when this is the case, it is not surprising—rather it is almost a necessary consequence—that less interest should be generally felt in the Church's Missionary agency, and that at times it should be wholly neglected and forgotten. Now this, as I need scarcely remark, is the case among ourselves; and hence the propagation of the Gospel has come to be considered as a work of supererogation, rather than as a duty, not less incumbent on the Church than any of those which are universally admitted to be inseparable from her earthly existence. But the views of men cannot alter the nature of things. The obligation to prosecute that work can never cease until it be accomplished; that is, until *the earth has been filled with the knowledge of the Lord as the waters cover the sea, and the kingdoms of this world have become the kingdoms of God and of His Christ*. Until then the Church is bound to be ever striving to diffuse this knowledge more and more widely, and to enlarge the compass of God's kingdom by fresh conquests over the Prince of this world. This duty might be sufficiently grounded on our Lord's express command. For when He enjoins His disciples, "*Go and teach all nations*," and adds, "*And, lo! I am with you always, even unto the end of the world*," the promise seems to be dependent on their compliance with the injunction. But even if no such command had been expressly given, the obligation imposed upon the Church would have been evident enough from the nature of the case. • For how else can she persuade herself that she is following her Lord's example, or that she is animated with His Spirit? How else can she acquit herself from the charge of putting a slight upon His work, if she is

content to let it remain unfinished? Or, if she sets the right value upon it, how can she be justified in withholding that unspeakable gift, for which she is continually giving thanks, from others who are capable of receiving it, and for whom it was designed no less than for herself? To her are committed the oracles of God, the word of prophecy, which so clearly foretels the establishment of the Messiah's Kingdom over all nations, and that *all the ends of the earth shall see the salvation of our God*. Is she not condemned out of her own mouth, if, while she proclaims these glad tidings, she shows that she herself regards them either with indifference or despair, and makes no effort to hasten their fulfilment? Can she plead that God needs not instruments to effect His purpose? Nay, but she has been bidden *to pray to the Lord of the harvest that He would send labourers into His harvest*. Or can she allege that any work surpasses the power of those who are fellow-labourers together with Him? But He has spoken to her, saying, "*Hast thou not known? Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint, and to them that have no might he increases strength.*" In short, if the Church neglects this part of her office, must it not be through such a deficiency in faith, or in hope, or in charity, as seems to prove that she is a Church only in title and in profession, and that in the sight of Him who knows and will judge her by her works, she has a name that she liveth and is dead? How does the reality answer to the name? She is called *the light of the world*. Can that be *light* which does not shine so as, in some measure, to break and disperse the surrounding darkness? If it is long hidden, must it not be extinguished? She is *the salt of the earth*. But if the salt have lost its saltness, it is good for nothing but to be cast out and trodden down of men. The kingdom of heaven is likened unto *leaven which a woman took and hid in three measures of meal, until the whole was leavened*. But the *leaven* which produces no change in the lump, must be leaven only in name and to the eye. Every description that Scripture gives of the Church, represents a continual progress and expansion as essential to her being.

Hence the Society for the Propagation of the Gospel is not to be regarded as merely an accidental appendage to the Church, one which, however graceful and useful, she might forego without material detriment, but as an organ by which she exercises one of her vital functions. And we must remember that, for a long time, our Church possessed no other organ for that purpose. This Society was the only regular channel by which her charity could dilate itself beyond the narrow limits of national relations, or any of her children contribute, in any measure, toward promoting the spiritual interests of mankind. This is a title to our respect and gratitude on which it would be superfluous to enlarge, and which it is impossible to deny or reject. But it may suggest a reflection which it will be well to anticipate, as it might otherwise leave an impression injurious to the character of our Church. Less than a century and a half has now elapsed since this Society was instituted. But before it came into existence, the Church had for a longer period been restored to her purity and independence. So long it was before any regular provision was made for the discharge of that which we recognise as one of her most important duties. Shall we say then that our spiritual forefathers were deficient, or at all inferior to ourselves, in zeal for the cause of Christ, or in charity toward mankind? Far be it from us to do them such wrong, or to attempt to exalt ourselves at their expense. We know in what struggles they were engaged, through what vicissitudes they passed; and that it would be unreasonable to expect from men who were so beset with dangers and difficulties at home, that they should have turned their thoughts to distant fields of Missionary enterprise. However we may regret that our ecclesiastical annals should exhibit so large a blank in this department of the Church's agency, we cannot be surprised at it; and still less can we justly claim any merit for the different aspect of things in our own day. There are two reflections which would be sufficient to check any feeling of self-complacency that might be awakened by the comparison, while they place in a clearer light our obligations to the Society for the Propagation of the Gospel.

In the first place I would observe, that if a change has

taken place in this respect which must be acknowledged to be greatly for the better, if a state of things has passed away which we may indeed explain and excuse, but which we earnestly hope will never be witnessed again, if a degree of concern is now evinced for the spiritual condition of remote parts of the world, and exertions are made in their behalf, of which we find no example two or three centuries ago, this is a benefit for which we are mainly indebted to the services of this Society. Not only is it, as has been said, the organ by which the Church performs one of her essential functions, but it has been, under Providence, the instrument by which she has been gradually roused to a livelier consciousness of her responsibility, and a clearer view of her position, and if we wished to compare ourselves with those who have gone before us, the question would be whether they, with the same measure of light, and with equal means, would have done less than we are doing. At all events, we can never more offer the same plea for our omissions or short-comings, but must henceforth submit to be tried by a higher standard, and to be called to a stricter account.

This however is not the whole, it is indeed but the smallest part, of the responsibility we have incurred. What constitutes the main difference between our case and that of former generations, is not merely that our light has become fuller, that our horizon has been enlarged, that our attention has been directed to objects which did not fall under their observation; but it is that our position and circumstances have been totally changed. In the period antecedent to the institution of this Society, while the strength of the nation was gradually unfolding itself, its maritime resources comparatively narrow, and its colonial possessions few and ill-secured, there was little permanent communication between this country and foreign lands, of such a nature as to favour or even to admit of extensive missionary enterprises. I need hardly point out the contrast between this state of things and that in which we find ourselves placed: how the prodigious growth of our empire, to a compass unexampled in the history of mankind, has, in all quarters of the world, brought us into manifold relations and constant intercourse with vast heathen populations,

and on terms by which we are enabled to exercise an almost unlimited ascendancy over them. Thus invested as we are with means of moral influence, such as were never before entrusted to any people, it remains to be seen how they shall be employed: whether we shall suffer them to lie waste for all purposes, beside those of public or private cupidity or ambition, or shall avail ourselves of them for the highest ends of the most enlarged Christian beneficence. To all who feel the weight of this national obligation, and desire that the exertions of the Church should be, in some degree, commensurate with the exigencies of her position, and the abundance of her opportunities, this Society offers its instrumentality, and calls upon them for the aid necessary to render its services effectual. And surely this is an appeal which no member of our Church can deliberately disregard, without involving himself in consequences from which, if he is sincere and consistent, he must shrink with dread and abhorrence. For so to do is virtually to declare that man has no rule to follow but his natural impulses; that no objects are placed before him of higher dignity and value than his earthly interests, no better work assigned to him by God than he may happen to devise for himself; or else that he is subject to no law but his own will, dependent on no power above that which he himself wields, and that he holds this power by no tenure more definite than his own caprice; that is, in other words, to dethrone God from His sovereignty, practically to deny the intervention of His Providence in human affairs, to renounce submission to His commands, and to bid defiance to His displeasure.

But the motives I have been urging acquire an immense additional weight, when we consider more particularly the nature of the objects which the Society proposes to itself, and observe that they are of two kinds, one more immediate, the other more remote. Its ultimate aim has been to spread the Gospel in regions where it had not previously gained access. And I wish it to be understood, as at the present juncture seems not unseasonable, that I make this assertion advisedly, not as a probable inference from the title which the Society assumed, but as a statement which every one who will take the trouble to inquire will find to be fully borne out by the

authentic records of its earliest operations. But its primary object, one which it regards indeed as a necessary step toward the attainment of the other, but as not less important on its own account, is to preserve the knowledge—the practical knowledge—of the Gospel from being lost where it already exists; that is, among those who have once possessed it, but who cannot be expected to retain it, much less to transmit it to their posterity, without the ordinary means on which the sustenance of spiritual life in communities and individuals has been appointed to depend. The Society from the beginning has looked forward to conquests which it hopes to achieve on the dominions of the power of darkness, on the subjects of heathen ignorance, superstition, and depravity; but as the indispensable condition of any effectual advance, it has first to see that the frontiers of the Redeemer's kingdom be secured; that they be not overrun and converted into strongholds of the enemy, and barriers against the progress of Christianity, by a continual influx of settlers, who, whatever may be the principles which they bring with them from their native land, if they are abandoned to themselves without the restraints or comforts of religion, must at length sink into a state in which they will only be known as Christians by the dishonour which they cast upon the name, in which they will not be simply neutral and indifferent, but pledged by inveterate habits of licentiousness and irreligion to positive and active hostility against the law and the faith which condemn their practice. This is the danger and the evil which it has been one main end of the Society's labours to counteract. It is to avert this reproach from our Church and nation that it claims the aid of all who wish well to either. Thus then the question stands for our decision. It is not whether the propagation of the Gospel shall be actively promoted, or shall linger, or be stationary; but it is whether *the things that remain* shall be *strengthened*, or be suffered to die; whether the movement of the faith shall be progressive or retrograde; whether, instead of preparing a highway for its triumphant march, our strength shall have been spent in raising the most formidable of all obstacles to intercept its career; whether the instruments which have been committed to us for the cultivation of the Lord's vineyard shall be turned

into weapons of warfare against Him, and the host of His adversaries be swelled by the forces which should have been employed in the defence of His cause.

We should be loth to deceive ourselves as to the character of the undertaking in which we are engaged. We have no wish to dissemble or to disguise from ourselves the greatness and arduousness of the work, or the hinderances that have been thrown in its way—distinct from those which arise out of its own nature—by a variety of external causes, some of them peculiar to our own times, on which I need not now dwell. The object of the foregoing remarks has been simply to enforce the conviction that the undertaking is one from which we cannot recede: that necessity is laid upon us, yea, that woe and shame will be unto us, if we preach not the Gospel; that to look back after we have put our hands to this work, would be to own ourselves unfit for the kingdom of God; and so that in this sense our time is always ready: it can never be too soon or too late for us to do our utmost in this behalf; and we are not to let our endeavours be regulated by our conjectures—neither by our hopes nor our fears—as to the immediate event. But it is right that we should at the same time remember for our comfort, that the Lord's time—in this matter—is not yet come. I say for our comfort, while we acknowledge, as we must do, that all human means are in themselves utterly inadequate to ensure success, and that we must be constantly lifting our eyes upward for help; because this is a topic not only of admonition, but also of consolation and encouragement. His time is not yet *come*. That is a reason why we are not warranted to expect an immediate termination of our difficulties, nor a sudden interposition of Providence in our favour. But then again, His time is not *yet* come; and this implies that sooner or later it will certainly arrive. And therefore when we perceive any indications which seem to point toward this end, we may at least be sure that they do not mislead us as to the final result. And though we do not presume to calculate the period of their fulfilment, we may confidently accept them as tokens and pledges that in his own good time He will come, and will not tarry. I proceed therefore briefly to advert to some features in the present state of

things which seem to suggest a lively and reasonable hope for the future progress of the great cause in which we are engaged.

And, first, I would notice the relation in which Christianity stands to all other religions that are now acknowledged on the face of the earth. It is the only one which exhibits any principle of vitality, any power of expansion, any promise of permanent subsistence. All the rest—even that of the impostor of Mecca, which at its first appearance overflowed so large a part of the world with the rapidity of a torrent—if they are not continually shrinking within narrower limits, have at least manifestly abandoned all hope of enlarging their sway, and are more or less clearly beginning to forebode their inevitable decay and final extinction. One may venture to say that there is no intelligent observer of human affairs, whatever may be his own religious belief, who if he were asked what religion seems most likely to swallow up every other, would hesitate for a moment to name the religion of the Gospel. And while we contemplate this unquestionable fact, we must not neglect to observe the marvellous dealings of Providence in this matter: the preparations which have been made apparently with the design that the earth may be filled with the knowledge of the Lord, and that the word of God may have free course and be glorified. Let us mark and admire how long and how steadily the progress of events has been tending to this issue; how all the changes that have taken place from age to age in the destinies of nations and the state of society have conspired toward it; how conquerors with their armies, merchants with their fleets, men of science with their inventions and discoveries, have been engaged—unconsciously and even against their will, while intent on their own power, riches, glory, or whatever else may have been the object of their ruling desire—in paving the way for the propagation of the Gospel. Already the religion of Christ has been embraced by all the most powerful and enlightened nations of the world, by those whose combined forces immensely outweigh the collective mass of the unbelievers. And these are still proceeding to encompass, overshadow, and gain upon those parts of the globe which are still lying in spiritual darkness and bondage. And can it be considered otherwise than as a most unequivocal indication of the same

tendency, that an empire should have arisen, utterly without example in the history of mankind, uniting so many lands in opposite quarters of the earth under the dominion of this country, so as to place us in a station where we exercise either direct authority or a commanding influence over the greater portion of the unconverted world!

This is a point which I have already touched upon as heightening our responsibility. And it could only be considered in that light—as a proof of our obligations, not as an argument for hope—if we had not at the same time been in some measure awakened to a sense of the duties arising from the position in which Providence has placed us. This awakened consciousness leaves us indeed—as has been already observed—without excuse, if it does not rouse us to action. But though it must unhappily be admitted, that it is neither so widely diffused nor so deeply impressed on us as it ought to be, still it unquestionably exists, and with sufficient evidence of its operation to be regarded as a ground of encouragement. The numerous assemblage brought together by this occasion in this place is itself a witness to the fact, and the very object of its presence is to prove and acknowledge it. And little as we have reason to be satisfied with ourselves, far as our exertions in this cause fall short of its just demands upon us, still if we compare the degree of interest which it excites, and the efforts which are made to promote it among ourselves, with the aid it receives from other lands and churches, we may find cause for thankfulness, though none for self-complacency. And so if, in this respect, we measure our present condition with that of times past, it cannot be denied that we have some reason to rejoice, though none to exult, in the apparent results of the comparison, in the warmer interest that seems to be felt in the success of the cause, in the increased activity and liberality of its well-wishers. And we may trust that the spirit which has been so happily roused is still gaining strength, and that it affords a pledge of continued progress, and a prospect of better things to come.

If I were called upon to specify the particular signs which appear to me most clearly to warrant this hope, and most favourably to distinguish the times in which we live, I should

point not to the amount of the contributions that have been made for the support of the work, but rather to the more intelligent concern which has been displayed for the improvement of the means and instruments which are necessary for carrying it forward. It is a token of a growing earnestness when men bethink themselves of fresh expedients, and strive to supply defects in the methods they have employed for the attainment of their purposes. I allude, in the first place, to the provisions which have been made for the organization of the Colonial Churches—a measure from which we may fairly augur the happiest results for the perpetuity, the active prosecution, and the steady expansion of our missionary undertakings. These institutions afford the best security that the labours of the individuals to whom the work is committed will never languish for want of seasonable encouragement and support, will never be misdirected for want of superior authority and judicious control,—but will be sustained and animated by the consciousness of connexion with the Church from which they proceeded, and will be kept in constant harmony with her doctrines and her spirit. These, no doubt, are advantages which can hardly be overrated. But still it must be remembered, that it is the business of institutions to regulate, but not to create: that it belongs to them to furnish the form, but not the substance which is to be cast in it; the design, but not the materials of the building. And in the case before us it must be evident, that the success of the work, so far as it is to be expected from human agency, depends on the qualifications which the labourers engaged in it bring with them into the missionary field. It would surely imply a most inadequate estimate of its difficulties, to suppose that it does not require some peculiar preparation, as well as special faculties and dispositions. After all that man can impart to man, there will still be cause to exclaim, with such an object before us, *Who is sufficient for these things?* But it would be inexcusable in us to neglect any of the means or the precautions which human prudence suggests. And if the Apostle's question, *How shall they preach except they be sent?* implies the need of a valid commission, it certainly no less implies that those who are entrusted with the gospel of peace ought to be thoroughly furnished

for the service on which they are sent. And therefore the steps which have been taken toward the foundation of a new Missionary College, which promises to ensure a supply of persons duly qualified for such a ministry, not only by their zeal and devotedness, but by a course of instruction and training appropriate to their arduous vocation, deserve to be numbered among our subjects of mutual congratulation and grounds of hope, and to be recommended to the favour and cooperation of all who have the objects of the Society at heart.

While we are dwelling on topics of this kind, our thoughts naturally turn to those signal marks of the Divine favour which have been recently vouchsafed to the Society's efforts in one of its most important and interesting fields, that of our Indian possessions. There is, I conceive, little danger of our attaching an excessive value to that which has been already gained, so as to cherish a presumptuous confidence or too sanguine expectations. We must be too conscious of our own ignorance of the Divine counsels, and too sensible of the immense disproportion between that which has been accomplished and that which remains to be done. There is perhaps more reason to apprehend lest we should not think highly enough of the advantage we have obtained, and should measure it by a false standard, and thus should neither be duly thankful for it, nor turn it to the best account. It should be remembered, that there is a wide difference between these spiritual conquests and those of a fleshly warfare. The acquisition of a small part of a vast region, effected by earthly arms, does not in itself imply the slightest likelihood that the whole will ever be subdued by the same power. The obstacles which it has overcome may afford no sample whatever of those which remain to be encountered before its ultimate object is achieved. The face of nature may conspire with the will of man to arrest its progress. But in the propagation of the Gospel, the difficulty is usually greatest at the outset; the obstructions opposed to it are essentially everywhere the same, arising out of the like passions and prejudices, ignorance and corruption, very slightly modified by outward circumstances. It is only the repetition of the same process, the reproduction of the same work: and the conversion of a whole country may require more time and

labour, but not any greater force than that of a small district. The valleys to be exalted, the mountains and hills to be brought low, the rough places to be made plain, and the crooked to be made straight, are all alike. And therefore the importance of the success which has been lately granted to our Indian Missions is not to be estimated by the extent of territory, or the numbers of the population that have been won to Christianity. Whatever may be the issue, it has at least afforded a fresh practical proof that there is no such deficiency in the nature of the means we have hitherto employed as needs lead us to despair of any measure of success. And though it would be rash to infer anything from it as to the future dispensations of Providence, we may and ought to regard it as designed to put our zeal and faithfulness to the test, as a gracious trial whether we are disposed so to avail ourselves of these advantages and opportunities as to draw down a still more abundant blessing.

It is time to bring these reflections to a close; and I will add only one word, which however contains the substance of my whole argument. We are engaged in a holy cause. When that is acknowledged, what more remains to be said? If we are thoroughly convinced that our cause is holy, can we doubt whether it is also strong? It would be worse than faithless, it would be impious to suppose that a holy cause can be really a weak one. If it ever seems to be so, this is only because, so far as it is entrusted to human agents, it is not exempt from the consequences of their infirmity. But in itself it is always one and the same, and their errors and imperfections cannot affect its Heavenly origin, nor its essential character, nor consequently its assurance of ultimate success. And therefore whatever aspect it may wear in that intermediate stage of its earthly progress which alone is subject to our observation, we need not be discouraged. It would be only if we were to abandon it, that we should have real cause to despair—not indeed of it, but of ourselves. But so long as we cling to it stedfastly, we may be sure that it will not fail us, but will impart to us a share of its own native vigour. Whatever efforts we make in its behalf, will not consume but increase our strength. They are exercises of faith and charity which, while

they keep up a lively consciousness of our communion with the Church of the Apostles and Prophets, and carry us back in spirit to the primitive struggles and triumphs of the Gospel, animate and discipline us for every other kind of spiritual work. With such convictions and such encouragements we may surely well wait with patience until the Lord's time be come, and be only anxious that whenever it arrives it may find us, as men whose *time is always ready*, watching and striving in his service, and *holding fast the confidence and the rejoicing of the hope firm unto the end.*

REPORT,

1846.

THE plan adopted by all the great Church Societies of printing an Annual Report, convenient and useful as it is in many ways, has, perhaps unavoidably, a tendency to encourage the expectation of great results, or rapid progress from year to year.

Nothing, however, seems more important than that those who are associated, in the support of such an institution, as the Society for the Propagation of the Gospel, should understand and feel that it is not by a few striking and remarkable events, occurring here or there, that the utility of their exertions is to be measured. Theirs is eminently a work of faith and patience. They must be content to spend of their labour or their substance without expecting to be rewarded with immediate results. The work to which they are contributing, though one of the most honourable, is among the most difficult in which men can be engaged. In heathen countries, such as India, the thinly-scattered missionaries have to contend against obstacles of almost every kind. The oppressive heat of the climate—the strangeness of a foreign language, and of eastern customs—these, though formidable in their way, are yet as nothing when compared with the obstinate prejudices arising from caste and superstition, and the utter alienation from the law of Christ and the holy spirit of his Gospel which is produced by the gross and sensual system of heathenism. And if the Clergy

who are appointed to labour in the Colonies of British origin are free from these special difficulties, they have their own peculiar trials to bear—trials arising out of the great extent and physical character of the country over which they have to travel, the rude and lawless temper of too many of the scattered settlers, and the constant influx of new comers. Whether, therefore, their field of labour lie among the heathen, or in the Colonies, the Missionaries of the Church of England have discouragements to bear up against, and difficulties to surmount, which would seem sufficient to account for a far less increase of the seed sown, than God, in his good Providence, has been pleased to vouchsafe.

These observations are not offered by way of apology for any want of success in the operations of the Society during the past year, but generally, and with a view of guarding against a false notion of the Society's undertakings. Indeed, by God's blessings, very wonderful results have followed the zealous labours of our Missionaries; and the addition of many hundred converts in India from heathenism to the Christian Church, within the space of twelve months, might satisfy even those who look with most impatience for the manifestation of God's presence with His servants. These encouragements have been mercifully vouchsafed to the labours and prayers of His faithful ministers; but had they been withheld, we should have been equally bound to proceed in our good work, assured that if the right instruments be used and we trust to no means but those of God's appointment, a blessing will, in His own good time, be granted to even the humblest efforts in His service. What the friends and supporters of the Society for the Propagation of the Gospel have to look to, is the growth of true religion, the fruit of faith in Christ, in the mass of the people among whom its Missionaries are labouring. And such progress may, it is conceived, be traced more or less clearly in almost every one of the Colonies and dependencies of the British Crown. For proof of this statement reference is made to the Journals of the several Colonial Bishops, and Reports of "Missions to the Heathen," which have been published, or are in course of publication, by the Society. These little volumes contain detailed and authentic accounts of the erection of many new churches and schools, and the happy consequences which have followed, in the increase of the congre-

gations, the larger number of children under education, of candidates for confirmation, and of communicants. They show the nature of the great work which is carried on mainly by the instrumentality of the Society for the Propagation of the Gospel, over a large portion of the British Colonies. And here it seems proper to call special attention to the *principle* by which the grants of the Society are regulated. That principle, as plainly stated in the Report of last year, is to assist the Emigrants and Colonists during the first years of their settlement, and gradually to withdraw such assistance, as increase in wealth and population shall enable the congregations to provide for their own spiritual wants.

It is important that this rule of the Society should be fully understood, both at home and in the Colonies: at home, because it would be most unjustifiable to call upon the poor of this country to contribute to those who are, in reality, richer than themselves—and in the Colonies, in order that the funds of the Society may gradually be transferred from the more prosperous, to the needier and more scattered stations.

On this subject, it is gratifying again to refer to the independent exertions of the several Church Societies in the Colonies, which have been established for the support of Missionaries and Candidates for Holy Orders, the erection of churches and parsonage-houses, and the distribution of copies of the Bible, and the Book of Common Prayer. The income of the Church Society for the diocese of Toronto has been continually progressive.

In 1844, exclusive of considerable grants of	£	s.	d.
land, it amounted to	1,800	0	0
1845	2,735	0	0
1846	3,004	0	0

and the report which was made in June states, that they are now “in a position to support from ten to twelve Missionaries.”

The other Diocesan Societies are also reported to be in a prosperous state; but it may suffice to mention here, that which was instituted about ten years ago for the province of New Brunswick. In consequence of the stimulus to increased exertion on the part of the members of the Church which has been given by the presence of a Bishop, the funds of this Society have

been doubled during the past year, and a large portion of them appropriated to "Missionary visits to neglected places."

Even in Newfoundland, the poorest of our Colonies, a comprehensive plan has been devised for throwing the Church more and more upon local resources—a plan which, although its success must be retarded by the late awful destruction of the capital, will, it is hoped, be ultimately carried into execution.

Similar agency is at work in the West Indies—in Australia—Van Diemen's Land, and New Zealand; while in India and Ceylon, considerably larger contributions for the purposes of the Missions have been subscribed, both by Europeans and by natives, than at any former period.

All this is mentioned by way of encouragement; and in order to show that the Society is engaged, not in the hopeless task of permanently maintaining the Church in our several Colonies, but in planting, under Divine assistance, healthy offsets of the true vine in new lands, which will ultimately supply the needful nourishment from the richness of their own soil.

But although the Society may thus be enabled gradually to withdraw its succour as the several churches become capable of supporting themselves, it will be compelled, for yet an indefinite time, to enter upon new fields, and break up new ground. *Forty thousand persons*, many of them belonging to the poorest class, and hardly any in independent circumstances, have, on the average of the last six years, gone out annually to our *colonies alone*. For some years these poor emigrants must be dependent for the ministrations of religion on the charity of their brethren at home, and they would require, even if gathered into convenient neighbourhoods, the services of from twelve to twenty additional Missionaries yearly, together with new churches and school-rooms. The demands upon the Society are therefore not likely to be diminished, even though its assistance be withdrawn at the earliest moment from the older settlements. Indeed, the late happy increase in the number of the Colonial Bishops, and the consequent more complete and more frequent visitations of the several dioceses, have brought to light new claims in every quarter,—claims which cannot be neglected without serious and lasting detriment to the Church, but which the Society, with its present means, is wholly unable to meet. Sensible, however, of

its vast responsibility in this matter, and of the momentous importance of strengthening the impressions and influences of religion in the minds of those who seem destined to become the fathers of mighty nations, the Society has considered itself in duty bound to use every exertion for the augmentation of its means. With this view, three general meetings of its members and friends were recently held in different parts of the metropolis,* and it is hoped that the resolutions unanimously adopted by a large body of the merchants of the city of London, as well as by many of the nobility and gentry of Westminster and the North of London, will tend to kindle a like spirit of sympathy and cooperation in behalf of the Colonial Church throughout the empire.

The readiest means of acting upon this improved feeling, is through the establishment of an *association in every parish*, and the appointment of collectors, who shall aid the Clergy in gathering the alms of all the members of the Church, down to the humblest and poorest, for the great purpose of sustaining and propagating the Gospel throughout the world. *Two hundred and three* such associations were added during the past year, and the whole number amounted, at the end of the year 1845, to *seventeen hundred*. But the Church of England will not exhibit, so completely as it should, the character of a Missionary Church, until every one of its 12,000 congregations shall be brought, in one way or other, to contribute, each in its due proportion, to the extension of the Church Universal.†

The Society has much satisfaction in acknowledging the receipt, during the past year, of contributions from many congregations, both on the continent of Europe, and in the dependencies of the British Crown.

These offerings, from so many quarters, to one common object, are gratifying evidences of the strong ties which bind together the scattered members of our Church. But notwithstanding the wider cooperation and more active efforts in behalf of the Society, which have marked the last few years, its funds are still miserably insufficient for the great objects to which they are devoted.

* The proceedings of the three great Meetings in the City, Westminster, and Marylebone, may be obtained on application at the Office of the Society.

† Appendix A.

By the generous efforts of the Bishops and Clergy in the West Indies, seconded, as they have been, both by legislative grants and by individual liberality, much of the Society's expenditure in those Colonies has been economized. But the demands upon its funds from British North America, and the ever-extending heathen empire of India, not to mention the new immigrant population in the West Indies, have, in far greater proportion, increased; and what has hitherto been done, though a cause of much thankfulness, must not be allowed to divert our attention from the much more that remains undone.

No addition has been made to the number of the Clergy in Canada West, since the Bishop declared that, owing to "the constant increase of immigration and extension of settlements, more than *one hundred additional Clergy were wanted*, to relieve even a portion of their spiritual destitution."

Again, in Newfoundland there are many settlements altogether beyond the reach of any Missionary. In the Bay of Placentia there is but one Clergyman for 150 miles of stormy coast; and such is the paucity of Clergy, that wherever one is disabled by illness, the whole work of the Mission is interrupted; and if he should be compelled to resign his post, months must elapse before another is found to succeed him.

In New Brunswick, the Bishop has happily been enabled to send out a few more labourers into the vineyard; but the whole number at present is but thirty-five, whereas he states that immediate employment could be found for sixty.

In short, throughout the Colonies, not only of British North America, but also of Australia, there is an urgent want of more Missionaries; and for lack of them in many districts, children grow up unbaptized and uneducated—public worship is neglected—the Lord's day profaned—the ordinance of marriage disregarded—the sick are unvisited—the vicious unreclaimed, and many and many a settler, who went out from a Christian country with the fear and love of God in his heart, is, through the absence of all public means of grace, suffered to lapse into forgetfulness of his God and Saviour; and after a life of animal labour and indulgence, is laid in unhallowed earth, without a prayer, perhaps without a hope, by his children and neighbours, who are left to follow the same cheerless course.

And, perhaps, after this it may be unnecessary to say, that there is an equal want of devoted men for the conversion and instruction of our heathen fellow-subjects; for it could hardly be expected, if so little sympathy is shown for our Emigrant countrymen, that the claims of the heathen upon us should be adequately met. And the truth is, that no little difficulty is experienced in supplying the increasing demands of India. At this time the Society is anxious to recommend two or three additional Missionaries for the instruction of the numerous converts in Tinnevely, and would gladly receive applications from candidates duly qualified for that most important sphere of labour. They must be fully alive to the high importance of the service in which they are to be engaged, and ready to give themselves wholly to it;—they must be men of devotion, patience, and self-denial—willing to spend and be spent for the salvation of those for whom Christ died. And what is the encouragement to men of such a character to undertake the work? “There does not appear any reason to doubt,” says the Bishop of Madras, “that any new Missionary sent out could *collect around him a congregation of 1,000 or 1,500 souls in a few months in any part of the yet unoccupied Missionary field of Tinnevely.*”

A yearly increasing number of Candidates is now prepared for Holy Orders in the several Colleges at which exhibitions for the encouragement of Theological Students have been founded, both in India and in Canada. But India, at all events, will, for many years to come, require an additional supply from home. The duty of the Society, therefore, in this matter is, to seek out for men of the character above described, and commend them to the Bishop who may require their services. In this duty, the Society has never acted without authority; but it has latterly determined* that no candidate for Missionary employment shall be appointed without the express approval of a Board of Examiners, to be nominated by the Archbishops of Canterbury and York and the Bishop of London;† so that the sending forth of Missionaries to be maintained by the Society, will henceforth be in form, as it has always been in reality, the act of the chief Bishops of our Church.

* See Bye-law 18, p. vii.

† The Bishops empowered, under the Act of Parliament, to ordain for the Colonies.

Such is a general view of the principles by which the Society is governed, and of the present state of the Colonial Church. A more detailed statement will be found under the head of each diocese.

Diocese of Nova Scotia.

THE Society has to acknowledge the receipt of the usual Reports transmitted by the Bishop, to whom they had been communicated by the several Missionaries. They are of the same general tenor as those of the preceding year, being necessarily occupied with the details of labours and journeys undertaken in the discharge of their sacred duties. It is impossible to read these simple statements, without seeing how painfully disproportionate is the work to be done to the number of the workmen. After all that, with the utmost exertion, they can do, much must of necessity be left undone; and if the towns and principal villages are attended to, yet many distant hamlets, many settlements scattered along the coast, are left entirely without the means of grace. As an instance, may be cited the result of a journey undertaken by the Rev. J. G. Porter, the Missionary at Sydney, Cape Breton. He found, at the distance of more than 100 miles from his own station, two small bodies of Churchmen, thirty miles apart, anxious for the services of a Clergyman, and willing to give a house, and contribute 50*l.* a year towards his support, but unable to obtain even the occasional ministrations of religion. "At present," he says, "there is not a single Clergyman in the whole extensive county of Inverness, and the voice of the Church is not heard there, on the average, once a year." Again, the Rev. Charles Shreve states, that he had, during the summer, (1845,) visited St. Mary's, and Marie Joseph, and the neighbourhood of Sherbrooke. Here divine service and a sermon are read by an excellent lay member of the Church; and a Sunday-school is kept in his house. He is, of course, most anxious for the presence of a Clergyman, who, says Mr. Shreve, "would find ample employment, and be joyfully received by many who are

now literally as sheep without a shepherd, desiring the bread of life from those who are duly authorized to administer it, but hitherto desiring it in vain."

But, independently of the many cases where small communities of Churchmen are, by their position, excluded entirely from the ordinances of religion, there are many more where the visits of the Clergymen are necessarily very infrequent; where public worship is offered only at long intervals; and where, consequently, the religious and moral benefits derivable from constant intercourse between a pastor and his flock are lost. In these districts, it is to be feared that the population is gradually deteriorating; and it must never be forgotten, that great efforts are required even to prevent a retrogression in spiritual things.

It is, therefore, gratifying to know, that the Diocesan Church Society has determined to engage two travelling Missionaries, with especial reference to the neglected places on the Eastern and Western shore. This, we may trust, is but the commencement of a much larger local effort; and, instead of checking, there can be little doubt that it will tend to encourage the exertions of people in this country for the same cause. There is urgent need of both; for the Bishop says, *more than twenty Missionaries are now required.* (May 2, 1846.)

It is, of course, only just that, in proportion as the Province increases in population and wealth, it should charge itself with the maintenance of the Church and its institutions; and the Society, considering that the time had arrived when it might fairly withdraw from the support of King's College, has determined, after the present year, to limit its assistance to the exhibitions allowed to Theological Students. But what is withdrawn by the Society, will, it is hoped, be more than made up by the contributions of the Alumni, and other friends of the College. Its vast importance to the welfare of the Church, may be estimated from the fact, that of the thirty resident Clergymen who were present at the Bishop's late Visitation, "*twenty-six were educated at King's College, Windsor; and almost all were essentially assisted by the Divinity Scholarships founded by the Society.*"

As the Society is about to publish at full length the Bishop's Journal of Visitation for the year 1845, it seems unnecessary to

enter into further particulars of the several Missions in this place. The following is his Lordship's general review of what he had been enabled to accomplish:—

“The summary of my labours in the past year is small, as I was confined during the greater part of it, and unfit for any exertion; but I dare not complain, and may well be thankful that I have finished sixty-eight years with less interruption from sickness than I might reasonably have expected: neither can I hope any longer to possess the strength and activity that belong to earlier years. I must pray for a ready mind and will, to do the little which God may enable me to perform in His service, during the small remainder of my pilgrimage, and throw myself entirely on His mercy, through the adorable Saviour and Redeemer, for all my omissions, imperfections, and short-comings, with earnest prayer that His name may be continually glorified, by the prosperity of His Church, and the sanctification of all her members.

“I have had six confirmations, at which 163 persons were confirmed; three ordinations, at which three deacons were admitted to the Order of Priests, and two persons to the Order of Deacons; six churches or chapels and three burial-grounds have been consecrated; six places have received episcopal visits for the first time. I have travelled more than 700 miles; delivered twenty-nine sermons or addresses in this country to more than 4,000 hearers, and have attended meetings of the committees of the Church Society in various places.

“Of the zeal and diligence and devotedness of the Missionaries, generally, I am able to speak with great satisfaction and thankfulness, and also of the prosperity of the Church in most parts of the diocese. I will hope that, by the goodness of God, a feeling is spreading among all the members of our communion which is prompting more exertions than have hitherto been made for the support of the Church and her Ministers, while churches and chapels are building in many places, where few could hope a church would ever be seen, and calls are constantly made from all parts of the diocese for a large supply of our Clergy.

“We cannot fail to hope and pray, that such considerations may powerfully move the hearts of thousands and tens of thousands, who have hitherto had no part in the long-continued and holy labours of the Society; and under the Divine blessing,

induce them to lend a willing heart and a powerful hand to meet demands now increasing from every quarter, for that fostering care which the Society has long extended, and is now affording in her proper character, as the organ and the agent of the Church of the living God, to sustain His honour in every portion of the world, and to hasten the coming of His glorious kingdom."

Tabular returns of the Missions will be found in the Appendix.*

Diocese of Fredericton.

THE erection of New Brunswick into a separate diocese has led to the same happy results as have elsewhere followed from the increase of the Episcopate. The Bishop has visited every part of his diocese, and inspected almost every parish. He has held confirmations at Fredericton, St. John's, St. Andrew's, St. George's, St. Stephen's, St. David's, Campo Bello and Grand Manan Islands, Gage Town, Burton and Mauderville, Springfield and Norton, Kingston, and Westfield. His general remark is, "The devotion of the people at confirmation is very great, and the attendance excellent."

His Lordship has admitted to the order of Deacon the following candidates—Messrs. Hanford, Robertson, Tippet, Stuart, Ketchum, McGivern, Elwell, and has thus supplied vacancies in several Missions, and increased the ministrations in others. Many places, however, are still absolutely destitute of the services of the Church, and many others but very imperfectly provided with them. For some years past, while the population of the Colony has been rapidly increasing, the number of Clergy has remained stationary. The consequence is, that religion in the unprovided districts is at a very low ebb, and the schools, for want of superintendence, are languishing. A rapid improvement, however, may be anticipated from the re-organization and increased vigour of the Church Society, while there appears to be every hope of a yearly supply of candidates for Holy Orders from the class of Theological Students.

It becomes every day more obvious at home, and it is important that the same truth should be apprehended in the colony, that the real, lasting welfare of the Church in that, as

* Appendix B.

in every other country, must depend upon the zealous support of its own members. It is not likely that the Society will be able to do more than it has done in past years for New Brunswick, though perhaps its grants may hereafter, by a different distribution, be made productive of more general benefit. At all events, it should be understood that they are intended for the assistance of the poorer settlers,—not to relieve the wealthier members of the Church from their own proper responsibility.

The liberal contribution from the city of St. John is most satisfactory; and the Society most earnestly desires, and indeed is entitled to expect, that every Missionary assisted by its funds will use his utmost efforts to raise in his own Mission a subscription, to the general purposes of the Church, in proportion to the worldly means of its members.

During the year, churches have been consecrated at Stanley, Norton, Portland, and Grand Manan. A suitable stone chapel is in course of erection at Fredericton, under the immediate superintendence of the Bishop; and wooden churches are in progress at Menawagonish, Musquash, Kingsclear, Magundy, Newcastle, and Queensbury.

The table of returns, made by the several Missionaries in answer to questions addressed to them by the Bishop, is printed in the Appendix, and will convey some notion of the general state of the Church in the Diocese of Fredericton.*

Diocese of Quebec.

THE Report for last year contained an account of the ceremony of laying the foundation stone of the College of Lennoxville. Although great progress had been made in the works, insomuch that the College was roofed in before the end of last autumn, the Bishop determined not to wait for the completion of the building before commencing the course of education to be pursued there. A house in the neighbourhood was accordingly engaged for the temporary accommodation of the students; and seven were admitted to scholarships endowed by the Society. As this institution seems destined, under the Divine blessing, to prove of great and lasting benefit to the Church in Lower

* Appendix C.

Canada, by nurturing its future ministers, the following letter of the Bishop, giving an account of its first proceedings, will be read with much interest :—

“ QUEBEC, *November 25, 1845.*

“ I closed my letter to you by the last mail with some mention of my visit, a few weeks ago, to the College at Lennoxville, and with some general notice of the happy qualifications of the Principal for the peculiar task imposed upon him in the infancy of that institution. I found that gentleman, with the students, in occupation of a house in the village, which the trustees upon the spot had secured for the temporary accommodation of the academic body till the College buildings shall be ready for their reception. Here they were certainly stowed closely enough, and the Principal had no room to himself but a bed-room of very confined dimensions. He had, however, by his own exertions and his personal superintendence, procured the necessary adaptation of the several apartments of the house to their new purpose, and by his cheerful relinquishment of personal comfort and convenience, set an example, which could not fail to reconcile others who had less pretensions, to the shifts which they were obliged to adopt. So great was the difficulty of procuring workmen in that new part of the country, during the increased demand for them, caused by the erection of the College, and other circumstances occurring at the moment, that Mr. Nicolls could only get the alterations made in the house, by inducing carpenters to work after-hours ; and the exigency being pressing, they had worked sometimes till 11 or 12 o'clock at night.

