

THE CANADIAN CHURCHMAN.

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

NEW SERIES, Vol. I, No. 22.]

TORONTO, CANADA, DECEMBER 30, 1852

[OLD SERIES, Vol. XVI.]

COMMON PLACE

THE NATIVITY.

For Thou wert born of Woman! Thou didst come,
O Holiest! to this world of sin and gloom,
Not in Thy dread omnipotent array;
And not by thunders strew'd
Was Thy tempestuous road;
Nor indignation burnt before Thee on Thy way;
But Thee, a soft and naked child,
Thy mother undefiled,
In the rude manger laid to rest
From out her virgin breast.

The heavens were not commanded to prepare
A gorgeous canopy of golden air;
Nor stoop'd their lamps th' enthroned fire on
high:

A single silent star
Came wandering from afar,
Gliding uncheck'd and calm along the liquid sky;
The Eastern Sages leading on
As at a kingly throne,
To lay their gold and odors sweet
Before Thy infant feet.

The Earth and Ocean were not hush'd to hear
Bright harmony from every starry sphere;
Nor at Thy presence brake the voice of song
From all the cherub choirs,
And seraph's burning lyres,
Pour'd through the host of heaven the charmed
clouds along:

One angel troop the strain began;
Of all the race of man
By simple shepherds heard alone
That soft Hosanna's tone.

HENRY H. MILMAN.

A PRAYER.

Raise thou me up from the death of sin to
the life of righteousness, that I may ever walk
of death and darkness: that as I am, by thy
miraculous mercy, partaker of the first, so
also I may be accounted worthy of the second
Resurrection; and as by faith, hope, charity,
and obedience, I receive the fruit of thy
miracles in this life, so in the other, I may
partake of the glories, which is a mercy above
all miracles. Lord, if thou wilt, thou canst
make me clean! Amen.—By J. Taylor.

A GOOD EXAMPLE.

I the funeral sermon preached in the Chapel
Royal, on Sunday week, the Bishop of Lon-
don is reported to have spoken with great
emphasis of the Duke's regular attendance
at worship, "that many years since, he care-
fully investigated, and cordially received, the
doctrines and they whose office in this place
gave them opportunity of observing him at
public worship, can testify to the earnestness
with which he fulfilled the duty, enjoined by
the Church on all her members, of joining in
those parts of the service appointed for the
congregation."

Ecclesiastical Intelligence

DIocese of Toronto.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

WIDOWS AND ORPHANS' FUNDS.

Collections made in the several Churches, Chapels
and Missionary Stations in the Diocese, towards
the support of the Widows and Orphans of the
Clergy of this Diocese, appointed for the 16th
Sunday after Trinity.

Previously announced in the Canadian
Churchman Vol. 1. No. 21..... 270 13 10½
Richmond, per Rev. J. Flood..... 3 14 9
St. Paul's, Woodstock,..... 4 6 4
—per churchwarden..... 4 2 6
Thorold, per Rev. T. B. Fuller..... 4 2 6

146 Collections amounting to £282 17 5½
ANNUAL SUBSCRIPTION.

Rev. S. Givins, his annual subscription for 10th
year, £1 5 0,

THOMAS KENNEDY,
C. C. S. D. T.

Dec. 28th, 1852.

UNITED STATES.

CHURCH IN TEXAS.

We have received the following interesting ac-
count of the state of religion in Mexico and Texas,
from the Rev. William Farnore, Missionary at
Brownsville Texas.
DEAR MR. EDITOR.

According to your suggestion, I proceeded to
write off the substance of the remarks made by
me at the Missionary meeting held in St. Paul's
church, last evening. You will oblige me by
requesting church papers every where to copy in
full.

As I then stated, it is impossible rightly to un-
derstand what has already been done for Christ,
by the Church in Texas, without first being in-
formed of the state in which the people of that
region were before the Church was sent among
them. But that being known it will be easy to
see exactly what has been done already, and what
remains to be done.

