

they derive their strength from the feelings and passions, which, in their very nature, are changeable. The liberality of men is measured too often by their whims and caprices, and not by their judgment. They give for friendship's and not for God's sake. It is not to Christ that their contribution is extended—it is not His praise they seek. They too often lose sight of Him in the collector at the door. The, "I am much obliged to you" of the latter is a more grateful sound than the prospective "Well done thou good and faithful servant" of their Master in heaven. It is owing to such reasons as these that the cause of religion too frequently suffers under depression, and the onward march of the Gospel is retarded and obstructed.

The limits which we must prescribe to ourselves prevent more than a casual and passing reference to other influences, such as covetousness, a weak faith, and the habits engendered by a defective religious education. All combined with the above-mentioned causes, operate unfavorably on the diffusion of Christian truth, imparting one year to our operations the aspect of success, and another that of bankruptcy—*one year raising our hopes that the Spirit of God is bringing forth, by His fructifying influence in our soul, the works of righteousness, and the next making us fear that He is quenched for ever.*

It is with regret that we find the application to ourselves of these remarks in the past history of our own branch of the Church Society. Its object is purely religious—its design, to spread the leavening spirit of an untainted Christianity—its organization, to stimulate the interests and combine the energies of every individual member of the Church, to develop the principle of giving, and to concentrate for the purpose of ultimate diffusion, the donations of churchmen, that the entire field allotted to the Church may thus be more effectually irrigated with the "living waters"—the waters of the fountain of life which flow from the "river of God." Yet if we look back upon the measure of support accorded to this branch, we will find it to bear no adequate proportion to these sacred objects, and in its annually varying amount, to indicate that in too many instances the important Christian precept is forgotten, or not learned, that "whatever we do in word or deed," "whether we eat or drink," we should "do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Happily, we can testify to the pleasing fact that many give from the true motive. Consoling and comforting must the reflection be to them that even "a cup of cold water given in Christ's name to one of His disciples will in no case lose its reward." How much greater that reward when they give of their wealth or substance—when they "deny themselves," and in doing so take up their cross and follow Him. They are laying up treasure in heaven against the day of necessity.—Among this number we would specially include those who voluntarily undertake the laborious and self-denying duties of collectors, to whose devoted exertions much is due of that success which has so far marked the course of our Branch of the Church Society. We would this year specially commend them to the Christian liberality of our brethren, that the increased fruits of their exertions, while it in some degree lightens them, may also testify to the birth of a new spirit among us—a spirit of steady and hearty co-operation, growing out of the true and scriptural motive, which should ever actuate the sincere Christian.

As an additional incentive to increased efforts among all, we would confidently appeal to the great good which has already blessed our endeavours, and at the same time, to the necessities to be supplied—necessities which many years of

self-denial and exertion can alone supply. For what ought to be the desire of every member of the Church in this respect? Is it not that he and his family should be under the continual supervision of his clergyman—that the religious education of his children should be under his control—that at least, on the first day of each week, every parishioner should be provided with the morning and evening sacrifice of the Church—that the material building should bear a due relation, in the style of its architecture and internal arrangements, to the loftiness of the Being whom he worships therein; and that injury to the gospel, in consequence of a precarious voluntary, or rather a whimsical subsistence, should be obviated by a sufficient endowment. These are the necessities, the supply of which should be the ambition of every man who understands and desires to discharge his whole duty.

But as this subject threatens to enlarge on our hands the more it is considered, we must pass on to a brief statement of our financial condition.

The same cause which operated the year before last, viz, in 1857, has also operated in the last, to effect a diminution in the offertory collections, that is, the absence of the Incumbent on a tour, made with the view of collecting additional means throughout the province, for the completion of the church in Fitzroy Harbour, a building which from the foundation to its completion, will necessitate an expenditure of nearly, if not quite, £1,000; a sum entirely disproportioned to the means and circumstances of that end of the mission.—It was undertaken with the understanding derived from the architect that £400 would finish it. This sum has been already expended,—a very small proportion, about one-fourth, has been raised in the mission.

The total Church Society Collections for the year ending December 31st, 1857, amount to £22 2s. 0d., less, by £2 8s. 7d. than those of the preceding year.