“ I may mention here one or two other characteristic circumstances, which may not be without some interest for the Society. The Rev. Mr. Doolittle, the Society's Missionary upon the spot, one of the prime promoters of the whole undertaking, and a substantial benefactor to the College, had, with the free concurrence of Mrs. D., half emptied his little parsonage of its furniture, partly by lending to the master of the grammar-school recently opened in connexion with the College, partly by accommodating in the same way both Mr. Nicolls and the students. In addition to this, I found some of the appendages of the parsonage occupied in different ways, by persons whom Mr. D. was desirous of assisting for the good of the Church. A detached building,

originally erected for a *bee-house*, was assigned to a young man, the son of a very respectable farmer in one of the townships, who ardently desires to consecrate himself to the work of the ministry, and was studying hard to qualify himself for admission to the College, which he has since obtained. Here I found him sitting with the door open to gain light, there being no window in the room: and here he slept at night, and, I believe, boiled his own kettle in the morning. There is another wooden building, immediately connected with the Parsonage, which Mr. D. originally put up for a school-room, at a time when he received pupils himself. This receptacle I found in the occupation of an organ-builder, with his family, who, under Mr. D.'s own direction, was constructing an organ for the new church to be opened at Christmas. Some time after my visit to Lennoxville, Mr. Helmuth proceeded thither as a student,—a gentleman of a highly respectable Jewish family at Berlin, who, having been converted to Christianity, and cast off in consequence by his friends, proceeded to England, and subsequently became established as a theological student at Coburg, in the diocese of Toronto; but, with the consent of the Bishop, and a kind recommendation from his Lordship, removed to this Diocese, where it is hoped that he may ultimately be of some service, if God so will, to certain of his countrymen, none of whom are found, in any considerable body, in Upper Canada. The house provided *ad interim* for the Collegiate establishment being abundantly full, Mr. Helmuth, who is about twenty-seven years of age, was permitted to lodge elsewhere, and Mr. Doolittle at once installed him in the small garret-room, which forms the spare bed-room of the Parsonage, and made him one of his family for the time. I have myself, in common with others, great hope that Mr. Helmuth, who is a good linguist, may hereafter be of much service in the College itself, especially as it regards the acquirement of Hebrew, if only it will please God to bless our poor endeavours for raising such funds as may render practicable the augmentation of the establishment.

“Mr. Helmuth's case is one of much interest, and has been so felt by all parties with whom he has been in contact since he came to this country.

“Mr. Cochran, of Quebec, a gentleman who has held different

situations of trust and importance under the government of this country, and whose name stands high, as in other points of view, so likewise in connexion with the advancement of its literary institutions, joined me at Lennoxville, in his capacity of one of the College Trustees. I mention him in particular, not only because he came from such a distance for the purpose, but because we were most deeply indebted, in framing the bye-laws, and generally in establishing regulations for managing the affairs of the institution, to his eminent legal knowledge and thorough experience of business. The Trustees, however, and the members of the College Council (and I might mention voluntary help received in other quarters too), all did their part faithfully, and the best spirit prevailed. We had but a few days to spare, and we certainly worked hard.

“ The site of the College (which is highly beautiful), the extent of the grounds, the endowments in money and land, and the arrangements respecting the grammar-school, are points of which some account is given in the appeal which I have mentioned above. The building will, I hope, be ready next summer for the reception of its inmates. The library, given in two separate donations for the theological students of this Diocese by the Associates of Dr. Bray, has been removed from Three Rivers to Lennoxville, and forms the commencement of the College library.

“ There are three other theological students at the College who depend upon their own resources, and I expect that a fourth will shortly join. I do not know of any students coming forward at present who are designed for other professions. The eleven whom I have here mentioned will, I trust, by the grace of God, prove themselves hereafter valuable recruits for the service of our holy Church, and good soldiers of Jesus Christ, able and willing to encounter any hardships incident to the peculiar warfare of the Colonial Missionary.

“ One melancholy circumstance occurred to throw a gloom over the incipient proceedings of the institution. Mr. Middleton, a young gentleman who came out to me, recommended by my friends in England last summer, and who has a brother in the Church at home, was taken ill soon after my visit to the college, and, after a short but violent illness, died in the house. He had not a single relative or connexion in this country; but Mr.

Nicolls, with one of the students whom he retained for the purpose, watched over him night and day. His paroxysms were so severe, and the house was so small, that it was found necessary for the moment to disperse the other students. There was no difficulty, however, in getting them accommodated by the kindness of clerical and other neighbours. The mournful solemnity of the funeral was heightened, in its effect to the eye, by the spectacle, altogether novel to the inhabitants of Lennoxville, of the train of students in their academical caps and gowns. The scene of death among these youths, and the unlooked-for breach made in their own circle, carried, it may be believed, beneficial impressions to their hearts. Mr. Middleton was a young man of very good promise.

“The church which I have mentioned is of brick, for the making of which there are great local facilities, whereas there is a great scarcity, in the neighbourhood, of stone fit for building; for which reasons the College and the new church at Sherbrooke have been built of the same material. These two churches are among the very best in the country parts of this diocese—in fact they stand at the head of the list. I have recently been so happy as to carry into effect a very desirable arrangement for constituting Sherbrooke a separate charge, and appointing to it the Rev. W. W. Wait, a clergyman of most exemplary devotedness, who, for some time, was in occupation of the Society’s Mission of Port Neuf, with Bourg Louis and St. Catherine’s attached, and who built the church at Bourg Louis almost entirely at his own expense. This gentleman, having some moderate means of his own, has been willing to take the cure of Sherbrooke for 50*l.* currency a-year, which I have requested that the congregation should guarantee to him. Mr. Doolittle, whose health is exceedingly broken, will now confine his labours to Lennoxville, and both places will have double service on Sundays,—a point of great importance, especially in Sherbrooke, which is the focus, in a manner, of the eastern townships. It is the residence of the district judge, and has a court-house, a jail, a factory, and other commercial establishments, besides the office of the Land Company; and it comprehends, with its neighbourhood, many reputable English families. The Churchmanship of our own people was previously exposed to many hazards, from the temptation

of attending other places of worship in the after part of the day."

Of the Rev. Jasper Nicolls, the Principal, the Bishop says, "He has manifested a remarkable energy and assiduity, as well as a singular readiness of adaptation to new circumstances and local difficulties." There is a school connected with the College, under very efficient management. In the Appendix will be found a copy of the questions which were drawn up by order of the Society, and sent through the Bishops to the several Missionaries in the British Colonies, for the purpose of obtaining as exact an account as possible of the present state of the Missions.* It will be seen that they are specially directed to the point, how far the congregations are able to support their own Clergy, and generally to bear the expense attendant upon the ministration of religion in their several townships. It will be seen also that the Bishop has addressed a Pastoral Letter to his Clergy, reminding them of "the expectations now entertained in the mother country, and repeatedly intimated to the Colonial Bishops, that the colonists, according to their ability, should make due sacrifices and exertions themselves for the maintenance of their religion, if they expect the continuance of assistance, where it is needed, from home."† This principle must never be lost sight of; but, at the same time, it must be remembered how widely the condition of a colony differs from that of England. With a scattered population, and but few gentry, or men of wealth, they have none of our endowments, and have, consequently, every thing to do for themselves. Both their wants, and their exertions, are forcibly stated in the following extract of a letter from the Bishop, dated November 11, 1845:—

"The Protestant population of the diocese of Quebec is, for the most part, so situated, and so divided into feeble congregations here and there, that I apprehend there are few colonies in which the fostering hand of the mother country is more needed for the Church, than in the portion of Canada which constitutes that diocese. And, with reference to the two cities, we are doing all that we can by means of the Church Society, but cannot do more

* Appendix A.

† Appendix B.

at present in the way of aiding the cause of *Missions*, than to maintain the Travelling Missionaries who are chargeable to that institution,—a poor provision indeed for the wants, in all their extent, of the scattered sheep who are otherwise unprovided, but yet a happy one as far as it goes. In Quebec we have had the seat of Government, the military head-quarters, and the sessions of the legislature, removed from us,—and these and other causes of decay in the prosperity of the place have been now followed by the awful conflagrations, in which two of our chapels have been destroyed. There is one chapelry in which the cathedral congregation wholly supports the Minister: in another, it provides half of the stipend.”

The Bishop, during the early part of the present year, undertook a tour of Confirmation; and although, as is well known, the mass of the population in his diocese are French Roman Catholics, he confirmed in the parish church of Montreal, 325 persons,—the largest number ever admitted at a single Confirmation by a Bishop of our Church in British North America. The number confirmed in the cathedral of Quebec was 218.

Among the ordinations which have taken place since the last Report, one case, that of a student of the College already referred to, seems to deserve especial notice, and is thus related by the Bishop:—

“ I have to inform the Society that on the Festival of St. Philip and St. James, I ordained Mr. Isaac Helmuth, one of their students at Bishop’s College, as Deacon. The case is one of more than ordinary interest, Mr. Helmuth being a converted Jew, and having been educated to become a Rabbi. His studies were commenced in the Theological Institution at Coburg, in the Diocese of Toronto, from which he removed, bringing high testimonials from the professor who presides over that institution, as well as from the Bishop, to Bishop’s College in this diocese, being partly prompted to do so by his affection for his Jewish countrymen, who are found at Montreal in sufficient numbers to have a synagogue, and among whom he is not without a hope that there may be a disposition, here and there, to follow his own example in the acknowledgment of the Messiah.

“ Mr. Helmuth, for the moment, takes charge of the Mission of Lennoxville, where the College is situated, the Rev. Mr. Doolittle having been obliged to apply for leave of absence for some weeks to visit the United States. He continues, however, to be connected with the College, where, by the Divine blessing, he will be eminently useful in giving instruction in Hebrew, and such portions of Rabbinical literature as may be of service to the Christian Minister.”*

Diocese of Toronto.

THE Bishop of Toronto is at this time engaged in one of those long and laborious visitations which are peculiar to a newly settled country. In a letter dated May 25th, after stating urgent domestic reasons for wishing to defer his tour, he says, “ but I can delay no longer, because unless I now begin, I shall not be able to get through before the winter.” Indeed, when we consider the extent of country—larger than all England—which the Bishop has to traverse, and the extreme badness of the roads in many places, it is rather a matter of surprise how such a visitation can be performed at all.

On this subject, and as tending to illustrate both the nature of the country, and the peculiar character of Missionary labour, the observations of a distinguished colonist, the Hon. Mr. Justice Hagerman, may be cited :—

“ Let me take the labours of the Bishop of the diocese as an example. His Lordship was appointed to his office in the year 1839; I think in 1840 he commenced his first visitation. It began in May, and what he could that year accomplish ended in October, and it was then but about two-thirds completed; he was compelled to leave the residue till the following year. Within a period of four years he made four visitations, during which time he was, to my knowledge, absent two years and three months from his own home. He travelled very nearly ten thousand miles—not by railway, not by steam-boats, not by macadamised roads,

* For tabular returns, see Appendix D.

but in canoes—when he was obliged to cross the great lakes to visit the settlements and tribes of Indians on the islands in Lake Huron. He had to travel through the wilderness, to remote and distant settlements, where there might be a flock of eight or ten families that could be brought together, whose children desired baptism, and who, themselves, were anxious for the ordinance of Confirmation, and the various other spiritual assistances which every member of our Church desires to obtain from time to time. Many times he slept out in the humble log-dwelling of the settler, in the woods; sometimes travelling on horseback—sometimes on foot or in the common lumber wagons of the country, subject to all the privations incident to a country, parts of which are still entirely a wilderness—but always a welcome visitor in the humble shanty of the backwoodsman, who, with his family, looked to his arrival, and the privilege of extending hospitality to him, with the greatest delight; and which was gratefully accepted, although nothing better than a bed of straw could be offered to repose upon, with such other humble but substantial fare as could be provided.” *

It may be added, too, that the labours of the diocese are continually increasing with the increase of the Missions. In the Niagara district, says the Bishop, “I have four or five more stations to attend to than I had at my last visitation.” Again he says, “This will be a hard summer. The stations increase so rapidly. In my last journey through the Home and Simcoe Districts three years ago, I visited *sixteen* places. I have now to visit *thirty-one*.”

It is, of course, most gratifying to know, that new congregations are springing up in every part of the province; and it is obvious that a similar process will continue till they have become multiplied a hundred-fold. By an official return it appears, that up to the 30th July, 9,964 emigrants had arrived during the present season at the port of *Toronto alone*; and the stream of emigration is not likely to decrease. But such rapid accessions to the population of the colony, and the continual formation of new settlements, demand a very large reinforcement of Clergy, and will, ere long, render necessary a subdivision of the diocese.

* Speech delivered at a Meeting of the Society in the parish of Marylebone, June 25. 1846.

Of the expediency of the latter measure, the Society may speak with the more confidence, since, in the third Report of the Colonial Bishopricks' Committee, it is acknowledged that "the rapidly-increasing population of Canada, taken in connexion with its vast territorial extent, demands, for the efficient administration of the Church within that province, an addition of at least two Bishops."

Hitherto the Clergy have increased at a greater ratio than the population; for in 1812 there were but five Clergymen to 70,000 people, whereas, at this time, for 500,000 there are 115; and thus, while the population has increased seven-fold, the number of Missionaries has increased more than twenty-fold. But several vacancies in the Missions have occurred during the year 1845, in consequence of illness or death; and the name of one who has been called from his labours may fitly be recorded here.

"The Rev. J. B. Lindsay, of Cornwall (says the Bishop, 19th Dec. 1845), a most deserving Clergyman, died a few days ago, in the flower of his æge. His disease was typhus fever, which he contracted from visiting an emigrant family sick of that disorder." The Bishop, in another letter, describes him "as one of my very best Clergymen." And well does he seem to have deserved this praise, by the patient and laborious discharge of his ministerial duties; for, previous to his appointment to Cornwall, he had charge of Williamsburgh, Matilda, and Edwardsburgh, in each of which he laboured most assiduously, and before he left them had induced the congregations to build a church in the two former places, and to repair an unfinished one in the third. The following gentlemen have been ordained at two ordinations which the Bishop has held since the last Report:—

Deacons.

Mr. Robert Shanklin . . .	} Students of the Theological Institution.
Mr. John Augustus Mulock . . .	
Mr. F. D. Fouquier . . .	
Mr. Henry Brent . . .	
Mr. George Bourn . . .	Educated by the Rev. F. L. Osler.

And four deacons have been admitted to the order of priest. Still there is an urgent want for more Missionaries. None have been sent to this diocese from England for the last three years; and the University of King's College, Windsor, and the Theo-

logical Institution together, are unable to furnish a sufficient supply, although five or six students from each of those colleges are expected to present themselves as candidates for holy orders in the course of the next year.

The Bishop, assisted by some of the principal laymen of the province, has been, for some years past, using the most strenuous exertions to secure and improve the lands of the Church known as the Clergy Reserves.* The yearly proceeds now exceed the charge upon them, and are available for the further support and extension of religion in the province.

Diocese of Newfoundland.

NOTWITHSTANDING the large addition which has been made to the number of Missionaries since the year 1839, the spiritual wants of this diocese are still very great. On the western coast the settlement of the *Bay of Islands* is entirely destitute of the means of grace; and when the captain of H. M. ship *Hyacinth* was on the station last year, fifty candidates applied to him for baptism, but as most of them were adults, he declined the responsibility of administering that sacrament to them. The people are of course in a very neglected and ignorant state.

Port-au-Basque, to the eastward of Cape Ray, is also in want of a Missionary, whose district would extend on either side of the Cape, about 50 miles in all, and contain 400 or 500 people who would contribute towards the erection of a church.

A Missionary at *La Perle Bay* also would find a flock of 500, with abundant and most interesting employment.

In *Hermitage Bay* there are four or five coves, averaging from 80 to 100 souls in each, which had not been visited by a clergyman for upwards of three years.

Harbour Breton, in Fortune Bay, where are the largest mercantile establishments in the island, has a neat church already built, but no clergyman.

At *Belloram* a church has been built, and a school, with teacher's house, is in progress without any external aid, under the

* Appendix F.

superintendence of a devoted and zealous young schoolmaster, whom the Bishop has since ordained deacon. His Lordship is also anxious to place a clergyman at *Lamelin*, where he would be welcomed by a large congregation ready to contribute to his support.

There is a still larger Church population at *Burin*, who have neither clergyman nor schoolmaster. Nor are the people both of *Oderin* and *Woody Island* less anxious for the services of a clergyman; and in the latter place a church is in course of erection. It appears, from the Bishop's report, that these settlements to the west are rapidly increasing, and that by far the greater part of the inhabitants "are at present attached to our communion, and prefer and desire the ministrations of the Clergy;" and his Lordship adds, that "nothing can keep the members of our Church stedfast in their profession, but an immediate increase of Ministers and Missionaries, and they faithful, zealous, self-denying men. Two more clergymen are required in *St. John's* district, and two more on the northern shores, and one to supply a vacancy at Bay de Verd."

Such are some of the wants of the diocese of Newfoundland. How are they to be supplied? However moderate the stipend allowed to the clergy, twelve additional Missionaries could not be supported without a largely increased expenditure; and the Bishop, acting in concert with the Governor and the Committee of the Church Society, have devised a plan for raising a general yearly contribution from every member of the Church for its adequate support and extension. This plan, which contemplates the contribution, through the clergy, of five shillings yearly, or one penny a week, from each and every member of the Church, whether young or old, will be found explained in the Bishop's Pastoral Letter to the clergy, which is printed in the Appendix of Documents.* Nothing can better prove the fixed opinion of the Bishop, elsewhere expressed, that "until the Church is thrown much more upon the people than it is at present, it cannot be in a sound, satisfactory, or safe condition."

During the past year not fewer than seven Missionaries have, from illness or other causes, resigned their cures, and the ordinations had scarcely sufficed to supply the vacancies.

* Appendix G.

The important station of Trinity is, for the present, unsupplied; but it is hoped that by the ensuing spring, at latest, several new labourers may be found for the service of that and the other stations above named.

It is needless to do more than refer, in this place, to the late awful conflagration at St. John's, by which two-thirds of the city were destroyed, and about 12,000 persons left without home or shelter. The parish church was entirely destroyed. As soon as the news of this fearful visitation reached England, a subscription was opened by the Society, with a special view to the rebuilding of the church; and it is confidently hoped, that the new contributions, added to the fund raised on a former occasion, and the munificent grant of the Christian Knowledge Society, may enable the Bishop to commence, in the spring of next year, a church of more solid construction, and better accommodated to the wants of the congregation, than that which has just been burnt down.

Among the examples of sympathy for the Colonial Church most eminently deserving of a record, may be mentioned the late munificent gift of Her Majesty the Queen Dowager towards the restoration of the church at Great Placentia.

This church had been erected through the liberality and personal exertions of His late Majesty King William the Fourth, in 1785, while stationed off the coast in command of the ship *Pegasus*; and no sooner was Queen Adelaide informed of the grievous state of decay into which the building had fallen, than Her Majesty most nobly undertook the sole expense of restoring it. The members of the Church of England there are but few, but they are deeply grateful for the Royal succour which has been extended towards them, and must feel that of a truth "Kings have been their nursing fathers, and their Queens their nursing mothers."

There is but little to be reported of BERMUDA. The people of the islands are very liberal in their support of the Church and its institutions, and have probably done as much in this way in proportion to their means as any colony.

A church, or cathedral on a small scale, is now in progress of erection, to which the Bishop has contributed 200*l.* out of his special fund.*

* Appendix H.

A
S E R M O N

PREACHED IN

S T. P A U L ' S C A T H E D R A L,

ON MONDAY, THE 3D OF MAY, 1847,

AT THE

146TH ANNIVERSARY MEETING

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.

BY THE RIGHT REVEREND

HENRY, LORD BISHOP OF WORCESTER.

S E R M O N.

1 COR. xv. 58.

“Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

THESE words are taken from one of the most interesting and edifying chapters of St. Paul's Epistles. It begins by declaring to the Corinthians the nature of that Gospel which the Apostle preached, and proceeds in the most striking and emphatic terms to enforce the great doctrine of the resurrection from the dead, which it seems had been called in question by some of them. After having most distinctly announced that the dead should be raised incorruptible, and that we should be changed, “for this corruptible must put on incorruption, and this mortal immortality,” he proceeds in the words of my text to draw a most natural inference from the establishment of such a truth, that in the expectation of so awful a change, “they should be stedfast, unmoveable, and always abounding in the work of the Lord.” Now, by this direction, that they should abound in the work of the Lord, the Apostle, could only have meant, that they should endeavour by every means in their power to promote the success of the Gospel which he had preached to them; a duty more especially, indeed, incumbent on every believer at the time when that Gospel was first preached, and when the great mass of man-

kind were still immersed in the deep darkness of paganism ; but if we believe that the Epistles were written for our instruction, as well as for the instruction of the particular Churches to which they were addressed, it is a duty of no mean importance incumbent upon us all.

There are two ways in which this work, so emphatically styled the work of the Lord, may effectually be performed : first, by extending the kingdom of Christ among ourselves ; and, secondly, by causing His religion to spread among the yet unconverted heathen. It was for the purpose of complying with the direction of the Apostle in the first of these senses, that our venerable religious establishment was founded, by which a knowledge of Christ and His Gospel might be communicated to the inhabitants of every parish, and the dominion of God's holy Word confirmed over the hearts and consciences of us all. The subject, however, upon which I am this day called upon to address you, makes it incumbent upon me that I should direct your attention more particularly to the second mode of abounding in the work of the Lord, that by which we may preach Christ and Him crucified to those who have never yet heard of the saving name of Jesus. This, as has already been observed, was a duty more especially required from the first apostles and disciples of Christ, when they were first sent forth to preach the glad tidings of salvation among those who sat in darkness and the shadow of death ; but when we consider how many myriads of our fellow-creatures are still immersed in such darkness, while upon us has fallen the full light of the Gospel, it surely cannot be held that the direction of the Apostle, " that we should abound in the work of the Lord," does in this sense bear no application to ourselves.

There are, indeed, circumstances in the position of this country among the nations of the earth, which seem to render this duty more especially incumbent upon us at the present time, and one which we cannot refuse to fulfil without running counter to the most marked designs of Divine Providence. Will it be said that it is the result of accident only that this comparatively insignificant nation, designated by the Roman poet as wholly divided from the rest of the world by its remote situation, has been raised to a height of wealth and power equal to that of the Romans in degree, but superior to it in moral influence, because

it has been the result not of military success only, but of national integrity, national industry, and national enterprise? Is it accident which has rendered our vernacular language almost the language of the world, spoken as it is from the far West on the vast American continent, to the regions of the Himalaya, or the plains of Scinde in the East? Is it accident which has in these latter times led to so many discoveries in the arts and sciences, by which labour may be abridged, while the sources of wealth are multiplied; and which have been carried to a greater height in this than in any other country, stimulating our activity and multiplying our resources? Are all these to be considered fortuitous circumstances, requiring no gratitude, and imposing no responsibility; or may we not rather trace in such dispensations the finger of God, whose will it is, for some wise purpose, that we should be exalted among the nations of the earth;—and what purpose can we conceive more worthy of the Divine counsels, than that we should be the selected instruments for extending the knowledge of Christianity to the four quarters of the world, and thus fulfil the last direction given by our blessed Saviour to his disciples, “Go ye into all the world, and preach the Gospel to every creature?”

But if this be a duty which the special circumstances belonging to our position among the nations imposes upon us as a people, let us consider whether it is not at least equally incumbent upon us as individuals. Notwithstanding the complaints which we are apt to hear of difficulties and distress in particular branches of productive industry, it may safely be maintained, without fear of contradiction, that there never was a nation in which there were so many individuals who, after defraying all the expenses required by their position in society, possessed still a considerable balance applicable as capital to the farther increase of manufacturing or agricultural production, or disposable for purposes of extended charity and Christian benevolence. Is it not, then, a sacred duty incumbent on such individuals, to sanctify, as it were, the secular employment of their superfluous wealth, by devoting at least a portion of it to the glory of God? And herein may we not learn a useful lesson from the example of our ancestors? In times when the wealth and resources of this country bore no proportion to its present state; so strong was the feeling that a considerable

portion of that wealth should be devoted to the service of God, which had been derived from His blessing, that the utmost exertions of modern zeal appear but scanty when placed in opposition to the offerings which were then made. To what are we indebted for the religious edifices which in every parish consecrate, as it were, the labours of its inhabitants, and call down the Divine blessing upon them, but to that deep religious sentiment which counted not the cost of what was bestowed on the service of God, and considered no capital so profitably employed as that which was laid out to celebrate His name and sing His praises? Would that the same spirit of piety and religious zeal which thus prompted our ancestors to make such sacrifices to the glory of God, did but exist in the minds of their descendants! It might not, indeed, show itself in the erection of magnificent temples, and the endowment of costly establishments at home, because their munificence has, to a considerable degree, anticipated our wants in these respects; but it would stimulate you to increased exertions abroad—it would erect a temple in the wilderness, and carry the glad tidings of salvation even unto the ends of the world.

But it is not merely because we possess the mammon of unrighteousness above other nations that this duty is peculiarly incumbent upon us. We are apt to justify the unequal distribution of temporal blessings which prevails in the world, by representing that it is the will of God—not that some should riot in all the indulgences of boundless wealth, while others, with difficulty, support a precarious existence by the utmost labour of their hands—but, that he confides much to some, in order that, through the manifold channels of labour, or of charity, it may be distributed as a fertilizing river, and thus produce the greatest possible plenty and enjoyment to all. So is it with regard to spiritual blessings; and if we have reason to believe that the religion of Christ, as preached in this country, is that pure and primitive form of it originally transmitted to the early fathers of the Church by the Apostles—if we may justly boast, as I think we may, that the Church, as established among us, holds that happy medium, alike removed from the superstitions of Romanism and the extravagances of fanaticism—may we not reasonably consider that the propagation of Christianity in such a form is a duty more

especially incumbent on those to whom such spiritual blessings have been vouchsafed? We are indeed rich in such blessings. Shall we then, like the miser, keep these to ourselves; or shall we not rather, like the charitable and Christian possessor of worldly blessings, by supporting the institution whose cause I am this day called upon to advocate, endeavour to extend them as much as possible among those to whom such advantages have been denied?

Having made these general observations on the positive obligation which rests on us, as a nation and as individuals, "to preach the Gospel to every creature," it only remains that I should press upon your attention the particular claims which the Society for the Propagation of the Gospel in Foreign Parts has upon your patronage and support. Its objects may be considered as threefold, and perhaps all three equally merit the encouragement of every sincere Christian. And first, with regard to its operations in British America. At the time when the inhabitants of this country had reached that stage in wealth and civilization which may be considered the present state of our brethren in British America, the piety of our ancestors provided funds for the maintenance of true religion, as one of the first duties in the legislators of a rising State, wisely considering that the prosperity of a country mainly depended on the inculcation of sound morals and religious principles.

Unhappily, however, such an example was not followed by the founders of our extensive colonies; adopting too implicitly the theories of political economists, who consider all disbursements unproductive which do not bring a return of actual pecuniary profit, they established indeed thriving towns, and planted extensive populations in the wilderness, but they omitted to erect the temple of God there. Hence, when in the progress of time vast multitudes of our countrymen were tempted by the cheapness of land and the scarcity of labour to settle in these distant colonies, they found indeed not only the means of decent support, but, where industry and good conduct were not wanting, opportunities of rising to positive opulence; but they had to regret the absence of all means of religious instruction. Their ears were not gladdened by the sound of the Sabbath bell,—their departing souls, when they were stretched on the bed of sickness,

were not cheered by the comfortable hopes held out by the Gospel,—their children were untaught,—and in such an absence of all means of moral and religious instruction, there seemed no slight probability that ere long they would sink into a state of as utter ignorance and barbarism as the savage tribes whom they had replaced. To prevent a consummation so much to be deprecated, the Society for the Propagation of the Gospel in Foreign Parts was in the first instance established, and by its assistance above three hundred ministers of the Gospel are now devoting all their zeal and industry to the propagation of Gospel truth, affording the consolations of religion to numerous congregations, who would otherwise have been left, if not in total ignorance of their spiritual duties, yet without the opportunity of common worship and pastoral instruction.

The second object of our Society is to give greater efficiency to the labours of the Established Church in the West Indies. An immense number of our fellow-subjects have been there raised to the rank of free-men, and have therefore an equal claim with ourselves to a due provision for their spiritual wants.

In the third place, the principal field for our Society's exertions is that which has been opened for them in the East Indies. Partly by the blessing of Providence upon our arms, and partly by treaties with the native powers, we are now in the positive possession of territories, or hold a direct influence in the administration of them, with which the Roman empire at its zenith, either as to population or wealth, could hardly be compared. The greater portion of the inhabitants of these immense districts are not merely not Christians, but they are idolaters of the most barbarous and bloody description. So long as these people remained governed by their own laws and their own princes, it might, perhaps, be said that it was not the will of Providence that they should be enlightened; but surely, in subjecting them to the power of a nation in which the spirit of true religion has been and is still maintained with more purity and more sincerity than in any other Christian State, it may not unreasonably be inferred that this has not been done only to increase our wealth and enhance our glory. May we not rather confidently assert, that one principal object in such a Divine dispensation was that the light of the everlasting Gospel should, through our exertions, be

extended over our far-distant conquests, and that thus the triumphs of our gallant soldiers might be sanctified by being rendered instrumental to the farther extension of the kingdom of Christ?

Our blessed Lord directed his apostles to go and teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost; and in pious obedience to these his last commands, they and their immediate successors submitted cheerfully to incredible hardships] for the purpose of converting the heathen to the true faith. In like manner, there are not wanting in the present times persons possessed of the same ardent zeal, who are willing to encounter all the hazards of hot and unhealthy climates,—all the evils of a protracted separation from friends and their country,—and all the dangers of intercourse with uncivilized nations,—if they can thereby “tell it out among the heathen, that the Lord is King, and that it is He who hath made the round world so fast that it cannot be moved,—and how that He shall judge the people righteously.” Notwithstanding, however, the pious and disinterested views with which these persons are willing to enter upon their labours, still, considerable charges must necessarily be incurred in defraying the expenses of their voyage to so great a distance, in supporting them there, and in giving efficiency to their exertions by furnishing them with the Gospel translated into the languages of those various tribes amongst whom they are willing to preach it. To defray such charges the present appeal is made to you; and it may safely be maintained, that if one-hundredth part of that zeal which animates these pious persons were to be found in the breasts of those who remain at home, a sufficient sum would without difficulty be raised to spread the knowledge of Christian truth wherever the power or the influence of England extends. When our blessed Saviour saw the multitudes, He was moved with compassion towards them, “because they fainted, and were scattered abroad as sheep having no shepherd.” Is it, then, consistent with a sincere belief in Christianity, and with the conviction which we profess to entertain of its unspeakable importance, that we, His disciples, should suffer those who are ready to perish to be destroyed for lack of knowledge? Rather let us not be weary in

well-doing, but cheerfully contribute towards the good work of sending more labourers into our Master's vineyard.

There are indeed circumstances in the actual state of things, both at home and in the colonies, which render increased exertions necessary to maintain in their efficiency those institutions whose object is the diffusion and maintenance of pure Gospel truth. In the first place, the contributions already made for such a purpose by different individuals, and above all, the splendid munificence of a distinguished lady,* have enabled us to increase the number of episcopal sees in some of our distant colonies; and it is the result of universal experience, that where an episcopal See has been established, there will an additional number of Clergy be required. Without, indeed, such assistance, vain would be the religious zeal or the utmost degree of self-devotion in the heads of our Colonial Church. Shall we then render nugatory the great exertions which have of late years been made to establish distinct episcopal sees in our colonial empire, by withholding from our Society those pecuniary means which are absolutely necessary for the support of a Clergy as well as an Episcopate ?

But there is, secondly, a circumstance in our affairs at home which is perhaps a still stronger ground for increased exertions on the part of those who wish to "abound in the work of their Lord." The fearful calamity with which it has pleased Providence to visit our sister-island has, as its natural consequence, produced an immense increase in the tide of emigration from that unfortunate country. Thousands upon thousands are now hurrying to the sea coast, in the hope of finding there means of transport to other regions "beyond the western main," where they may be able to obtain the faculty of maintaining life, which no longer exists for them in their native land. While these poor exiles thus seek in distant climes that bread which is necessary for the maintenance of their animal existence, shall we refuse to provide them with that other bread, "which endureth unto everlasting life?" Each ship which crosses the ocean with its live freight of unhappy beings, fleeing from pestilence and famine, may be said to require an additional minister of the Gospel, who may, by the consolations of religion, teach those

* Miss Burdett Coutts.

who have no longer any hope in this world to seek for it in another, and to bear with patience and resignation those ills which now press upon them with unwonted severity, in the comfortable persuasion that "the Lord loveth whom He chasteneth, and scourgeth every son whom He receiveth." Such religious consolations, however, "in the time of their tribulation, and in the hour of their death," can be secured to these unfortunate emigrants only by our sending out additional ministers of the Gospel to the distant colonies whither they are bound; and this can only be effected at a charge which the state of our funds will not permit us to incur, unless, through the Christian sympathy of those who remain at home, our resources be extended in proportion to the emergency.

Having thus adverted to the direction conveyed to us by the text, that we should "abound in the work of the Lord," I shall conclude by calling your attention to the final words of it: "forasmuch as ye know that your labour is not in vain in the Lord." From these words we may perhaps without presumption infer, that, independent of the rewards which are in general promised to the good and faithful in the world to come, there may be a blessing peculiarly belonging to those who have "abounded in the work of the Lord,"—who have been the happy instruments of extending His kingdom, and adding to the number of His followers. I ask you, then, to render yourselves worthy of this blessing. May all who possess means and opportunities abound more and more in this work of the Lord! and they may rest assured that this their labour of love shall not be in vain in the Lord.

REPORT,

1847.

THE event most deeply affecting the interests of the Colonial Church during the past year has been the erection of four additional Bishoprics, for the more efficient administration of the Church, in the remote provinces of the British empire. Three of the new Sees will be planted in different divisions of the great Australian Continent, and the fourth in the long-neglected Colony of the Cape of Good Hope. Although the Society for the Propagation of the Gospel can claim no direct part,—beyond the original grant to the Colonial Bishoprics Fund,—in the endowment of the new Sees, yet so closely do they affect its own operations, that it would be impossible to omit the grateful mention of so important a step towards the more complete organization of our Ecclesiastical system in the Colonies.

The Bishop of Australia—henceforward to bear the title of Bishop of Sydney, with the authority of Metropolitan over Australasia—though relieved within the last six years from the Episcopal superintendence of New Zealand and Van Diemen's Land—had sent home repeated complaints of the unmanageable extent of his Diocese—two important settlements of which, namely, South and Western Australia, he had never visited, and could not hope to visit—and he had, consequently, addressed both to the Archbishop of Canterbury and to the Society the most urgent representations of the necessity of subdividing his Diocese. His first and most anxious wish was to see the northern and southern portions of New South Wales placed under separate Bishops. To a proposition so reasonable in the abstract no

objection was likely to be made ; but the Bishop could not but foresee, that the difficulty of providing an adequate endowment would be the real obstacle to the accomplishment of the design. This difficulty, therefore, he set himself to meet and overcome. Feeling that the importance of the object was such as to admit of no delay, and that the good which might fairly be expected to result was such as amply to repay any sacrifice, he offered to surrender a large portion of his own income at once, in order to make provision for a Bishop at Melbourne, (Port Phillip,) and to endow, also out of his own means, an Archdeaconry, which was ultimately to become a Bishopric, for the northern division of the Colony. The total sacrifice contemplated and proposed by the Bishop was no less than one-half of his life income. Happily, it was found practicable to accomplish this noble design without so largely taxing his generosity ; and for the arrangement finally made the Church is indebted to the willing and hearty co-operation of the late Secretary of State for the Colonies. Still it is to be remembered, that but for the surrender of a large part of the Bishop's income, the two Sees of Melbourne and Newcastle could not, so soon at least, have been founded.

The same year has furnished another instance of singular liberality towards the Colonial Church ; and the Society cannot refrain from offering this public tribute of gratitude to Miss Burdett Coutts for the great and lasting benefit she has conferred upon the Church of Christ by endowing for ever two Bishoprics. The richest reward which that noble-hearted lady can receive will be derived from the reflection, that by her means the full privileges of an Apostolic Ministry have been permanently secured to two important dependencies of the Crown, and that, by the religious foundation which has been thus wisely laid, the best security has been taken for the temporal and eternal welfare of the nations which will arise to occupy the Colonies of South Africa and South Australia.

From the time of the Apostles the erection of a Bishopric has ever been considered by all the wise master-builders of the Church, as the right and true foundation of a Christian Mission ; but it is obvious that a Bishop cannot work alone. There are "diversities of operations" for which duly appointed labourers must be found ; and the result of all experience is to show, that the

readiest mode to obtain the services of subordinate Clergy is first to name a Bishop under whom they are to act. A reference to the preceding Reports of the Society will prove, how rapidly the number of Missionaries has increased wherever a new Bishop has been placed. In the first instance, it is of course necessary that they should be sent from the Mother Country, but, unhappily, the funds of the Society do not increase in proportion to the wants of the Colonies; and at the time when so many more Missionaries were required by the Bishops recently consecrated to new Sees, it happened that the whole income of the Society was barely equal to meet its existing engagements. The only resource, therefore, that remained to the Society was to publish these facts to the world, and to appeal to the members of the Church at large to meet an immediate exigency by special exertions and larger sacrifices.

The season for such an appeal, indeed, was far from favourable, as the scarcity in Ireland and Scotland demanded, and had obtained, so large a share of the offerings of the charitable. Still it was necessary to make an effort. An address was therefore agreed to at a meeting of the Society held on the 19th of March, and signed by the President his Grace the Archbishop of Canterbury. Of this address, in which the immediate wants of the four new Dioceses were briefly stated, more than 12,000 copies were circulated through the country. But, in addition to this, there were formed for each Diocese special committees, which met from week to week at the Society's house, to adopt measures for the collection of funds for the passage and stipend of the requisite number of Clergy. A statement, also, of the area, population, and religious condition of each Diocese was prepared by its respective Bishop, with a view to its being submitted to those who felt a more especial interest in that particular Colony. As these several documents contain much useful statistical information, it has been thought right to reprint them entire in the Appendix.*

Thus, while the Society was using every exertion to provide itself with the means of aiding all the four Dioceses, the Bishops were zealously acting through their Committees, their Collegiate and Diocesan acquaintance, and their private friends, to promote

* Appendix A.

the interests of their respective Colonies. The result, notwithstanding all the discouragements of the particular season, has been most gratifying, and is matter of much thankfulness.

The total amount collected, up to the 1st of September, was, in Donations, 15,000*l.*, and in Subscriptions nearly 1,000*l.* per annum for five years.

Never was a contribution in aid of the Colonial Church better timed. The sum so liberally subscribed, during a year of more than ordinary straitness and distress, will greatly strengthen the hands of the Bishops at the critical period of their first taking possession of their respective Sees. It will be at once seen, that they come well supported, and that they carry with them the sympathy and good wishes of the friends they have left behind; for each will be accompanied by the true yoke-fellows whom he has selected to take part with him in the great work to which he has put his hand; and not only the friends of the Society, but every true member of the Church, will rejoice to learn how large and important a reinforcement is about to join the hitherto scanty and insufficient body of clergy at present scattered over the various distant settlements of Australia.

And here it may be well to advert once more to the principle on which the Society has acted, in respect both to the collection of funds, and also to the appointment of the Missionaries for whose support they were contributed. A schedule was attached to the Appeal, containing five columns, one for each of the new Dioceses, and the fifth for the general benefit of all the four; the object of such arrangement being, that those who felt a superior interest in any one particular Diocese, might put down his contribution in the appropriate column, while others, who acknowledged no such claim, might place their money at the disposal of the Society, to be distributed among the four Dioceses at its discretion. Whatever, therefore, has been raised in aid of any particular Diocese, is, by a rule of the Society, placed at the disposal of the Bishop thereof, for the specified purpose.