As all are aware, Christianity was introduced
into Mexico by the Spaniards, after the conquest
of the country by Cortez. But it was Christian-
ity corrupted, as it then was in Spain. But even
this corrupted Christianity was not established
unchanged. On the contrary, it was worked in
with the heathenism of the Aztecs. Heathen
ceremonies still exist on the frontier, and (as I
have been informed) into the very heart of Mexico.
The people received Christianity as an improve-
ment upon their old religion, and not as a new and
superseding religion. The influence of such a
mixture could not have been without great effect
in forming the national character. It has fos-
tered the most fatal kind of service to God, and
the most abject servitude of the spirit to man.

Such was the original of the religion of modern
Mexico. But even this has been waxing worse
and worse.

The Mexican Church has been left to itself for
years, and to leave Mexico to itself is to leave
it to perdition. So it has been. The Pope once
had control in Mexico. But for years he has
not. After Mexico had thrown off its allegiance
to the Spanish sovereigns, it seized upon church
property to a large amount. The Pope was so
incensed at this, that he separated Mexico from
a participation in the favors which he extended
to churches of other countries that owned his
supremacy. This was done in *terrore*, to make
Mexico (as a state) disavow its act and make
reparation. But Mexico was too deeply in the
snare to meet the Pope's demand, and therefore
it neglected to comply with the condition of re-
lease. As time went on the people of Mexico
forgot (apparently) that there was a Pope.
And so the matter stood. Recently the Pope
has sent a nuncio or legate to Mexico, to try to
bring about a reconciliation. But (as I have
heard) his emissary has effected nothing. In
the meanwhile the Mexican church, left to Mex-
ican government entirely—and that government
irresponsible—has been becoming loathsome. It
is loathsome, now God grant that it may be-
come better! Such was the state of things in
Texas, also before it became independent. On
its declaration of independence, the power of the
Mexican church was overthrown in Texas—and
the people (as is always the case) went to the
other extreme. They disregarded religion alto-
gether. In a word they were *infidels*. The im-
migration that then began to pour into Texas,
did not help to improve the people. It was
mainly composed of refugees from justice in the
United States, and who went to the republic of
Texas, because they would there be out of the
reach of the laws of the United States. Texas
was then in a deplorable state. It is true that
a couple of missionaries of our Church went out
there, and succeeded in collecting congregations
in Houston and Galveston, and so planted the
seed of something better. But until after the war
of the United States and Mexico, Texas might
have been called an *infidel country*. Not that
there were no Christians scattered here and there
throughout the country, but that their influence,
as Christians, was inappreciable in the country.

Since the war with Mexico, however, there
has been a mighty change going on. The popu-
lation has been growing prodigiously. The an-
nexation of Texas to the Union, extended the
laws of the United States over the country.
Protection of life and property being secured,
the fertile prairies and the genial climate drew
multitudes from every state in the Union, and
from foreign countries, who went out there to
till the soil and raise their flocks and herds.
They were people of industry and enterprise,
and they were people of character. Such peo-
ple, in such numbers as they came, soon gave
character to the state. Sixty thousand people
(it is estimated) came to Texas year before last.
Last year over one hundred thousand were said
to have come. This year, the unprecedentedly
large crop offers such encouragement to settlers,
that it is thought that the immigration will be
much larger than ever. And the Church has
not been idle. Of the many who came, many
were Church people. In many places, where
towns have sprung up, the church people have
organized themselves into congregations. There
are now about fifteen congregations and at
least as many more places where congregations
could be organized, if they could have the ser-
vices of a clergyman. There are now ten cler-

gymen in Texas, and a Bishop-elect to unite
and lead us. Considering all things, the church
in Texas is strong for its years. It is however,
still in its infancy, and therefore it still needs
the fostering care of the strong and able. It
has already done much to turn back the tide of
evil that had overwhelmed the land, and it is now
sowing the good seed on the rich alluvial of the
spiritual soil. It has a claim upon the prayers
and the benefactions of those to whom God has
given the means of sustaining her in her present
need.