[Here follows a statement of the collections made at the various stations in the mission, and the objects upon which they had been expended, which our space does not permit us to insert.—*Ed. Ec. Ga.*]

We would here urge, in concluding this report, the consideration of the important truth that it is in every man's power to provide against the day of necessity—the judgment day; when he will feel the need of the works of faith to sustain him, and to avert the destruction which is decreed against the barren branch in Christ. By our fruits here, which are our works, we will be known hereafter. No more acceptable or profitable work can be recorded in the book of God's remembrance than an honest endeavour to hasten His Kingdom, by arming it with the power of extending its influence over the hearts and souls of men. Let a man put the claims of covetousness in one scale, and those of Christ and His Church in the other, and as he decides between the two, so let him calculate his reward; the reward of the former this world bestows—that of the latter is laid up in heaven; for it is as a man sows that he will reap—his fruit will be as to the quality of the seed sown—if corruptible, the fruit will be corruption,—if spiritual, immortality.

CHURCH SOCIETY MEETING AT NIAGARA.

The Annual Meeting of the Niagara District Branch of the Church Society, was held in St. Mark's Church, on the 22nd ult. It was very well attended. The Hon. J. H. Cameron delighted all present with the admirable speech he made on the occasion. The claims of the Society were never set forth in a more eloquent and forcible manner. During the week's tour through the

District taken by this gentlemen at the close of the past year, in attending the parochial Church Society Meetings, his speeches proved of great benefit to the Society. In St. Catharines the eloquent Rector, Dr. A., issued a pastoral letter to his flock, in which was incorporated a report of Mr. Cameron's speech, at the Church Meeting there, and many were hereby induced to double their subscriptions, and several new subscribers were added to the list. Similar successes resulted from Mr. Cameron's speeches in Thorold, Port Robinson and other Stations. Dr. Shelton of Buffalo was also present at the Niagara Meeting, and made an excellent speech. The worthy Dr. mentioned we understood, that his father was the first clergyman that ever was ordained in the United States. Rural Dean Fuller and the Rev. W. S. Darling also advocated ably the claims of the Society. The Church is the only thing about Niagara that evinces any vitality.—*Communicated.*

English Ecclesiastical Intelligence.

ITINERANT PREACHING IN SOUTH INDIA.

Quarterly Paper of the S. P. G.

MISSIONARIES of late years have given an increased portion of their time to travelling among heathen villages and preaching. They are provided with a tent smaller than those represented in our engraving, which is pitched when they come to a convenient spot, and the natives are invited to come to them and hear the Gospel-message, and so they go on from village to village, scattering the good seed.

Of course no Missionary is fit to undertake this work until he is well acquainted with the language and customs of the natives. But the natives are now in a state of preparation to receive instruction in this way. Missionary schools and chapels are now no unusual sight to the heathen, and their attention is arrested. Much general knowledge of the elements of Christian truth, it is said, has been widely diffused; and almost every where both the motives of the Missionary, and the nature of the message, are in some degree understood. Many heathens desire to know something more of the Christian faith, some are half convinced of the truth and excellence of what they have heard; and a large number are dissatisfied with the false religion of their forefathers. The prospect is full of hope to the Christian. Only let us send out from England a larger number of labourers to sow the seed of the Gospel in the vast mission-field of India.

The Rev. J. F. Kearns, of Puthiamputtur, in the Diocese of Madras, has sent a very interesting narrative of a Missionary tour. The following extracts will be interesting to our readers, and will suffice, we hope, to call forth their prayers and their gifts in aid of the good work in which the Society's Missionaries are engaged:—

"The monsoon ceasing, and the roads becoming passable, I prepared for a journey northward. Accordingly, on the 12th January, 1857, I took leave of my family, and set out. The first place at which I halted is called Vassilodie, a place frequently mentioned in my former journals. The congregation assembled in their new prayer-house, and after an interesting service, the school children made their appearance with their books, &c. I examined them, but they had not much to be examined on. I had conversations with several heathen about Christianity. All of them admit 'our way' to be 'the true way,' but they added, 'We are of the way of our fathers; how should we forsake it; are we wiser than they?' I replied, 'Had your fathers died beggars, and not rich men, would you consider yourselves bound to