

our own experience, are deploring the sad falling off in the number of candidates. They cry out against the world with zeal worthy of a better cause, whilst we are too much baptized into the spirit of the world.—*Corresp. N. Y. Churchman.*

Correspondence.

The Editors of the Church Times do not hold themselves responsible for the opinions of their correspondents.

FOR THE CHURCH TIMES.

Mr. Editor.—With many of the remarks in your correspondent *Crito's* communication, I certainly most cordially agree. And from a personal knowledge of several parts of the Diocese of Nova Scotia, I have long entertained the opinion that unless, before foreign aid, hitherto so munificently bestowed be entirely withdrawn, some system for self support be adopted, the Church we love must for a time suffer, and the members of her communion in many places, spend many a holy day without the pleasure or the profit of assembling together in a sacred building consecrated to the service of God, to hear from the lips of a regularly appointed servant of Christ, the precious promises of the holy Gospel. I cannot, however, agree with him as to the mode of raising the necessary funds—by establishing a fund for that purpose under the control of the D. C. S., and to be chiefly subscribed by persons near to or residing in the metropolis. I would rather that every person enjoying the privilege should contribute some of his worldly treasure wherewith God has blessed him, and thus learn to value the blessing. These sums might be paid into the hands of the Treasurer of the D. C. S., and then, with any amount of a particular grant, handed over to cover the expenses of the travelling missionary. But I find I am going beyond the limits I at first intended. My chief object in now addressing you was, that I might request you to insert in an early number of your useful paper the following, which I have taken from a late number of a religious publication, and which is not inapplicable to the views above expressed:—

PAYING FOR THE PITCHER.—“There is but little cause,” says the *Southern Churchman*, “for complaint in our own Diocese, we hope, in regard to the inefficiency of the support of the clergy. Still there are some, we are sorry to say. A case came under our observation not long ago, which, if we should publish, a good many persons would open their eyes. But we would much rather they would open their purses. All our readers have studied the ‘Single Rule of Three.’ We propose giving them a sermon on this part of their old arithmetic;—

“If it took five hundred dollars to support a family ten years ago, how much will it take now when many things have doubled in price, and nearly all are twenty-five per cent. higher? Calculate, good friend, and then determine to pay for the pitcher what is right.”

Dr. Adam Clarke was preaching to a large congregation in Ireland, and after dwelling in glowing terms on the *freedom* of the Gospel, and telling them that the water of life could be had, “without money and without price,” at the conclusion of the sermon a person announced that a collection would be taken to support the Gospel in foreign parts. This announcement disconcerted the worthy Doctor, who afterwards related the circumstance to the lady of the house where he was staying. “True, Doctor,” replied the hostess: “the water of life is free, without money and without price; but they must pay for the pitcher to carry it over.” The conclusion of this anecdote was followed by cheerful smiles, and clapping of hands, and the children, even, showed that they understood its import by the readiness with which they contributed to the collection.

A SUBSCRIBER.

Sept. 24.

TO THE EDITOR OF THE CHURCH TIMES.

As so much has of late been mentioned in the public papers with regard to Mr. Spurgeon's preaching you will oblige one of your constant readers by publishing the following, taken from a late number of the *Limerick Chronicle*:—

TO THE REV. C. H. SPURGEON.

Sir—As you most indiscreetly and injudiciously went out of your way, yesterday morning, at the Surrey Gardens, in order to make an unprovoked attack on the Church of England, with respect to her views on baptism, and as you grossly misrepresented the church in regard to this question, and thereby excited the indignation of your hearers, especially by a piece of ill-timed jocularity on immersion, or rather non-immersion, showing at the same time that you do not understand the subject, I hereby challenge you to an open discussion of the question of infant baptism, together with that of immersion. I write this not ‘in anger,’ but rather ‘in sorrow,’ for I had hoped that you were doing good, and good only, to a certain extent;