2. The stay of the Bishops in England since their consecration has relieved the Society from the responsibility of selecting the Clergy and Candidates for Orders, for whom provision has thus been made; and we may trust, that the fullest security has

thus been taken for the efficient working of the Church in the new Dioceses, by the good understanding and mutual confidence which has thus early been established between the Bishops and their Clergy.

At this important epoch in the history of the Colonial Church, the Society has taken advantage of the opportunity afforded by the erection of four new Dioceses, to carry more fully into operation the principle of measuring its aid by the actual necessities of the several congregations; and in this proceeding it has had the entire sanction and approval of the new Bishops, who are fully convinced that the Colonies are bound by every consideration both of duty and interest to establish, at the earliest possible moment, the independence of their own Church. In past times, stipends were granted by the Society during the lives of the several Missionaries; latterly a limit of time has been imposed, to allow of a gradual reduction; but in the case of the Clergy who are going out to the new Dioceses, the period during which they are to receive external aid has been restricted to five years: after which it is expected that they will be supported by the contributions of the congregations to which they minister.

Diocese of Nova Scotia.

THE position and duties of the Missionaries in British North America resemble, in many respects, those of the Clergy in the remoter and less populous agricultural districts of England. The Colonial Mission, however, is, for the most part, far more extensive than the largest parish, while the roads and means of conveyance are much inferior. Another difference, greatly to the disadvantage of the Colonies, may be added,—that whereas the English country pastor relies for his support on some endowment, small, perhaps, but well secured, the Missionary must depend for the maintenance of himself and his family, in the midst of much more trying circumstances, and with no reasonable probability of preferment, on the uncertain contributions of the people, aided by an allowance from the Society.

In both cases, however, the course of daily duty is of the same kind, if allowance be made for the longer journeyings, and the necessarily more abundant labours, of the Missionary. They have,

in common, to deal with a people of the same origin and language—a people thinly scattered over the face of the country, and therefore, probably, for the most part little cultivated, or accustomed to the ordinances of the Church. The effect produced upon a population so situated, whether at home or in the Colonies, by the ministry of a faithful Clergyman, must be very gradual. No sudden or striking results are to be looked for, though the devoted servant of God may be quite sure that his labour in the Lord will not be in vain. The improvement among his people will be sure, though it may be impossible to point to any sudden transformations of character. The characteristic feature of the reports from the North American provinces is their homely unexaggerated description of quiet and steady progress; and if any one wishes to assure himself of the reality of such progress, he has only to compare the reports of the past year with those of twenty, ten, or even five years ago. In every Diocese, however, it will be found that the progress of the Church is much retarded by the great want of Clergymen.

Thus the Bishop of Nova Scotia, after completing his Visitation of Prince Edward Island, in the course of which he held seven confirmations, and the *first ordination that was solemnized in that island*, says, “It is my duty to state with a thankful heart, that progress has been made, and is likely by God’s blessing to be continued, in things belonging to the Church in Prince Edward Island. Much more is required, but we gratefully acknowledge some earnest of what may yet be hoped for.” What, then, is the obstacle to the rapid course of religion in this settlement? The Bishop goes on to explain:—

“The most discouraging circumstance I have to record, in reference to the beautiful and interesting island of Prince Edward, is the urgent want of more Missionaries, which has long been felt and deplored by the Governor, and all the members of the Church, and indeed by many others. New London has been vacant since the retirement of its late estimable Missionary, Mr. Roberts; and although Dr. Wiggins makes as many visits to it as can be given without serious injury to St. Eleanor’s, its need is great and distressing. In this neighbourhood also, if neighbourhood it may be called, there is urgent want of a Missionary

to be stationed at Cascumpeque, in the north-western portion of the island, where a large and permanent congregation would do all they could for the blessing of a resident Minister. At Charlotte Town an assistant has become of the first necessity; and the congregation, who feel this as they ought, would provide for him, as I have already said, at their own expense.* At Cherry Valley and Murray Harbour, in the south-eastern section of the island, substantial and creditable Churches, greatly assisted by the Society, have been erected, in the full hope that Missionaries would soon be stationed there. *Five* are therefore immediately required, and a sixth could be most profitably employed as a Visiting Missionary, who, with the heavenly blessing, would be instrumental in making early additions to the number of churches and congregations."

A similar lack of Clergy exists in Nova Scotia itself, as will be painfully manifest from the next extract from the Bishop's Journal. On his return from the island, his first duty was to consecrate a *new Church, distant forty miles from the nearest Clergyman*. This is at Pugwash, on the southern coast of Northumberland Strait.

"We were soon," says the Bishop, "at our work. The building (St. George's) was consecrated; and, as in all other places, I preached and addressed the congregation afterwards on the need of their great exertions, under the present circumstances, to encourage the abode of a Clergyman among them, for which they seemed most earnestly desirous, as they are forty miles, by the usual road, from Mr. Townshend (to whom they are very grateful for many valuable services), and a like distance from the Rev. Mr. Elliott, of Pictou, on the other side, who has also made them valuable visits, as opportunities have been afforded to him."

Another consecration is marked by so many interesting circumstances, that it seems proper to publish the account of it at length.

* Happily an additional Clergyman has been provided for Charlotte Town without any charge to the Society.

"*Saturday, Sept. 19.*—Walton, formerly called Petite, is on the shore of that part of the Basin of Mines which is called Colequid Bay. It was a place of little consequence until of late; but it has a flourishing trade in ship-building-lumber and gypsum, and now contains 900 souls. The village is beautifully situated near the mouth of a river, which discharges its water into the bay. Mr. R. Uniacke made to this place the first visit that it received from a Clergyman; and his affectionate attention, aided by a lay Reader, has formed a very interesting flock, who speak of their Clergyman with feelings of affection delightful to witness. The Church and the ground around it were originally intended for a congregation of Dissenters; but the benefit of Mr. Uniacke's ministrations induced the owner, with the general approval of those around him, to convey them to the Church. The building required much alteration, but it is now brought into shape, well finished, and forms a neat ecclesiastical edifice.

"*Sunday, September 20.*—We were favoured with fine weather, for which we were thankful. Long before eleven o'clock, more persons were assembled than the Church could contain, although the aisles were thronged. The building was consecrated, and called St. Matthew's. I preached in reference to this service, and also on Confirmation (strange sights in this place), and then confirmed seven persons, the first-fruits of this flock, to whom I had much to say upon their new position. The afternoon service was commenced in an hour after the close of the morning, and the Church was again filled, though many of the people had travelled from ten to twenty miles to be with us. The church-yard was consecrated as a place of burial. I preached again, and again addressed all the congregation on the several happy employments of the day—very happy to myself and to their pastor, and, I will humbly hope, to a large portion of themselves. Under such circumstances I could not feel weary. The stillness and decorum of the congregation were very commendable, and I was rather surprised at the excellence of the singing. The employment of the day was concluded with family reading and prayer in the house of our host."

After holding a confirmation at the Church of Lower Granville, on the Bay of Fundy—a Church of which the Bishop

remembers the consecration in the last century—he is led to remark on the superior advantages enjoyed by the Clergy in that part of the diocese, owing to their greater proximity to each other. We may take, therefore, this comparatively well provided district as a measure of the destitution of less favoured settlements. The Bishop says :—

“ No part of the Diocese is more privileged than this portion of it, in facilities for intercourse and consultation among several very estimable Clergymen, who are not far distant from each other ; and yet there is great need of more help in each Mission. The Rev. J. Robertson, of Bridge Town, has already three Churches, or rather, perhaps, one Church and two Chapels, for congregations scattered over a large extent of country, to whom it is impossible for any individual to give the requisite attention. The Rev. J. M. Campbell, of Granville, has likewise, besides his Parish Church, two Chapels, and must soon have another ; and as he, like Mr. Robertson, has several stations separate from these buildings, it is palpable that the utmost zeal and energy of any single labourer must be insufficient for the work. Like these two Missionaries, the Rev. W. M. Godfrey, of St. Clement's, has his Church, his two Chapels, and other stations more distant ; and the calls from the whole are more numerous, though most urgent, than he can duly attend. The Rev. Edwin Gilpin, of Annapolis, with one Church and *three* Chapels, has an assistant but even so he feels extreme difficulty in getting through the most necessary work, and could give ample and most useful employment to another fellow-labourer. The Rev. William Bullock, of Digby, twenty miles from Annapolis, and therefore, in *our* view, a neighbour, is likewise favoured with an assistant ; but he has his Parish Church and four Chapels already consecrated, and a fifth in good progress towards completion. He has one assistant, but this is wholly insufficient for the calls upon him. These very exemplary Missionaries do all that pious zeal can prompt and unsparing effort can accomplish ; but it is a subject for their constant regret, that no exertion on their part can effect all they would desire to perform. I am well persuaded they are to be esteemed as faithful servants of their heavenly Master, and therefore they are familiarized with humble but

confiding reliance on His mercy to bless their insufficient labours, and save his Church from harm."

The Churches inspected by the Bishop in the course of this visitation are described by him as being, with one exception, in good order, and very neat in their appearance; and then he adds, "It is a subject for still greater thankfulness and praise, that they seem, under the Heavenly favour, to be fulfilling the purposes of their erection, by dispensing blessings around them." It may be proper to add the summary of this visitation in the Bishop's own words:—

"The summary of the year's Episcopal acts will show visits to six places, widely separated, where Episcopal acts have been performed for the first time; six churches and chapels and two burial grounds consecrated; fifteen confirmations, at which 331 persons were confirmed; forty-two sermons, or addresses, delivered to more than 4,000 hearers; more than 1,000 miles travelled; and two ordinations, at which two Deacons were admitted to the order of Priests, and two Divinity Students to the order of Deacons."

After having continued a large grant towards the general expenses of King's College, Windsor, for several years, the Society thought that the time had arrived when the College might fairly be committed to the liberality of the Diocese, without further aid than such as was sufficient to encourage theological students; and the Society still trusts that it will not be disappointed in this reasonable expectation. The withdrawal of the grant, however, has for the present occasioned much embarrassment, to which the Bishop feelingly alludes in the concluding passage of his Journal:—

"I dare not conceal the unwelcome truth, that, among many encouragements, I have had to witness some trials and difficulties from which we have no reason to suppose the Church can be exempted during her militant state. Some of these are, doubtless, known and felt at home as well as abroad, and perhaps are to be regarded as comparatively light afflictions; and all are surely to be received as needful chastisements. The most grievous of these, and to me the most distressing, is the unhappy condition of King's

College, whose preservation must be considered essential to the welfare of the Church, most certainly in this Diocese, and indeed far beyond the boundaries of Nova Scotia. The College has hitherto been,—as it was intended from the beginning to be,—a faithful and valuable handmaid to the Church, inculcating love for her doctrine and discipline, diffusing her sound principles, and providing an Apostolic Ministry for the perpetual and holy instruction of her children. Having lost the Parliamentary endowment, which was continued for more than thirty years without an apprehension of its diminution, as it was certainly intended to be permanent; and having since lost the chief portion of the temporary assistance which was most kindly afforded by the benevolence of the Society for the Propagation of the Gospel, while they had the power to supply it, the condition of the Institution is so changed and so crippled, that unless more assistance be speedily obtained from England, the prostration of the College seems, humanly speaking, inevitable. There is already a desire, and an avowed intention, among some persons of influence, to make that crippled condition instrumental to an entire severance of the College from the Church, and to rear upon its ruins another seminary of learning, in which no religious principles shall be inculcated, that it may be alike acceptable to men of every and of no profession of faith.

“I dare not trust myself to dwell upon the zeal and energy of a pious father long devoted to the rearing and support of this important Institution; nor am I inclined to say much of the anxiety and toil which his son has willingly endured, for half a century, while more humbly endeavouring to promote the welfare of the same Institution, and most particularly because of its value to the Church; but I may be excused for saying, that I cannot even think of the possibility of its downfall without overwhelming sorrow and distress.

“I will, however, cling to the hope that the same gracious Providence, by whose merciful care the Institution has hitherto been enabled to rise above all its past difficulties, will still protect, and sustain, and bless it, to God's glory and the good of His Church.

“We plainly see, and are beginning to feel, that God's judgments are abroad. It shall be our prayer that our people may

derive holy lessons from them; and especially, that all the members of our Zion, in their thankfulness, may consider and believe, that only a small portion of what is due to the Society for the Propagation of the Gospel, as the agent and representative of our Church in the four quarters of the world, has hitherto been supplied to her. We will pray continually that her hands may be strengthened daily, more and more, until her means shall be more commensurate than they have ever yet been with the increasing and louder calls that are made upon her benevolence, from the North and the South, from the East and the West."

The Society has to acknowledge with thanks the separate Reports, sent through their Diocesan, of the Missionaries; but as the extracts from the Bishop's Journal have extended to so great a length, room can be found in the Annual Report for only a few passages.

The following portion of a letter from the Rev. J. C. Cochran, the zealous Missionary, for the last twenty-two years, of Lunenburg, is too interesting to be omitted:—

"The Society, as regards the American scene of its labours, has good reason to feel that it has not 'run in vain.'

"The fruits of those labours are abundantly to be seen, from Canada on the north, to the most southern boundary of that vast country now called the United States, with its million and a half of Members, 1,272 Clergy, and 29 Bishops, who gladly ascribe the very existence of their flourishing Church, under God, to the bountiful care of the Society, while those countries were as yet possessions of the British Crown. So long, indeed, as the Protestant Episcopal Church shall continue on this continent (and continue I am persuaded it will to the end of time), I trust *that* Society will be remembered which first sowed the grain of mustard seed, cherished and nourished its tender and otherwise helpless growth, during many a dark and stormy day, and even now, when it has attained a goodly size, so that multitudes repose under its shade, yet unwillingly and gradually withdraws the sustaining hand.

"Nor can I withhold my humble testimony, that in this particular portion of the vineyard, which for twenty-two years has been

under my care, we have great reason to be thankful for the blessing which has attended the benevolent exertions of the Society. I found the Mission in a very low and distracted state, encumbered with a debt of near 1,400*l.* ; having merely the shell of a parsonage house, with but one Church, and *that* thinly attended and out of repair. I am happy now to say, that for more than twenty years I have lived in a respectable parsonage, completely finished ; that our debt is nearly extinguished ; and that, besides, we have expended upwards of 500*l.* on the church, adding a handsome tower and accommodation for 120 persons ;—that four other churches have been erected in the Parish, capable of containing 1,400 persons ; that at Mahone Bay, which is part of the parish, but at my desire was assigned three years ago to the charge of the Rev. Mr. Filleul (together with New Germany and parts adjacent), there is a special contribution for his support, and a parsonage house is in progress ; and, finally, that our committees of the Diocesan Church Society number 657 members.

“ In many of these matters, great and essential has been the aid which we have derived from the venerable Society ‘at home.’ And, I may add, large is the field of usefulness yet before us, but requiring farther aid for its successful occupation. In this county alone, comprising a population of 14,000 souls, laborious employment might be found for two or three Missionaries, in addition to the five already in it. The effect of such an accession of strength would speedily appear in the erection of new churches, and in the ministration of our holy ordinances to many souls now of necessity neglected.

“ When referring to the years that have gone, I trust I may safely add, that they have not passed away without that all-important increase in spiritual improvement which, of course, must be the object of our chief anxiety and most fervent prayers. There have not been wanting, from year to year, many cases which have comfortably proved, that the inward and spiritual grace has not been withheld from the outward means which, through the bounty of the Society, we have been enabled to supply. I think I can look upon the graves of hundreds whom I have committed to their ‘narrow house’ with a well-founded hope that they have entered into their rest, and will be found in the right place at the latter day. Some of these are sleeping in the still solitudes of the

almost unbroken wilderness—some in the busy haunts of men; and not a few there are whom, though no graves nor stones point out their places now, the great Redeemer will restore from the depths of the ocean, and bring them, body and soul, through His saving merits, to His heavenly kingdom. In the last year but *nine* burials were recorded in my register; but in that small number were those who had given good evidence of their faith in Christ, and of the renewal of their souls after the Divine image.

“Amid too many instances of carelessness and sin which discourage the Minister’s heart as regards the living, these recollections of the dead ‘in the Lord’ refresh and cheer his soul, and may well stimulate him to increasing zeal as he finds the day of work rapidly drawing to its close.”

The Rev. Charles Elliott, of Pictou, derives just encouragement from the progress which has been made within his memory, and it may be added, not a little through his means:—

“When I reflect that the contributions to the Society have increased fourfold, and that since I left England for this Diocese, only seventeen years ago, the Clergy have doubled their number, and that in a part of the Province, where your Lordship had some hesitation in sending a Clergyman, more than eighteen hundred have received baptism at my hands, I no longer feel alarmed for the welfare of the Society, nor for the existence of the Church in Nova Scotia.”

The following striking contrast is drawn by the Rev. A. Gray, the Missionary of Sackville:—

“In reviewing the events of the fourteen years since your Lordship’s kindness placed me here, I think I can see in the external state of the Church some measure of improvement, such as I should feel thankful for towards Him from whom every good gift cometh. There was at that period one Church in the Mission—there are now three entirely completed. There were two unfinished school-houses—there are now four well-finished and another in course of completion. There was one school-master with about twenty scholars—there are now three teachers

instructing about one hundred and seventy children. There was no Sunday School—there are now three, with about one hundred and fifty children. The Communicants were about seventeen—they are now sixty-three."

Mr. Gray is sadly overtaken by the duties of his extensive parish, and greatly needs assistance. Where labourers are so few it is doubly distressing to lose one, and the Society has to regret the loss, by death, of one of the most active Clergymen of the Diocese, the Rev. William Cogswell, of Halifax.

Diocese of Fredericton.

WITHIN the last year, a work of permanent utility has been completed by the zeal and liberality of the Bishop. A new chapel of much architectural beauty, and placed in a quarter of Fredericton principally inhabited by the poor, was consecrated to the worship of Almighty God in the month of March. It is called St. Anne's, to keep in memory the original name of the city; and it is gratifying to add that no sooner was it opened for Divine service, than it was filled by worshippers. Writing on the 24th of March, the Bishop says:—"It is so crowded that we cannot tell where to find room; and even when the novelty goes off we shall have a good congregation. Our choir is excellent." The Rev. W. De Veber was ordained to the service of this chapel—where daily prayer is used—as his first charge; and he is required to assist also in a neighbouring country Mission.

The still larger work of the Cathedral is in progress. The Bishop himself has most generously undertaken to defray the cost of the windows and roof—besides paying the freight of stone, and certainly, therefore, has a strong claim on all who have the means of assisting him in the accomplishment of a design calculated to confer such inestimable blessings upon the Colony. The whole cost is estimated at 10,000*l*.

The Society has to offer its grateful acknowledgments to a generous lady for a most liberal gift of money, whereby a valu-

able glebe has been secured in perpetuity for the Church at Westmoreland.

More labourers have been added, by ordination, to this portion of the Lord's vineyard, and the Clergy, who at the time of the Bishop's taking possession of his See were twenty-nine, are now forty-three. But many more are required,—and the work of the Church is standing still,—and the cause of religion is consequently, in many districts, *going back* for want of them. This will be evident from a reference to the Bishop's Journal of Visitation, which has been published by the Society in a separate form, but of which it may be well to repeat some of the principal points in this place :—

The visitation occupied his Lordship from the end of June to the beginning of September, 1846. During the course of it, he received the most gratifying attention from the Clergy and principal settlers, who conveyed him from station to station, and was frequently indebted to the kindness and hospitality of gentlemen not members of our communion. The roads he found superior, for the most part, to the cross-roads, and some of them equal to the best turnpike-roads, in England.

The Bishop was much gratified by the happy results which had followed from the labours of a Missionary, whom he had the year before ordained and stationed at Musquash. This is a district twenty-two miles in length; and as soon as the Rev. Thomas Robertson was placed in charge of it, the people, appreciating his zeal and activity, speedily commenced and completed a parsonage house, and subscribed liberally towards his maintenance.

They had also taken immediate measures for the erection of two churches, one of which was now nearly ready for consecration. It is worth notice, that this excellent Missionary is supported without further assistance from England than an allowance of 25*l.* a year.

But the Bishop spent one Sunday in a district far more spiritually destitute than this—the new county of Albert—in which, though a rich and flourishing district, possessing large tracts of what is called *intervale* (or low-meadow land) no Clergyman of our Church had ever been resident. Immediately on

his arrival, notice was circulated that Divine service would be performed next day, (Sunday,) at Hillsborough; and "in the morning," says the Bishop, "though the notice was so short, the whole country was in motion, some on horseback, some in waggons, many on foot. Having robed at a cottage hard by, we proceeded to a chapel, where 300 people had assembled, scarcely any of whom had ever seen a Bishop, nor had ever heard the Church service. I never had a more attentive auditory. A few very zealous Churchmen were there, who, aided by others, not Churchmen, subscribed 50%. towards a Missionary; who would no doubt find an opening for his labours, and might do extensive good.

"In the afternoon we just escaped in the rear of a most terrific thunder-storm, and I held service again, where I feel sure the sound of our Liturgy was heard for the first time."

In passing through his Diocese, the Bishop saw much that must have weighed heavily upon his mind. Some places he found entirely without the ordinances of the Church, and many more with opportunities of public worship occurring only once every month or six weeks; while the Clergy, from the extent of their Missions, and the necessity of distributing themselves among many stations, were exhausting half their strength in travelling, and unable to give to their spiritual charge in any one place that full and undivided attention which its importance demanded.

"The Society," says the Bishop, "will judge of the destitution that prevailed, when I tell them, that after filling up twelve vacancies, *I could find immediate and full employment for twenty additional Clergymen, without diminishing the labours of any one at present in Holy Orders.*" And not only were the people in these neglected districts deprived of the solemn ordinances of religion, but they were for the most part without Bibles and books of devotion, and so condemned, in a manner, to see their children grow up in ignorance and indifference. This is the unhappy condition of many and many a family of settlers in a new Colony; and such it must continue, unless the Church at home be induced to look with deeper and more general sympathy on the wants of her suffering members. It surely is our fault more than theirs, that so many stray from the fold, or are lost to

the Great Shepherd altogether: For," says the Bishop, "wherever an active, useful Clergyman is placed, the Church more than holds her ground."

In the course of his two visitations, the Bishop confirmed upwards of 600 candidates, and was struck with their serious and devout demeanour. It is the practice of the country that the Clergyman of each parish should present his own Catechumens; and so, instead of large numbers being collected together from the whole neighbourhood, the young people of a single parish come with their parents, and sit with them during the service, while the congregation take a lively interest in the solemn rite.

During the last year, 1846, at the suggestion of the Bishop, some of the rules of the Church Society were modified; and its income was at once doubled, by the accession of St. John's, which had hitherto held itself aloof. Of the funds thus raised, 450*l.* was voted for opening new Missions—500*l.* for the purchase of books (a portion of it to be repaid)—200*l.* for church building—and 100*l.* for decayed Clergymen, or their widows and orphans. These vigorous exertions of the Colonists in their own behalf will, it may safely be predicted, tend rather to increase than to diminish the sympathy and support which they must still look to from this country. They show that the Church is in earnest, and alive to its responsibilities. Such, it is gratifying to say, is the impression which has been produced upon the civil Government; for in the despatch accompanying the official Blue Book for last year, Sir W. Colebrooke thus alludes to the Ecclesiastical return:—"In the Established Church of England some additional Churches have been opened, and Clergymen ordained to them by the Bishop of Fredericton, and measures are in progress to obtain more general support to the Church, from the members of the communion throughout the province, by the organization of a Society, and the raising of subscriptions within the Diocese. Some Churches have also been specially endowed, through the liberal support of wealthy persons, in aid of the contributions of the congregations."

As the Society regards the support and endowment of the Colonial Churches by their own independent exertions, and from their own native resources, a matter of such vital importance to

their real welfare and stability, it may be expedient to add here the appropriation of the funds raised by the Church Society at its anniversary meeting, January 22, 1847.

Simonds £30	Queensbury £50
Springfield 60	Hopewell 60
Prince William 60	Stanley 40
Lancaster 50	Restigouche 50
Monckton 50	

To purchase religious books for distribution, or sale at low prices	£500
For building and enlarging Churches and Chapels	200
For building Parsonage-houses	200
Fund in aid of the poorer Clergy, their Widows, &c.	100

As useful information for those who may be disposed to offer their services as Missionaries in New Brunswick, the following remarks of the Bishop on the climate of that country are added:—

“As there exists in England much misapprehension on this point, it may be right to state that I consider it beyond all question a finer climate than that of England. It is undoubtedly hotter and colder; inasmuch as in July and August our thermometer ranges from 75° to 100°, and in December, January, and February, from a few degrees above freezing to 30° below zero. But, in the first place, neither the heat nor the cold are proportionably so trying as they would be in England. The cold is generally dry, so is the heat. I was out this summer, with the thermometer at 98°, without suffering more than in England at 80°; and zero here feels about as cold as 20° above zero in England: 30° below zero is only known at night. I have travelled with the thermometer at 4° below zero without suffering, and once at 16° below; but this perhaps occurs only two or three days in a whole winter. I do not hesitate to say that the chilly starving feeling of cold and wet together is almost unknown here. Our sunshine in winter is at least three to one compared with England; the bright sun giving a cheerful look to the snowy landscape. My health has been on the whole good, and my children's health nearly uninterrupted. As to the notion about wild beasts, &c., it is too ridiculous to talk of seriously. There are wolves,

and bears, and wild cats, in the thick parts of the forests; but one must go to look for them, generally speaking. The roads of general communication from town to town are very good; in the unsettled places they are, what roads in woods and by-places in England are, very bad. But if men's hearts could be mended as fast as their roads, no one could complain of New Brunswick."

Diocese of Quebec.

PREFIXED to a Journal of Visitation by the Bishop of Montreal, lately published, is a letter addressed to the Secretary of the Society, from which the following interesting particulars are taken:—

"The whole triennial visitation of the Diocese will be made up of the winter journeys of 500 miles, performed in the beginning of the year; the journey here described, of something more than 1,600 miles; the circuit yet to be made among the Missions of the district of Quebec, and, lastly, the visit to be paid, by the Divine permission, early next summer, to those of the district of Gaspé, in the Gulph of St. Lawrence, of which the most distant is nearly 500 miles below Quebec.

"The number of confirmations thus far held was, in the winter journeys, *nine*, and in that to which the present journal relates, *forty-five*. The whole number of persons confirmed at these fifty-four places was 1,570: the largest number at any one confirmation, 325 (in Montreal)—the smallest was in the instance of the confirmation of *one* individual at Danville. About twenty confirmations remain to be held.

"The number of churches consecrated was *nine*: of burying-grounds, *four*—all upon the summer journey.

"There are in the Diocese 102 churches, including some two or three chapels in obscure places, which might be considered hardly to deserve the name. Of these twenty-seven are of stone, eleven of brick, and sixty-four of wood. Twelve of the number are buildings now in progress—some of them proceeding very slowly; thirteen are buildings used for public worship in an un-

finished state, in which some of them have been standing for several years; and a good many others are imperfectly finished, and deficient in appendages which ought to be found in the churches of the English Establishment. This statement comprehends the two chapels burnt down in the desolating fires at Quebec of 1845, only one of which has, as yet, been rebuilt.

“The number of churches which have received assistance from the Society, since I assumed the charge of the Diocese, just ten years ago, is forty-three; the number assisted in the same way by the Society for Promoting Christian Knowledge, twenty-nine; several of those have been assisted more than once. I do not include the churches in Upper Canada which received assistance, through my hands, from these Societies, before the erection of the Diocese of Toronto.

“The number of stations at which service is regularly performed, whether in churches or chapels, or in school-houses and other secular buildings, 220. This does not include the places visited by the travelling Missionaries of the Church Society, when this Society has such labourers at its command.

“There are twenty-three places in the Diocese which have parsonage-houses—all of which, except three, are Missions of the Society; and there are seven, to which more or less of glebe is attached, being an endowment made by that body. Six of these houses are of stone, two of brick, and fifteen of wood. There is also a little wooden mission-house at the Quarantine Station at Grosse Isle.

“There are twelve instances in which assistance has been rendered by the Society, in one shape or other, to parsonages: there is one log parsonage-house which has been abandoned; the title to the site, however, remains in the Church.

“The whole number of the Clergy in the Diocese is seventy-eight; the number holding charge in the Diocese is seventy-three; the number of Missionaries engaged in the service of the Society, fifty-two; the number of retired Missionaries of that Society, three.

“The number of miles to be travelled by the Bishop, in four separate main journies, with some minor movements for detached Missions, in order to visit all the stations of the Church, approaches to 4,000: and some addition is made from time to time,

as the circuits periodically return, on account of the formation of new Missions."

The journal itself contains ample details of the Missions visited by his Lordship in this portion of his immense Diocese, and strongly confirms his view of the great importance of subdividing the Bishopric, by fixing a See at Montreal. The Bishop is, at present, compelled for convenience to divide his confirmation tour into four parts; and though frequently absent for long periods from Quebec, he is unable to stay more than a few hours, or at most a day at any place. His general reflections on the state of the Diocese, and his grateful acknowledgment of the services rendered to it by the Society, are worthy of special attention :—

"The establishments of the Church in this Diocese are upon a very humble scale; but I feel more and more, what I have often expressed to the Society, the vast importance of the foundation now to be laid, and the need of faith, in order to look, with such powers as my own and such resources as lie at my command, for any effects at all commensurate with the demand. I am also led to reflect more and more every day upon the incalculable blessings which, by the providence of God, have been procured to the Protestant inhabitants of all these colonies, by means of the Society's operations; and if there be persons in England who hold back their hands from the support of the Society, under the idea that it is not an effectual instrument in promoting the cause of the gospel, I fervently pray God that their minds may be disabused. Those have much to answer for who, from defect of information, (since that is the most charitable construction to put upon their proceeding,) propagate or adopt such a notion: it is very easy for 'gentlemen of England, who live at home at ease,' to pass a sweeping judgment upon poor soldiers of Jesus Christ, who are enduring hardships in the obscurity of Canadian woods; these, however, stand or fall to their own Master; but if the means of the Society (which God avert!) should be really impaired by such representations, many sheep will be left without a shepherd, many souls will have to charge upon unkind brethren in the land of their fathers, their spiritual destitution and advancing debasement."

No family has deserved better of the Colonial Church than that of Mountain, and it seems only proper to mention, that on July 5th of last year, the Bishop admitted to Deacon's orders, in the parish Church of Montreal, his eldest son, A. W. Mountain, B.A. of University College, Oxford. In recording this event the Bishop says:—

“I shall not obtrude upon the Society any reflections peculiar to this case, as connected with paternal or domestic feeling; but I bless God that I believe myself to have added on this occasion, to the number of labourers in the Diocese, one who will not prove himself faithless. He was sent down immediately to take charge of the Quarantine Station below Quebec, under the auspices of the Church Society.”

This post has latterly become one not only of a more than ordinary difficulty and labour, but also of very serious danger.

The Bishop, writing on the 26th June, says:—

“On account of the overwhelming extent of the labours this year at the Quarantine Station, in consequence of the swarms of miserable beings poured upon the shores of Canada from Ireland, I have found it absolutely indispensable to employ two Clergymen at that Station, and, in fact, before I could send a second Clergyman down, different Clergymen of Quebec or its immediate neighbourhood, went down, each for a few days at a time, to assist—and one of the two Clergymen stationed there having come away sick, the same arrangement is still going on. I felt it right to set the example of taking a turn myself in this duty, and went down for a week. The scenes of wretchedness, disease, and death to be there witnessed, thickening day by day, surpass all description—and the time will not permit my attempting any details—suffice it to say that when I left the station, there were, according to computation, about 1700 sick upon the island, (every building which could be made in any way available, the two Churches included, being turned into hospitals, together with a vast number of tents,) and about 800 afloat in the miserable holds of the ships. With the utmost exertion on the part of the authorities, it was a matter of impossibility to provide the necessary comforts and attendance for these poor sufferers. The daily amount of deaths was frightful. We had not perhaps above 300 Protestant sick,

out of this number, but so dispersed, ashore and afloat, and so intermingled with Romanists, sometimes two of different faith in *one bed*, that the labour of attending to them ministerially was immense."

And again, in a letter dated August 12th, he says:—

"The clergy, this summer, of all grades have been obliged to make strained and over-strained efforts in consequence of the awful visitation which has passed across the Atlantic to us from Ireland. We have lost in this parish one of the best and most attached and consistent Clergymen that ever lived (Mr. Chederton,) from the fever, and we have had five in succession, one of whom belongs also to this parish, temporarily disabled from the same cause, in their attendance in succession at the Quarantine Station, thirty miles below Quebec."

The Rev. Mark Willoughby also fell a victim to his benevolent zeal for the emigrant sick.

With a view both to economise the funds of the Society, and to elicit the Church spirit of the colony, a plan is in contemplation for settling the amount of assistance which each Mission may require. According as the population, wealth, and other circumstances of the several stations vary, it is obvious that the external aid required will vary also; and it has therefore been determined, at the suggestion of the Bishop, to request the district associations of the Church Society to state, as nearly as they can, what amount each Mission ought to contribute to the support of the Church, and to regulate the grants from the Society accordingly.

Dioocese of Toronto.

It was stated in the Report for last year, that the property secured to the Church of England, under the name of Clergy Reserves, yielded an income exceeding the charge upon it. This income has been still further improved by a reduction in the expense of surveying and collecting, as well as by the recovery of some back rents; and it is now, by virtue of the Act of Parliament 3 and 4 Vict. c. 78, placed under the control and management of the Society. Hitherto the Bishop of Toronto had received no Epis-

copal salary or allowance beyond a grant for the first five years from the Society, and had, therefore, been in a manner compelled to hold the offices of Archdeacon of York and Rector of Toronto. An arrangement, however, has now been made, by which a moderate provision is secured for the See ; and already the Bishop has had the satisfaction of resigning the Archdeaconry of York to the Rev. Dr. Bethune, and the Rectory of Toronto to the Rev. H. J. Grasset, his Lordship's Examining Chaplain. This arrangement must be regarded as one that will much increase the efficiency of the Church in this Diocese. A comprehensive plan for such an application of the remaining portion of the income accruing from the Clergy Reserves as may most tend to promote the present and permanent welfare of the Church in Upper Canada, is under careful consideration by the Committee.

This Province continues, and is likely to continue for years to come, "the great asylum of the poor from the Mother Country ;" and the emigration of the present year will probably far exceed that of any previous season. The consequences are obvious, and may be best stated in the Bishop's own words :—

"The rapid increase of our population requires yearly a great accession of Missionaries. Upper Canada now contains more than half a million of inhabitants, and in less than ten years the number will exceed one million : and if we suppose one-third to belong to us, and take into account how they are scattered over a vast surface, it will be found that, before the expiration of that period, we ought to have two hundred additional Clergymen ; and indeed we could at this present moment employ half that number to the greatest advantage."

In another letter of somewhat later date (March 23), his Lordship says :—

"The Diocese is supposed now to contain 600,000 inhabitants, of whom it is believed that one-third at least, or 200,000, scattered indeed through all the townships, belong, or are favourable to the Church ; and we are losing many of them, because we cannot extend our ministrations."

He then gives the following appalling instances of religious destitution :—

“ There are two districts—Victoria, containing twelve townships, and Ottawa, containing ten, with only one Clergyman in each. The Wellington district is still worse, for it contains twenty-seven townships, and has only one resident Minister, and one travelling Missionary. In the Huron district there are only three Clergymen for twenty-one townships. In short, out of three hundred and fifty organized townships, into which the Province is at present divided, there are two hundred and thirty-seven, or more than two-thirds of the whole Diocese, with no resident Clergyman, while it is computed that a Clergyman might find ample employment in each, and in many of them the services of three or four are required.”

To supply some portion of these urgent wants, the Bishop is most anxious to open, with the least possible delay, twenty or thirty additional Missions; and it is obviously of the highest importance that he should be enabled to do so. At present there exists within the Colony a provision for additional Missionaries; but the men are wanting.

The Society has recently been instrumental in sending out two—the Rev. St. George Caulfield and the Rev. George Salter; but here, as well as there, it is felt that an adequate supply of Clergy can only be furnished by the Theological Colleges of the Colony.

That which has hitherto existed on a very humble scale at Cobourg, and of which a Report from the Principal will be found in the Appendix,* might, it has been suggested, be transferred to Toronto, and enlarged so as to admit fifty students, and thus furnish about sixteen candidates for Holy Orders yearly. Although, however, the number of the Clergy is altogether insufficient for the pastoral superintendence of the people, the growth of the Church in this Diocese since the establishment has been very rapid.

This increase will be best shown by the following tabular view of the results of the Bishop's Confirmation tours in 1843, and in 1845-6:—

* Appendix B.

TABLE						
<i>Showing the Results of the Bishop of Toronto's Journeys for Confirmations through his Diocese, in the years 1843, 1845 and 1846.</i>						
	1843.			1845-6.		
	No. of Stations or Parishes.	Number Confirmed.	Churches Consecrated.	No. of Stations or Parishes.	Number Confirmed.	Churches Consecrated.
District West of Toronto, including Lake Huron . . . }	24	756	2	70	1212	6
Niagara District	16	374	2	21	354	3
Home and Simcoe Districts .	16	460	3	35	773	4
Districts between Toronto and Kingston }	20	1053	—	41	907	3
Districts below Kingston . .	26	1056	2	30	112	—
TOTALS . . .	102	3699	9	197	4358	16

The urgent need of a large increase of labourers is much dwelt upon in a Charge delivered by the Bishop to his Clergy at Toronto on the 3d June last. After suggesting that candidates for Orders from among the middle classes of society, and the sons of professional gentlemen settling in the Colony, should be encouraged, his Lordship thus continues :—

“ In thus calling your attention to our need of a great increase of our Clergy, we must not be unthankful for the measure of success which God has vouchsafed us since the last visitation, as if we had made no addition to our ranks. At that time our number was one hundred and three; now, as already stated, we have over one hundred and eighteen, and have at this moment the means of employing, from our own resources, twelve or fourteen Travelling Missionaries. Our prospects, however, of a speedy increase, to any great extent, are not as yet sanguine. Next year the very able and learned Professor of Divinity in the University of

King's College expects to present four or five candidates for deacon's orders, and perhaps as many may come from Cobourg. Although it may be said, what are these among so many townships, we ought not to think lightly of the day of small things.

"Since our last meeting in June, 1844, I have visited every Mission in the Diocese. Not having included Woodstock, Blenheim, Wilmot, Stratford, and Zorra, in my former visitation, I held Confirmations in them respectively soon after we separated, and found them, and more particularly the first, namely, Woodstock, of great promise. In the summer of 1845 I visited the districts west of Toronto, as far as the Mahnetoahneing Island, Lake Huron, and returned by the way of Owen's Sound. In the summer of 1846 I travelled through the districts of Niagara, Simcoe, and the Home, and all those east of Toronto. The time occupied, and the continuous and great intenseness of the heat in 1846, were rather beyond my strength, and warned me of the necessity of dividing the Diocese into three parts, instead of two, an arrangement which becomes the more requisite, from the extraordinary increase of Missions and Stations, at which my visits are desired. During my first visitations in 1840 and 1841, I confirmed at seventy-four stations, scattered over an immense surface; in 1842 and 1843 they had increased to one hundred and two; and in 1845 and 1846, to one hundred and ninety-seven. Hence you perceive that my stations, during those years, had increased ninety-five. Here it may be proper however to remark, that some of these last were rather stations of exploration, such as my journey to Owen's Sound, and other back settlements, that I might make myself better acquainted with the country and inhabitants, and show our Travelling Missionaries that I called upon them to undertake no labours which I am not willing to share. Some of the stations, as the country becomes better cleared and opened, and the roads more tolerable, may be joined for Confirmations, so as to economize labour; but this can only be done to a very limited extent, although it may be sufficient to prevent so great an increase under this head during the next three years. The number confirmed in the course of my recent visitation was 4358, which only exceeded the former by 679. This may be considered a less increase than might have been expected from the rapid growth of our population from

immigration and natural causes. It is, however, necessary to remember, that the number of grown-up and elderly persons, who came forward during my first Confirmation jounies, has greatly diminished, and that the candidates now more generally consist of young persons. In respect to immigrants, many are confirmed before they leave home; and where it is otherwise, the mass of them proceed to the newest settlements, and do not for some time come within my range of travelling, extensive as it is; nor can they be reached with advantage, till some kind of roads or paths are made, even by our Clergy, active and laborious as they are.