But I come now to speak of my own station at
Brownsville. I will show what has been done
there already, and what is still to be done, if
Church people who are able to help us, will do to
us as they would that others should do to them
in like case.

One year ago, in June last, I went to Brown-
sville. No clergyman of the Church had ever
been there before. I found four communicants
in Brownsville, and two at Point Isabel, thirty
miles off. I could hear of none others. But
we rented a room, and fitted it up as a chapel.
The zeal manifested was most commendable.
The rent was \$276 per annum, and the fitting
up cost about \$300. Besides this the congrega-
tion bought a melodeon for \$75. It was a good
beginning for so new and distant a station. But
it was intended to build a church also. The
promises authorized us to expect that we should
have one within a year. The congregation grew
steadily in numbers and increased their benefac-
tions. But a sudden blow came which struck us
all down. Carabajal proclaimed a revolution
on the Rio Grande. He reduced the tariff, and
a large amount of goods was shipped into Cam-
ergero. The aggregate was several hundred
thousand dollars worth. Carabajal then moved
down upon Matamoras where the old government
General (Avalos) had fortified himself. Avalos
had before this proclaimed military law, and by
virtue of his post as General, had reduced the
tariff at Matamoras. He did this that Carabajal
might not secure all the money and supporters,
which were ready to enter into Mexico. The
merchants in Brownsville then transported all
the goods that were left in their stores, and in
the custom house at Point Isabel, into Matamor-
as. They had hardly done so before Carabajal
and his forces appeared in front of fort Paredes
and drove the garrison into Matamoras. They
then invested the town, and for ten days we
heard the cannon and musketry booming and
rattling day and night. On two different nights
the city of Matamoras was set on fire. Part of
our merchants' goods were used to make barrica-
des in the streets. They were cut with can-
non balls, and destroyed in different ways. The
rest were burned in the Custom house and in the
private store-houses in which they had been
deposited. But the revolutionists were repulsed
and driven over to our side of the river. The
government troops then retook Camergero, and
seized and confiscated the goods that had been
imported there. Thus by confiscation and con-
fiscation our people lost their property. One
gentleman's loss was estimated at from sixty five
to seventy-five thousand dollars. Another's at
forty thousand. And all lost large sums. This
completely prostrated us. The ability to build
a church was gone. The rent of our little chap-
le even has become a heavy burden. And yet
the congregation has been growing steadily.

At Brownsville, eighteen have been added to the
communions. At Point Isabel, five have been
added, and lastly we have added from Mexico.
In all, twenty-five have been added to the com-
munion during the past year and three months.
The gross increase then (supposing that none
had removed) would be from six to thirty-one.
This would be a fair increase even in settled
times and in a settled country. But considering
our circumstances, I think it is very encourag-
ing. Five adults and twenty children have also
been baptized. But this is even more encourag-
ing when we see how other congregations have
succeeded there. When I went there the Ro-
man Catholics had a church and two priests.
Their church was empty and their priests gone
when I left Brownsville. When I went there
the Presbyterians had about twenty communi-
cants and a good congregation—when I left they
had six communicants and hardly any congrega-
tion. When I went there the Methodists and
Baptists had each a minister and congregation,
but their ministers have left and their congrega-
tions have dispersed. The Church alone has
gained ground. The disasters having affected
all, the Church has done well. And oh, shall
she now be left to mourn over the death of sym-
pathy in the Church at large—when God has
thus shown his tokens of favor, and when the
sphere of duty is already so wide, and constantly
widening?