but your exhibition yesterday morning sadly disappointed me, as it did many of your hearers. You made an assertion—for you dealt most largely in this species of argument—with regard to infants, which I defy you to prove from Scripture, as to the non-imputation of Adam's guilt and sin, and thus you did contrary not only to Scripture, but also to all the old Nonconformist divines. I think it would be as well if you had first settled the question of infant baptism with your co-dissenters, before attacking the Church of England, which you wrathfully selected as the object of your enmity. If foolish talking and jesting in the pulpit, which may be said to be holy ground, and of which you gave us some amusing specimens yesterday, explains in any degree the secret of your popularity, your days as a popular preacher are numbered. There must be a very vitiated taste in the public mind to enable it to endure the vulgarisms in enunciations and phraseology, false euphuism, and inflexion of the voice, which assailed my ears from your seat or chair of explanation, refutation, or exhortation, yesterday morning.

I am, Sir, yours faithfully,

WILLIAM VERNON.

14, Harewood-square, July 18.

News Department.

Extracts from Papers by Steamer Canada.

ENGLAND.

The following is a copy of a telegraph despatch from Colonel Phipps to the Lord Mayor, dated Balmoral, Sept. 9:—“You may announce subscriptions to the fund for the Indian sufferers of £1000 from the Queen, £300 from the Prince Consort, and £100 from the Duchess of Kent.” The Bank of England has given £500.

The Lord Mayor has received the following communication from the French Ambassador in London, dated the 7th instant, enclosing an order for £1,400 sterling:—

My Lord Mayor—I have received from the Emperor the following despatch:—“I send you £1000 sterling as my personal subscription in favor of the officers and soldiers so cruelly afflicted in India. I also send you £400, the result of the subscription of the Imperial Guard. We have not forgotten the generous subscription of the Queen and of the English people at the time of the inundations.”

The Commander-in-Chief has issued a circular order stating that the standard of recruits for all infantry regiments is reduced to 5 feet 5 inches.

The Government have acceded to the demands from the East India Company for 6,000 more troops. There are now under orders for embarkation, as soon as transport can be provided, one troop of Horse Artillery, three batteries of Royal Artillery, four companies of Royal Engineers, three regiments of cavalry, and four regiments of infantry.

A memorandum has been issued by the Commander-in-Chief, offering a commission to any gentleman anxious to enter the army who can raise one hundred men. An examination has to be passed, and the age is limited from eighteen to twenty-three.

We have great pleasure in hearing that the Marquis of Dalhousie has placed the whole of his pension, £5,000 per annum, conferred on him by the East India Company, at the disposition of the London committee for the aid of the sufferers from the Indian rebellion.—*Press.*

Canada is once more the first to offer us help in the time of need. The *Quebec Chronicle* of August 21 says:—“We learn that the Ottawa Militia Field Battery have offered their services to the Imperial Government, and volunteered to serve in India.”

The Lord Lieutenant of Ireland has issued a warrant calling out seven Militia regiments:—the Queen's Royal Antrim Rifles, North Cork Rifles, Royal North Down Rifles, Royal South Down Rifles, Queen's Own City of Dublin Regiment, County of Limerick Regiment, and County of Roscommon Regiment.

GERMANY.

It is reported that in the sitting of the Holstein Chamber on the 3d inst. the Commission reported that it considered the situation of the country critical, and declared itself unable to discuss the new Constitution before having secured the independence and equality due to Holstein in the Danish monarchy.—The German Diet talk of interfering.