"It is very pleasing to remark, that a very great change has been for some years gradually manifesting itself in regard to the holy ordinance of Confirmation. Our people now almost universally believe and recognise it to be an Apostolic institution, and, to all who receive it, a most beautiful and impressive consummation of their baptism.

"The frequent administration of this interesting ceremony has been especially blessed throughout the Diocese, and has had the most salutary effects upon the minds of many, whose views of the true foundation and principles of our Church were very confined and unfruitful."

The Church Society, though of only five years standing, may now be considered as fairly established in the Diocese; and it is impossible to contemplate the extensive good which it has been the means of effecting, without a feeling of thankfulness to Him who has so blessed the labours and sacrifices of his faithful servants.

"Our Society," says the Bishop, Dec. 24, 1846, "has been in existence scarcely four years, and only two since its incorporation, and yet during that short time it has leaveried the whole Province. The income for the year ending March 31, 1847, was £2,777 9s. 9d."

The contributions so raised have in no wise interfered with the local subscriptions in the Diocese, as will be believed when it is stated, that, *since the year 1839, seventy-eight churches have been built*, and several are now building, while many others have been repaired and enlarged.

It must be satisfactory to those who furnish funds to the Society to know that, in this as well as in the other Dioceses, the Bishops are exerting themselves to draw out the local resources of the several Missions. The Bishop of Toronto has in various instances required from the settlers a residence-house, and a contribution of 50*l.* a-year, for the support of their Missionary ; and generally, the people have fulfilled these conditions. In some places a free and liberal spirit has far outrun the Bishop's requirements ; and the following examples borrowed from the Bishop's late Charge are well deserving of a record in this place.

“ The congregation of the township of Dunwich is composed of a few families, which are entirely rural in their manners and habits, and manifest the strongest attachment to the Church ; of their zeal in her favour they have given many proofs. Though few in number, they have erected a neat church on a plot of ten acres of land, without any assistance from other quarters. One individual, a farmer, gave eighty pounds towards its erection, another sixty pounds ; while the land, and also a set of excellent books for the desk, were the donation of an aged lady of the congregation, now departed, who has left for the benefit of the Church a small legacy yet to come. They have lately built a commodious parsonage-house, and have added to their Church a handsome steeple, furnished with a large bell ; and all this has been done quietly, and without any bustle or apparent effort, as if they were matters of course. Is it not from this example evident that there needs only the same spirit to do the same in every populous neighbourhood throughout the Diocese ?

“ The Church in the township of Westminster we owe to the vigorous and unwearied labours of Miss Watson, a lady who came to Canada principally with the view of establishing her nephews on land. On arriving in this township, where a purchase had been made on her behalf, she found it unprovided with religious ordinances. Her first step was to appropriate ten acres of her farm for the site of a Church, Churchyard, and Parsonage ; she then appealed to her friends in England for assistance in aid of her own and her neighbours' efforts, and she has now the satisfaction of beholding her exertions crowned with success in a very commodious Church with a respectable congregation. A few

such persons in each district, and their waste places would soon rejoice and blossom.

“In the township of Malahide we have a signal proof of what may be done by a single person, whose heart is in the work. Mr. Johnson has a large family, and is not a wealthy farmer, nevertheless he resolved upon building a Church on his own farm. The Church is almost completed, as he is determined to finish it without any assistance. This he says he had on his mind when he first came into the woods and settled on his land, and was an invigorating source of encouragement which never left him; and to this he attributes his continual health, and gradual progress towards independence. It was, he remarked, a great undertaking for a poor man, but he and his family have done most of the work with their own hands; and he thinks he is in better circumstances than he would have been had he made no such attempt. This shows how much good a man may do, even in situations by no means promising, when sincerely disposed and heartily labouring for the honour and service of God. A very few such men could establish and endow a parish, and not feel it a burthen, but a blessing, as Mr. Johnson now does.”

On occasion of the late visitation at Toronto, when eighty Clergymen met their Bishop, the following address to the Society was adopted:—

“We, the Bishop, Archdeacons, and Clergy of the Diocese of Toronto, in triennial visitation assembled, cannot separate on this interesting occasion without renewing to your venerable Society the due expression of our grateful remembrance and abiding affection.

“Amongst our number are many who owe their maintenance as Ministers of Christ’s Church in this Colony almost exclusively to your bounty, and there are but few of the sacred edifices, in which we are privileged to minister, towards the erection of which aid has not been received from your Society. To your fostering care indeed we would ascribe under God much of the prosperity which our Diocese now enjoys. In a Colony such as Canada, where the great majority of the inhabitants are too poor to procure for themselves the means of grace, the extension of the Church would, humanly speaking, have been a matter almost of

impossibility, had we not been favoured with the aid which you have so liberally afforded us.

“ We feel convinced that it must prove highly gratifying to your venerable Society to learn, that as our population increases, and the sources of the Colony are augmented, the people are making, we trust, correspondent exertions to extend the ministrations of our holy Church, though we fear the time is yet far distant when our utmost exertions, aided as we hope they will be by the continued liberality of your Society, will be sufficient adequately to relieve the spiritual destitution which still so greatly prevails in this large and important dependency of the British Empire.

“ The emigrants also from the Mother Country, who annually find their way in great numbers to this Colony, are steadily presenting demands upon the exertions of the Church, more extensive than our utmost local exertions can supply ; and the combination of what your venerable Society so generously contributes, with the voluntary efforts of Churchmen in this Diocese, and the largest revenue that can be anticipated from our share of the Clergy Reserves Property, can hardly be expected to suffice even to meet the more pressing claims for the ministrations of the Church, without affording the hope that it can be fully and effectually planted amongst us.

“ We desire to congratulate your venerable Society on the increase lately made to the episcopate in various parts of Her Majesty’s dominions, and to the support of which you so munificently contribute. We rejoice that your venerable Society has been so eminently prospered, and it is our earnest prayer that God may continue abundantly to bless your noble and holy exertions to increase the efficiency of our beloved Church, and that your resources may become more and more commensurate with the vast and glorious enterprise you have in hand—the spiritual cultivation of ‘ the field of the world.’ ”

Diocese of Newfoundland.

At the earnest entreaty of his friends, the Bishop of Newfoundland was induced to pay a visit to England last autumn, in order to take measures for the rebuilding of the Church which had been destroyed by fire, and to obtain the services of some additional Clergymen or candidates for Holy Orders. There is reason to believe that his own simple narrative of the great destitution of the Church in Newfoundland excited very general sympathy. Considerable sums were contributed in several places: and at Oxford a Committee of the Bishop's friends was formed to co-operate with him in establishing a Collegiate Institution, more especially for the Education of Theological Students, at St. John's. The Bishop has already purchased a site for the intended building, and has sent home a paper of proposals for the direction and government of "Queen's College."

Another point requiring his attention was the appointment of an architect, and the approval of a plan for the new Cathedral Church. This important work is now in progress under the directions of an experienced builder; but in consequence of the paucity of masons, as well as the shortness of the Newfoundland summer, three years at least must elapse before the Church can be opened for Divine service.

The work was most auspiciously commenced on the 25th May by a party of fifty men, who volunteered to dig out the foundations, and who intended to continue their gratuitous labour till the necessary excavations were completed. On the same day the Church ship, having on board the Rev. Jacob Mountain, the Rev. Oliver Rouse, and three catechists, arrived safely in the harbour of St. John's, after a stormy and dangerous voyage.

The labourers, however, thus added to the Diocese were only a portion of those whom the Bishop during his short stay in England selected—the number in all being one Clergyman, eight candidates for Orders, and one schoolmaster. They will serve to supply a few of the more destitute stations, but many more will remain still unprovided. *

One fact mentioned by the Bishop will serve to impress the grievous deficiency of religious ministrations on the mind of every reader. During the fearful hurricane that swept the coast, *forty-*

five fishermen lost their lives in the harbour of Burin, and there is not a single Missionary in the whole of that bay; consequently here was no clergyman to bury the dead, or “to visit the fatherless and widows in their affliction.”

The Bishop has transmitted to the Society some Missionary Reports. The following is an extract from a letter of the Rev. Benjamin Fleet, Missionary of the South Shore :—

“ During the spring and summer months our usual congregations are as large as our present unfinished Church (which will not seat more than from 200 to 250 hearers) can well contain; and not unfrequently there is so great a lack of room that it is with difficulty sittings, or even *standing places*, can be found for the people. In the winter months our congregations are not so large: this circumstance, however, is to be accounted for from the unsettled manner in which the inhabitants of this shore obtain their subsistence. In the fall of each year they have to leave their houses, or tilts, which are erected near the beach for carrying on the fishery during the summer season, and then retire back into the woods for the winter, in order to obtain fuel to burn, and timber to build. This custom, which, from the localities of the place, the people are compelled to pursue, taken in connexion with the oft repeated deep falls of snow, frequently keep many of them confined for a length of time within the enclosures of the forest; so that they are (I trust and believe *unwillingly*) debarred from coming up to the courts of the Lord to unite in the sacred and sublime services of our holy and Apostolic Church. The younger members of our communion are indefatigable in their attendance upon the means of grace, at *all* seasons of the year; indeed, it seems to be their great delight to seat themselves beside the sacred desk, and join the Missionary in the scriptural prayers and collects of the Church. They also, on certain Sunday afternoons, repeat the Church Catechism after the reading of the Second Lesson, according to your Lordship's instructions, and the order of the Church; and the benefit resulting from this plan has already been so great, that it may safely be said, there is no part of my duties which have effected greater good, not only to the children but also to the congregation generally.

“By reference to the Parish Register, I find that since my residence at this Mission, 170 have been admitted into the Church by this sacred ordinance. Of this number, 33 have been baptized during the past year—that is, from June, 1846, to the same month of the present year. These include children of Wesleyan Methodists; ten adults, three of them having large families; and seven infants belonging to Roman Catholic parents—parents who, from an occasional attendance upon Divine service, had become so deeply impressed with the beauty of our forms of worship, as to feel determined to have their children brought up Protestants of the Established Church.

“I never suffer a day to pass without visiting some of the families at their own habitations for the purpose of ascertaining what profit they may have derived from the stated services of the Church on each respective Sabbath, and also of pointing out the importance of a constant and devout attendance upon them—a duty this in which my heart ever feels delight, and one which it is my constant prayer may be followed with the Divine blessing.

“It is true, in a newly-formed Mission like this, where, as may be supposed, a great deficiency of the true spirit of the Gospel exists, many of my endeavours to benefit the souls of the people are hedged up by trials and discouragements; but should these lead me to a more simple trust, and firm reliance upon the strength of God, or increase my diligence in His service, they will at length awaken the liveliest joy, and thus lead to the most substantial and lasting good.”

“In the Report of last year it was stated that a plan had been agreed upon for making a systematic yearly collection throughout the island for the support of the Church. The details of this plan are developed by the Bishop in a letter which will be found in the Appendix to that Report. Never, certainly, could any scheme have been proposed at a less favourable moment, for during the first year of its trial the people, who were called upon to make this voluntary assessment, have been subjected to a series of Providential losses and calamities in the failure of the fishery, the destruction by fire of a great part of the capital, and the hurricanes which have devastated their coasts.

Notwithstanding, however, these severe discouragements, the

scheme itself, based as it is on a sound and just principle, bids fair to realize the expectations of those who formed it. How seriously the Bishop and the Church Society have determined to carry it through, will be seen by the subjoined extracts from the address presented to the Governor on his arrival :—

“Your Excellency, we presume, is aware that the Clergy of the Church of England in this Colony have, for more than a century, been almost wholly dependent on the charity of our Christian brethren and dear Mother Church at home, through the venerable Society for the Propagation of the Gospel in Foreign Parts. The increased and increasing demands on that Society, coupled with the reasonable expectation, that as our infant Church has been so long nursed and nurtured, we should now be able and willing to provide for them of our own household of Faith, and especially ‘for them who labour in the word and doctrine,’ has led to the resolution to reduce by one-half the Bishop’s and every Missionary’s stipend. The sum hereby saved will not, however, be immediately withdrawn from the Colony, but granted to fresh settlements unoccupied as yet by our Holy Church, with her blessings and means of grace. This resolution has been formally announced by the Secretary of that Society, and made known by the Bishop of the Diocese to the Clergy and Laity of our Communion. It is the desire and object of the Newfoundland Church Society to take up the burden, if it is proper so to speak, of a great Christian duty and privilege; and the plan by which we propose to bear it, is by calling on every member of our Communion to contribute according to his ability to the support of his Church and Clergy—the rich bountifully, the poor cheerfully, as God may bless and enable them; so that an average subscription of one penny a-week, or one dollar a-year, may be received for each member of the Church of England in Newfoundland.

“This plan was cordially approved by your Excellency’s predecessor, Sir JOHN HARVEY, and by him strongly and eloquently recommended at the last Anniversary of the Church Society, during his administration of this Government. And it is a source of great gratification to us, that we can assure your Excellency that so far as it has been tried it has succeeded, in

a time of unusual pressure upon the resources of the country, to a degree which allows us to hope and believe, that when the necessity of such a demand is more generally understood, and there is greater power to answer it, it may, under your Excellency's patronage, and with God's more needful blessing for His dear Son's sake, fulfil the desires and expectations of the friends of Scriptural truth and Apostolic order here and at home.

“EDWARD NEWFOUNDLAND.”

The answer was as follows :—

“The great exertions, which have of late years been made by the Church and Government at home, both for establishing in her distant Colonial possessions new Bishoprics, and providing a more numerous body of Clergymen, zealous and ardent in the discharge of their sacred duties, should, I am sure you will all agree, be met by corresponding efforts on the part of those to whom they are sent; and I trust that in all, Societies similar to the one whose Address I have now the honour of receiving will be instituted; and may their labours be crowned with the like success that is now attending the Newfoundland Church Society.

“My Lord, Rev. Gentlemen, and Gentlemen, in accepting the office of Patron of your Society, I do assure you that at all times, in the course of my administration of the affairs of this Colony, you will find me both a willing advocate and a staunch supporter of your interests, and I earnestly hope that as the season of trial and adversity passes away from the island, all the members of her Church will joyfully and willingly contribute to the utmost extent of their means to the support of this Society, on whose prosperity the eternal and temporal welfare of so large a portion of her population depends.

“J. GASPARD LE MARCHANT.

“GOVERNMENT-HOUSE, ST. JOHN'S.”

We cannot but regard the welfare and extension of the Church in Newfoundland as deeply concerned in the success of this great experiment; and we may surely consider that what is done in Newfoundland, under circumstances so plainly adverse, may be done with greater facility in the other British Colonies.

WEST INDIES.

Diocese of Jamaica.

THE Society has continued to expend the same sum, 900*l.* upon the island of Jamaica as last year, but by the assistance of the Bishop, in calling forth additional local support in aid of the Society's grant, the number of Missionaries maintained upon this allowance is nine instead of seven. In transmitting his scheme for the disposal of this grant for the current year, his Lordship observes:—

“It will be gratifying to the Committee to remark that three of their recent Stations, Ocho Rias, Manchioneal, and Dallas, have been this year transferred to the Island Establishment, and will no longer be burdensome to the Society, though a great door and effectual for Missionary labour is still dependent on their aid for cultivation.”

Allusion was made in the Report of last year to the zealous labours of the Rev. Colin M'Laverty. The accompanying extract of a letter from the Bishop, dated February 6th, 1847, proves that they have since been still more abundant:—

“I cannot close this letter without adverting to the extraordinary success with which it has pleased God to bless the efforts of a Clergyman, lately a Missionary from your Society, to the district called Dallas, in the mountains called Port Royal, one of the Stations which I have recently caused to be constituted an Island Curacy. The Church on this mountain was projected and commenced by my lamented predecessor, the late Bishop of Jamaica, but finding no probability of procuring the completion of the building on the large scale on which it was designed; finding, moreover, that the inhabitants of this district were, for the most part, members of the Baptist congregation, and that not more than 100 persons could be brought to the School-house, licensed as a temporary chapel, I determined on removing the stipendiary Curate, then in charge, to the more promising district of Guy's Hill, in the parish of St. Ann's. Within a year after this re-

A
S E R M O N

PREACHED IN

S T. P A U L ' S C A T H E D R A L,

ON TUESDAY, THE 16TH OF MAY, 1848,

AT THE

147TH ANNIVERSARY MEETING

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.

BY THE RIGHT REVEREND

ASHHURST TURNER, LORD BISHOP OF CHICHESTER.

S E R M O N .

MATT. v. 16.

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

“IT is not good that the man should be alone.”* Such is the declaration of the Almighty concerning the chief work of His hands upon earth. But not only is man’s nature suited to all the interwoven dependencies of domestic, social, and political life—all his interests in this world, and in the next, seem to hang upon that principle of his being. In nothing is the individual man alone. In his physical frame he is punished or blessed, in consequences resulting to him from the good or ill conduct, or the misfortunes of others—in his social condition he inherits advantages for which he laboured not: enjoys honours for which he expended neither intellectual effort, nor costly sacrifice; or he suffers penury and want—it may be, even infamy—entailed upon him by the sloth or the crimes of those from whom he derives his birth.

But these obvious illustrations of the mysterious chain of mutual dependence in which human beings are bound to each other, express but a small portion of the wondrous facts. The intellectual, the moral, and the religious influences which we exert upon each other, are both more widely diversified in their character, and more subtle, more insinuating in their agency.

Gen. ii. 18.

No event occurs, no transaction is entered upon, or completed; no thought finds vent in words, without producing some effect and influence, be it greater or less, upon the minds, the hearts of those who come within the range of the agencies we have thus set in motion.

It is not required for the present purpose that we should pursue this part of the investigation further. It may suffice merely to add, that deeper still, and more certain, are the influences of the systems on which men found, and by which they regulate their various unions and combinations, domestic, social, and political. These, in their moral results, penetrate the inmost recesses of the highest part of the being of each individual, solicit and expand the worthier principles and affections, or help to rivet the chains of corruption, vice, and degradation. But let us advance to another portion of the subject. We have viewed it hitherto only by the light of philosophical observation; but God is uniform in His works. We may expect then to find that His providential dealings with mankind have at least been in harmony with, if they have not been based upon, this law of our inter-dependence upon each other, to which His creative will has adapted the susceptibilities of our nature; but such is the fact. I will not speak of the awful illustration afforded in the corruption of the entire race through the sinful disobedience of the first pair; nor of the parallel mystery of infinite condescension and mercy, whereby they who are born again in Christ, and by grace persevere to live in the newness of life so given to them, become a brotherhood, sealed in Him to an inheritance of a glorious immortality.

But we leave these instances, as fit rather to be thought of with awe and trembling, than for presumptuous speculation upon the ways of the Almighty. Let us come rather to those religious dispensations which are clearly recorded in the sacred volume.

It is plainly and repeatedly promised that the final result upon earth of the whole shall be the gathering of all the nations unto the knowledge and salvation of the one true God. It is

not necessary that I should here multiply quotations in proof of this fact—our voices were but even now raised in praise and adoration, supplicating and declaring, in the language of the Psalmist, “Arise, O God, and judge thou the earth; for thou shalt take all heathen to thine inheritance.”* Again—and need we repeat any further encouragement?—the Prophet gives to God’s people the glorious assurance, “The earth shall be full of the knowledge of the Lord, as the waters cover the sea.”†

The inquiry more pertinent to this occasion, and to the ascertainment of our own duty in the matter, is, “What means, whose instrumentality has God been pleased to provide and ordain for this end?”

Now, the shortsightedness of man may presume to wonder why have there not been as many revelations as there are benighted regions of the earth? Why, instead of waiting the slow growth of one system, and its expansion into the whole world, were not prophets commissioned in more lands, and the way of the Saviour prepared by suitable institutions among many people, instead of limiting that preparation to one thankless race, who, as a nation, have as yet failed to profit by it?

My brethren, we have one conclusive answer to such a doubt or suggestion. Faith replies, unhesitatingly, the course which Almighty wisdom and goodness have seen fit to adopt must be the wisest and the best; and, how know we what the fact has been? how know we what primeval and other early gracious revelations of Himself have not perished from among men, through the alienation from God, which is in us by the corruption of our nature? I fear the mind of man has never yet fully appreciated the depth of that corruption—the extent of that alienation. Perhaps man never will, until it be added unto him in that restoration, when the service, and praise, and adoration of God shall become the sole want, the essence, the fulness, and

* Ps. lxxii. 8; 16th Evening, May 1848.

† Isa. xi. 9.

happiness of his being. Then perchance, the blessed may be enabled to look back upon this stage of their existence, and to know how closed and insensible is now the heart of man to the greatness, the majesty, the love, the glorious wisdom, and goodness of the Most High Jehovah!

However, the dispensation which has survived the dangers and difficulties to which it also was exposed from the same corruption and alienation, is that by which God's providence raised up, and protected, and established a chosen race, to whom might be entrusted the precious deposit of Divine knowledge; they to be the guardians of it for the benefit of all mankind. This was the institution selected by the Almighty through which to accomplish His gracious purpose of redeeming all from death. In it He wrought mightily by the arm of His power, and by the teaching of His Spirit, that neither the wickedness of this His people, nor the opposition of the heathen, nor the craft and enmity of Satan should frustrate His purpose of infinite mercy.

The deposit was kept, and has become the inheritance of many a Christianized people—a necessary, an indispensable portion of that Divine truth whereby men are instructed unto salvation. But how was it kept, my brethren? And what has become of those to whose keeping it was entrusted? It is an inquiry which may deeply concern ourselves.

The principle of human instrumentality in the conveyance of even religious blessings was the very basis of this Mosaic economy. And it was God's will that the dispensation should be effectual to its great end. Nor could His infinitely wise and Almighty purpose be disappointed by the failing of the human agents. And so the end was, as it could not but be, accomplished.

But the human agents failed of their duty, notwithstanding. Their backslidings were continual—their revolts, their idolatries, their self-seeking, in all things, and unto the end. But still, my brethren, the fate of the world depended upon them. If they had finally sunk in the dark night of idolatry; if the great fundamental truth of the existence of one sole Almighty, infi-

nately perfect being, had ultimately been overborne among them, it would seem that the foundation would have been wanting on which to rear the great Gospel scheme. And so they were not allowed, it may be said, to cast away that precious knowledge. They seem almost to have striven purposely to corrupt and destroy it; but the Babylonish captivity was made to act upon their hereditary hopes and national feelings, so as at length to obliterate all propensities to idolatry.

But it is awful to mark how unspiritual they were in the Saviour's time, notwithstanding. With much earnest subtilty of investigation concerning all the precepts and points of their law, they yet had no proper perception of its grave and spiritual character; much less had they so traced in it the attributes of the just and merciful Father of all mankind, as to know that not for their own sakes only, but for that of all their co-descendants from Adam, had they been entrusted with the sacred deposit. The blindness on this point was, as it were, cause and effect of their want of a spiritual understanding of the instruction which had been vouchsafed to them.

While they deemed themselves the exclusive objects of the Divine care and favour, they necessarily so obscured their view of God's nature and attributes as to miss the improvement intended for them. They could not, in such a state of heart and mind, feel and comprehend their law and ordinances in their spiritual import and bearing.

The want of this comprehension again confirmed them in their selfish appreciation of the object for which their privileges had been conferred, and in their prejudices against the rest of mankind. Nevertheless, as has been before observed, all has been overruled to the fulfilment of God's purposes in this people.

They kept enough of His truth to enable salvation to go forth from Judea; and to this day the peculiarities of their existence are among the most striking and irrefragable evidences of the truth of both the elder and the newer dispensation. Under wrath, they still subserve one the chief purpose of their calling.

Not for themselves now, and as yet, but for others, and for all the world, they testify of God's purposes of salvation; not for themselves, as yet, do they do this, nor of their own will; but with necks bowed down in judgment, because they would not learn of Him whose law was given unto them for the cleansing of their own hearts, and for the diffusing abroad of saving love towards them and all mankind.

And now, my brethren, we turn at length to the dispensation under which it is our blessedness to live. We must expect the same rule of men's dependence upon each other for good and evil to be kept in view in it as before; the same use to be intended of our propensity to be influenced by one another; the same duty to be incumbent upon us of considering the truth as a deposit with us, not for our own advantage only, but as entailing a deep responsibility concerning it towards others.

And here we may observe, in the outset, that there is a marked difference in this respect between our case and that of the descendant of Abraham. To the latter, no proselytizing command was given. His race had to perform their part in this function, but in a manner suited to the era of human progress in which they lived. Their business was to guard, and preserve only, not to spread and diffuse; and their outward condition was strictly adapted to this their office and duty.

To Christians, on the other hand, injunctions are given of a much wider scope and bearing. The commission entrusted to them is that of universal teaching and proselytism. It is summed up in that Divine command, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." And if we have faith to obey this command, we shall have faith also to do it in humble confidence of the fulfilment to us therein of the consoling and encouraging promise, "And lo, I am with you alway, even unto the end of the world."*

* Matt. xxviii. 19, 20.

Now to the Jew was given, as we have seen, a national polity, suited to his part in God's work of the regeneration of the world.

With the governments of the world Christianity meddles not by any injunction as to their outward form and shape. It affects them only as its spirit pervades and moulds the hearts and minds of the nations who live under them, and so re-acts upon the governments. But it is clear, that we may not hence infer that God's providence, in respect of nations, is not directed towards the fulfilment, by the events which befall them, of His gracious purpose of the universal diffusion, and final triumph, in some sense of Christianity. Nay, if we have seen that provision is made in the very constitution of our nature for our mutual agency upon each other—that some of the mysteries of our condition, not to say of our hopes, seem based upon that principle—that God has been pleased to regulate His outward providence towards men, including the outward economy and inward principle of the entire Jewish dispensation, in conformity herewith; and knowing that this world continues only that in it, according to the heavenly will, may be accomplished the number of God's elect, and that then all things here shall come to an end—knowing these things, and, moreover, that the providence of God ordereth all things from the beginning for the fulfilment of this purpose—knowing all this, it surely is the Christian's duty to look with a watchful eye for all the opportunities which events in the world may present for his fulfilling in his station and degree his part of the duty of teaching all nations, and bringing them into covenant with the Father, the Son, and the Holy Ghost. And if this be so, without entering, which the time will not allow, into the particulars for the establishment of the assertion, it may suffice to affirm, that to no nation does a review of God's providence in the affairs of men exhibit such a call to be about His business upon earth, as it does to us. Our colonial dependencies are so vast, our commercial enterprise is of such universal range, our influence so all-pervading, that the parting command of the Saviour seems addressed with awful emphasis to us.

Shall I ask, my brethren, how have we fulfilled the duty? First, let me say, I will not speak of the expanding machinery by which we are, at length, beginning, as it were, earnestly to take in hand the task which Heaven has so clearly assigned to us—I will not speak of Sees founded, and Bishops consecrated, and other labourers sent forth, and seals to their labours multiplied by God's converting grace since last this Society met to hallow its labours, by offering them to Him in this sacred building—I will not speak of a Cathedral completed and consecrated within that period in the metropolis of our Indian empire, nor of the institution about to be dedicated, if God permit, to Missionary training, in a locality dear to British Christian gratitude—rather, I will ask, Whence comes it that our progress in these matters has been so slow? our efforts even now so utterly inadequate? Alas! we must go back to the humiliating, the awful truth, that wide, deep, and subtle is the estrangement of the human heart from God! The form of godliness is not a pledge of its reality. Our nation calls itself Christian!

Have our people then so died to the world, as that they all are seeking first the kingdom of God and His righteousness? Ask the general world around us which reigns, God or mammon? and they will indicate which, by almost laughing the question itself to scorn. Nay, my brethren, the thoughts engendered by a glance upon the world around us are inexpressibly painful and awful! The Gospel has not its fruits among ourselves as it ought to have; how then should our hands be strengthened, and our efforts be blessed to carry it into other lands? Here is the secret of our failure. We make not full proof of our own calling—how then should we be accepted as instruments for the calling of others? When Christians upon earth really live to Heaven—when the Gospel becomes to them a purifying faith, weaning from the world, the flesh, and the deceits of Satan—when their light so shines among men, by alteration of life, as to show that their principles of action are renewed and heavenly, then shall they indeed be examples which men may honour as

shining lights, and for which they may glorify our Father which is in heaven. Then shall they be as the salt of the earth which hath not lost its savour; but which may season many from corruption. Then shall they be the light of the world, not hid under a bushel, but shining unto all that are in the house. But to this end they must abound in faith, hope, and charity, purifying themselves, even as He in whom they trust is pure; rising by hope above this world, and by charity laying a foundation in love for the healing of divisions, without the sacrifice of truth. So shall we be qualified to make daily more and more an impression for good upon those with whom we come in contact, or of whom we are observed. Our sufficiency for becoming the instruments of conveying or impressing God's truth upon others, depends upon the sincere reception of it into our own hearts.

The individual, or the nation, which has so accepted God's salvation, will be watchful and earnest to propagate it unto others; and God, we may rest assured, will bless them in their work. He will fulfil to them His promise, and be with them while their work so continues, even unto the end of the world.

R E P O R T,

1848.

DURING the past year the Society has had to mourn the loss of that venerable Prelate, who for a period of twenty years presided over its counsels.

The Primacy of the late Archbishop was distinguished by a remarkable extension of the Church in the Colonies and Dependencies of the British Crown; and the following resolutions, which were unanimously adopted at a General Meeting of the Society, on the 18th February, will be regarded as a not inappropriate record of the services which His Grace was enabled to render to the Society in the prosecution of its great designs. On the motion of the Earl of Harrowby, seconded by the Bishop of London, it was resolved,—

“ I.—That the Society desires to record its deep and unfeigned sorrow at the loss which, in common with the Church at large, it has sustained by the death of the Most Reverend William, late Lord Archbishop of Canterbury, who for nearly twenty years presided over the councils of the Society with singular wisdom, with careful and unfailing attention to its business, and with the most earnest solicitude for the furtherance of its great designs.

“ II.—That the Society desires to place upon record its grateful sense of the eminent services which His Grace was enabled to render to the Colonial Church, both while so many of the Colonies were subject to his Episcopal Government as Bishop of London, and also during the still longer period of his Primacy, a period marked by the unexampled extension of the

Missions of the Church of England, the erection of sixteen Colonial Sees, and by an increase in the number of Missionaries supported or assisted by the Society, from 122 to 334.

“ III.—That much of the increased support which has of late years been given to the Society, must be attributed to the warm interest which the late Archbishop ever manifested in its welfare, to his repeated and earnest recommendation of its cause to the Clergy of his Diocese, and to the confidence with which he inspired the members of the Church at large by constantly presiding over its meetings, and directing its more important operations.

“ IV.—That while the Society at large records its lasting obligations to its revered and lamented President, it would express a confident assurance that the Vice-Presidents, Officers, and other members of the Society, whose duty it was to approach him for advice or instruction, will never cease to bear in grateful remembrance the courteous attention and considerate kindness which they uniformly received at his hands.”

Similar feelings of sorrow and regard at the death of Archbishop Howley were everywhere expressed by the Church over which he had so long presided as Chief Pastor; but no where was this grateful remembrance of him more affectionately manifested than in the British Colonies.

When the intelligence was received in Nova Scotia, the oldest of our North American Colonies, by the mail which communicated its “ heavy news,” “ the Archdeacon” was “ authorized to make known the wish and request of the Bishop of the Diocese, that all the Clergy and their churches (wherever the means might exist) should be in mourning for six weeks. Such tribute of dutiful respect and affectionate gratitude,” it was publicly expressed, was “ especially due to the revered memory of the Archbishop of Canterbury and Metropolitan, whose ecclesiastical jurisdiction extended over all the Colonies of the Empire. His Grace was enabled,” it was added, “ by Divine Providence, to render essential services to the Church at large, during a long season of extraordinary difficulty and trial; and was eminently a fostering father to the Colonial Church, whose extension His Grace most ably and zealously

laboured to promote, and, by the blessing of the Divine Head of the Church, with remarkable success."

The same mark of respect was enjoined by the Bishop of Newfoundland, in St. John's: and his Lordship added,—

"I cannot help speaking that which I do know, that the Church in the Colonies generally, and that in Newfoundland not the least, will for ever have reason to revere and bless his memory. I cannot, of course, forget that by his sacred hands I was set apart to this ministry, and that both then and ever since I received from His Grace instruction and encouragement in my arduous work, and personal attentions whenever opportunity offered. I cannot forget that His Grace condescended to write to me on the occasion of that calamitous fire which swept away our church with the greater part of the town, and by a most liberal donation towards the restoration of the church, and much more by words of Christian consolation and encouragement, strengthened my hands and comforted my heart. The same sympathy was manifested to me when I visited England shortly after, to obtain funds for the completion of our church. But why should I repeat facts which must be well known to you, and similar to which, I dare believe, every Colonial Bishop of my standing has some to relate? I may, I trust, be excused for giving expression to feelings which fill my thoughts on the consideration of the removal of such a friend and father in Christ. And if I may presume to say anything of his glorious episcopate, I would say, honoured in life—happy in his death! 'Felix opportunitate mortis!'"

The Bishop of Toronto adopted, though of course without concert, the same course as his Right Reverend Brethren. His words are as follows :—

"On receiving your letter of the 11th of February, we put our Cathedral Church in mourning for six weeks, in respect for the good Archbishop. I loved him much. It was a singular blessing, that at such a crisis he was spared so long at the head of the Church. To me he was always more than kind, and in this Diocese his memory is blessed."

¹ It would be superfluous to cite all the passages expressive of love and veneration for the late President which occur in the Society's correspondence. One more only shall be added. It occurs in the Charge by the Bishop of Montreal to his Clergy, in July last, wherein, after paying a grateful tribute to the Society itself, his Lordship thus proceeds:—

“ It would be unbecoming, upon the present occasion, to pass without notice the loss which that Society has sustained in the death of its venerable head, who, for twenty years, had watchfully presided over its councils; and who, filling the highest ecclesiastical dignity in the Established Church of the greatest empire upon earth, uniformly exhibited a pattern of meekness and charity, combined with a highly practical wisdom, and an unbending integrity of principle. It is pleasing to reflect that one of the last acts of his life was an act of bounty to the orphan family of a late Clergyman of this Diocese; and it is more pleasing to know that in the approach of death, he felt, in all humility of spirit, his own nothingness and natural sinfulness before God.”

To the Society is committed, by its Charter of Incorporation, the appointment of its own President, but from the first it has justly felt that no one can so fitly preside over an Institution whose single object is to Propagate the Gospel of Jesus Christ according to the teaching of the Church of England, as the Chief Bishop of that Church. As soon, therefore, after the funeral of the late Primate as a proper respect for his memory seemed to admit, the Most Reverend John Bird, Lord Archbishop of Canterbury, was elected President of the Society, being the eleventh Archbishop who has held that office since the Society was first incorporated.

Owing to the scarcity so lamentably prevalent throughout Ireland and the Highlands of Scotland, and great straitness and distress in this country, the year 1847 was remarkable for an emigration beyond all former precedent. The total number of persons who went out from the United Kingdom was 258,270; of these

142,154 went to the United States, and all the rest, that is, *one hundred and sixteen thousand, to the Colonies of Great Britain.* Though it is hardly to be expected that so large an emigration will soon again occur, yet it is calculated that not fewer than 130,000 emigrants will have left our shores before the close of the present year. How to make adequate provision for the spiritual care and instruction of such vast multitudes, both during their voyage and on their arrival and settlement in their several Colonies, becomes a question of momentous importance. Every county, and almost every parish, is sending forth a portion of its redundant population to seek abroad the employment and compensation for their labour which they are unable to obtain at home. The place has become too strait for them, and their departure is commonly regarded as the removal of a burden. But it is to be remembered that, whatever may have been the temporal condition of the unemployed labourers in their own country, they have, for the most part, been within reach of many religious privileges, such as a parish church, a national school, and a kind and careful pastor. In their new home it is by no means impossible that they may be debarred from these advantages altogether; and it is almost certain that they will have to forego their regular and frequent use.

It is no uncommon thing for the settler, who had been born and brought up within sight of his own village steeple, to find himself ten, twenty, or even thirty miles from the nearest chapel or Missionary Station in Canada. So situated, he is fortunate if he has the opportunity, through the visits of an Itinerant Missionary, of attending public worship once in a month or six weeks. Every one must see the inevitable consequences of such a destitution of the means of grace; and fearful as they are to the parents themselves, they are yet more so to the children, who are in danger of growing up without the knowledge and fear of God. But if the case of our North American Colonies be thus deplorable, the state of things is even worse in the more remote districts of Australia, to many of which not even an Itinerant Missionary has ever been able to penetrate. In short, thousands upon thousands of the poor of this country are spreading themselves with unprecedented rapidity over every part of the British Colonies, and laying the foundation of large communities without

religion or education. If this course of things be allowed to continue, the result in a generation or two must be, that the descendants of Christian settlers will become heathens and unbelievers; and such consequences can only be prevented by timely exertions on the part of the mother country. Government, associations, parishes, stipendiary agents, are all recommending emigration as at once a remedy for the increasing poverty of this country, and the best means of augmenting the industry and wealth of the Colonies. None of these parties, however, undertake to supply the emigrant with the ministrations of religion for himself, or the means of educating his children. The religious department, so to speak, though necessary to the permanent success of any scheme of colonization, is passed over by its leading advocates, and left entirely to the Society for the Propagation of the Gospel.

The extra burden thus thrown upon the Society by the spiritual necessities of *at least 50,000 yearly emigrants*, makes its claim upon every class of people in this country irresistibly strong. For the adequate pastoral superintendence of that number alone, supposing one half only to be members of our own Communion, twenty-five additional Missionaries would every year be required. But the existing population in the Colonies has long outgrown the spiritual provision which has been made for it; and it is increasing with wonderful rapidity; while from fifty to seventy thousand new settlers are likely to be added to the population every year: so that the question put to the Prophet may be well asked of the Church of this country,—“If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustest, they wearied thee, then how wilt thou do in the swelling of Jordan?” (Jer. xii. 5.)

We have arrears of long standing to make up, and now there is coming upon us a pressing yearly demand. The occasion, then, is grave and urgent; but it cannot be said that the demand is beyond our means of answering, if only we put forth our strength systematically, and in humble reliance upon God's blessing. The claim upon us is, not to maintain at our sole charge a competent number of Missionaries in the several Colonies and Dependencies of the Crown, but to lend such assistance to our

brethren in those countries as may enable them to support their own Clergy. The Society admits the duty of eliciting, as early and as fully as possible, the resources of the several colonial congregations; and as the steward of funds, *great part of which is raised from among the poor of this country*, considers that it would not be justified in giving more than may suffice to make up what is lacking, or in continuing its grants beyond the time when the colonists are in a condition to sustain their own Church and Minister.

The plan therefore adopted by the Society is to act according to a certain scale and proportion. The emigrants, during the first years of their location in the Bush, can, for the most part, spare nothing for the stipend of a Clergyman. It is well if they can contrive to raise a humble log church, and a school for their children. The Society, therefore, undertakes to bear the expense of sending one out, and supporting him for a limited time, but it insists upon being relieved from this charge as soon as possible, in order that it may transfer the same assistance to those who want it more. Thus the Clergy who are sent out by the Society will be gradually thrown more and more upon local support as the Mission increases in wealth and population; and thus in due time, it is to be hoped, the Colonial Church will become independent of extraneous aid. For years, however, perhaps for generations to come, the rapid growth of our Colonies, and the yearly emigration to them of thousands of our own people, will occasion an increase, rather than any diminution in the demands upon our charity. The poor who are forced out from our own flocks must be provided with shepherds in the wilderness to which they are going; and the Society cannot doubt that if their condition were generally known, the means would be furnished for the supply of their spiritual wants.

The machinery which has been found by experience most efficient for diffusing information on the subject, and obtaining the necessary funds, is that of *Parochial Associations*; and the Society, therefore, again ventures to recommend to the Clergy generally, the adoption of this system. Where, as in few cases, valid objections exist to it, an *Annual Sermon* (with a collection), might, it is thought, be preached with advantage; but surely, in some way or other, every congregation ought to contribute^{the} first

towards the support of the Church among our own brethren in the Colonies, and secondly, to the propagation of the faith of Christ in heathen lands.