Already there are five thousand people in
Brownsville, and few indeed of all those are
walking in the narrow way. The many are go-

ing the broad road that leads to destruction.
Shall the Church be taken from them now that
they are just beginning to "hear" her? For-
bid it, oh Almighty God! But this is not all
the Church has to do here. She has (through
Brownsville) to send her influence to all the val-
ley of the Rio Grande. The trade and com-
merce of the great valley passes to and from
through Brownsville; and the influence of
Brownsville is felt in every part of it. Brown-
sville exerts an influence greater than that of any
dozen of the largest places in Northern Mexico
put together. More than two million of people
are thus to be reached (directly or indirectly)
through the mission at Brownsville. How im-
portant that such a station should be sustained
and strengthened! But, even Northern Mexico,
great as it is, is not all that will be influenced.
All of Mexico will feel the influence and
will be moved by the influence! Already the in-
fluence of Brownsville, procured a clause in Cor-
debal's pronunciamento, to the effect that there
should be religious toleration in Mexico, if he
were successful. He was not successful. But
yet that clause will be successful. The down-
trodden and oppressed Mexicans need relief.
They know now how relief is to be obtained.
They must get rid of the tyranny of their mili-
tary and ecclesiastical despots, and they will do
it sooner or later. It is well that they should.
They are now *infidel*, or *semi-infidel*, and will
swear upon the cross and Bible to any lie that
their prompter can frame for them. The longer
things remain as they are, the worse will be the
state of religion when the crash comes. But
already the vast structure of the Mexican Church
is tottering to its fall. It must go down, and
that soon.

When I left, the sounds of its ruin were heard
in the distance. On the steam-ship on which I
crossed from the Brazos de Santiago to New
Orleans, one of my communicants, a gentleman
residing in Matamoras, informed me that he had
just heard before leaving Matamoras, that the
legislature of Tamaulipas had proclaimed relig-
ious liberty. For myself, I doubt the truth of
the report, for I think that it is premature. But
such a rumor could not have been started in a
city in the same state which the Legislature
holds its sessions, unless a strong party were
earnest and active to procure its passage. And,
suffering as the Mexicans do, under the burdens
imposed upon them; that party will strengthen.
In a little while it will have its own way.

While then the Church cannot now be sent
into Mexico to see her influence for good, surely
it should be kept as near as possible.

The light can shine into Mexico, for it does
so already. And then when Mexico is thrown
upon the Church will be there to gather up such
fragments as might otherwise be lost.

I therefore put in a claim upon the Church at
large in behalf of the Church at Brownsville.
I say plainly that it is the duty of our Church
people in this Union to provide walls and a roof,
to guard and shelter their brethren, now suffer-
ing temporal loss and spiritual hunger to that
far southern post. They are three hundred
miles in advance of any other congregation. It
will be a fearful thing to have to answer for, if
they are cut off through the neglect of their
brethren to succour them.

I commend the ease to the Christian sympathy
of Churchmen everywhere. This is no time
for party strife to make delay. Those who can
give must be up and doing, and that to very
quickly, or they will be too late. For the sake
of poor Mexico, and the safety of those who can
give, I hope that this call will be properly re-
sponded to.

NEW JERSEY.

COMPLETE EXULTATION OF THE BISHOP OF
NEW JERSEY.—The adjoint meeting of the
Special Convention of the Diocese of New
Jersey, was held in St. Mary's Church, Bar-
lington, on Wednesday morning, the 1st inst.,
at 11 o'clock. After Morning Prayer—the
Bishop being absent on account of severe illness
—the Rev. Mr. Dunn, (Senior Presbyter of the
Diocese) was called to the chair. After a num-
ber of motions to amend the journal of the last
Convention were, at length, voted down, the
Report of the Committee for the investigation of
the additional charges against the Bishop, made
in the second presentation, was read by the
Hon. D. B. Ryall. It was, if possible, more
triumphantly favorable to the Bishop than the
last. All the evidence was, as before, taken
under oath, and in writing, and was as con-
clusive as it is possible for negative evidence
to be. The principal matter of these new
charges, it will be remembered, was intemper-
ance.—The Bishop's family physician, Dr. Parish
testifies that he has been his physician for five
years, and knows the Bishop to be a strictly
temperate man. The Dr. is a Methodist, and a
total-temperance man both in principle and
practice; but he has prescribed wine as being