The Vienna correspondent of the *Times* relates that, last November, a Prussian, with his wife and two children, emigrated to Croatia. As the poor people did not get on well in Croatia, they resolved to return to their native place, Hirschberg, in Prussian Silesia. On their way back the woman fell ill and died:—

“The corpse was conveyed for interment to Kirchdorf, near Bruck; but the parish priest refused to permit it to be laid on the bier in the charnel-house, the deceased being a Protestant. The body was eventually deposited in a barn belonging to an innkeeper.—On the 8th of December the widower requested the

ston to dig a grave for his deceased wife outside the walls of the Catholic churchyard. The man commenced operations; but the priest again interfered, and would not allow him to prepare a grave for a heretic. The end of the matter was, that the afflicted husband was obliged to dig the grave himself. On the 9th of December the Prussian and his two children left Kirchdorf. The innkeeper of the place was so indignant at what had occurred that he gave a piece of land to the Protestant community for a cemetery; and a wine-merchant near Graz had an iron crucifix with a stone pedestal put up at the head of the poor woman's grave, with the following inscription:—“Here lies Juliana Wache, of Hirschberg, in Prussian Silesia. This was erected to her memory by Joseph Pottinger, a Catholic.” On the 6th of April the Protestant burial-ground was consecrated by the Evangelical pastor, but on the 18th of July the Roman Catholic priest desecrated it by pulling down the crucifix. An appeal has been made to the Stadtholder of the province; but no servant of the State can now with safety venture to censure the conduct of a servant of the Church.”

A semi-official Berlin journal, the *Preussische Correspondenz*, has been instructed to inform its readers that—

“It is with anxiety and indignation that the King has heard of the restless endeavours being made by certain clergymen and theologians to deter people from attending the meetings about to be held in Berlin by the Evangelical Alliance, with his permission and approbation. His Majesty had, therefore, commanded the Ober-Kirchenrath to make known to all general superintendents his determination not to allow silence on his part to be misrepresented as consent to this oppositional movement, but was resolved to leave no opening for doubt on this point. The King attaches the most lively interest to this assembly, in which he hails and welcomes a manifestation of Christian fraternal spirit as yet unexampled, and of the Providence that presides over the destinies of the Evangelical faith. While far from desiring to impose on any one an attendance at these meetings, the King will as little conceal from every one how much importance he attaches to them, and what auspicious results for the future of the Church he expects from them.

INDIA.

The Secretary of the Society for the Propagation of the Gospel publishes the following letter:

Bishop's College, Calcutta, July 24.

Dear Mr. Secretary—It is once more my painful office to have to inform the Society of the loss of two of their missionaries. Up to yesterday I continued to hope (though it was the barest possibility) that Messrs. Haycock and Cockey might have escaped or been made prisoners. General Havelock, who has retaken Cawnpore, has reported that none of those who capitulated—men, women, or children, have been spared.

My last letter from Mr. Haycock was dated May 31. He had then taken refuge in cantonments. He mentioned to me that his maulvie had told him six months previously that they “would soon feel the sharpness of the Mussulman's sword.”

The native Christians had dispersed in different directions previous to the outbreak.

Thus it has pleased God to allow His heavy judgments to fall on those two cities (Delhi and Cawnpore) in especial where the society had maintained missions. What should be done hereafter will be a matter for earnest thought, under the guidance of Him who has bid us “sow beside all waters.”

Our departed, may I not say martyred, brethren, were both men of patient, laborious, unostentatious habits—not marked by any great intellectual endowments, but well acquainted with the language of the country, with revealed truth, and, I trust, with the power of religion.

May their death be precious in God's sight.

I enclose copies of the proceedings of Bishop's College Council for the last two months. There is nothing of note in them. All our thoughts are for the present absorbed in the wonderful events which are passing around us.

I will not say anything about the possible influence this may have on the position of the College. But for myself it makes me more indisposed, if possible, than ever to relinquish a post so long occupied by the Society's faithful servants—although so little of overt recordable fruit seems to have been borne by it.—“Thou canst not tell which shall prosper—this or that, or whether they both shall be alike good.”

Commending the College and the mission to your prayers, I am, my dear Mr. Secretary, yours most truly,

W. KAY.

The Rev. Ernest Hawkins, Secretary of the Society for the Propagation of the Gospel.