Among the events of chief interest during the present year, and tending to strengthen and assure the hearts of those who desire the well-being and extension of our Missions, is the consecration of St. Augustine's College, Canterbury. This great work, the evidence and result of so much zeal, devotion, and sacrifice, will, it is hoped, be the commencement of a new era in the history of the Missions of the Church: and what has been our great want hitherto, a supply of men well trained and qualified to act as Missionaries in heathen countries, will now, we trust, be secured. The consecration, by the Primate of all England, of a College for exclusively Missionary Students, may also itself be regarded as a more complete and solemn acknowledgment of the debt which we owe to the heathen world, than any that had previously been afforded.

Another formal, and most gratifying recognition of Missionary obligation, has been given, in the acceptance, by the Universities of Oxford and Cambridge, of an endowment, in virtue of which it is provided that a Sermon shall be annually preached in full term, at both Universities, on the subject of "Church Extension over the Colonies and Dependencies of the British Empire." The Society has the satisfaction of knowing that this endowment, which may, not improbably, be pregnant with important benefits to the Colonial Church, was effected mainly by the exertions of J. H. Markland, Esq., late Treasurer of the Society, through whose hands the necessary endowment-fund was paid.

FINANCIAL STATE OF THE SOCIETY.

It seems desirable in this place to present a general view of the Society's finances, exhibiting those results that can only be arrived at by a careful examination of the accounts.

The means of the Society consist of rents to a small amount, dividends on stocks of which the Society cannot sell the capital, annual subscriptions, donations, collections, legacies, and a general collection made triennially under the authority of a Royal Letter ;

the proceeds of which triennial collection, are regarded as divisible into equal portions for the expenses of three successive years.

The INCOME of the Society was

In 1845	Ordinary receipts	£49,472	} 83,870
—	Proceeds of the Royal Letter . .	34,398	
1846	Ordinary receipts		55,411
1847	Ditto		44,815
			£184,096

The EXPENDITURE of the Society was

In 1845		£65,596
1846		61,654
1847		63,562
		£190,812

The average of the three years' Income	£61,365
„ „ Expenditure . .	63,604

This excess of Expenditure was met by the sale of stock.

The estimated INCOME of the Society will be

In 1848	Ordinary receipts	£45,000	} 80,000
—	Proceeds of the Royal Letter . .	35,000	
1849	Ordinary receipts		45,000
1850	Ditto		45,000
			£170,000

The estimated EXPENDITURE required for each year is £62,000.

The excess of Expenditure in the three years would thus be 16,000*l*. But the Society has available assets to the amount of only 8,700*l*., leaving a deficiency of 7,300*l*., for which at present no provision has been made.

The required expenditure of the Society, therefore, cannot be kept up unless a permanent addition shall be made to its annual income. A reserve fund also is necessary to meet current expenses: for the difficulties of the Society are increased by the circumstance that a large portion of the annual remittances does not come to hand until the close of each year.

The expenditure of the Society has been reduced to the present estimate from the sum of 83,500*l*., at which it stood in the year

1843, by the cessation of payments which had been guaranteed for a limited time; by discontinuance of grants towards the building of churches and schools; and by throwing the support of schools and schoolmasters, in the West Indies especially, upon local resources. It is important to draw attention to the fact, that with a few inconsiderable exceptions, no donations or subscriptions, *contributed to associations in the Colonies or in India*, are included in the Society's accounts.

Diocese of Nova Scotia.

As it would be impossible, within the space usually allotted to the Annual Report, to publish the whole of the Bishop's Visitation, it is thought that a summary of the confirmations held by his Lordship during the year 1847, together with such facts or circumstances as may serve to show the state and prospects of the Church in Nova Scotia, will be both interesting and useful.

The first confirmation was held in the parish church of St. Paul, Halifax, when seventy-five persons, including thirty-three belonging to the military staff and the regiments in the garrison, were confirmed. In February the Anniversary Meeting of the Diocesan Church Society was held, under the presidency of the Governor. The accounts presented, and the report of what had been done, were considered encouraging.

The next confirmation was at St. Margaret's Bay, where eighteen persons were admitted to ratify their baptismal vows.

The Bishop then proceeds to say—

“A neat and commodious chapel was consecrated at Boutilier's Point, whose happy completion has been accomplished, under Providence, by the zealous exertions of the Rev. John Stannage, the Society's Missionary there, aided by the liberality of his people, and materially assisted by the bounty of the two Church Societies in England, who have long been benefactors, and by our own Church Society.” * * *

“The next important event was the Fast on Friday, May 14th, which was very solemnly and devoutly observed by all Protestants in this Diocese. I preached in the morning at St. Paul's, and at St. George's in the afternoon. Large collections were made to

assist in relieving the sufferers at a distance, although there was much destitution in our own neighbourhood. * * *

“ On Sunday, May 30th, a large congregation was assembled to witness the admission to Deacon’s orders of Mr. Edwin Gilpin, jun., son of the Society’s very estimable Missionary at Annapolis, and one of their divinity students at King’s College. His father, and his uncle, the Society’s excellent Missionary at Windsor, were present; and the former, with a very full heart, presented his son for the holy office. I preached on the occasion, and nothing could be more becoming than the stillness and attention of the congregation, not one of whom would move from his place until the whole solemnity was finished, including the administration of the Lord’s Supper.”

At Rawdon the Bishop confirmed twenty-five, and consecrated an addition to the burial-ground. “ The completion of one church at this place, and the progress of another at some distance from it, in the midst of a poor and dispersed flock, are matters for surprise as well as thankfulness.” At Douglas the number confirmed was forty.

On the 2d of June the Bishop set out on his confirmation tour to the northern and eastern part of the Province.

At Amherst a new brick church, built at an expense to the people of 700*l.*, was consecrated, and three persons confirmed.

The following passage from the Journal paints vividly the spiritual destitution of the country :—

“ While walking, and riding, when possible, for several miles along this romantic shore, we were attracted to the very humble dwellings of two families, near the mouth of a coal-mine. These were miners from England, in the employment of a mining association in London, who work extensive coal-mines in this Province. The men were absent, and we only found the wife of one of them, with several children, in a cottage, which was a pattern of neatness and comfort. The poor woman mourned over her distance from the ordinances of the Church she loved: she told us of several unbaptized children of the Church some miles from her on the shore, at a settlement appropriately named the *Ragged Reef*. One of my Clergymen would gladly have gone to them, but neither time nor tide would permit; and Mr. Townshend

therefore promised an early visit to the place, for the comfort of those who would desire his services.

"*Tuesday, June 29.* We had made arrangements for an early service at Mr. Seaman's house, and more than forty persons were assembled at a short notice. Among them we found Mrs. Bell, the woman of the neat cottage at the coal-mine on the shore, who had walked, with two nieces, upwards of nine miles to be with us. It was the festival of St. Peter, and the Collect was very appropriate to an unlooked-for visit from a *Bishop*, and three other *pastors of the flock*. I endeavoured to make my address suitable to the case and condition of my few hearers in this secluded place. I urged much more than ordinary attention to all the means within their reach, and especially to family reading and worship, and regular faithful private prayer, including petitions that God may graciously open a way for the more frequent enjoyment of His public worship in communion with the Church; and I exhorted all to every effort in their power for raising an house of prayer. Mr. Seaman, though not a member of the Church, would, with his respectable family, rejoice in the attainment of this object; he is ready to give land for a site, and for a glebe; and also to bear a good portion of the expense of the building. He is intimately acquainted with the country, and with the people, and has satisfied himself that if a Church were built, a congregation of 200 souls would soon be gathered in this place.

"On our return to Amherst we visited a member of the Church, whose husband belongs to the Kirk of Scotland, but he gave us an hearty welcome, and did not scruple to assure us, that being deprived of access to his own communion, he would rejoice in attending our services, to which he always repairs when an opportunity is afforded to him."

The confirmations then proceed as follows:—

	No. Con.
Pugwash	7
Pictou	9
Little River	19
Manchester—a new church built	12
Lower Melford—(after a drive of fifteen miles over a wretched road, occupying five hours, and with the thermometer at 90°)	13
St. Andrew's Point—a wooden church is in course of erection	4

“Sunday, July 11. A day for much exertion. In the morning I admitted the Rev. W. T. Morris to the order of Priests, in the presence of a large portion of the congregations now committed to his pastoral care. More than 500 persons were assembled, and as much accommodation as possible was made for them in the church crowded to overflowing. I preached the Ordination Sermon, and administered the Lord’s Supper to forty communicants. In the afternoon the church was again crowded. Again I preached; confirmed forty persons, whom I afterwards endeavoured to encourage in their Christian course, and had much to say to the congregation, congratulating them on the very becoming condition of their parish church—the completion of a very creditable and sufficient parsonage—on the large part they had taken in the building of a neat and commodious chapel in Manchester—and, in happy union with all this, upon the appointment of another resident Missionary in this large field of labour. In the evening, the earnest desire of the Missionary, the Rev. Charles Shreve, induced me to preach once more, although I was fearful of my ability to do so; I was thankful, however, to be enabled to accomplish it without other inconvenience than fatigue.”

Antigonishe 8 confirmed

The Bishop returned from this tour on July 15, “full of thankfulness for many mercies, and rejoiced as well as thankful for the evident progress of the Church with her holy influence, in all the places in which she has been planted in the eastern portion of the Province, which is full of encouragement for future labour in the Lord. It was very gratifying to observe that the Rev. W. Morris’s services are very acceptable at Manchester, and its several stations, where the people expressed much gratitude to the Society for sending a second labourer into that wide field of the Church, whose wants no individual has power to meet.”

Visit to Missionary Stations along the Western Shore.

	No. Con.
Mahone Bay	29
Lunenburg	58

At Lunenburg the Church has had many advantages under the long, and zealous, and affectionate labours of the Rev. James

Cochran, who has been instrumental to her prosperity from year to year. He has prepared the way for an additional Missionary, who has been happily introduced in the person of Mr. Filleul; and Mr. Cochran has thus been enabled to attend to new calls, and has prepared an abundant field for culture by another additional Missionary, if such could be supplied and supported."

	No. Con.
Broad Cove	24
New Dublin	28
Middle Lahave—a neat little chapel consecrated	7
Sherbrooke	54

Windsor, Sept. 21, 1348.—After an ordination, in which Mr. James Breeding was admitted to Deacon's Orders, twenty-one persons were confirmed; a new chapel, also, was consecrated.

Sunday, Oct. 17.—Mr. Joseph Forsythe, of Trinity College, Dublin, who had been sent out as candidate from England, was ordained Deacon in the parish church, and appointed to serve as Travelling Missionary in the country round Barrington, at the western extremity of the Province.

Again, on Sunday, Dec. 19, the Bishop ordained in St. George's church, Halifax, Mr. George W. Hill, one of the Society's Scholars, and B.A. of King's College. "This," says the Bishop, "closed my Episcopal ministrations for the year 1847; during which I have been enabled, by the goodness of God, to consecrate six churches and chapels, and two burial-grounds; I have had twenty-two Confirmations, at which 513 persons were confirmed; I have delivered sixty-five sermons and addresses to more than 6,000 hearers; I have travelled nearly 1,500 miles; I have held five Ordinations, at which five persons were admitted to the Order of Deacons, and one Deacon was admitted to the Order of Priests; and I have ministered for the *first time* in six places, widely separated from each other.

"In this Diocese there are now 111 *churches and chapels*, of which *three only* were in existence when the first Bishop landed on these shores sixty years ago, without reference to the new Sees of Newfoundland and Fredericton, formerly portions of this Diocese, and portions in which similar progress has been made. The provision for our Clergy is lamentably insufficient, and yet their number is largely increased.

“ I have only to repeat my prayers that sufficient help for all our necessities may be furnished through blessing from above : and that the Society for the Propagation of the Gospel, to whom, under God, these Colonies have long been indebted for many and great blessings, may be strengthened for the great and important work for which she is the honoured instrument, until such blessings shall be carried, in all their fullness, and in all their richness, to every part of the world where any portion of the family of man is to be found ; that every soul may receive a saving knowledge of the Divine Redeemer, and be led by the influence of the Holy Spirit to turn from every vanity unto the living God.”

Great efforts are making in the Diocese for the support of the University of King's College, Windsor, where so large a portion of the Missionary Clergy have received their education. These efforts, it is hoped, will make up what the Society has been compelled to withdraw. A new Mathematical Professor has recently gone out to it from England, as well as a Principal (in holy orders) to superintend the Collegiate School.

Diocese of Fredericton.

THE Bishop held his Primary Visitation at Fredericton on the 24th of August, St. Bartholomew's Day, 1847. It was attended by all the Clergy, forty-three in number, with the exception of the Rev. H. N. Arnold, who was kept away by illness. Some of the Clergy came 200 miles to be present ; and it is a gratifying circumstance, that all were hospitably entertained during their stay by the laity, at their several houses. The Visitation Sermon was preached by the Rev. W. E. Scovil, the grandson of the first Missionary in New Brunswick. It may be well to mention, also, as an indication of brotherly union between the Clergy of the English and American Church, that, on the following day, a very edifying and useful sermon was preached by the Rev. M. P. Stickney, of the Diocese of Massachusetts. The following extract from the Bishop's Charge, (which has

recently been republished in England,) giving a brief account of the progress which the Church had made within his Diocese, from the date of his arrival to that of his first Visitation, a period of about two years, will be read with interest :—

“ The line which I have marked out for myself since my arrival, has been adapted to the principal wants of the Province. First, it has been my aim to fill up the vacancies and augment the number of the Clergy. In eighty-six parishes I found only thirty Clergy. The number is now only forty-four, with seventy churches, often at considerable distance from each other, under their care. Twelve churches already consecrated, were, at that time, without any regular service. Of these eight have regular, and one, occasional service. Four new Missions have been opened. Twelve churches have been consecrated, and in almost every instance provision is made for a service every Lord's-day. In all the new churches the seats are free; and I have not heard, in any case, of inconveniences arising from this good custom, which was justly sanctioned by my venerated predecessor.”

The Bishop, with a view to the more complete organisation of the Diocese, has divided it into seven rural Deanries; the Deans to be nominated by the Clergy resident within the limits of the several Deanries, subject to the approbation of the Bishop.

The appointments are as follows :—

The Ven. Archdeacon Coster	. .	<i>Fredericton.</i>
Rev. Dr. Gray		<i>St John's.</i>
Rev. S. D. L. Street		<i>Woodstock.</i>
Rev. Dr. Alley		<i>St. Andrew's.</i>
Rev. Dr. Jarvis		<i>Shediac.</i>
Rev. S. Bacon		<i>Chatham.</i>
Rev. W. E. Scovil		<i>Kingston.</i>

The Bishop returned in April last to this country for the purpose of furthering the interests of religion in the province which is subject to his Ecclesiastical jurisdiction; and as his lordship's own statement of the condition and wants of his Diocese will have greater weight than any mere official report, it is thought advisable, even at the risk of some repetition, to reprint it in his own words. He says :—

“ On my arrival in the Province, I directed my attention to four objects in particular. First, to the filling up of vacancies in Missions formerly occupied, and to the formation of new Stations. Secondly, to an endeavour to induce the members of our Church in the Province to do more for themselves. Thirdly, to the promotion of sound religion and useful learning among the candidates for Holy Orders. And, lastly, to the building of my Cathedral Church in the place where I was appointed to reside, and to the increase of Church room for the poor.

“ I am far from wishing any one to understand, that I have succeeded in accomplishing even what I wished, or expected; and, no doubt, persons better qualified would have done more, and better than I have done; but my aim has been to do right in these respects, and not to pursue any one of the objects just named to the neglect of the others. I shall, then, take them in their order.

I. INCREASE OF MISSIONS.

“ On my arrival, I found twelve churches without any regular service on the Lord's day, in consequence of their distance from the resident Missionary. Most of these have now a regular service, and a resident Pastor. Five new Missions have been opened, fourteen churches consecrated, and two others will, I believe, be ready for consecration on my return.

“ In building these churches, the people themselves have done the greater part; and, in some instances, have done all. And, though the Church Society of New Brunswick has liberally contributed to this object, the Society for the Propagation of the Gospel has been unable to assist us; and the sum of 300*l.*, placed at my disposal by the Society for Promoting Christian Knowledge, has been made to serve a great many places in the promotion of this particular work. As the welfare of the Church is promoted by our showing that we have the power to advance and increase as circumstances admit, I am thankful to find our Master's blessed promise fulfilled; and I have had many testimonies from the colonists in various parts of the Province to the blessing of having a resident Missionary among them.

“ In the opening of new Missions, great and unexpected difficulties often arise; but, I believe, in no case has there been an

extension of the Church, without a calling forth of sympathy and help on the part of the people. Much more, however, is wanted. There are still *several entire counties* without a single Clergyman. One of my Clergy has a district of one hundred and twenty miles to travel over, with two churches; another has ninety miles, with three churches. Two others have three services on Sunday, and each travels twenty-five miles. Opposite to these Clergymen is a settled district of eighty miles without a Pastor of our Church. Several have four churches to serve. These journeys must be performed in all weathers, of the coldest as well as the hottest kind; for the extreme range of our thermometer varies from 100° in summer, to 25° and, occasionally, even 30° below zero in winter.

“ I could with great advantage, had I the means, employ two travelling Missionaries. Our Church Society would give 50*l.* a-year to this object; it already gives 500*l.* to the partial support of ten resident Missionaries; but I could send the travelling Missionaries where at present no resident Clergymen could be supported by the people, and where the ministrations of our Church would be acceptable, and are seldom heard. If I could even obtain for them support for five years, it would be a service of incalculable good. They ought to have 150*l.* a-year; and, no doubt, some assistance *in kind* would be given by those to whom they would be sent. Several new Missions might with advantage be opened, had I the means. At present, I can offer nothing. Travelling Missionaries should be generally, I think, in Priest's Orders: men of some experience in the ways of the world, of very simple habits, ready to be friendly with all who will show themselves friendly, yet steady and uncompromising. They must be ready to go where I send them; and in strong health, to face summer heat and winter cold. Unmarried men would probably suit best for this wandering life.

II. EXERTIONS OF THE PEOPLE.

“ I proceed to mention what the people have done for themselves. It is very true that they have not done all they ought to have done, nor all that I wish and exhort them to do. But has England herself, have the members of our Church in England, as a body, done all they ought to have done? Yet we

have done something: we hope to do yet more. As I said before, the people have contributed liberally to build churches, and they generally build the parsonage-house. I know an instance in which the yeomen of the district have built the church entirely: one has given 70*l.* and two 50*l.* each. I know another in which great self-denial has been exercised in gifts for the support of the Missionary. The income of our Church Society (established by the Archdeacon of the Province twelve years since) amounts to about 1000*l.* since the accession to it of members of the Church in St. John, which took place shortly after my arrival. It is, in fact, a Bible, a Missionary, Prayer-Book and Homily, Church and Parsonage-building, and Religious Tract Society, all in one. It made the following grants at its Annual Meeting in February, 1848:—Towards the support of Missionaries, 500*l.*; for gratuitous distribution of books, 200*l.*; for books on sale, 300*l.*; in aid of churches to be built, 150*l.*; in aid of parsonage-houses, 100*l.*; and to a fund for widows and orphans of the Clergy, and similar purposes, 100*l.* By means of the grants to Missions, twenty-seven churches and stations were served during the past year which would otherwise never have been occupied. The services of its officers are all gratuitous. The general Committee, who annually distribute the funds, consist of the Clergy, assisted by twice the number of laymen; and the Executive Committee, who meet quarterly, of an equal number of Clergy and laity. In Fredericton a sum of 150*l.* is raised to support the Curate, and a considerable sum is contributed by occasional collections. In St. John the corporation pay nearly all the Rector's salary, independently of a small sum from the Society for the Propagation of the Gospel. The salaries of the Clergy are not in all cases so well or so punctually paid as I could wish them to be; but let any man acquainted with voluntary contributions in England, ask himself whether subscriptions are always punctually and honourably paid? whether he does not know instances in which a capricious whim, a cross word, an unfounded suspicion, is made the ground for a refusal of the promised and expected payment? Our Clergy suffer from all these cruel instances of self-will. Yet some payments are made, and many marks of kindness shown. These payments vary from 150*l.* to 10*l.* a-year. The greater part do not exceed 40*l.* actually

paid. In many instances it is, I am sorry to say, less ; so that our dependence, under God, is in the Society for the Propagation of the Gospel. The absence of ready money in the country, and the frequent fluctuations of trade, are also constantly recurring causes which prevent prompt payment ; and though provisions are cheap, labour is extravagantly dear, and the fuel for a six months' winter expensive.

III. CANDIDATES FOR HOLY ORDERS.

“ I have directed my attention to the studies of the candidates for Holy Orders. Some of these reside near me at Fredericton, and attend at my house three times a week for instruction, besides attending daily service. Every candidate for the Ministry is personally examined by me, in conjunction with the Archdeacon, and generally for four days. Our chief difficulty arises from the want of books, and a more useful and acceptable present could not be made to my Diocese than some Hebrew Bibles, Greek Testaments with Bloomfield's Notes, copies of the Septuagint, and the standard works of our English Divines. They are difficult and expensive to procure, and seldom within the reach of the student.

“ The Divinity Scholars at King's College, Fredericton, (who are assisted by the Society for the Propagation of the Gospel) also attend at my house once a week.”

The following brief notes have been subsequently supplied by the Bishop :—

“ Ten candidates for Holy Orders were ordained Deacons in 1847, besides seven to the order of Priests ; one Priest and one Deacon have been ordained this year. Six new churches have been consecrated since the last Report. St. George, at the English settlement, was built for emigrants, who had been nine years without the means of grace, and who now have one of the Society's Missionaries, who holds regular service there. Dipper Harbour and Pesarinco chapels are both in the Mission of the Rev. T. Robertson, who has now four churches to serve. St. Peter's, Nelson, owes its existence to the untiring zeal of the Rev. J. Hudson, the

Visiting Missionary. St. George, Rivière des Chutes, built by the exertions of the former Missionary, Mr. Thompson, has been lately improved, through the liberality of some friends in St. John's and Fredericton. The chapel at French Village was built without any external aid. One yeoman gave 80*l.* to its erection, and two others 50*l.* each. The chapel at Norton, consecrated in 1845, is to be enlarged. Four new churches will probably be ready for consecration before the winter. One of these is a very pretty building on a little hill overlooking the river St. John."

The Bishop visited this year, in company with the Rev. S. D. Street, the extensive Mission of Andover, and went to the Little Falls, fifty-five miles beyond the nearest church, and 172 from Fredericton, where a few Church people reside. On his return he marked out a spot for a new church at Grand Falls, which is likely to become a populous place. The site is singularly beautiful, and commands an extensive view of the river St. John, which is spread out like a lake beneath.

St. Anne's chapel continues to be as well attended as ever, during the Bishop's temporary absence. At Christmas, when the festivals were frequent, 300 communicated in it and the parish church from St. Thomas's day to the Feast of the Circumcision.

This summer the work has been going on at the Cathedral during the Bishop's absence. The large west window has been put up and the nave roof erected.

The Society, looking to the great destitution of the Diocese of Fredericton, and the good, (more than in proportion to the assistance given,) which has arisen from former grants of the Society being met by contributions from the people, has determined, notwithstanding the continued pressure upon its own funds, to place an additional yearly sum of 300*l.* at the disposal of the Bishop for the next five years. Three candidates for Holy Orders, approved by the Bishop, Mr. Joseph Cockerham, Mr. E. A. Warneford, and Mr. T. D. C. Morse, preceded the Bishop to his Diocese. His Lordship sailed by the Europa on the 2d of September.

Diocese of Quebec.

THE history of the Diocese during the last winter and spring, is a very melancholy one. The famine, which proved so fatal to Ireland during the winter of 1846—1847, forced out of the country to seek for food many thousands of its poorest inhabitants. Multitudes of these, landing on the quays of the St. Lawrence, spread disease and death throughout the chief towns of Canada. The details have been very generally published, but it seems proper to place on record in this place some of the principal facts, as supplying both warning and example.

The last Report mentioned the names of two Clergymen of our Church, who died of fever caught while in attendance on the sick emigrants. Three others, Messrs. Dawes, Morris, and Anderson, the latter two, Missionaries of the Society, fell victims in the same benevolent service. The Bishop of Montreal thus refers to these sad losses.

“ Five faithful men, in a few short months, have been cut off from this cause: a larger number, who contracted the malady in the same way, have been ill, but, by the mercy of God, have recovered—some of them after being all but given over; others, who have been equally exposed, have wholly escaped. It is impossible to conceive anything more disgraceful than the manner in which the poor wretched emigrants have been packed off; and the condition and management of most of the emigrant vessels. The two last Clergymen of our own Church, whom we have lost, were the only victims among those who attended the Quarantine Station. The three others died respectively at Quebec, Montreal, and St. John’s.

“ The actual death, indeed, of these two took place in Quebec; but they caught the disease at Grosse Isle. They were both Missionaries of the Society. The Rev. C. J. Morris, Missionary at Port Neuf, was a bachelor, a man singularly amiable, as well as unpretendingly devout, and one of very extensive attainments; a M.A. of King’s College, Nova Scotia, in which province he was born, being a member of one of its most respectable families. He was about fifty-eight. The Rev. R. Anderson was a widower,

and has left two little orphan boys, without any provision for their maintenance and education. He had, I believe, some trifling property in Ireland, but latterly, from the unhappy condition of that country, had been unable to derive from it any advantage whatever, and had been obliged, in consequence, to seek assistance from friends, although I can testify that he lived in a most frugal and homely manner. His children have been taken by the Rev. Mr. Ardagh, the Society's Missionary at Barrie, in the Diocese of Toronto, who has a large family of his own. Suffer me to second the plea of the Rev. Dr. Mackie, by commending them to the consideration and compassion of the venerable Society.*

“ Both these gentlemen voluntarily outstayed their time at Grosse Isle. I had established a rotation service, giving a week to each Clergyman. Mr. Anderson, himself an Irishman (a graduate of Trinity College, Dublin, sent out to me by the Society), became so deeply interested in the scenes and incidents which he witnessed, and conceived so lively a desire to devote himself to the work of comforting and guiding the sick and the bereaved, and aiding the dying in their preparation, that he earnestly solicited permission from me to remain, and he stayed six weeks. Still, as there was abundant work for two, and it was evident that ‘the mutual society, help, and comfort, that the one might have of the other,’ would be of benefit both to themselves and the patients, the weekly arrangement continued, and Mr. Morris, from some accidental interruption in the chain, had the opportunity, of which he chose to avail himself, of remaining a fortnight. Most cheerfully, as well as most lovingly, did they perform their work together. ‘They were lovely and pleasant in their lives, and in their deaths they were not divided.’ They came up together from the island, and were buried within a day of each other at Quebec. The cathedral, as on occasion of the previous death of my admirable friend Mr. Chederton, of whom a memoir appeared in the ‘Toronto Church,’ of the 17th September, was hung for three Sundays with black. Mr. Anderson was a remarkably simple-minded, as well as a truly zealous and faithful minister of Christ. Precious in the sight of the Lord is

* The Society made a grant of 100*l.*, and an equal amount was raised by private subscription, among the friends of the Society, for the orphans.

the death of his saints. But what am I to do for the sheep that are left without a shepherd?"

It would seem ungrateful to omit the following notice by the Bishop of the willing ministrations of the other Clergy in the same hazardous service.

"The number of Clergymen of our Church, being the only Protestant ministers in attendance who served the Quarantine Station during the season, was fifteen. Of these the Rev. Messrs. Rollit, Forest, Sutton, Torrance, Lonsdell, Parkin, King, Anderson, Whitten, Morris, Reid, Guérout, Butler, and Morice, were Missionaries of the Society; and of these Missionaries, Messrs. Forest, Torrance, Lonsdell, Parkin, King, Reid, and Butler, took the fever and recovered. Messrs. Torrance, King, and Reid, were very dangerously ill; the first of the three, who was ill at his mother's residence in this parish, I despaired of. Mr. Forest was the chaplain to the station, but went away ill, and continued so for a long time: he was forbidden by his physician to return. Mr. Sutton was appointed as an assistant, but was removed after a short time.

"Duties of a similar nature have devolved upon the Clergy at Quebec, Montreal, and La Chine, as well as at St. John's, where Mr. Dawes caught his death. He, and Mr. Bond, of La Chine, were the only Missionaries of the Society engaged in these duties. I have omitted Sorel, where the Society's Missionary, the Rev. W. Anderson, was at one time closely engaged in attending fever cases; but the magnitude of the visitation was, of course, in these smaller places, not comparable to what was to be seen at the Quarantine, or in the cities. Five of the Clergy resident in Montreal have established a rotation of duty at the hospital sheds, at Point St. Chad's, in that city, which, at this moment, as I have intimated already, is the focus of the disease in the Province."

The Bishop's Journal, of Nov. 1847, supplies a list of his confirmations:—

Point Levi—a neat, substantial, and beautifully situated church	6
Val-Cartier—new church projected	16
Stoneham—a stone church	9
Coteau du Lac—new church projected	22

Confirmations on the south side of the St. Lawrence in July 1847.

Frampton	22
Mr. King's travelling Mission—in the house of a seigneur	2
Ditto in another private house	6

“ This Mission is spread over a vast surface of country, and comprises a number of congregations, some of them extremely small, widely apart from each other. A stone church is in course of erection.

Broughton—in a log school-house	4
Leeds—a good Sunday-school, and between thirty and forty Communicants	8
Lamby's Mills—in a house belonging to the Presby- terians	7
Second Inverness church	16
Upper Ireland	9
First Inverness Church	18

“ The only three Clergymen in this section of country belonging to the Church of England, attended in succession at the Quarantine Station. Mr. Whitten escaped without illness; Mr. King was dangerously ill, and recovered; Mr. Anderson died : faithful, single-hearted servant of Christ, with no pretensions of any kind to dazzle in the world, he has won the crown which passes all worldly glories !

St. Sylvester—wooden, half finished church	26
St. Giles	8

“ I travelled 239 miles, and with all my ample experience of bad roads and rough equipments for travelling, I have never seen, in such points, a whole tract of country equal to this, always excepting the old French settlements.

“ In this journey, the Missions of the Rev. Messrs. Knight, King, Whitten, and Anderson, I held ten confirmations, and confirmed 163 individuals, whom God keep to their vows, and own at the last day for the sake of Christ.”

The Bishop thus concludes the narrative of his tour :—

“ It remained to visit the Missions of the district of Gaspé, in the Gulf of St. Lawrence, of which the most distant is about 500 miles below Quebec. I left Quebec for that district on the 15th of September, 1847 ; and, after my tour through the Missions, returned to my own Diocese through New Brunswick and a

portion of the United States, having occasion to visit Bishop's College, which is situated near the American frontier, and to go thence to Montreal, before coming back to Quebec. In New Brunswick I had the great happiness and advantage of passing a few days with the Bishop of Fredericton, and I was delighted in attending service at the exquisite chapel which his Lordship has built, and seeing the progress of the beautiful cathedral which he is engaged in erecting. The erection of these buildings forms an epoch in the history of the Anglican Church in North America; and it heightened my gratification to find that so many new privileges, in different ways, were granted to Fredericton—the place which constituted my first parochial charge, and in which I was now greeted by many valued and affectionate friends whom I had not met since I originally left it.

* * * * *

“By a succession of journeys, made at intervals, partly by land and partly by water, partly in summer, and partly upon the snow roads of a Canadian winter, the visitation of the whole Diocese has, through the goodness of God, been once more accomplished in something less than two years. The air, at all seasons, is pure, and the climate salubrious; the occasional roughnesses of travel are nothing to a healthy person, in any measure inured to them, especially to a person for whom the courtesies of hospitality and the respect felt for his office, provide everywhere the best accommodations, whatever these may be, which the place affords. These varieties, as they stand described in my different journals, must not be understood as indicating, of themselves, any particular zeal in the party who encounters them; in fact, they *must* be encountered, if the episcopal duties are properly to be done at all, and they are only recorded, as serving to diversify and enliven the narrative, as well as to convey some information respecting the peculiarities of the country. The case of some of the Missionaries is different; they *live* in a constant succession of hard travelling and rough exposure, and in the enjoyment of but very slender comforts at home.

“The number of confirmations held in this last triennial Visitation of the whole Diocese was seventy-four; the number of persons confirmed was 2012. Eleven churches, and six burying-grounds, were consecrated.”

The account of the "Visitation" will be best given in the Bishop's words:—

"On Wednesday the 5th, I held the triennial Visitation of the Clergy in the parish church of Montreal, and delivered my Charge. Sixty-one of the Clergy were present: one came from a distance of nearly 700 miles; another, although not quite so distant in point of residence, yet, from the route which circumstances obliged him to take, had travelled a distance considerably greater. I felt very strongly the arduousness and responsibility of my position, at the head of so widely scattered a body, with so many difficulties to contend with; but I was comforted, and encouraged, and full of thankfulness, at the same time, to see so goodly an assembly of my brethren around me, from many of whom I might learn lessons of duty, and to reflect that our number in Lower Canada has considerably more than doubled since I delivered my primary Charge ten years ago."

An incident, illustrative of Missionary life in the Canadian woods, may be properly added:—

"On Saturday, the 8th, I went up the Ottawa, in order to pass the Sunday at the rude and sequestered settlement of the Gore. The Rev. Mr. Macmaster occupies two little rooms, which are unpainted, and which it is impossible to call furnished, in the house of a decent settler, and he set before me such fare as he is content to live upon—our dinner consisting of a plate of fried salt pork, another of potatoes, with bread and butter—both very good—a jug of milk, and another of water. I travelled in a light cart, and from the condition of the road, it took me, upon leaving the Gore, an hour and a quarter to get over the first three miles. I reached Montreal, by the steamer down the Ottawa, and the railway from La Chine, on Monday night; and on Tuesday consecrated a private burial-place in the depth of the solemn woods, upon the rocky acclivity of the mountain which gives name to the city. Prayers were first read in the temporary chapel of McGill College, which is near to the spot, and the rector, with several of the Montreal Clergy, were present and assisting."

It is most encouraging to know that several of the Colonial Bishops are now enabled, if not to supply the wants of their Dioceses, yet materially to reinforce the body of their Clergy by native candidates, educated and trained at their several theological seminaries.

On Trinity Sunday last the Bishop of Montreal held an ordination at Bishop's College, Lennoxville, and the following is a list of the Deacons and Priests then admitted to holy orders:—

DEACONS.

Mr. Jacob Ellegood, of King's College, Fredericton, Assistant Minister in the parish church of Montreal.

Mr. Daniel Gavin, a conformed Minister, to the Mission of Sabrevois, chiefly for the benefit of French Canadian Protestants, which is maintained at the private charge of Mrs. Christie, widow of the late Major Christie of Christieville.

Mr. James Fulton, appointed to Russell-town and parts adjacent, being a portion taken off from the vast and unwieldy Mission of St. Remi.

Mr. Richard Lewis, appointed to succeed the late Rev. C. J. Morris in the Mission of Port Neuf.

Mr. John McKeown, appointed to the Mission of Frampton, vacated by the Rev. R. Knight, who has gone to England in ill health.

Mr. Samuel Hoare Simpson, appointed to succeed the late Rev. Richard Anderson in the Mission of Upper Ireland.

Mr. Thomas Ainslie Young, appointed to the Mission of St. Martin, of which, in the event of its not being resumed by the Rev. James Ramsey, who has gone home upon leave, it is proposed that he should be permanently in charge. As Mr. Young is resident, he is put upon the full salary of 100*l.* sterling. The Mission was before served from Montreal, at 50*l.* A second Sunday service at St Thérèse is added to the duty.

PRIESTS.

The Rev. John Irwin, late of Trinity College, Dublin, Minister of the chapelry of St. Thomas, Montreal.

The Rev. John Kemp, Missionary of Bury.

The Rev. Fred. Robinson, late Missionary of the Coteau du

Lac, appointed to act as Curate to the Rev. Thomas Johnson, of Abbotsford, and to serve the Church at Rougemont, which is at present a dependency upon Abbotsford.

The Bishop then goes on to say, "Of these gentlemen the five last mentioned among the Deacons, and the two last mentioned among the Priests, were prepared for their ministry in Bishop's College. I have a good hope that I have, by the mercy of God to his Church, been enabled to send forth recruits who will prove themselves good soldiers of Jesus Christ. The appointments of Messrs. Fulton, Lewis, McKeown, Simpson, and Young, are submitted to the Society for confirmation. The death vacancies filled by Messrs. Lewis and Simpson, were caused, it will be remembered, by the awful public visitation of last year. I am most thankful to report that the prevalence of disease and death at the Quarantine Station, has been far less during the present season, even than in ordinary years. The stringent provisions of the Passenger Act, and the admirable regulations and management of the hospitals, have contributed much to this effect.

"During my stay at Lennoxville, I also attended the annual meeting of the College Corporation, and the annual public examination of the College. A good deal of business was done at the former, and I am happy to say that, among other things, matters were put in train for the erection of a chapel, which I trust will not be a discreditable piece of architecture; and will not fail to contribute to the formation of a proper taste and feeling respecting the extensive provisions for the worship of God in the minds of the students, who will hereafter be dispersed over the country, and who will give a tone to public sentiment in this, as in things confessedly of higher importance.

"The result of the examination was decidedly creditable, considering the peculiar disadvantages under which a good many of the subjects of it had struggled. I have before stated more than once, that all the professors are thoroughly efficient, and the diligence and steadiness of the students has certainly been worthy of commendation. But the College wants a good deal yet to put it in a condition to command the full influence and effect which ought to attach to it * * * *

“ There were in the College, before the ordination, fifteen students, two or three of whom, however, are not designed for the ministry. Three young men are reading privately with one of the professors, and will enter College after the present vacation. The school continues to give great and general satisfaction. Other young men are preparing for the College in other places.”

It would be unjust not to insert the Bishop's tribute to the long and faithful services of a now aged Missionary.

“ On my way from Lennoxville to Montreal I consecrated the church at Rougemont, on Sunday morning, the 2d of the present month, together with the burying-ground in which it stands. Seven Clergymen attended to assist me, among whom was the Rev. T. Johnson, now in the decline of life, and in feeble health; whose faithful and affectionate labours have mainly contributed to the effectual planting of the Church in this spot, in a spiritual sense, as well as to the erection of the building. The congregation have manifested a remarkably united and persevering spirit in seconding the efforts of Mr. Johnson, and have liberally done their part in bringing the structure, which is particularly neat and well-finished, to its completion. It was a happy day for Mr. Johnson, and he is glad to devolve the charge of this flock upon Mr. Robinson, who assisted in the solemnities of the day.”

The Bishop has repeatedly during the last two or three years brought before the Society the urgent need of a division of his Diocese—and the facts above-mentioned, of two Clergymen having *to travel more than 700 miles* in such a country to attend his last Visitation, is a convincing proof of the necessity of such a measure. Under the arrangements at present existing, the Bishopric of Montreal is a mere title, the city of Montreal being within the jurisdiction of the See of *Quebec*, which is the residence of the Bishop. It is obvious, however, that Montreal, which is the seat of government, and incomparably the first city in Her Majesty's North American dominions, should not any longer be left without a Bishop of its own.

Indeed, it may reasonably be anticipated that a new See, or

Sees, for the rapidly extending Church of Canada, will almost immediately be erected, since the proposal has received the express sanction of the highest Ecclesiastical authorities, as appears by the fourth Report of the Colonial Bishops' Committee, in which the following passage occurs:—

“ Among the more urgent and pressing wants of the Colonial Church, may be reckoned, that which has already been noticed by us, a subdivision of the two large Dioceses of Quebec and Toronto, or, at the very least, the erection of a Bishop's See at Quebec as well as at Montreal.”

Diocese of Toronto.

THE Diocese has been deprived by death of the services of two valuable Missionaries; the Rev. Thomas Fidler, who was unhappily drowned by being precipitated in a boat over Fenelon Falls, and the Rev. George Petrie, who died of the prevailing fever.

In the Report for last year, after mention of the appropriation of part of the Clergy Reserves Fund, it was stated that a plan for the application of the income accruing from the reserved lands, was under the consideration of the Society. That plan, in its main principles, has at length been matured. It is contained in the following “ Regulations for the appropriation of the share of the Clergy Reserves Fund in the Diocese of Toronto, ‘ for the support and maintenance of Public Worship, and the propagation of religious knowledge,’ under the authority of the Society for the Propagation of the Gospel, pursuant to the Act 3 & 4 Victoria, cap. 78.—

“ I. That a sum of 1200*l.* per annum, currency, be appropriated to the maintenance of a Theological Institution for the Diocese of Toronto.

“ II. That annual grants of 60*l.* currency be made to Traveling Missionaries.

“ III. That stipends to the Clergy in the settled districts be paid, equal in amount to the sum raised within the Diocese; that

in no case shall such stipend be less than 50*l.* currency, or more than 150*l.* currency; and that, of the sum raised from sources within the Diocese, at least 50*l.* currency shall be raised within the Mission itself, and a house provided.

“ IV. That the sum of 60*l.* sterling be allowed to each unmarried, and 100*l.* sterling to each married Missionary proceeding from England, for passage and outfit; and that a further sum of 60*l.* currency be allowed to each Missionary, travelling or settled, on his taking possession of his first charge, to meet the expense of first establishing himself.

“ V. That the continuance of the Clergyman's services in any particular Mission, must be understood to depend on the fulfilment, by the people, of the conditions on which he was sent to reside among them.

“ VI. That the Missionaries at present on the Society's list be allowed to take advantage of the above arrangements, should they desire to do so.”*

It will be at once seen that the above scheme is based upon the principle which governs the Society in the distribution of its own funds, namely, that of proportioning the allowance to what is raised on the spot; and thus, it is hoped, the fund will be made to go twice as far as otherwise would be the case. As, however, Clergymen going out from England are little in a condition to judge what is likely to be raised by their congregations in the Colony, and may naturally ask for some absolute guarantee, the Society has determined to allow to Clergymen going out from this country to the Diocese of Toronto, an annual sum of 50*l.* from its own funds for the first three years of their incumbency. A further plan for affording encouragement, as far as very limited means allow, to merit, and long and efficient services, has been submitted to the Bishop of Toronto, and is now awaiting his Lordship's judgment.

The proposed application of the fund, small as it is, may, it is hoped, be productive of no inconsiderable benefit to religion, and thereby to the welfare of the Province at large. The Church lands, too, whence the income is derived, must increase in value

* Currency is about one-fifth less than sterling. The exact value of 1*l.* sterling, is 1*l.* 4*s.* 4*d.* currency.

with the wealth and population of the Colony ; and if not forced prematurely into sale, will yield hereafter a much larger rent. Still it is not to be expected, even under the most favourable circumstances, that the fund in question will suffice for the maintenance of one-fourth part of the Clergy that will be required for the spiritual care of so extensive a Diocese. Whatever assistance may be afforded by the Clergy Reserve Fund, or by the Society, it is obvious that the support and extension of the Church in Upper Canada, as well as in the other British Colonies, must rest mainly upon the voluntary exertions of its children. It is, therefore, gratifying to watch the steady progress of such an institution as the "Toronto Church Society," by the instrumentality of which not only are funds raised throughout the whole extent of the Diocese for the present wants of the Church, but lands are received for its future permanent endowment.

The following statement of its receipts for the year ending March 31, 1848, is taken from the sixth annual Report :—

	£.	s.	d.
Receipts of the Central Society	2,059	8	1
„ District Associations <i>not re-</i> <i>mited</i> to the Society . . }	999	12	4
Collected for the destitute Irish and Scotch .	583	9	8
	£3,642	10	1

Deducting the last item there is still a legitimate increase of about 100% over the income of last year, though that year was one of unusual distress and suffering. The following extracts from the same Report, relating as they do to the state and progress of the Church in Canada, may properly be introduced in this place :—

“ The Society depends chiefly upon two sources of revenue, viz. the proceeds of the annual sermons, and the contributions received from the Parochial Associations. It is worthy of notice, that four sermons have for the first time been preached within the year, under Article XIX. of the Constitution, in behalf of the Society ; which number will in future be required, in order that the engagements which have been entered into may be properly sustained. It will be remembered, that the proceeds of

one sermon must, according to our Constitution, be annually invested in behalf of the Widows and Orphans' Fund; and that the proceeds of two others are devoted to the support of Missionaries within the Diocese; whilst an annual collection is required in support of the Bishop's Students' Fund, applied in aid of candidates for Holy Orders, who are members of the Diocesan Theological College at Cobourg. The number of Students at this Institution during the present year is seventeen, of whom nine receive an allowance from the funds thus raised, at the rate of 40*l.* currency per annum. * * * The scholarships annexed to this institution will henceforward, by direction of his Lordship the Bishop of the Diocese, be thrown open for competition, and awarded according to the results of a general examination: an arrangement which may serve to attract candidates for the Ministry from the mother country, as well as from the Province itself, and which will have the effect of ensuring on their part a higher qualification in classical and general literature.

* * * * *

“ Besides other grants of money for various purposes, the Society has this year contributed to the support of ten Missionaries, all of whom are maintained in the Diocese, either entirely from the Society's fund, or by the congregations to whom they minister, with the Society's assistance.

“ Two Indian interpreters are yet supported, and a small grant is still continued to one catechist and schoolmaster.

“ The Bishop of Toronto has this year granted assistance to nine students from the Bishop's Students' Fund.

“ The Society has again received several donations in land. Some of the lands held are now leased, and every exertion is made by the assistant secretary to reduce in this way the expenses under this head. It is believed that the expenditure for taxes will not, after all, be considered very great, when it is remembered that in a few years many of these lands may possibly become of considerable value, and help to form a valuable and permanent endowment for many parishes within the Diocese.

“ The District Branches are now ten in number; as the District of Colborne has, with the sanction of the Bishop, been separated from the Newcastle District, and will in future form a

District Branch, under the title of the Colborne District Branch of the Church Society of the Diocese of Toronto.

- | | |
|---------------------------------|-------------------------------|
| 1. Newcastle, | 6. Gore and Wellington, |
| 2. Midland and Victoria, | 7. London, Western and Huron, |
| 3. Prince Edward, | 8. Brock, |
| 4. Eastern, Johnstown, Bathurst | 9. Talbot, |
| and Dalhousie, | 10. Colborne. |
| 5. Niagara, | |

“ Such is a general report of the operations of the Church Society of the Diocese of Toronto, during the past year ; and in viewing these labours, which have been so faithfully and so generously undertaken in its behalf by the members of the Church, it will certainly appear to all, that there is much cause for thankfulness and gratitude to Almighty God, who alone ‘giveth the increase,’ for the results which have been attained, and the measure of success which has been so mercifully vouchsafed. It will be found, that in a year of unwonted distress and misery, when nearly 100,000 emigrants were landed on the shores of Canada, the majority of whom were in such a state of destitution as to be almost entirely dependent on the individual charity of the benevolent ; when fever stalked through the land, and many persons, in the all-wise and yet all-merciful Providence of God, have died in the patient discharge of duty, this Society has been most successful, within the same period, in its labours of love. Its actual income, together with that of its District Branches, has for the first time exceeded 3,000*l*. ; a proof, that when, in faith and obedience to the Divine will, the sick are visited, the hungry fed, and the naked clothed, the temporal necessities of the Church are in no wise worse cared for, nay, rather it may be said, better provided for and attended to ; as the grace of God, without which all human efforts are unavailing, then seems to open the hearts of men more and more, and consequently to rouse them to a deeper sense of duty.

“ Much has been done during the last six years ; but much more yet remains to be done. It can only be repeated, that, as was stated in the last Annual Report, each colonial branch of the Church will every year be more completely thrown upon its own resources, and that the venerable ‘ Society for the Propagation of the Gospel in Foreign Parts,’ will, as the country becomes

settled, and the forest retires before the labours of the husbandman, reasonably expect to be gradually relieved from the heavy burden which it has faithfully borne, almost alone, during so many years."

The Bishop is still engaged in his usual autumnal Visitation—a labour which every year becomes greater by the addition of new congregations and parishes. His Lordship, sensible of the wholesome impression which is made by solemnizing the ordinances of the Church in the face of the people, has adopted the plan of holding his ordinations in the principal towns of the Province in succession. Last year he ordained the candidates for the Ministry at Cobourg, the site of the Theological Seminary. This year—on the 30th July last—he held his ordination at Hamilton, the second town of Upper Canada, when the following persons were admitted to the order of Deacon and Priest:—

DEACONS.

Elliott Grasett, B.A., University of Toronto, Tutor of Coburg College	} to be Asst. Min. at Cobourg.
John Lloyd Thomas, Cobourg Coll.	} „ Trav. Miss. Talbot District.
Alexander Dixon, B.A., University of Toronto	} „ Asst. Min. St. Catharine's.
Thomas Wm. Allen, Cobourg Coll.	} „ Trav. Miss. Midland District.
Thomas William Marsh, B.A., University of Toronto	} „ Asst. Min. Hamilton.
Gilbert Charles Barrett, A.B., of Trinity College, Dublin, and of Cobourg College	} „ Asst. Miss., Muncey Town Indians, R. Thames.
Henry Edward Pices, Cobourg Coll.	} „ Trav. Miss. East. District.
John Kennedy, Cobourg College	} „ Asst. Miss. Mohawk Indians, Grand River.
Gustavus Alexander Anderson, Cobourg College	} „ Sault St. Mary, &c.
Samuel Lyons Arthurton, of Codrington College, Barbados, and Cobourg College	} „ Trav. Miss. Gore District.

PRIESTS.

Rev. Walter Stennett, B.A.	to be Asst. Min. Trinity Ch. Toronto.
— John Bell Worrell, Trav. Miss. Newcastle Dist., and Asst. Min. Cobourg	} „ Asst. Min. Woodstock, and T. Miss. Brock District.
— John Fletcher, A.B.	} „ Simcoe District.
— Charles Leicester Ingles, B.A.	} „ T. Miss. Niagara District.
— Ab. St. George Caulfield, B.A.	} „ Burford, Brock District.

The ordination of five Priests and ten Deacons, at once—that is, of a larger number of Clergy than existed within the whole of the Upper Province thirty years ago—is a striking instance of the rapid development of the Church in this Diocese. In the

year 1818 there were, in all the western division of the Province, *only nine Clergymen*—now, God be praised! there are *one hundred and thirty*. On the afternoon of the same day on which the ordination was held, *seventy-six* young persons were confirmed. These solemn services of the Church drew together large numbers from all sides, and appear to have awakened a feeling of increased love and veneration for the Church. On the following day, the Minister, churchwardens, and congregation of Christ's Church, Hamilton, presented to the Bishop an address, in which, after expressing their "unfeigned admiration of the indefatigable zeal, faithfulness, and ability, with which he discharged his high and arduous duties," they thus proceed:—

"When we reflect that your Lordship's Diocese covers an extent of country more than twice as large as all the Dioceses of England put together: and contrast the means of communication through the remote settlements in the wilderness with the railroad-speed and comfort of the Mother country, we cannot but feel thankful that it has pleased the Great Head of the Church to place over this portion of His vineyard, a Bishop possessing, as your Lordship does in no common degree, Apostolic devotedness and unwearied assiduity and zeal. That we do not presume to address your Lordship in the language of adulation, we have proof in the fact, that there is not a single spot of your Lordship's immense Diocese, from the banks of the Ottawa and St. Lawrence to the shores of Lake Superior, where a Christian congregation can be assembled, but has been cheered by your Lordship's presence, edified by your animating addresses, and blessed with the solemn administration of those holy ordinances which are peculiar to the Episcopal power. In the ordination recently held in our parish church,—a privilege for which we tender to your Lordship our grateful acknowledgments,—we discern a fresh proof of the interest your Lordship takes in the various congregations over which the Holy Ghost has made you Overseer, and of your desire to promote their spiritual edification. We trust we may be allowed to congratulate your Lordship upon the sublime spectacle which we have witnessed, of a numerous band of youthful Missionaries, solemnly set apart for the sacred office of the Ministry; and we feel assured that the result, as regards

this parish, will be a still more ardent adherence to the old paths,—to those time-honoured and fundamental principles of Evangelic truth and Apostolic order which we have now seen practically exhibited, which we have always dearly cherished, and to which we are sincerely and affectionately attached. We trust that your Lordship's visit will have furnished satisfactory proof that the Churchmen of this section of your Lordship's Diocese are not slow to appreciate the present instance of your Lordship's condescension ; that they take a lively interest in your Lordship's labours, and are desirous of co-operating in their humble sphere, and according to their humble ability, in advancing the interests of our beloved Church : and that as their loyalty to the Throne in times of peril has been honoured with marks of their Sovereign's approbation, their devotion to the Church of their forefathers may not be less genuine and conspicuous. Your Lordship, they are persuaded, will learn with satisfaction that the increasing numbers of the Church population of this place, have for some time called for increased church accommodation, and that active measures are now in progress for the erection of a chapel of ease, as well as for the eventual enlargement of the Mother Church."

In the course of his reply the Bishop took occasion to make the following observations :—

"Many difficulties present themselves in the progress of my duties,—many fatigues are to be endured,—many trials have to be encountered ; but while health of body and cheerfulness of mind are bestowed from above, it would be ungrateful to complain. And much less should we view with discontent these inferior discouragements which are wisely permitted as part of our worldly probation, when we contemplate the toil, the energies, the lives expended in the days of primitive Christianity, when every Bishop was a Missionary, and almost every Bishop a martyr. If there be much to assimilate our work to theirs in our toils and anxieties, we have not their perils and sufferings to endure ; and if they, in journeyings by land or sea, in persecution and at the stake, were cheered by the contemplation of the Redeemer's fast speeding kingdom, it is not denied us to have our labours sweetened and our spirits refreshed by seeing, as I am privileged to do,

the rapid extension of that branch of Christ's holy Church, which is planted in this Diocese.

"It has been a great gratification to me to have been enabled to offer to the members of this congregation the opportunity of witnessing one of the most beautiful, impressive, and solemn ceremonials of our Church, in the admission to the sacred ministry of so numerous a band of those who have devoted themselves to its high and holy work. It is my desire that our Church, in all the circle of her ritual and ordinances, should be exhibited as extensively as possible to her children."

In addition to the Clergymen ordained within the Dioceses, the following Missionaries have been sent out from England :—

Rev. George Salter.	Rev. E. L. Elwood.
Rev. Thomas Mitchell.	Rev. S. Ramsey.
Rev. Richard Bleasdel.	

The only other circumstance that remains to be stated is, that on the application of the Upper Canada Clergy Committee, that body has been incorporated with the Society, and the two excellent Clergymen hitherto supported by separate funds, viz. the Rev. F. S. Osler and the Rev. Bold Hill, have been placed on its Missionary list.

Diocese of Newfoundland.

ON Sunday, September the 19th, the Bishop held an Ordination at St. John's, when the Rev. Jacob George Mountain, M.A. of Merton College, Oxford, was admitted to the holy order of Priest; and Messrs. William R. White, John C. A. Gathercole, John Cunningham, and William Rozier, students of the Theological Institution, were ordained Deacons. The Deacons have been, at the request of the Bishop, placed on the Society's Missionary list, at stipends of 100*l.* a year. Mr. Mountain will receive 50*l.* a-year from the Newfoundland Church Society.

On the 21st of September, St. Matthew's Day, the Bishop held a general Visitation, and delivered his charge to the assembled Clergy.

The Bishop, referring to the assembling of the Clergy on this day, Sept. 25, says, " You will understand the difficulty of communication and intercourse in this Colony, when I inform you, that one third of my Clergy could not reach St. John's in time for the Visitation." The Diocese, including the Bermudas, has been divided into seven Rural Deanries.

The Rev. Thomas J. Jones, M.A., of Oriel College, Oxford, has been appointed Principal of the Theological Institution, and he will reside with the students. The collegiate building is at present much too small to afford the necessary accommodation, so that the Principal has but one room, both for study and rest; and there are besides only four bed-rooms, so that one of the students is lodged at present in the house of the Bishop, and another in that of Mr. Tuckwell. The Bishop is anxious to commence the erection of a more suitable building, but is for the present prevented by want of funds.

The Bishop has resolved to open a school at St. John's, for the daughters of the upper classes; and two ladies have already left England to take the direction of it, and to afford the benefit of a general superintendence to a girls' school for the poor, in connexion with their own establishment.

In a letter, dated Nov. 9, the Bishop says, " Our newly ordained Clergy are all at their posts, and are diligently employed—Mr. Cunningham, at *Brigus*; Mr. Appleby, at *La Poile*; Mr. White, at *Harbour Beaufett*, in place of Mr. Jeynes; Mr. Rozier, at *Bay Roberts*; Mr. Gathercole, at *Burin*; and Mr. Mountain, at *Harbour Britain*.

The Bishop is at this time engaged in his voyage of Visitation along the shores of his extensive Diocese. He had conveyed Mr. Mountain in the Church ship to Harbour Britain, the extreme point of his Rural Deanry. At Burgeo he landed the Rev. J. Cunningham, and spent a Sunday there. The churches, one at Upper, the other at Lower Burgeo, were filled; and the behaviour of the congregation devout. At the former settlement, there were fifteen communicants, at the latter thirty-two, besides the Bishop's party.

His Lordship next visited La Poile, where the Rev. Mr. Appleby is stationed, and where a church has been built since the Bishop's visit in 1815.

At the next station which he visited, St. George's Bay, he was subjected to a severe disappointment; and he mentions, it (July 25,) "as a painfully interesting instance of the delays and difficulties attending a Visitation by sea on the coast of Newfoundland." He says, "After being bewildered and lost in a fog, which lasted nearly a week, and during which we drifted many miles beyond our destination, and then knocked about in a gale which made the good Church ship reel and shake, I arrive in St. George's Bay, anticipating a happy meeting and greeting with Mr. Meek and his people, who had not seen me, or any other Clergyman, and had not partaken of the Holy Sacrament* for three years; and lo, Mr. Meek is departed to St. John's, and the whole object of my visit is defeated!" The fact is, that the vessel by which the Bishop's letter, notifying his arrangements, was sent, had been lost; and not anticipating the so much desired visit, Mr. Meek had taken advantage of an opportunity which so rarely occurs, of going direct to St. John's. It is easy to conceive that his disappointment on learning that the Bishop had visited St. George's Bay, to confirm, and discharge other functions of his office, during his absence, would even surpass that of the Bishop himself. The Bishop remained, however, two days, in which he had full morning and evening service, and preached twice. Fearing to consume more of the short summer in this station, when he had so many other places to visit, he availed himself of a favourable wind, and sailed for the straits of Belle Isle. The following is an interesting account of his visit to Forteau, on the coast of Labrador:—

"You can imagine something of the feelings of a Bishop or Clergyman lighting upon a portion of his Diocese which neither he nor any of his Clergy have visited before, and which he has reason to believe has never been visited by any Christian Bishop. The coast of Labrador, too, is generally supposed so bleak and desolate, either wholly unoccupied, or traversed only by a few Indians, that it has an interest of its own—how particularly to me, who came to inquire not about the climate and natural pro-

* Mr. Meek is in Deacon's orders only, and the nearest Priest is 200 miles distant.

ductions, but whether any and what Christian men had settled, in whatever state of ignorance and barbarism, on its shores.

“ It was a matter of no small interest, under such circumstances, to observe on either side of a noble bay the dwellings of men, and the fish stages and boats in abundance, not unlike what I have been accustomed to in Newfoundland itself, only the fish flakes and stages on even a larger scale than I had seen elsewhere; and then in a short time, as we made our way onwards, a boat hastening to meet us with a friendly greeting. We were soon safely at anchor, about five o’clock on Saturday afternoon, and found that in this bay there are not less than four fishing establishments, three connected with Jersey, and one with St. John’s, besides five resident families. A store was quickly offered and prepared for Sunday service, and in the morning we had a congregation of nearly 150 persons, almost all men, and nearly as many in the afternoon. None of the heads of families had ever had an opportunity of being married otherwise than by public attestation before witnesses. Three of them were anxious to be married by a Clergyman, and all their children were to be admitted into the Church. You would have been equally surprised and delighted to have seen the decent and devout way in which the people entered into these services. Had there been longer notice, many would have attended the service from neighbouring coves and harbours, but the intelligence and opportunity were confined to this bay only.

“ I know not whether to be most pleased or grieved by the earnest anxious desire of the people to have a Clergyman among them. One very respectable man, who has brought up, or is bringing up, a family of nine children, is just on the point of removing to Nova Scotia, in despair of finding any spiritual guide or counsel for himself and family here. He has been resident in this neighbourhood *nearly thirty years, and in all that time has never seen a Clergyman of his own Church.* All his children were admitted into the Church, and one of his daughters married, or remarried. * * * *

“ You want to do good, and surely here the blessing of God is ready to come upon any who will devote himself to seeking out the scattered sheep in these wild but not desert scenes, ‘ that they may be saved through Christ for ever.’

“ My chief object in writing to you is to ask and pray that some Clergyman may be found to take the oversight of these poor people. They say they are well able to support a Clergyman. One poor man, as we should call him, said there is not a man on the shore who would not give 5*l.* a-year towards his support; and if I would only give them the promise of a Clergyman, they would soon build a church. What shall I do?

“ You will observe this is the first place I have visited on the coast of Labrador, and I may expect to have similar applications in other places which I shall hope to see. But I find it will be impossible to see half the places I had intended and hoped to visit. A Clergyman placed here would be able occasionally to visit the opposite coast of Newfoundland; and in a settlement almost immediately opposite, called Anchor Point, are nearly one hundred souls, who have never been visited by a Clergyman. At Bay of Islands are as many; and at Bonne Bay more than half that number. But on the Labrador coast, in the summer, within the limits of the Government of Newfoundland, and therefore, I presume, of my spiritual charge, are ten thousand souls who have no spiritual guide or overseer; most of these remain four months, and there are now many resident families. One person in this Bay (who is now, as I said, about to remove to Nova Scotia to educate his family,) offered years ago to give 40*l.* a-year towards the support of a Clergyman. But ‘hope deferred maketh the heart sick,’ and the desire has come (if it has come) too late to be to him a tree of life. It would be very desirable to have a Clergyman here who can talk in the French language, as many of the men at the Ferry-house understand little English. One house here brings upwards of seventy men, another fifty, a third forty, and the fourth twenty-seven; and at L’Anse-à-Loupe, which I visited on Monday, (a very pleasant walk,) the merchant’s house has one hundred and thirty hands. None of these knew of my being here. Again, at Blanc Sablon, about ten or twelve miles to the westward of this, are some large establishments. There the Government of Newfoundland begins, and my responsibility. Will no one come over to help me, and take some portion of this serious and heavy charge? I hope to proceed forward to-morrow: but there may be fog, there may be heavy winds, or there may be none at all. In either case

I must be content to remain, and should be well content, if I had not the thought and desire of so many other places before me.

“God be with you, and bless you and all who will care for the poor souls on the Labrador.”

It may well be believed that the Society will be anxious, at the earliest moment, to provide one or more Clergymen to minister to the neglected fishermen of the Labrador; but as the demands upon its sympathy and aid are continually increasing, the Society must depend for the means of extending its operations upon a more ample measure of support from the country at large.

WEST INDIES.

Dioecse of Jamaica.

ON the resignation of the Archdeaconry of Jamaica by the Rev. Dr. Pope, who had held the appointment ever since the foundation of the See, the Bishop recommended to Her Majesty's Government the division of the island into three Archdeaconries, and this measure has been happily consummated.

When the Bishop was in England, it became necessary for the Society to make some considerable reductions in its West Indian expenditure; and then it was agreed between his Lordship and the Society, that the annual grant for Jamaica should for the present be 900*l.* a-year. The Bishop alludes to this subject in a letter dated September 2, 1847, and says, “You will observe that I have kept within the limits of the sum of 900*l.* allotted to this island, and *which I believe to be expended on the prosecution of a work as purely Missionary in its character as any that has been undertaken by the Society, during the whole course of its ministry.*” Another passage from the same letter may be properly quoted in this place:—

“It will interest you to hear that Mr. Fox had been for many years a Wesleyan Minister, but being convinced of the danger of

REPORT,

1849.

IN looking back on the last few months for events which chiefly interest the Church, the Society has once more to record its thankfulness for a further step in the extension of the Colonial and Missionary Episcopate.¹ On Whitsunday, 1849, the Rev. D. Anderson, D.D. was consecrated Bishop of Prince Rupert's Land, in North America—a vast region, far removed from the comforts of civilized life; forbidding and severe in climate; and where the dwellers of European race are scattered thinly, and at great intervals. It is bounded on the east and south-east by the British territory; on the south, westward of Lake Superior, and south-west, by the United States; westward it must be supposed to extend beyond the Rocky Mountains, to the far Pacific;² and on the north it has no boundary except the limits which have hitherto checked the progress of explorers. “Numerous tribes of Indians are scattered throughout this vast extent of country. There is only one principal settlement of Europeans, containing about 5,000 inhabitants, on the banks of the Red River, to the south of Lake Winnepeg. There are also numerous factories or ‘Posts,’ connected with the fur trade, over the whole territory.”³

On the same day the Rev. George Smith, D.D. was consecrated, by the title of Bishop of Victoria,⁴ to the spiritual oversight of the newly-acquired English territory at Hong Kong, and of the consular stations, or factories, of China;—a new and most important

¹ Appendix A.

² This distant region, however, together with Vancouver's Island, ought,—as the Bishop of Montreal observes,—to be formed into a separate Diocese.

³ Appendix B.

⁴ Appendix C. D. E.

field for the Church, full of difficulty, but rich in hope; and where there is the satisfaction of considering that while our acquisition of territorial power and influence was yet recent, we have been mindful of the duties of planting the kingdom of God in its integrity and perfection,—mindful of our own awful responsibilities as Christians. Even in this instance, however, we are reproved by the greater forwardness of others whose duty in this respect was far less evident than our own; for the American Church, the daughter of our own, or rather, of the Church in Scotland, has anticipated us in sending a Missionary Bishop to China; the Right Rev. W. J. Boone, D.D. having been consecrated in that capacity to Amoy in the year 1844. The Society has contributed a portion of the funds, which have enabled this new Diocese to be added to the Colonial Churches; but the bulk of the necessary funds were supplied by the piety of “a Brother and Sister;” thus furnishing another cheering instance of that zeal which stirred up an individual Christian Lady two years ago to endow two Bishoprics.

It is not without reason that the Society associates itself with these important proceedings, affording so great evidence of the expansion of the Church of God. Its influence is not to be estimated by its actual contributions to such purposes, but from the fact that it has, from the first, borne witness to principles long disregarded, but which are now, God be thanked, recognised as obvious and familiar truths, with respect to the measures most needed for the expansion, perfection, and the effectual *propagation* of God’s kingdom on earth. Instrumentally, the extension of the Episcopate may be considered to have been the work of the Society; the result of the warnings and appeals made long since, now at last attended to, and which was the chief aid she could render to the cause, for her scanty funds left but little means for any work beyond that to which she was already pledged.

The consecration of Bishops to regions where before there were none, is an event not to be passed over without a grateful commemoration. It is a ground of solid thankfulness that additions are being made to the number of those chief pastors who are “the messengers of the Churches, and the glory of Christ.” It is a visible progress, a marked and evident step onward. Local permanency, and the principle of reproduction, and new life, seem

to be assured to the Church ; and fervent is the hope that those who are sent forth with this high trust laid upon them, may go in the fulness of the blessing of the Gospel of Christ.

Connected with the important subject of our vast and increasing emigration, a new feature in the working of the Society has to be noticed.

Until of late, it has been to the spiritual condition of emigrants from the mother country, *after their arrival* in those distant lands in which they sought a home, that attention has been directed ; and there the Society has endeavoured to supply them with the outward means of grace for a time, until they could reasonably be expected to provide spiritually for themselves. Latterly, however, the attention of the Society has been directed to that very important period of the emigrant's life which is passed on shipboard ; especially during the long voyages which are experienced on the passage to the Cape of Good Hope, and to the different settlements of Australia ; in which latter direction the great stream of emigration sets most steadily. It has been stated, on authority, that "73 ships sailed, during the past year, for the ports of Australia, carrying, on an average, 250 emigrants each ;" and for these emigrants, during their long voyage, the Society and the Church have hitherto, until this year, made no provision. It was from a careful consideration of the importance of the opportunity thus presented, but hitherto lost, that there arose a special appeal, of a character altogether new, during the present year, for the formation of an "Emigrants' Spiritual Aid Fund ;"¹ having for its object to furnish emigrant ships with the means of Christian instruction.

It will be obvious, on reflection, that the four or five months of the voyage to Australia, afford an opportunity for the blessed influence of Christian teaching, the value of which it is difficult to estimate aright ; not reckoning the *merely temporal* good, which may be derived from so long a time of instruction and preparation for the business of Colonial life.

Other considerations also would show the great importance of this time spent at sea. The greater number of our emigrants are labourers, reduced after their embarkation to an enforced idleness for months together ; cut off, as from the occupations

¹ Appendix F.

and habits, so also in great measure from the temptations to evil, of their former lives. It is a new existence; an interval providentially interposed between their former state of life, and the new circumstances amid which they will soon be thrown. Moreover, it is found by experience, as might be expected, that the minds of men so circumstanced are well disposed to receive any kind word of comfort or advice: in many cases, far more so than amid their old associations. The Rev. T. C. Childs, of Devonport, to whom the Church is very mainly indebted for this new scheme of the Society, and who spiritually superintends the departure of emigrants from that port, has had many opportunities of observing the grateful appreciation of Christian kindness shown by emigrants when on the point of leaving England; and the grief with which they bid farewell to those ministrations which perhaps they little valued in former years, but which they had learned to love even during the time of their detention in port waiting for a wind.

The voyages of the Bishops who left England in 1847, for the new Dioceses in Australia and at the Cape, were remarkable for the calmness of the weather which favoured them; the holy services on the Sundays, and even the daily prayers, being performed throughout the voyage with no interruption from stress of weather. It was impossible to read their simple statements, without reflecting thankfully on the blessing which must needs have accompanied those pilgrims of the Cross, during this interval of time, cut off from the earthly past and future, and spent on the lonely sea, in preparation by united prayer and study for the trying ministrations on which they were about to enter. We may reflect that something similar to this is even now taking place with regard to several of our emigrant ships. The appeal on their behalf was made on the 30th of last April. Already seven Clergymen and nine¹ lay instructors have been appointed by means of the fund raised in answer to that appeal. At this moment, then, ships are on their long voyage for our distant Colonies, not destitute of spiritual ministrations as formerly, but supplied with their Chaplain, or well furnished lay instructor;²

¹ See List, Appendix F.

² Appendix G, "Instructions for Superior Teachers or Schoolmasters on board Emigrant Ships."

and thus, under circumstances singularly favourable, the best preparation is making for the new and untried life on which the emigrant is shortly to enter.

This plan applies to the Cape and Australian emigration only. The circumstances of the North American are so different, as not to admit of the same measures of remedial influence; the voyage being comparatively both short and stormy. With respect, therefore, to this branch of our great Emigration stream, it has been considered that the most advisable course would be to station, at the port of Liverpool, a *Chaplain*, who should devote his whole time and labour to ministrations among the emigrants during the interval between arriving at the port and sailing, often a considerable one. The Society has, with the sanction of the Bishop of Chester, chosen for this ministry the Rev. J. W. Welsh.¹ It is stated that the emigration from Liverpool, during the first five months of the present year, has exceeded even that of the corresponding period of the memorable and disastrous year 1847, (a year unparalleled² before in the history of emigration) by upwards of 600,—a fact the full bearing of which, as evidence of the vigour with which emigration is now again renewed, is only perceived by considering another fact, viz. that the emigration up to May of the present year exceeds that of the corresponding portion of last year, by upwards of 20,000.

This enormous emigration is encouraged on all hands, from considerations of policy and necessity. Free passages are offered by some of the Colonies themselves, where a scarcity of labour is felt; and the over-crowded parishes in England are but too glad to be relieved of a portion of their surplus population. The country in truth is a debtor to the emigrant. And it is to be considered in what manner the obligation can best be discharged. The circumstances of the times now closely resemble those under which the founders of the Society felt their hearts moved by Christian sympathy and love for the early settlers in the distant Colonies of the empire; numbers now, as then, are forgetting their own people, and their father's house; and seeking homes where the ordinances of religion and the means of grace

¹ An equal share of Mr. Welsh's stipend is contributed by the Society for Promoting Christian Knowledge.

² 251,834 persons emigrated to the States and the Canadas in 1847.

are but ill, if at all, supplied. And the Society sees in all this that its work is not yet done; that the same grounds exist now for the *continuance*, as formerly were urged for the *commencement* of its labours; and that the best and only duty it can discharge to the poor emigrant, who, by his uncheered toil in foreign parts, ministers to England in carnal things, is in return to minister to him in spiritual.

FINANCIAL STATE OF THE SOCIETY.

The estimated Expenditure and Income of the Society for 1848 and the two following years, was thus stated in the last Report:—

RECEIPT—

Ordinary, each year . .	£45,000 =	£135,000	
Proceeds of Royal Letter		35,000	
Assets		8,700	
		—	£178,700

EXPENDITURE each year . .	62,000 =		186,000
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Leaving a DEFICIENCY, for which there was no provision, of		£7,300
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The Society has to express gratitude to the Giver of all good, for His having put it into the hearts of men to minister aid in the time of need, and supply that deficiency.

William Long, Esq. of Queen-street, Cheapside, placed, some two years since, in the hands of Trustees,

19,400*l.* 3 per Cent. Cons.
 10,800*l.* 3¼ per Cent.
 3,000*l.* Bank Stock.

ultimately to become the property of the Society, after the decease of himself, Mrs. Fowler his sister, and certain annuitants.

Mrs. Fowler, who has left to the Society a bequest of 550*l.*, and Mr. Long, having both died in January of the present year, the Society can immediately avail itself of about 27,000*l.*, sufficient being retained by the Trustees for the payment of the annuities, as they become due.

An anonymous donor has also given 4,000*l.* 3¼ per Cent.

Meanwhile it has been attempted to reduce the annual expenditure by a prudent outlay of the capital.

2,000*l.* have been paid and accepted in lieu of 500*l.* promised for this and four following years to the Church in New Zealand, towards meeting the grant made by the New Zealand Company.

There was a debt of 7,500*l.* to the Colonial Bishopricks' Fund, for which interest was paid at the rate of 4 per cent. The half of that debt has been liquidated, and payment of the other moiety is also contemplated.

But no reduction of estimated expenditure can be made in the present year. Unexpected claims have arisen. A special fund has provided some aid, indeed, for Emigrants, but not all that is required. A new Principal has been sent out to Bishop's College, Calcutta: and circumstances have made it imperative to give more aid to the Church at the Cape.

At the close, therefore, of 1850 the accounts may stand thus:—

RECEIPT—

1848. Ordinary (<i>actual</i>)	£46,187
Proceeds of Royal Letter (<i>actual</i>)	32,010
Former Assets (<i>estimated</i>)	8,700
1849. Ordinary (<i>estimated</i>)	45,000
Long's Trustees (<i>estimated</i>)	27,000
Proceeds of Royal Letter (<i>estimated</i>)	1,500
4,000 <i>l.</i> 3¼ per Cent. (<i>actual</i>)	3,645
1850. Ordinary (<i>estimated</i>)	45,000
	£209,042

EXPENDITURE—

1848. (<i>actual</i>)	61,890
1849. (<i>estimated</i>)	62,000
New Zealand (<i>actual</i>)	2,000
Colonial Bishopricks' Fund (<i>actual</i>)	7,500
1850. (<i>estimated</i>)	61,220
	194,610

And there may thus be a balance of £14,432 in favour of the Society. But this, it is to be observed, will not be sufficient for the Society's operations, which cannot be carried on effectively (and attention to this point is most earnestly pressed) without a RESERVE FUND of 25,000*l.*

The munificent gifts received in the present year will not have had the effect of placing the Society, even with its present engagements, on a sure basis; much less, if its operations are to be

extended with the progress of Emigration, unless the zealous exertions of its friends shall continue to be directed to the institution and support of Parochial Associations, unless new subscribers shall be added to its lists, and others shall be moved to emulate the good deeds of the anonymous donor and of William Long.

Diocese of Nova Scotia.

THE venerable Bishop of this Diocese, in his Report for 1848, addressed to the Society during the present year, refers to the long period of fifty years, during which he has furnished to the Church at home a record of his Missionary labours. During about half of that time—for nearly a quarter of a century—he has presided over this the oldest of our Colonial Dioceses; and by the early date of his consecration (in 1825) he has a two-fold priority among his Right Rev. Brethren, the Colonial Bishops. The limits of this Report make it necessary to select some passages only out of a letter which would very profitably be read entire. Writing in January last, the Bishop says:—

“The habit of half a century is not easily surrendered, and therefore, although I have comparatively little to communicate, I must now, as my custom has long been, make some report of my shortened labours in the past year. The Society will regard with indulgence the limited extent of those labours, which have been far short of my wishes; but I am thankful for the little ability which is continued to me, by a merciful Providence, to perform any portion of that work which it has been my delight to attempt in the years of greater strength and activity than I now or ever can again possess.

“In the early part of the year 1848 I was an invalid, and ill qualified for exertion, but was thankful to assist and encourage the efforts of the Diocesan Church Society at its interesting Anniversary in the month of March. I rejoice to state that it is advancing in usefulness, engaging the affection and zealous efforts of a large portion of the Church; and its means for doing good are strengthened, though the unhappy failure of crops throughout the province for three years, and a great depression of commerce,

have involved thousands of our people in poverty and positive privation of necessary food. A very sensible Clergyman has stated his opinion, that in some parts of the country the want of food would be as overwhelming as it has been in Ireland, if our population were equally numerous."

The Journal of the Bishop is a record of labours undergone, on several occasions, amid much bodily infirmity, and sometimes interrupted for weeks or months by illness: thus, under the date of Sunday, March 19, after describing the Services of the day, and the admission of four Deacons to the Priesthood, (two of them Visiting Missionaries, *supported entirely by the Church Society of Nova Scotia*,) the Bishop says, "that after a week of engagements with the Clergy, and of labours connected with the Church Society, he became too unwell or too weak to attempt a journey for the next three months." As soon as he is able, however, he is found resuming his visits, "by easy stages" at first, to the Mission Stations, where his presence was most needed. At Sheviacke, a settlement on a river of that name, 44 miles from Halifax, (but which it took the Bishop two days to reach, in his feeble state,) he found a new Chapel, which had been built very mainly through the exertions of the Rev. Thomas Leaver, the Society's Missionary at Truro, within which district Sheviacke is situated:—

Here "nearly 200 persons were crowded into the little Chapel, who gave me their earnest attention, while endeavouring to explain the instructive nature of the Consecration of a House of God. I also entered upon the nature of Confirmation, with its solemn but most encouraging influence; and upon the propriety of solemnly setting apart a place of burial for the dead of our Flock. The Chapel and Chapelyard were accordingly consecrated, and the name of the Holy Trinity given to the former. I also confirmed 23 persons, whose deportment was very becoming, and encouraged me to address them seriously on their renewed engagements, and on the nature of that help by which alone they could be enabled to fulfil them; several of the candidates appeared deeply affected."

Again, at the River John, 18 miles from Pictou, which was reached with much fatigue and bodily discomfort, the Bishop con-

secrated a Chapel, which, after many difficulties, is now, "by the blessing of God on the anxious exertions of Mr. Elliott, excellently completed to his great comfort. 250 persons were crowded within it at ten o'clock, and many, who could not find room for entrance, went away. The Chapel (St. John's) and surrounding burial-ground were consecrated. I was obliged to preach; and, as these ceremonies were novelties in this part of the country, which is chiefly occupied by Dissenters, I endeavoured to explain them fully, that their value, and the importance we affix to them, might be appreciated and made profitable, at least to the members of our own flock. We drove back to Pictou for an afternoon Service, and found the Church well filled. I preached again; and as I had recently Confirmed in this place, was glad to find that even five candidates were prepared for Confirmation. These were very engaging from their deep seriousness, and I gladly added an address of encouragement; and also improved the opportunity by commending the very creditable exertions, by which an important enlargement of the Church had been well advanced. Having been twice greatly heated, and twice as greatly chilled on this day, I felt much exhausted, and was very unwell."

After relating other acts of his Ministry, of which the above-named are specimens, interrupted in his work at one time by "a sharp fever," brought on by over-exertion, but resuming his labours with even imprudent zeal, the Bishop adds:—

"I have no more to report in this almost barren year, in which I had two Ordinations, when five Deacons were admitted to the Order of Priests; only three Confirmations, when 46 persons were admitted to that holy rite; and I consecrated three Chapels, and two Burial-grounds. I was only able to travel about 500 miles, but preached and attended to other duties of my office as often as my weakness would permit. Three places had Episcopal visits for the first time.

"It grieves me to have so little to report, but, if I am spared for another year, I will hope through God's mercy for more strength, if this be consistent with His blessed will; but if otherwise, I will hope for grace to submit with holy faith and trust to

His unerring will, and be prepared, through His mercy in the Adorable Redeemer, to say from my inmost heart, 'Thy will be done.'

"I trust the Church is advancing, though many difficulties assail it, and that it will be more than upheld through these by its Divine Head. *Our want of an increase to the number of our Missionaries is great and grievous.* It is our fervent prayer that the great Lord of the harvest will bless the Society with large increase of their means, and thus make them His blessed instruments for sending more labourers into His Vineyard. Our poor people are *exerting themselves beyond all former efforts* for assisting in making partial provision for the Missionaries who are benevolently sent to them. But they share largely in the prevailing distress from general loss of crops and commercial failures, and unless it shall please God, in His undeserved goodness, to bless the year we have entered with His favour and His mercy, the pressure of poverty will be such as has never yet been known on these shores."

And in conclusion :—

"I pray God to direct us in all things, and to grant His continual blessing to the labours and prayers of the Society for the Propagation of the Gospel."

In a subsequent letter, the Bishop makes the following appeal :—

"Notwithstanding the severest distress I have ever known, from the almost total failure of the crops in three successive years, and the prostration of commerce, I am thankful to believe that the prospects of the Church Society are advancing. In addition to their two visiting Missionaries, they have courageously resolved to grant 50*l.* a-year to each of six assistants in the larger Missions, where *security* will be given for a like sum from the people. If the Society can help this plan by granting only 50*l.* a-year to these assistants, the encouragement will be great for an extension of the plan, but otherwise the progress will be sadly slow; for 100*l.* currency is only 80*l.* sterling, which is not a support; and a still farther boon, and a most valuable one, will be conferred, if the Society can find three or four men fit for the work."

To a request so entirely in accordance with its own principle of dispensing help, the Society determined to accede: and a stipend of 50*l.* has been allotted to the Rev. John Dixon, late of the Diocese of Antigua, for three years, as one of the Assistant Missionaries mentioned by the Bishop, in order to meet and encourage the efforts of the Church Society, and of those who show such proof of earnestness in a time of considerable distress.

The illness of even one Missionary, in such a Diocese as Nova Scotia, is a serious calamity, since a gap is created which it is impossible adequately to fill up; the scanty band of Clergy being all tasked to the utmost in the care of their extended Missions. The Bishop writes:—

“I grieve to tell you that the Rev. Thomas Maynard, the Society’s valuable Missionary at Digby, is so ill that he is obliged to go to Bermuda for the winter. He leaves his flock and his family most reluctantly, but he could not sustain the expense of taking his family. I have only to pray that the effort for Mr. Maynard’s improvement and recovery may be blessed; he would be a grievous loss to us.”

One such loss the Society have had to deplore; the Bishop thus writes at the close of the past year:—

“It is painful to me to communicate the loss of one amiable Missionary from our small number; but it is my duty to state that I have just received intelligence of the death of the Rev. William Elder, the Society’s Missionary at the Sydney Mines, (Cape Breton). He was sensible, pious, and devoted to his useful work. Mr. Ingles, (another of the Society’s Missionaries,) who was frequently with him, gives a most encouraging account of his last hours, which were gilded by a holy and unwavering faith, and full of meek and pious resignation to his Master’s disposal of him.”

Further on, the Bishop describes him as “an exemplary and faithful Missionary:”—

“I have to lament,” he adds, “that none of my young men are yet ready for the charge from which Mr. Elder has been

removed. Mr. Ingles and Mr. Porter (visiting Missionaries of the Society,) will do what they can for the little flock which has lost its shepherd; but this must be at the expense of their own congregations, and with much additional labour, to men who have already more to do than they know how to perform."

The Society is sorry to add, that the vacancy caused by this lamented death has not yet been filled up.

The Ven. Archdeacon Willis has furnished his Diocesan with an interesting Report of a Visitation accomplished toward the close of last year; summing up his impression of what he saw in these encouraging words:—

"The section of the Archdeaconry which I have lately visited comprehends several very old-established Missions and churches. It is a gratifying fact to report, that in almost every one of these Missions a new church or chapel has been built within the period of the last fifteen or twenty years, to meet the wants of the people in districts at some distance from the parish church; so that we have now the pleasure of witnessing, not only in this part of the Archdeaconry, but very generally throughout the Diocese, in places where there was only one church, one, two, and even three new ones; from which we cannot but infer the growing state of the Church, and the great increase of her members and congregations. The country from Horton to Annapolis, in extent nearly 100 miles, may be called a valley, being a tract of land lying principally between two extensive mountains, called the North and South Mountains. By the increase of churches the Clergy are brought nearer to each other in their routine of duties, each carrying his ministrations towards the boundaries of the other, so that there is little space between them that is not occupied. Their facilities of communication and intercourse are also greatly promoted. There is a small, but very efficient body of Clergymen in this portion of the Diocese of which I am speaking; but when I state that between Horton and Annapolis, both places included, there are only nine Clergymen and twenty churches, it must be at once evident that these men have more ministerial duties in their respective charges than they can possibly attend to with any kind of satisfaction to themselves. The increase of churches and of Church institutions has kept

them in active employment, and roused them, if possible, to greater exertion than formerly, as labourers in a more widely extended vineyard—as labourers in lands which seem in every direction whitening for the harvest. A spirit of zeal to promote the kingdom of Christ on earth is influencing the Clergy more and more; and it is especially gratifying to notice this increased interest, not only among the Clergy, but also more generally than heretofore *among the laity* in the different parishes and Missions in Nova Scotia. Sound Church principles are becoming better known among our respective flocks, Church schools and institutions more encouraged, and all other means for the dissemination of Gospel truths more readily adopted by the laity. This feeling has been produced in a great measure, and this happy result brought about, by the establishment of the Diocesan Church Society, which has enlisted the active services of every Clergyman in the Diocese. And while engaged in this good work he has necessarily brought himself more in contact and direct personal communication with every member of his flock, who in turn becomes alike interested in promoting the benevolent objects of this valuable institution. It is impossible to estimate what good may be brought about to the rising and future generations of this land, by the successful operation of the Diocesan Church Society. The general aspect of the country is gradually changing for the better. Since my last visit to these Missions the changes have been very great; and this not only from the circumstance of the increase of churches, but that the Clergy seem to compass their work better, and to greater effect, though it is impossible for them to do half of what is to be done. I am happy in bearing this testimony that they are active, zealous, and attentive to the duties of their high calling. And while I have received so much real comfort and deep gratification myself in witnessing the progress the Church has been making for some years past in the Missions to which my observations apply, my hope and my prayer is that we may yet have, in God's good time, *more labourers in this part of the Lord's vineyard.*"

The Society continues to receive copious Reports from all its Missionaries in this Diocese, transmitted through the Bishop, who says truly, that many of them are interesting, and that there

is something encouraging in almost all. The statements they contain are, however, similar to many previous returns from the same quarter, and have already been published by the Society.¹ In this, the oldest of our Colonial Dioceses, the work has long since assumed an aspect of regularity which assimilates it to that of the Church among ourselves, with the not unimportant difference,—common to the Colonial Churches in general,—of greater labour to be undergone, of journeys in the course of daily ministrations, and of greater rigour of climate. One Missionary says:—

“The travelling, in consequence of the severity of the winter and the extraordinary depth of snow which has fallen and been permitted to remain untrodden in the woods and not much frequented by-paths between the several stations, has been much more fatiguing than in any other year since my appointment to the Mission. But it is my pleasing duty to record the continued assistance flowing from the goodness of God, which, notwithstanding these natural difficulties, has enabled me to meet all my appointments, and, I trust, to gladden many hearts with the joyful message of the Gospel of peace.”

Another states, that in order to fulfil his ministry, to preach the 165 Sermons delivered in the year, to make 52 Missionary visits to separate settlements, as well as very many pastoral visits, he had to travel by land and by water, 2,906 miles. Many cheering instances are given of the readiness of the people to contribute of their often very scanty means; in one case the Church is fitted up at the cost of the worshippers; in another they provide a bell; and in general they do what they can in support of their own Church Society.

Diocese of Fredericton.

SINCE the publication of the Society's last Report, the Bishop has returned in safety to his Diocese, after a hurried visit to this country. Writing in October last, he says:—

¹ Extracts from the Nova Scotia Returns appear in the Society's Quarterly Paper for April, 1849.

“I should have written to you before, to inform you of my safe arrival and prosperous voyage, through the Divine blessing, but the instant I landed I had work to do. The next week I was busy with examining candidates for Ordination, and have since been travelling about on a tour of Confirmation. I found all things in tolerable order, and was very kindly received. I ordained one Deacon and two Priests, and am now engaged in arranging the Missions which are either vacant or must be rearranged.”

The Bishop found that fair progress had been made in building the Cathedral; but expressed in several letters much anxiety as to its progress, owing to want of funds; this anxiety has been removed by a second grant from the Society for Promoting Christian Knowledge. On this subject he says:—

“The Society for Promoting Christian Knowledge has done nobly for me. This relieves me from all present anxiety, and will, I doubt not, set us well on our way. God be praised for this seasonable aid.”

On the 6th of January, (Epiphany,) the Bishop writes:—

“First, let me wish you all the blessings of this blessed season, temporal and spiritual, and may the same descend on the Society. On Christmas and New-year’s days, though the cold was intense, we met at eight o’clock for a Service at St. Ann’s. On Christmas Day there were more than 100 persons, and on New-year’s Day more than 50. The choir attended on both occasions. We have had from St. Thomas’s, to this day, 314 Communicants, which in this town is, I think, pretty well.”

One of the objects mentioned in the following passage—the erection of a Bishopric at Red River, Rupert’s Land—has recently been happily accomplished:—

“I am rejoiced that there is a talk of a Bishop at Red River, and at Montreal, which much needs such help. I should think some difficulty would be found in getting the right man for Red River. Physical powers would be demanded. He ought to have an iron constitution, a loud voice, and be able to row, to swim, and do all sorts of rough mechanical work. An unhandy scholar would never do. Where is to be found Paul the tent-maker? However, if it is God’s will, a man will be found.”

If the poverty of a Colony constitute a claim on the sympathy of those who are in more prosperous circumstances, the condition of New Brunswick must appeal powerfully to Christians in England. The Bishop says:—

“The poverty of this country is now so terrible that hundreds have left it, and many are bankrupt, or on the eve of bankruptcy. It is a matter of impossibility to get money here now.”

And again:—

“Our lumber trade is destroyed, our wheat crop fails, our potatoes are not a half crop, and people cannot get seed to till the ground. Hundreds are emigrating to the States, and leaving behind the paupers to be fed.”

As an instance of the effect of this distress on the Church, the Bishop mentions the case of a Missionary—“whose people had agreed to pay him 200*l.* a-year, but this last year, owing to the general failure of business, and the numbers of mechanics who have left St. John's, it has dwindled down to 55*l.*, so that he must find it difficult to live.”

Amid such almost overwhelming difficulties it will afford reason for thankfulness, if not for surprise, to find that the constant appeals now made to the Church people in our Colonies, to testify by their own self-denying exertions their value for Gospel privileges, are not made in vain:—

“You will be rejoiced to hear,” writes the Bishop, “that the funds of our Church Society, in this time of unexampled distress and embarrassment, are but little diminished, and that the Meetings in its behalf were more fully attended than on former occasions. We voted 670*l.* for Missions, 45*l.* for Churches, and about the same sum for Parsonage-houses, and 100*l.* toward the Widows and Orphans' Fund. The returns were more than 750*l.*, and this, with 250*l.* balance, places us in a capacity to make these votes.

“ . . . The day after our Annual Meeting, a contribution of 50*l.* was sent to the Bishop's Fund by one gentleman who was present.”

Church Societies are among the symptoms of promise which distinguish the present aspect of the Colonial Church. The objects of that established in New Brunswick are:—

1. Missionary visits to places where there is no settled Clergyman, and aid to new and poor Missions.

2. The establishment of Divinity Scholarships at King's College, Fredericton; and assistance, where necessary, to those who may be under preparation for the Ministry, especially sons of Clergymen.

3. Aid to Sunday and other Schools in which Church principles are taught, and to the training and encouraging of Schoolmasters and Catechists.

4. The supply of Books and Tracts in strict conformity with the principles of the Established Church.

5. Aid to the building and enlarging of Churches and Chapels.

6. Aid to the building of Parsonages.

7. The creation of a fund toward the augmentation of the stipends of poor Clergymen; toward making a provision for those who may be incapacitated by age or infirmity; and for the widows and orphans of the Clergy; and toward the education of the children of poor Clergymen.

In support of this comprehensive plan of charity, every congregation is enlisted, and two Sermons are preached annually in the several Churches; but offerings may be limited to any one or more of these objects, at the will of the giver.

The Church has sustained a heavy loss in being deprived of a pious and indefatigable Clergyman. The Bishop writes, early in this year:—

“ I am much grieved to inform the Society of the death of their most laborious and devoted Missionary, the Rev. John Dunn, of Douglas. I administered the Holy Communion to him, to his great comfort, only the day before, and never saw a sufferer more patient and resigned. His widow, a very excellent woman, is left with one child. Mr. Dunn was an old Missionary.” He was appointed in 1832.

Another hindrance to the Missionary work has occurred in the case of one of the three candidates for Holy Orders mentioned in the last Report as having lately gone out, and of whom the Bishop writes on his return, that they “ had arrived safely, and were at work at their studies.” Mr. Morse, of whose promise of usefulness the Bishop wrote in very cheering terms, has been

compelled by the state of his health to abandon the Colony. "I hope," he says, "that prompt means may prevent a serious issue of my present indisposition, and that I may be soon qualified to offer myself to the Venerable Society as a labourer in some softer climate, and thus hinder any misapplication of their bounty. . . . I trust, at no long-distant period, to prove my sincerity by my zeal and energy in some other field of Missionary labour."

In the last letter received from the Bishop, he says:—

"In about ten days I hope we shall all be busy with the Cathedral again.

"I purpose in July and August making a tour through the north-eastern parts of the province; and also going to Woodstock, 65 miles north of Fredericton; and Grand Manan, about 40 miles from St. Andrew's, on the west coast. In September next I hope to be able to establish a new Mission at Hopewell, in Albert county, one of the most flourishing of our new settlements."

Diocece of Quebec.

THE prospect of a subdivision of this great Diocese, occupying a territory equal in extent to the whole of France, is becoming less remote. By this measure a resident Bishop would be given to Montreal itself—the first city in British North America, if not—says the Bishop—the second city of our foreign dependencies. The importance of such a step may be gathered from the description given of his Diocese by the Bishop, in a recent address to his Clergy:—

"Here is a Diocese, the largest in superficial extent, with the exception of Calcutta, in the British Empire; and over the whole inhabited portion of the 200,000 square miles which it comprehends, we have people belonging to us, scattered, a few here and a few there; demanding, in proportion to their numbers, in order to their receiving, in many instances, even a meagre supply of service, (many of them not being supplied at all,) an amount of ministerial labour infinitely beyond the capabilities of such

a body of Clergy as we have resources at hand for providing or maintaining."

The necessary funds for the erection of a separate Diocese at Montreal are now available; and the subject has been brought before the notice both of the Government at home, and of Lord Elgin. Not only the vast extent of this Diocese, but the peculiar position of the Church itself, scattered amid a population not bound to her by any hereditary tie, but rather hostile in its feelings towards her, adds to the importance of this long-hoped-for measure.

Another step necessary to be taken for the promotion of the spiritual well-being of the Diocese is that of the better establishing of the Theological Institution at Lennoxville:—

"A great deal," the Bishop states, "remains to be done before the College, promising as it is, and by the Divine blessing already eminently useful in the Diocese, can rise above its difficulties, or yield all the benefit of which, with some further help, it is most happily capable.

"The prosperity of this Institution is intimately and inseparably connected with the interests of our holy religion in Lower Canada; and the present is a critical conjuncture, of which the utmost advantage ought to be made, to place the College at once upon an efficient and respectable footing."

In order in some measure to do this, the Corporation have commissioned the Rev. Isaac Hellmuth (Professor of Hebrew and Rabbinical Literature in Bishop's College,) to visit England for a time, with the view to his following up the Appeal made last year by the Rev. J. Nicolls, the Principal of the Institution. Mr. Hellmuth is now here executing his mission; and the Society most willingly commend his cause to the consideration of Churchmen at home, while it regrets at the same time its own inability to contribute more substantially to its further advancement.

In the instructions¹ delivered by the Bishop to Mr. Hellmuth on his departure from Canada for England in March last, a review is taken of the condition of the Institution, its importance, and the several particulars in which it needs fuller development and larger support.

¹ Appendix H.

To the melancholy record of sickness, calamity, and loss consequent on the character of the emigration of 1847, which appeared in the last Report, the following passage, extracted from the Bishop's address mentioned above, may be fitly added, as an illustration of the difficulties of the Colonial Church under circumstances which convert ordinary casualties into misfortunes of the most serious kind. After speaking of the deaths incurred during the season of sickness referred to, the Bishop proceeds:—

“ We want, indeed, all that we can possibly make available, to carry on in this Diocese the holy warfare committed to us; for the demands increase from year to year, and besides the sweep which has been made among us, by the cause to which I have been directing your attention, there has been a very sensible diminution, in other ways, of our effective force. Within the last twelve months, or very little more, four Clergymen have been permanently invalided; two have gone to England with medical certificates, for change of climate, and will remain at home; one has gone home on leave, with an uncertainty attaching to his return; and two highly promising students at Bishop's College, one of whom would probably have been now ordained, if he had been spared, have perished by a casualty in the river which washes the College grounds. In all, *we have sustained a loss of the service of fourteen Clergymen*, within the space of time above indicated, and there are others in the Diocese, who, from infirmity or broken health, are compelled to render nothing more than a limited amount of labour, or a frequently interrupted course of performance, seeking, perhaps, such help from their nearest brethren, as these, with their hands already full, can, by strained efforts, occasionally afford.”

In a letter written at the close of last year, the Bishop thus announces the death of one whose name is associated with the early and faithful efforts of the Church in Eastern Canada:—

“ I have to report to the Society the death of the Rev. Charles Caleb Cotton, the oldest Clergyman of this Diocese, and the longest employed within its limits. This event took place on the 9th of October last, in the township of Dunham, of which he was Rector and Missionary. Mr. Cotton came to this country in Deacon's orders in the year 1804.”

It appears from the Society's Report for 1805, that Mr. Cotton went out in the first place to the United States, on an invitation to a College appointment, and thence went into Canada, "strongly recommended to the Bishop of Quebec by the Bishop of New York, two other Bishops, and several Clergymen."

"Shortly afterwards," continues the Bishop, "he was ordained Priest by my late father, who appointed him, under the sanction of the Society and of the Government, to the charge which he held to the day of his death, (although for many years past his Mission has been only a subdivision of the original extent of the Charge). It appears from the testimony of neighbouring Clergymen, that he manifested in his last illness a spirit of resignation and humble faith; and a very kindly feeling toward his memory was evinced by the surrounding population, a great concourse of whom attended the funeral. The salary which Mr. Cotton received from the Government, is not continued to his successor."

At the time of Mr. Cotton's appointment, there was but one other Missionary for the Lower Province, and one in Cape Breton:—in 1806 there were three only for the mainland of this great country, and until the year 1812 there was no addition to the number. At that time there were only six Missionaries in Western Canada, and the number of those on the Society's list, altogether, did not exceed forty. Two Colonial Bishops only had been sent forth by the Church. Before this venerable Missionary was taken, full of days, to his rest, he was permitted to see the number of his brethren in connexion with the Society within the Diocese of Quebec alone, increased, by God's mercy, to 57. It is to be noted as a subject for thankfulness, as a sign of the blessing of God given as an answer to faith, and prayer, and pious endeavours, that so remarkable a contrast should now be presented, and that within so short a time; that such rapid progress should have been permitted to the Church, as its present state indicates, within the few years of the ministry of one man.

At the recommendation of the Bishop, the vacancy at Dunham has been filled up by the appointment of the Rev. Joseph Scott, Missionary of the adjoining township of Brome, who for some time past, in consequence of Mr. Cotton's infirmities, had been doing a great part of the duty in Dunham, in addition to his own.

"Within Mr. Scott's ministry," says the Bishop, "the people have shown in several instances an evidence of that spirit which I trust is spreading among the people in this Diocese, with reference to their duty in making exertions and sacrifices for the maintenance of religion. It is under Mr. Scott's direction that the new Church in Dunham has been put up. He is a very laborious, zealous, and successful Missionary."

Severe illness has deprived the Society of the valuable services of the Rev. C. Jackson, Missionary at Hatley; to whom, on his compelled retirement, a pension has been awarded. The Bishop is "grieved on every account" at his loss; and says that he had "long preserved a course of steady usefulness in the Church."

The Bishop has, with minute care, laid before the Society a detailed view of those among the Mission Stations, of which, from their great extent, the difficulties of the country, or the encouraging circumstance of increasing congregations, the need of a subdivision is the most urgent. *Twelve* of these extensive Districts are specified; and there are others whose claims the Bishop forbears to urge, only because unable, at present, to speak with equal precision concerning them. A few extracts will show the nature of the projected changes, and the necessity for reinforcement and consolidation, in the thinly-scattered forces of our American Church. "The township of Inverness, with some parts adjacent, to be taken off from the Mission of Upper Ireland, in the County of Meganser, on the South of the St. Lawrence. There are two Churches in Inverness alone, and a third is projected. There is, however, a resident catechist."... "The Mission of Val Cartier and Port Neuf, on the north side of the St. Lawrence, to be so divided as to form three Missions instead of two, including the little chapel of St. Catherine's, on the River Jacques Cartier:—there are six chapels in these two Missions, and some of them are of necessity very imperfectly served. In fact, if our resources were better, four Missionaries might very well be employed within these limits."... "The tract of country below Templeton, on the Lower Canada side of the Ottawa, and lying between that place and Granville, is wholly destitute of any fixed provision for the ministrations of the Church, although I have reason to believe that some hundreds of her members are scattered

over the townships of Buckingham, Lochabar, and Harrington, and the Seigneurie of la Petite Nation." . . . "The village of St. Hyacinthe, (amid a population attached for the most part to the Church of Rome,) is likely to become an important place. It forms the termination of that portion of the railroad from Montreal, through the eastern townships, to the shores of the Atlantic, in the United States, which has been completed within the Canada line. The Protestant part of the population have been attended to by the zealous efforts of our Missionaries, living at a great distance, who strain matters to visit them on occasions. The Seigneur (a Roman Catholic, and brother-in-law to M. Papineau), has given us a beautiful site for a Church, and if we can set up our standard there, I think we have every prospect of uniting the people. But if the ground is left open, other parties will come in and divide the little flock, and lay the foundation of permanent division." One of the Districts in which the Bishop hopes to found a Mission, has been recently visited by one of the travelling Missionaries of the Diocesan Church Society, who "has found a good and encouraging disposition among the people."

In another case, the Rev. J. Butler, Missionary of Kingsey, informs the Bishop of the desire of the people, in a remote district, to build a Church; but adds, that "he cannot venture to encourage them, unless he could promise to serve it, which, having another district on his hands, on the opposite side, St. Francis, he cannot do." He therefore proposes that a new Mission should be formed, a portion of which is now attended to by Mr. Ross, of Drummondville, at a distance from it of thirteen miles. The Mission of Gaspé has long required subdivision;—a Missionary familiar with French is much wanted there;—the Bishop preaches and ministers in that language at his triennial visitation; and that is the only opportunity which many of the Jersey and Guernsey people, settled in different places on the coast, have of hearing from a Church minister a service and a sermon which they understand. The Magdalen Islands have hitherto been almost entirely neglected. It was thought that they contained very few Protestants:—this, however, has been found not to be the case, and in consequence of the report of Mr. E. Bowen, a District Judge in Gaspé, the Bishop sent the Rev. E. Short, Missionary at Cape Cove, to visit the Islands, and "he baptized a good many

children among the people. I purpose," adds the Bishop, "if it please God, to visit them myself before pronouncing whether they ought to form the fixed station of a Missionary; but they are so exceedingly detached, that I am strongly inclined to think that they must have a good claim in this behalf."

Three of the openings which the proposed subdivision of districts will make for additional Clergymen will, it is expected, be filled up by Missionaries who have sailed for the Diocese, under the auspices of the Society, during the course of the present year—the Rev. Gilbert Percy, Rev. C. H. Stewart, and Mr. A. D. Lockhart.

The following passage is given as a sample of the peculiar circumstances of a North American Mission; it is taken from a statement furnished to the Bishop by the Rev. J. Johnston, (of Aylmer, Ottawa,) on the subject of the subdivision of his Mission, and the formation of a new District called "Templeton and the parts adjacent," under the care of the Rev. J. Macmaster, for ten years Missionary of the Gore, lying back some distance from the Ottawa. Mr. Johnston says:—

"There are few parts of Canada which require more the labour of a Missionary than that to which you purpose appointing Mr. Macmaster. Ever since I have been in this place, it has been a source of constant trouble and anxiety to me, for I have known the wants of the people and their destitution, and been unable to supply them. There are a great many Church families scattered over a wide extent of country, with roads almost impassable over mountains of rocks, through rivers without bridges, and swamps without even the assistance of logs laid across, to prevent your horse from sinking in the mud. Through that part of the Mission I have travelled repeatedly eighty miles to visit a sick person; and not only all day, but nearly all night, in endeavouring to supply its wants. It will require a man possessed of spirit for his work, and of great physical strength and activity, to meet the demands of such a sphere of labour."

The Bishop states, that during the year 1848, he received overtures to be admitted to Holy Orders from ten ministers belonging to non-episcopal religious bodies; of these four only were formally accepted, but he expects to be able to accept

two more. At the last Ordination at Lennoxville, two of the candidates are thus mentioned:—"They were both originally dissenters, of different denominations, ministering under a title with which, in all conscientious conviction, they had become dissatisfied." Of both these gentlemen the Bishop speaks very highly.

The Visitation journey accomplished early in the present year, exposed the Bishop to what we should call in this country great hardships; among others, to the extreme of cold. "The *average*," he says, "of Fahrenheit's thermometer, during the last three weeks of my journey, was ten degrees below zero; the extreme degree of cold approached closely to that in which the mercury freezes in the ball, and recourse must be had to a spirit thermometer." The St. Lawrence was frozen over, last winter, at a point where it is sixty-four miles in breadth; a circumstance the like to which is "hardly, if at all, remembered." The lodgings, the fare, the mode of travelling, of the Bishop, were often of the very roughest kind. But he says:—

"There is a comfort, a great comfort, in carrying our ministrations to those churchless settlements in the woods, where, at least, they are kindly and thankfully received, and we have no cause to shake off the dust of our feet for a testimony against the people because they will not hear us. And it is a happy day when the Gospel of grace and salvation can be stately announced to them, and its ordinances administered, in connexion with the Apostolic System, and the decent and edifying ritual of our own Zion; planted among them, under the blessing of God, by the Society for the Propagation of the Gospel."

Commencing with the Ordination and Confirmation held in Quebec before setting out, the Bishop has, during this last Visitation, held two Ordinations, of two Deacons each; and eleven Confirmations out of eighty-five which the whole Diocese will require. Two Churches, with their burial grounds, have been consecrated, three adults baptized, and four congregations visited which were hitherto unprovided with the ministrations of the Church. The number of miles travelled was 560.

"I made it a matter of inquiry," he observes, "what proportion of the young persons confirmed, at the previous Visitation,

had become Communicants, and I generally found that it was about half. But in a new country, many of the young people, as they grow up, seek their fortunes at a greater or less distance from home, and the return, in this way, was imperfect."

One more extract must be made from the communications of the Bishop, on a most important point; his remarks will be considered no less satisfactory with reference to the Society itself, than they are valuable as forcibly pointing out the true course to the Colonial Church.

"In order to induce the people to recognise, rightly and in full, the Christian's duty of making sacrifices themselves for their spiritual good; or to respond, as they ought, to the bounty and fostering care of the Society; in the circuit over the Diocese at large, which, if it so please God, is before me, principally in this and partly in the next following year, it is my purpose to call the Churchwardens before me in every place, and to make it understood through them, that the people cannot continue to enjoy the same extent of benefit from the Church, unless they manifest their appreciation of it, by doing what can fairly be expected from them in the way which is here in question; and it may be necessary to make some examples of withdrawing the service rendered, or retrenching its amount."

Diocese of Toronto.

SINCE the publication, in the last Report, of the regulations adopted by the Society for the management and distribution of the funds now available from the Clergy Reserves, many matters of detail arising out of the question have formed the subject of much anxious deliberation to the Committee at home, and of a careful correspondence between the Society and the Bishop; both anxious alike for the furtherance of those high interests to promote which the funds were originally set apart. The principle which guided the Society in framing the rules in question, is already before the Church; it is the same as that which regulates the administration of its own funds; the principle, namely, of fostering and drawing out the exertions and contributions

of the people themselves, as the best and indeed the only effectual means of effecting the object had in view; namely, the planting and propagation of the Gospel among them. This ruling principle of action on the Society's part, is founded not only on considerations of prudence and sound economy, but also on the deepest convictions of its own great responsibility as entrusted with the building up of an enduring structure,—of a portion of that Kingdom which shall have no end. In the administration of any funds of which it has the management, the Society is bound to look to ultimate results, permanency, and effect on the future. With this view, conditions are attached to its grants, which tend directly to call forth the energies of the Church in any place, and to test the sincerity of men's appreciation of those Gospel blessings which are offered to them. Difficulties of various kinds may occur in the working of this principle, as of any other; and cases will arise in which its operation may justifiably be modified or suspended for a time, on the representations of a Bishop: but the Society has faith in the principle itself, and looks for the Divine blessing on a plan which gives the best hope for a work both of progress and permanence.

The following letter from the Bishop describes a great calamity, of a kind but too well known to our North American cities,—the total destruction by fire of the Cathedral of Toronto:—

“On the morning of the 7th inst., I was roused from sleep about 4 o'clock, with the horrific sound, that all the city was on fire. The cry was the more alarming, as my house stands in the midst of my garden, detached from any street, and the person who made the cry had to climb over a high wall, for the gates were locked; and it instantly struck me that it must be something terrible, or he would not have taken such trouble to give the alarm. Finding, on getting up, that though pieces of fire were visible in the air, my residence, from the surrounding trees, and its great distance from other buildings, did not appear in danger, I ran to the part of the city where the conflagration was raging.

“The fire, it seems, commenced about one o'clock in the morning, in a small stable in rear of a tavern in the thickest part of the city, and the wind blowing a gale, and constantly veering, it spread on all sides with frightful rapidity. When I came in

sight, the whole atmosphere seemed in a blaze; and large flakes of light burning wood and shingles were flying all around, and lighting on the roofs of houses, and setting them on fire. Unfortunately one of these flakes, rising to a great elevation by the violence of the tempest, was dashed upon a venetian blind, on the upper part of the steeple of the cathedral, which was of wood, and the only vulnerable part of that noble building; the blind communicated the fire to the inside, and in a few minutes the steeple was in a flame. It was too high for the fire engines to reach, and although the body of the church might still have been saved by cutting away the upper part of the steeple, which was of wood, had it been the only building on fire; yet, when more than fifty houses were burning, and others catching every moment, and from the hurricane, or rather whirlwind, the whole city was threatened with destruction, no assistance could be procured. The fire companies were overworked, and became discouraged and confused, and the inhabitants ran to their own houses, however distant, to protect their roofs, chiefly of shingles, from the showers of fire; and but for such vigilance, every quarter of the city would have taken fire, and perhaps been consumed.

“We have since found that pieces of burning coal, sufficiently powerful to ignite dry substances, were carried in one direction upwards of two miles by the impetuosity of the wind. The loss is estimated at upwards of 100,000*l.* sterling, of which perhaps sixty are insured. There was no loss of life, except one, a master printer. He was a good man and pious Churchman, who perished from his anxiety and zeal to assist a friend whose house was burning.

“This is the second time that we have lost our cathedral by fire, and we feel it sadly. It was built of stone, the roof was covered with tin, and so completely isolated and distant from other buildings, that we thought it quite impossible that it could take fire from without: and yet it is now a desolate ruin.

“It is the privilege of Christians to be tried by afflictions and tribulations, and I firmly believe that the sad event under which we are suffering will be overruled by a gracious Providence for good; that it will call forth greater zeal for the glory of God, and a nobler spirit of exertion than has yet been found among us, to restore our ruined sanctuary. We have already been refreshed

by much kind sympathy from our neighbours, who participate in our sorrows, and by their brotherly love and spiritual consolation show us the tender ties by which the disciples of our Lord are united. Such it should be, and such it has always been among the faithful members of the Church of God.

“The Church of St. James’s, which by courtesy was always called the Cathedral, cost, I believe, in its finished state, nearly 12,000*l.* It was only insured for 8,500*l.*, or about 7,000*l.* sterling; unfortunately there was a debt upon it of about 3,500*l.* in a state of liquidation, but which has now to be paid, leaving 5,000*l.* to commence the erection of a new church. Had it been a first effort, or had the province and city been in a prosperous condition, and our people not great sufferers by the fire, much might have been done to increase the 5,000*l.*; and, as we have many true hearts among us, much will still be done after some reasonable interval; but, at the present moment, we are much depressed, and need encouragement. The two cathedrals which have been burnt, the first on the 6th of January, 1839, and the second on the 7th of April, 1849, cost together 22,000*l.* all raised among ourselves, and now we are called upon to commence a third cathedral with only 5,000*l.*, or perhaps, after some strenuous exertions, 6,000*l.*

“We have, I believe, more than two hundred thousand souls belonging to the Church in this Diocese, and they are rapidly increasing . . . I will venture to add, that the Church people of Toronto are not undeserving of some such proof of kind sympathy; for, during the last twelve years, they have expended nearly 30,000*l.* in building churches—viz. the two cathedrals, which have been burnt, about 22,000*l.*; two churches, one at the east end, the other at the west end of Toronto, which have cost, as far as I have learnt, 7,700*l.*; in all, 29,700*l.*, exclusive of the Church of the Holy Trinity, the church of the poor, which was built at the sole expense of a munificent Christian in England unknown.

“Now I am bold to say, that no city of the same Church population, and moderate means, in any part of the world, can go beyond this.”

In a subsequent letter the Bishop says:—

“We are beginning to take steps toward the rebuilding of

our church. We think that we can, if encouraged, raise 10,000*l.* to commence with,—that is, 9,000*l. sterling.*”

But the Bishop adds, that more will be required than he can hope to obtain in Toronto, and he appeals to the sympathy of the Church in this country. It is to be hoped, moreover, that the zeal which the Bishop commemorates, evinced in the building of the two former cathedrals, may not be wanting to avert, in some measure, the disastrous consequences of this late calamity.

It has likewise pleased God to allow a very heavy affliction to fall on one of those remote outposts of His Church, to which the sympathies of many in England have been peculiarly directed, and in which there has been so much reason for thankful acknowledgment of the tokens of His grace. In the “Missions to the Heathen,” Nos. VI. and XIII., published by the Society, interesting accounts were given of the Mission to the Ottahwabs and Ojibways, on Lake Huron.

The following letter has just been received from Dr. O'Meara, the zealous and successful Missionary to the Indians.

“Manatoulin Island.

“In the necessity which at the present moment presses on this Mission, I naturally have recourse to you as the Secretary of a Society which have shown so much interest in the work of evangelizing the Indians, which is progressing through means of this Mission, to entreat you to give such publicity to the following circumstances as you may deem most necessary, to induce those who are well affected to the promotion of the Gospel among the heathen, to come to its assistance with a small portion of the means which God has placed at their disposal.

“During the whole of this summer, which has been up to this time unusually dry and hot, fires have prevailed in the woods around us to such an extent, as to keep all the male, and even part of the female population employed day and night, at several different periods of the summer, in keeping them in check, which for a long time they succeeded in doing; but a short time since, the devouring element, favoured by very hot weather and a strong south-westerly wind, entirely baffled every effort made to keep it under; and, in an incredibly short time, the forest around the Mission was a mass of raging fire, which soon burst out upon

the farms of our Indians, utterly destroying the crops belonging to a large portion of our people, and leaving behind not a vestige of vegetation; thus completely blighting the prospect of approaching harvest with which the Indians, already beginning to be straitened for provisions, had been consoling themselves, and leaving nothing for the coming winter, but the prospect of utter want, or the necessity of forsaking the religious advantages which they enjoy here, and returning to their former wandering mode of eking out a precarious existence for themselves and their children.

“Under those circumstances, I feel myself called on in duty not to let the Mission under my charge be thus broken up without making an effort on its behalf by appealing to the sympathies of Christian brethren in England, who, with a very small amount of aid, could enable me to preserve from starvation, or being obliged to return to their former mode of life, those who have been gathered round the church lately built by the same Christian benevolence which is now appealed to; and who form the congregation assembling within its walls to worship God in the same liturgy, and hear the same blessed word preached, as those more favoured brethren whose aid they now implore under the visitation of God.”

A reference to the first of the two papers named above, will show how great were the obstacles which had to be met in founding this most interesting Mission, and how faith overcame them. The sympathies of those in England, to whom is owing, under God, so much of its subsequent prosperity, can hardly fail to be called out on behalf of a work so greatly prospered, and now so severely visited.

The following account of a visit paid to this Mission by the Bishop, during the autumn of last year, derives an additional interest from the melancholy event which has now befallen it:—

“Toronto, Canada West, Sept. 13, 1848.

“I have been some days returned from my visit to the Sault Ste. Marie, or the Strait which joins Lake Huron and Lake Superior. On reaching the Manatoulin Island, which is about

half-way up Lake Huron, we found more than 2,300 Indians assembled to receive their presents.

"The new church, a very neat wooden building, stands high, and is the most imposing object in the village. Though not quite finished, it was made fit for Divine Service, and was filled with the aborigines, as many coming as could get accommodation; a great number still unconverted, but, nevertheless, desirous of seeing what was going forward.

"Dr. O'Meara read the service, in the Indian tongue. My Chaplain, the Rev. H. J. Grasett, M.A., who accompanied me, preached; and the substance of his sermon was communicated to the Indians by Dr. O'Meara.

"The few whites belonging to the settlement, and the Queen's officers who had arrived to superintend the distribution of the presents, formed part of the congregation. The greatest propriety of demeanour prevailed; and, to the mere spectator, all appeared devout worshippers,—the heathen as well as the Christian Indians; all were equally grave and attentive, though the former wanted the look of intelligence and satisfaction that animated the latter. The most profound silence was preserved through the whole service, except when the converted Indians made the responses, which it was most grateful to hear. Not a look or whisper was perceived or heard during the sermon, or while the Confirmation was proceeding; deep and anxious attention seemed to absorb the whole congregation, interrupted only once or twice by the faint wailing of an infant, or a heathen Indian stealthily retiring. Thirty were confirmed, many of them very aged.

"I particularly noticed one blind Indian, who was led up to be confirmed. He seemed about fifty years of age, strong and athletic. His step was still firm, but the sight was gone. His appearance and behaviour were very prepossessing, and he seemed much impressed with the solemnity of the service in which he was engaged. The bodily eye was dim, but the eye of the soul was open.

"After Confirmation the Holy Communion was administered to fifty-seven, chiefly Indians, including many of the confirmed."

In another part of the same letter, the Bishop observes:—

“ It is but justice to Dr. O’Meara to state that his services to the Church, in his different translations of the greater half of the Book of Common Prayer, and various portions of the Scriptures, together with his untiring labours among the Indians, merit very high commendation from his Bishop and the Society.”

In the course of this journey, the Bishop established a permanent Mission for the Indians of the Sault Ste. Marie, under the care of the Rev. G. A. Anderson, and has subsequently forwarded to the Society a report from that gentleman, the following extracts from which may serve to describe some of the incidents of an Indian Mission.

“ Garden River Mission, Jan. 1849.

“ As a report of my proceedings at this Mission may be expected from me, I have the honour respectfully to communicate, for the information of your Lordship, that on my arrival here on the 16th of August last, a council was about to be held with the Indians by the superintendent of Indian affairs, on some important matters connected with their lands. I could not, therefore, converse with them on the subject of my Mission, until the council would conclude. I had an opportunity, however, of ascertaining that the Indians, who were to form my future congregation, had removed from the Sault Ste. Marie to Garden River; they had taken this step because the lands at the latter place are of a better quality, and the situation more eligible for a permanent settlement.

“ On Sunday, the 20th of August, Mr. Wilson offered me a room for the purpose of holding Divine Service; in the morning, the few white Protestants about the place, including some from the American side, attended; and in the afternoon, Mr. Wilson’s room being too small, a Roman Catholic Canadian kindly offered to fit up his house that I might meet the Indians, where, for the first time, I read the service in their language from the translation of Dr. O’Meara. The house was crowded; all the Canadians and Romanists who could find space to sit were particularly attentive; for this I rejoiced, and may it be the will of God that they repeat their visits, till from the hearing of His blessed word they be made wise unto salvation.

“On Wednesday, 23d of August, the council having terminated, and the Indians preparing to proceed to their fields, the superintendent, Mr. Wilson, and I, accompanied them. On our arrival I hastened to examine the location, and found the soil of a fair quality, the settlement divided as it were into two parts, the Garden River running through the middle; but the river being only about twenty yards wide, it does not inconvenience the inhabitants, their little fields looking well, and promising a bountiful supply of provisions for the winter. They have among them two yoke of oxen, five horses, five cows, and several young cattle, pigs, poultry, &c. Some of their log-houses are, considering their opportunity of acquiring the art of building, an evidence of their wish to improve; their dress at once exhibits their poverty, the best scarcely possessing a whole garment, while the majority are in tatters and shreds. The situation presents a most lonely solitude, excluded from every visible object but nature and nature's children. There are no white inhabitants within ten miles, except a couple of American farmers on the opposite shore; the steamboats, however, on their route to and from the Sault, of necessity pass within a few yards of our shore.

“During the season when the river was free from ice, the Indians kindly came for me on Saturdays, and brought me back again to the Sault in their canoes on the following Monday or Tuesday; but knowing that I could not visit them either by water or on the ice (there being no land road,) in the spring and autumn, they have built for me a small log-house as a temporary convenience, in such rude way as their means admit of; and their object in doing so was to secure my stay at their settlement while the ice is unsafe to travel on: yet not being satisfied because my whole time was not devoted to my little charge, I felt it my duty, as they had gone to the trouble of putting up a house for me, to go and take up my abode among them altogether. I therefore removed to their little village about the middle of November, where I now reside, without any one to converse with but Indians. My house is twenty by twenty-four feet, which serves for kitchen, parlour, bedroom, and study. Here I also receive my Indian visitors, teaching them night and day such things as pertain to their best interest; and though my lot is humble, I

have much to be thankful for, and rejoice in the belief that God is pleased to prepare the hearts of these poor people to receive the Gospel truths.

“ On examination I found my charge to consist of 130 men, women, and children, of whom five only could read a little, a few could repeat the Lord’s Prayer, and the majority had relaxed almost into heathen ignorance. Knowing that under these circumstances studied discourses could not be understood by them, I adopted the plan of reading to them portions of Scripture, and explaining it in their own language, word by word, (allowing them to ask questions,) until they fully understood its meaning; and it is gratifying to observe how attentively they listen, and strive to become thoroughly acquainted with the subject under consideration. I now have service twice every Sunday, in the largest house in the village, which is much too small, not more than half of the congregation being able to attend at once. Those who read respond audibly, and all now join in repeating the Lord’s Prayer and the Apostles’ Creed.

“ On asking the principal men the reason they left the church built by the Government for them at the Sault, they said, ‘When the first Black Coat (Mr. M’Murray,) came here, he found us encamped at the Sault, and asked us where we proposed settling; we told him that as our fields were at Garden River, and our fathers before us planted their potatoes there, we hoped if a Mission was to be established, that our Father at Toronto, (Sir John Colborne,) would allow us to have it where the land was good. In about two years after this our Black Coat said that he had received a letter from our Father, who said that he thought the Sault the best place for a Mission; accordingly, a commencement was made by building the church; we did not like it, but we said our Father at Toronto knows what will be for us his children’s good; let us then obey him, and willingly agree to settle where the church is. Many of us at that time had fields at Garden River; we liked our Black Coat very much; our little church was always well filled; we took the religion of our Great Mother the Queen, and great numbers of our brethren followed our example. After a stay of about seven years, our Black Coat left us; but before doing so he feelingly addressed us, saying

that "he was sorry he was obliged to go away, and impressing upon us the necessity of remaining firm in the religion we had embraced. In a short time, (said he,) the Great Black Coat will send you another." When our first Black Coat (Mr. M'Murray,) left, there being no one to preach to us in the church, and no inducement to remain at the Sault, we went to Garden River. In about six months we were rejoiced to see another Black Coat; there being no house for him at Garden River, he lived at the Sault, and occasionally came down to read and explain the Great Spirit's word to us. He remained among us for about three years, and was then removed to Manatoulin. Now we were left a second time without a Black Coat—no one to read the Great Spirit's book to us. We were determined, however, notwithstanding the dark prospect before us, to attend to the words of our first Black Coat, and keep together. We accordingly assembled every Sunday, and prayed to the Great Spirit to look with an eye of pity upon us, and send some one to instruct us in the Good Book our Black Coats used to speak to us about. We were without a teacher for nearly nine years, with the exception of a couple of visits a-year from the Black Coat at Manatoulin; and now we thank the Great Black Coat that he has sent you to us. Our little village is now like an animal in the spring—it has thrown off its winter coat and shines. Every thing goes on smoothly. We left our church at the Sault, because we did not like the place; the land is not so good as here; we propose, if our land question is settled, to live and die here, and we hope that our Great Black Coat will assist us in building a house of prayer. We are sure, if a Mission is established here, that great numbers of our brethren, seeing us praying like our Great Mother, using the same words that she does, and tilling the ground as white men, will be led to follow our example. *Upwards of one hundred* have already promised to join us in the spring. We wish that all the Indians could be instructed in this good religion, and we hope in time to hear of Missions being established to the north of us; for it is not to be expected that all our brethren will settle here. *We hope that the Great Black Coat and others will devise some plan for the civilization of our race.* This is all we have to say now. Write our words to the Great Black Coat.' "

On information derived from those well acquainted with the country and with Indian life, Mr. Anderson furnishes some particulars with respect to the condition of "a vast and truly wild territory, (as yet unexplored by any but the traders and Indian hunters,) fronting on the chain of waters which bounds the most northern settlements of Canada West, and part of the United States, extending back till it reaches the height of land which divides the waters flowing into Lakes Superior, Huron, &c., and those emptying themselves into Hudson's Bay; supposed to be the southern boundary of the Honourable Hudson's Bay Company's territory: and extending, in a westerly direction, to the division line between this Province and the United States." This vast region is described as abounding, more or less, with copper and other useful metals: it is intersected with lakes and rivers; it still yields no inconsiderable supply of valuable furs, and there is little doubt that the soil and climate would mature most of the crops cultivated in the northern parts of Canada West. The state of the aboriginal tribes who roam through this country, is reported to be wretched and abject in the extreme. The Indians are miserably poor, and they are untaught and uncared for. The scanty earnings of a winter's hunting are soon spent at the trading port where the furs are sold, and the Indian and his family are not materially benefited.

"Thus matters have been going on for years, the state of the Indians becoming gradually more wretched, because more dependent and helpless as the wild animals decrease. The painful result is, that the neglected human beings, with immortal souls like ourselves, are passing out of Time into Eternity, without a ray of the blessed light of our Saviour's Gospel to cheer them at their latter end, or a hope that their descendants will be less miserable, even in a worldly point of view, than they, alas! have been. Though the country is so extensive, yet from what can be gathered from the Indians, the population is not proportionably great."

The Bishop states that he has good hope of Mr. Anderson's usefulness, as he is well acquainted with the language and character of the Indians, and has been brought up chiefly at the Manatoulin settlement. He is only in Deacon's orders, but

Dr. O'Meara has undertaken to visit him two or three times a-year, and to give him such advice and assistance as his long experience may suggest.

The following extracts from a letter addressed to the Bishop, by the Rev. Bold C. Hill, Missionary at York, Gore District, will serve to convey some idea of the nature of the work in which the Clergy in Canada are engaged; the Bishop transmitted it to the Society, with this comment:—"A report from one of my devoted Missionaries. His reports always please and refresh me, and do me good: it is indeed valuable, and highly creditable to himself, and the cause to which we are all devoted."—

"Now, at the close of my winter campaign, I wish to send you some succinct account of my work. It extends through five townships, viz. Cayuga, Seneca, Oneida, Walpole, and Glanford. I had nearly given up Walpole, after I learned that the late lamented Mr. Thomas was appointed to travel in the Talbot district; but as soon as I found that his illness was such as to prevent his travelling, I again entered on the work of that township; though in the short interval of my retiring from it I had made one or two fresh appointments in the back Concessions of Seneca township; so that on taking up Walpole again, I had to make two appointments, even on week-days. Since I have heard, however, that you have sanctioned Mr. Wood's acting as Catechist, I thought I might confide the Lake-shore quarter of Walpole to him, and so I have appointed my next visit to them on the Thursday in Easter Week, for a sacramental occasion. At the village of Jarvis, on the plank road, eleven miles from Seneca, and twenty from York, I hold service every two weeks by candlelight, and have an increasing congregation there. The following day I have a meeting three miles from it, and by candlelight on the same day at the upper part of Oneida township, within a mile of the bounds of Walpole. I lately procured a return of the census of Walpole, and find that 518 are returned as belonging to the Church; this is higher than any other denomination, though, alas! it would be little wonder if the greater part of them had before this been merged among the various active sects that are around them. Even since the census,

several families have come into the upper part, on the west side of the plank road, and I purpose, God willing, to follow them in there, and so try to press three meetings into the one day."

After speaking of the kind of exertion which is rendered necessary by the circumstances of our Canadian Missions, Mr. Hill, adds —

“ As for myself, I slept from home last Thursday, Friday, and Sunday nights, and intend to do so again next Friday night. Last night it was eleven when I reached home ; and yet, thank God, I have been preserved in good average health all through the winter. Many an evening, or rather night, when I have returned home, the thermometer has been under zero, and yet I had no part of me frozen, nor much incommoded by the cold. I would now give your Lordship a programme of a fortnight’s work, with a few remarks :—

“ 1st Sunday . . . At half-past 8 A.M., Second Concession of Seneca, seven miles from York.
At half-past 11 A.M., York Church.
At 3 P.M., Seneca.
At half-past 6 P.M., Glanford.

2d Sunday . . . At 9 A.M., at Donaldson's Mills, Oneida township, two miles below York.
At half-past 11 A.M., Caynga village.
At 3 P.M., York Church.
At half-past 6 P.M., at Caledonia, in Schoolhouse.

1st Monday . . . Candlelight meeting at Stony Creek road, four miles from York.

Tuesday . . . Ditto in Seneca township, seven miles from ditto.

Wednesday. Afternoon, Oneida township, and candlelight meeting three miles farther, with Scripture classes in both places.

Thursday. . . Seneca township, five miles from York, and Scripture class.

Friday . . . Caynga township, twelve miles from York, by candlelight.

Saturday . . . Returning, and visiting along the line.

2d Monday . . . Spent in visiting schools and families.

Tuesday . . . Second Concession of Seneca East, meeting, and Scripture class.

Wednesday. First Concession of Seneca west, by candlelight.

Thursday . . . At Yarvis, candlelight, (next morning reading class, &c.).

Friday . . . Walpole, three miles from Yarvis, and evening, Oneida, near Walpole.

Saturday . . . Returning home, visiting along the line.

“ This is my routine business for each fortnight. It comprises, as is evident, twenty meetings each fortnight, and 250 miles riding. I have been enabled to keep it up, with very few dis-

appointments; one Sunday was all lost, by an attack of influenza." . . . "As a proof that my extra exertions have not been without fruit, I am enabled to lay before your Lordship the following list of communicants, in several parts of my Mission, at Christmas, and for some weeks after. I do not include any one person twice. At York church, fourteen; at Seneca, twenty-four; at Oneida west, eighteen; at Walpole south, twenty-two; at Cayuga, eleven; at Oneida east, nine; at Seneca, second concession, eleven;¹ at Seneca west, six;¹ at Glanford, eight; total 123."

The Rev. F. Lundy, writing from Niagara in April last, says:—

"I have now as much duty at my two outposts as employs two horses, and my *whole* time is devoted to Missionary labour. During this Lent I have preached forty times, and travelled 380 miles in so doing. . . . The Church prospers and increases; but oh! there is a wilderness of ungodliness. Thousands of heathens at our very doors. Out of 36,000 people in this district, *one-third* profess no religion, and we have not a travelling Missionary in it." . . . "A hard winter's work I have had; but the Lord has sustained me, and to Him be the glory."

The Rev. R. V. Rogers, Missionary at Kingston, gives the following satisfactory report of the visible progress of the work of the Gospel, which has been vouchsafed to him within his sphere of labour:—

"It is with most devout thankfulness to Him who alone giveth the increase, that I can inform the Venerable Society of our comparatively satisfactory condition. When looking back, not yet six years, at our very small beginning,—about a dozen persons in a schoolroom; and now, a good and substantially built church, with a congregation nearly 400, and communicants 60: a Sunday School averaging 100 attendants, taught by 14 teachers; with a second about two miles distant, with about 70 pupils;—I cannot help exclaiming, 'What hath God wrought!' And I trust, too, that He, who has the residue of the Spirit, has blessed, in some degree, the labours of the Pastor; and that, at the great day of inquiry,

¹ "At both these places I have Scripture classes, as also at Jarvis, &c."

it will be found, to the praise of His grace, in respect to this our Zion, that 'this and that man was born in her.' How truly gratifying it must be to the Society, and its supporters, to find that its Missionaries are thus owned and blessed by the great Head of the Church :—and what an incentive it is to all to labour, seeing that He does so abundantly give the increase."

It is added, that in this Mission, as in all others, indeed, according to their circumstances and ability, efforts are made by the people themselves toward maintaining the ordinances of religion, and that the end and aim of the Missionary's exhortations, and the tendency of his efforts, is to render the Mission "capable of self-support."

The Rev. T. B. Fuller has sent an interesting report from his Mission at Thorold, in which are detailed several cases of a character to reward and encourage the minister of the Gospel. The statistical facts connected with his district are also satisfactory :—

"I am happy," he says, "to report, that at the two churches of Port Robinson and St. Peter's Thorold, the congregations have greatly increased since the date of my last letter, that at Port Robinson averaging 90 persons, and occasionally reaching as high as 115; and that at Thorold averaging 180, and occasionally reaching as high as 220. On these occasions, which have occurred frequently this summer, I am obliged to invite the children to sit on the kneeling cushions at the chancel rails, on the steps leading to the pulpit and reading-desk, and sometimes on those leading to the gallery. . . . During the past year, a Sunday School has been established in the village: there are about 60 children in attendance, under a superintendent, aided by four male and six female teachers." (Unfortunately there is no Church Schoolhouse, and a building is borrowed for the occasion.) "During the past year, I have baptized twenty-three infants, and two adults; one of these, an aged man, on his death-bed; and another, an excellent pious woman previous to confirmation. The number of communicants at St. Peter's Church, Thorold, during the past year, was sixty-six, of which fifteen were received during the year for the first time; and at St. Paul's, Port Robinson, twenty-eight; of which two only had been received

during the year for the first time. . . . At the last Confirmation, it was my privilege to present to our indefatigable Diocesan, 'for Prayer and Imposition of hands,' at Thorold, thirty-seven candidates, and at Port Robinson thirteen: of the former, there were twenty married people; and of the latter, seven; and of the former, eighteen, and of the latter four, had been born and educated among dissenters. . . . One young woman had been baptized and educated in the Church of Rome, to which her parents and friends still belong; but on examination, and on conviction, she had renounced her errors, and been received as a member of our pure and apostolic communion." The letter concludes:—"I trust that it will be gratifying to you, and our friends in England, to learn that in a year of unheard-of commercial depression, the Church Society of the Diocese has had an increase, though not a large one, to its funds. In my own Parish the increase has been very encouraging, the sum having amounted, during the past year, to upwards of 55*l.*; and this, not by an increase of contributions from the principal members of our parochial Association, but by extending *the membership to every one* in the Parish. I believe this to be the largest sum raised by any rural Parish in the Diocese; and it is by the same plan of extension that the funds of the parent Society have been increased during the past year."

Letters from every quarter, through our North American Colonies, make the same report of a pressure of poverty hitherto unparalleled. Of course the Church suffers in consequence, and is cramped in all her action. A great diminution of their scanty means is suffered by the Clergy; while they themselves bear witness that the falling off, and in some instances the entire cessation, of the contributions of their people, arises, not from any want of will, but from absolute inability to make any offering. But the evident duty of exerting themselves to maintain their own Church, is urged on the people as strongly by their own pastors as it is in the communications sent out by the Society. The Bishop of Toronto has repeatedly insisted on this. "No Church Establishment can be supported," as he has said, "from a distance; and if it were, the people would be unworthy." . . . "The time has arrived when each station or parish must do something for itself." Something,—indeed—in some cases *much*,

is done ; but fostering help from the abundance of England is still greatly needed.

The population of Western Canada increases with extraordinary rapidity, and the Church people are scattered over a great extent of country, remote from the influence of the ministrations of the Clergy, "incessant and most laborious" as their exertions are, according to the testimony of the Bishop. In almost every township more Clergy are wanted. "Villages," says the Bishop, "are seen to start up in a few months;" and he observes, "we ought, if possible, to open eight or ten new Missions annually, for some years to come."

The Society has sent out to this Diocese four Missionaries during the present year:—The Rev. W. B. Lauder, the Rev. J. T. Lewis, the Rev. W. E. Shawe, and Mr. A. H. R. Mulholland.

Diocese of Newfoundland.

THE Society had resolved to effect a considerable reduction in some of the allowances to Missionaries in this Diocese, in accordance with its principle of throwing on the Colonies the duty and privilege of maintaining the Church for themselves, after some years of fostering care; as well as with a view to establish new Missions in places where the need was most pressing, by means of the fund thus set free. This resolution was sanctioned and approved by the Bishop himself—but the present unhappy condition of the Colony—the great and increasing distress among the people—have induced him to recommend, and the Society to agree to, a suspension of the operation of this rule. It appears certain, that in too many instances no provision could be made by the people, however willing they might be:—they are becoming poorer and poorer:—many were said by the Bishop to be contemplating emigration; and many more would emigrate, had they the power. In communicating to his Clergy the fact of the non-enforcement for a time, on the Society's part, of the proposed reduction, (in merciful consideration of the present emergency,) the Bishop does not omit to urge their

duty on Clergy and Laity:—after referring to the calamity of 1846, the subsequent partial failure of the fishery, and the more general, if not universal failure of the potato crop, &c. he adds:—

“ The only reluctance felt by me in urging these reasons, and I think I may venture to say the only reluctance felt by the Committee in allowing them, and complying with my suggestions founded upon them, had reference, first, to the state of the Society’s funds, which are not adequate to the continually increasing demands upon them ; and, secondly, to the grievous disappointment which will be experienced in several destitute places in the Diocese, where the people were looking to the proposed reduction for help in providing themselves with the ministers and means of grace. On both these grounds I confess to have felt some reluctance in arguing against the reduction, but on the second ground more particularly. And I confidently anticipate that you will feel with me and for me—that you will deeply regret the sad destitution in which so many of your fellow Colonists and fellow Christians must be left, and which might in some measure have been relieved, had the Society been enabled to carry out, through the increased contributions of your long and largely assisted Mission, their merciful plans, and to devote the amount saved from your salary to the places most destitute. *That*, you are aware, was the chief, I might say the only object of the purposed reduction, viz., to extend the bounty and blessings of the Society to people perishing for lack of knowledge. For this good and great object the Society, not unreasonably, I think, looked to the more populous and ancient Missions to make up to their own Clergyman the amount to be taken from his salary. And I would now entreat you and your people, that keeping this object continually in view, you will be prepared to give it full effect in more prosperous times ; and that in the meanwhile, you will use every exertion to enlarge the income of our Church Society. The contributions of the people to the Church Society, are, or should be, for the maintenance of yourself and your brethren in the ministry, to repay you in some measure by their worldly things for sowing unto them spiritual things. And thus, while performing a most sacred necessary

duty to you, they would divide the bounty of our kind friends and supporters in England, with others who have not yet experienced it. I entreat you then again, for your brethren's sake, and for Christ's sake, to pursue and promote to the utmost the plan of general collections propounded by the Church Society."

CATHEDRAL.—The last report of the progress of the cathedral is very satisfactory. The work has proceeded slowly; but it has endured uninjured the successive attacks of Newfoundland winters. The nave is probably before this time ready for the roof; but the Bishop expresses doubts as to the sufficiency of means to finish this part of the building at present, even without seats and other furniture. As in the building up of the spiritual temple in those regions, the difficulties and hindrances are many, and the work is arduous and slow: but whatever is accomplished is done faithfully, and is, we may hope, accepted and prospered.

LABRADOR.—In the Report of 1848, it was stated that the Bishop was then engaged in a voyage of Visitation along the shores of his Diocese, and some account was given of so much of his visit to the coast of Labrador, as had been brought to the knowledge of the Society at that time. The whole of that Visitation¹ has been subsequently accomplished, and the Bishop has been mercifully preserved through a voyage which has few parallels in the records of Missionary labours and perils. The distance sailed over amounted to 2,045 miles,²—the time occupied was fourteen weeks and five days, during a season which, even in those seas, was reckoned unusually tempestuous. Unlike an ocean voyage, too, of equal extent, the constant and close proximity of a peculiarly dangerous coast added in this instance to all ordinary perils of the sea. Creeks and harbours had to be explored, amid rapid currents, with sudden alternations of the most violent gales, and calms hardly less perilous; while to all other elements of danger was added that³ which is most to be dreaded by the sailor—the thick fogs which are known to prevail on the coasts of Newfoundland and Labrador.

¹ The Journal of the Visitation is published entire in Nos. 19 and 21 of the "Church in the Colonies."

² Appendix I.

The narrative published in the Society's last Report left off with an account of the visit to Forteau, almost at the southern point of that part of the Labrador coast, which is under the Government, and therefore within the Diocese of Newfoundland. The Bishop afterwards penetrated as far as Sandwich Bay, 250 miles to the north.

While at Forteau, the Bishop had opportunities of observing the spiritual condition of those employed in the fisheries, both from Jersey and England. "In the absence of all religious instruction," he says, "the life of the people is careless and ungodly. There is no public Service on the Sunday, nor other sacred observance of the day, which it may be feared is often spent in worse than idleness. . . . The constant occupation of the Sabbath is the washing of clothes. The want of religious instruction must, in the common course of things, issue in great ungodliness. The Sunday evening is too commonly spent (by those who may not be employed in catching bait,) in dancing and singing, or other such amusements. The few resident families will of course be influenced by the example and invitations of the strangers. The prospect is very disheartening, and I returned to my Church ship in much grief." Of the fishing station of L'Anse à Loup, he says, "The condition of the people in this bay is precisely similar as to religious ordinances and instruction to that of their neighbours at Forteau; that is, they have none."

At this place, ready purchasers were found for Bibles and Prayer-books, "who seemed delighted," says the Bishop, "to get them so cheap. They all earnestly prayed that a Clergyman might be sent to reside among them, and promised to give according to their means to his support. The harvest surely is ripe, if not plenteous: and what remains but to pray the Lord of the harvest to send forth a labourer into His harvest. We looked out a convenient site for a church, if it should please God that one may hereafter be erected here to His glory through Jesus Christ. We selected a spot near the centre of the bay, easily accessible, and where a church might be seen by all vessels passing through the Straits. *Deus faxit.*"

Sailing through many icebergs, the snow, even at that season, still lingering in patches on the coast, the Bishop reached Battle Harbour on the 4th of August. Here he found a fleet of ninety-

two vessels, from all parts of Newfoundland, with crews averaging seven or eight men; but he adds:—

“No Clergyman is ever remembered to have visited this harbour, which has a permanent population of nearly 200 souls, and during the summer, from 800 to 1,000 strangers. . . . This is probably the oldest, as well as the largest, settlement on the Labrador coast. The heads of the families are partly from Newfoundland, and partly from England; and, till within a few years, were nearly all members of the Church.”

Services were held here, as elsewhere, in stores fitted up for the purpose, and crowded to excess: many children were baptized, and much exhortation given: two grave-yards were consecrated with difficulty, owing to the inclemency of the weather. On Tuesday, August 8, the Bishop writes, “We breakfasted early, and at half-past 8 o’clock celebrated Divine Service in the store, and received eleven children into the Church, and so took leave with prayers and blessings. But what has been done, or rather what has not been done, by God’s mercy in Jesus Christ, in this short visit, for this deserted place! Soon, it may be feared, will the good seed be devoured up, or the corn be withered or choked, unless there can be found some faithful hand to fray the birds or pluck up the weeds and thorns.” Reports were heard at this place of the excellent schools conducted by the Moravian Missionaries, some of whose stations lie very far to the north. The Esquimaux, whom the Bishop frequently met with, owe their conversion and instruction to the Moravians.

At St. Francis Harbour the Bishop was kindly welcomed by Mr. and Mrs. Saunders, the former the agent of an English establishment. “Mrs. Saunders,” writes the Bishop, “is the first lady who ever visited this coast, and, as far as I know, is the only female who has come from England to dwell on the Labrador. She has brought a piano, as great a novelty as herself on the Labrador, and she kindly played for us some Church music.” The Bishop expresses his admiration of the resignation and cheerfulness with which this lady, “tenderly brought up and cared for, well educated, and with a mind of much natural refinement,” was contemplating her first winter on the Labrador.

And he adds,—“surely there are ladies who might take a lesson and encouragement from such an example.”

In consequence of a foul wind, which detained the Church ship, the Bishop proceeded onward to Venison Islands in a boat. “The boat,” he says, “was a large one, employed to carry fish from harbour to harbour, with a small cuddy fore and aft. I slipped into the after cuddy, and made myself contented, if not comfortable; though the ribs of the boat, on which I lay down, and which were not planked over, being harder than mine, made their impression accordingly.” After difficulties from a change of wind, the party were thankful to reach the harbour at night-fall; they were kindly received by Mr. Howe, the agent, who gave up his own room to the Bishop,—the bed being on a wooden crib, and without sheets, on which he lay down “with much thankfulness.”

Traces of a former Missionary visit at Venison Island are thus described:—

“I found to my surprise that this man (an Englishman named Stevens,) had been married, and two of his children baptized, in the year 1831, by Archdeacon Wix, or as poor old Stevens said, ‘by the head-man of St. John’s.’ He could not remember the head-man’s name, but the Archdeacon had kindly left behind a Prayer-book and Testament, in which he had written the names of the children baptized, with his own name and title. No person here can remember how the Archdeacon came or departed, and I have found no trace or remembrance of him in any other settlement on the coast. It would, I think, be a gratification to that indefatigable pioneer of the Church, to know that I read a chapter to the poor man and his family, from the Testament presented seventeen years ago.”

At the Seal Islands a visit was paid to some Esquimaux Indians. “Nearly all (twenty out of twenty-three,) crowded together in one small hut, with our two guides, Messrs. Harvey and Hoyles, and myself. Indians will compress into the smallest possible compass. A strange group, or crowd, we were. Most of them could speak English, and some of them spoke and answered as correctly and intelligently as any poor persons I have ever conversed with. It would have been difficult, if not

impossible, to detect either in their appearance or speech any trace of the Esquimaux. The men confessed that they had only taken the women to live with them as wives, without any form of marriage; but they well knew, they said, the propriety and necessity of the religious service and sanction, and were anxious to avail themselves of this opportunity. They knew no prayers, and had no creed; but had been baptized, they said, and procured their children to be baptized, 'in the name of the Father, and of the Son, and of the Holy Ghost.' This service had of course been performed by some lay hand, as no Clergyman had ever been among them, or in the neighbourhood. It was very affecting to see such a number of fine intelligent human beings, young and old, absolutely without any form of godliness, or instruction in religion. Some belief they profess of God, and of a future state, but of the most vague and indefinite kind. They seem to have cast aside, or forgotten, their old superstitions, and to have received nothing in their place. It is surprising that they are so civil and humane. . . . The full moon had risen before we left, but neither party seemed anxious to shorten the conference."

On Sunday, August 20th, at Sandwich Bay,—

"A store was provided and furnished for Divine service; the planks being supported on coils of rope. There were upwards of 100 people in the room,—all, I suppose, at present in the harbour,—with part of the crew of a vessel which put in yesterday on her way to Newfoundland. One person only asked permission to receive the Holy Sacrament, and he the master of the vessel belonging to Newfoundland. How often might a Clergyman resident in these parts, minister to the wants of Churchmen separated for months together from their spiritual food, and from all the means of grace. The Afternoon Service commenced soon after three o'clock, and was not concluded till seven o'clock, in consequence of the numbers to be baptized and added to the Church. I admitted six adults myself, who were able to answer for themselves; three were Esquimaux. All made the proper answers correctly and seriously, and not the least so the poor Indians. The day was beautifully fine, and Almighty God seemed to look down gra-

ciously on the first administration of His life-giving ordinances in Sandwich Bay. May He be pleased, for his dear Son's sake, to support and nourish the life so given, that they may be fruitful in good works, according to their means and opportunities! I surely may rejoice with trembling, that I have been permitted to come here as the minister of his holy Word and Sacraments, where I might almost say, 'His name had not been heard.' . . . In this bay are full 400 residents, who have never before seen a Clergyman of our Church, though now nearly all call themselves Christians, and wish to be considered members of the English Church. How sad that this should be the first visit of a Clergyman to or among them; *how much sadder if it should be the last!* I was assured that the people are able, as they are most desirous, to maintain a Clergyman, and that churches and parsonage-houses would soon be built; and I was implored to send a Missionary. But if I cry for one, will any answer? will any one say, 'Here am I, send me?'"

With the homeward course began that series of perils, through all of which it pleased God to guide the Church ship and her precious freight unharmed. One of the gales encountered by the voyagers was the heaviest since the hurricane of Sept. 19, 1846. Tidings reached them more than once of vessels shipwrecked on the coast near them. Again:—

"*Friday, Oct. 13.*—At two o'clock we were off Cape Race, where we saw several pieces of a recent wreck; some thrown up on the shore, some still floating on the water. Why was it not the good Church ship? why, but because God has been gracious and merciful, far beyond our deserts." At length,—

"*Oct. 17.*—At nine o'clock we were beating into the Narrows, and by half-past nine were safely anchored in St. John's harbour; preserved, I trust, in mercy, to remember the mercy, and to show our gratitude by devoting our lives and persons to His service and praise, who has been, and is, our Preserver, our Father, and our God. To Him be glory, through Jesus Christ, for ever, Amen.

I remained on board, having no house or home on shore, and well content with my Church ship.

"*Wednesday, St. Luke's Day.*—I did not go on shore till the

time of Divine service, (eleven o'clock,) when to praise God for His goodness, and declare the wonders that He has done for me and mine, I went up to the house of prayer, and there, with my companions, publicly returned humble and hearty thanks for our preservation, and our return in safety and peace. We received also the Holy Communion, which was celebrated at my desire. Thus did we endeavour to praise God in the congregation of His saints, and exalt Him in the seat of the elders; but when I reflect on the great and manifold mercies vouchsafed to us, methinks, I ought to stop people in the streets, and cry with pious David, 'O come hither and hearken, all ye that fear God, and I will tell you what He hath done for my soul!' I returned to my cabin in the evening, and continued to occupy it all alone, and to sleep every night on board, till the festival of St. Simon and St. Jude, October 28th. The good Church ship was then laid up for the winter."

The Bishop was reluctantly compelled to abandon his long-cherished wish of visiting the unhappy and neglected settlement of the Bay of Islands. It was a sore trial and disappointment. "Twenty families are reported to be living there in a state worse than heathenism. No Clergyman has been among them for seventeen long years." But his progress, amid causes for disquietude of mind more grievous than its hardships, was cheered by occasional intercourse with the Missionaries—few but faithful—stationed at great intervals along the Newfoundland coast; and occasionally by such a scene as the following, at La Poêle, where a church was consecrated:—

"I celebrated Holy Communion, and about twenty persons communicated, which was as large a number as could be expected on the first occasion. After Evening Prayer, at which about forty persons were confirmed, I consecrated the churchyard. The church was full morning and evening,—the appearance and behaviour of the people were pleasing and satisfactory. I was particularly struck by a whole family, father, mother, and seven children, presented for confirmation, five of whom received the Holy Sacrament in the morning. Most of them were in tears, —the father wept audibly; his heart was full. He had seen

the fulfilment of his long-cherished hope. On inquiry I found that he was the person who, three years ago, had requested permission to speak with me, and then, with many tears, represented his earnest desire, with that of his whole family, to have the benefit of a Clergyman's ministrations within their reach. They walk several miles every Sunday to the service, by a very rough road, or rather no road, through the woods; and are most regular in their attendance. The general conduct of the whole family is most exemplary. It is difficult for persons never placed in similar circumstances rightly to conceive the change of their condition and feelings, by the consecration of a church, and the settlement of a Clergyman among them. Think of the holy services of this day, of the gifts of grace by 'the laying on of hands,' and by the Holy Communion; and then of the opportunities continually to be vouchsafed to them, if God will, of going with their brethren and companions to the house of the Lord, and of expecting the presence and blessing of that gracious Friend and Saviour who has promised,—'Where two or three are gathered together in My name, there will I be in the midst of them!' Could our friends, and the friends of the Church at home, know the joy and reward of thus breaking up the fallow ground, of sowing in righteousness, and reaping in mercy, (for how quickly is some return granted to encourage the faithful labourer!) they would be more stirred up to forward, if not to engage in, our blessed work; to send us help, if not themselves to 'come over and help us.'"

One result of this visit to Labrador, was a plan matured by the Bishop for stationing three Missionaries along the coast; one at Forteau, for the south, and the opposite shore of Newfoundland; one at Battle Harbour, for the central district; and one at Sandwich Bay, for that and Esquimaux Bay, which is yet further north. "Each of these Clergymen would have to visit nearly 100 miles of coast, and be the shepherd of scattered flocks, amounting in each Mission to nearly 500 souls." The Bishop represented to the Society that 200*l.* a-year would, with assistance from the people and merchants, enable this to be done,—so far as concerned the means. At a meeting of the Society held in November last, under the presidency of the Bishop of

London, it was unanimously resolved to grant this sum, annually, for five years; and subsequently, as the wants of the case became better known, the Society undertook to guarantee 375*l.* a-year, for five years, a sum designed for the support of two Clergymen for the coast, at the respective salaries of 200*l.* and 175*l.* The Bishop writes, in acknowledgment:—

“I have only, and hardly, time just to thank you, and through you the Committee, for the kind reply to my application for aid in behalf of my poor flock on the Labrador. The Society’s promise of assistance is, as I suppose it usually is, the first to cheer and to encourage me.”

Thus the Society has done its part; it has only to repeat, as from itself, the earnest appeal of the Bishop:—

“But now where are the men, the Missionaries, to make of good effect, with God’s blessing, the Society’s liberality? And what is the money without the men, *the* men, the right men, patient and laborious,—content with slow beginnings and small results?”

As yet no Clergyman has been willing to enter the field of Missionary duty presented by this opening! A lone Deacon from Newfoundland has been sent by the Bishop to the coast; and Mr. Thomas Boland, a Scripture Reader, has placed himself at the disposal of the Society, with a view to Ordination for the same sphere of duty, should the Bishop think fit so to employ him. He sailed in June last for St. John’s.

It was the intention of the Bishop to sail once more in the course of the same month, for St. George’s Bay, on the Labrador.

BERMUDA.—More recently the Bishop has been called by the duties of his widely extended charge to visit Bermuda, a voyage of 1,000 miles. He returned safely in May last; “after,” however, “having been driven by the ice into a harbour fifty miles south of St. John’s, and being obliged at last to walk the whole distance along the shore.” The following Report of the condition of this part of the Diocese will be considered highly satisfactory; with the single exception of the state and prospects of the schools built by the Society, which have been justly regarded as a monument of a wisely-bestowed aid at a critical period, and which

it was believed might be sustained in efficiency by means of local resources:—

“Halifax, N.S., May 10, 1849.

“I send herewith a tabular statement¹ of the condition of the Church in Bermuda at my late Visitation. The number of persons confirmed was considerably more than double that at my last Visitation. The behaviour of the candidates was very orderly and devout. I was particularly pleased with the increased intelligence and interest displayed by the coloured population. I preached several times in all the churches, and confirmed in all. I had the privilege of consecrating two new churches, and two churchyards. Another new church is nearly ready for consecration, and the church in the capital (which may be called the metropolitan church,) is considerably advanced; but I fear the work will be again stopped for want of means. When it is remembered that the whole white population of Bermuda does not exceed 5,000, that they have built nine handsome churches, without any foreign aid, and that each of the nine parishes has to maintain its own church, and to enlarge it when necessary, it will not be wondered that considerable difficulty is felt in building and completing this additional church on a much larger, and more ecclesiastical plan than any of the former. The schools built by the Society for the Propagation of the Gospel for the coloured population, at the time of emancipation, have proved an inestimable blessing; but I fear that it will be impossible to keep them all under the direction of the Clergy, in consequence of their inability to find and pay competent teachers. I held a Visitation of the Clergy at St. George's, on Easter Tuesday. I may humbly, yet confidently report to the Society, that by the blessing of God upon the labours of the Clergy, those principles which it is our privilege and duty to recommend by precept and example, have increased and strengthened, and are yet increasing and strengthening, to the glory of God, and the benefit and blessing of the whole community, through Jesus Christ our Lord: to whom be the praise for ever and ever. Amen.”

¹ Page lxxvi.

A TABULAR STATEMENT of the Condition of the CHURCH OF ENGLAND IN BERMUDA, as it appeared at the Bishop's Visitation, Easter 1849.

PARISH.	POPULATION. (Census 1843.)			Churches.	Total Sittings.	Free Sittings.	Communi- cants.		Confirmed in 1849.		Baptisms in 3 years, ending Dec. 31, 1848.		Marriages in 3 years, ending Dec. 31, 1848.		Burials in 3 years, ending Dec. 31, 1848.		Pays. House.	Free Church Schools.		Progress since the last Visitation (in 1845).
	White.	Col.	Total.				White.	Col.	White.	Col.	White.	Col.	White.	Col.	White.	Col.		Wh.	Col.	
ST. GEORGE'S . .	625	894	1,519	2	538	88	142	108	28	53	213		38		135		0	3 (mixed)		Chapel of Ease built and Consecrated. School built for white and coloured people. Church and Churchyard enlarged. New Church built and Consecrated, with Churchyard. New Church in pro- gress. A School built for coloured people. A new and additional Church in progress. Church enlarged, and seats newly arranged throughout. Church enlarged by the addition of a North Aisle and Chancel. Church enlarged by the addition of a Transept. School built for the co- loured population.
HAMILTON . .	361	620	981	1	395	36	120	65	3	24	30	70	14	9	23	15	0	1	2	
SMITH'S . .	203	239	442	1	294	28	90	23	13	13	9	35	3	7	5	11	0	1	1	
DEVONSHIRE . .	349	380	729	1	340	80	34	86	14	13	23	49	8	9	17	29	0	1	1	
PEMBROKE . .	994	1,085	2,079	1	600	230	43	127	39	66	73	124	27	19	63	69	1	1	1	
PAGET . .	457	400	857	1	474	44	169	67	18	36	18	48	4	8	22	21	1	0	1	
WARWICK . .	437	457	894	1	431	45	71	86	37	37	15	34	5	12	6	37	0	1	1	
SOUTHAMPTON . .	357	531	888	1	314	54	121	25	22	49	22	46	8	14	15	19	0	1	0	
SANDYS . .	567	865	1,432	1	672	48	152	77	100	128	33	170	18	26	25	56	1	2	1	
TOTAL	4,350	5,471	9,821	10	4,058	443	945	664	274	419	1,012		229		568		3	19		

NOTE.—The Parishes connected by a bracket form one Rectory; and there are five Rectors, and one Assistant Minister in St. George's Parish. The Church accommodation in St. George's, as shown above, is exclusive of the new Chapel on St. David's Island, which has 150 sittings, all free. No *separate* returns could be made of the Baptisms, Marriages, and Burials in St. George's Parish: the numbers given above include both the white and the coloured population.