

from his throne of glory, would be necessary for the encouragement and support of an aged disciple—it would be in this place, at this time. Hear this disciple's own words:—

Revelations, c. i. v. 9.—"I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God and the testimony of Jesus Christ."

The crime objected to in this innocent old man was, doubtless, his having refused to worship "AS A GOD," Caesar, the Emperor, who had commanded that himself should be worshipped through the world, though the most degraded of mankind.

No situation, therefore, could be conceived so forlorn, as that of this aged and persecuted disciple when his Lord "did come." All the companions of his early life were dead; he was left among the living alone; many years had passed over the earth since he heard the words: "What, if he TARRY till I come." He was cut off from every one who in the same faith had rejoiced with him; considering his extreme age, and the age of his persecutor, he could scarce hope, according to human calculation, to be restored to liberty; and all those gone with whom he once held "sweet communion." If, looking back on his past life, he may have often thought of the last words of his beloved Lord, he might at times have given way to despondency—when lo! that very Lord "did come"—did stand over him—"did lay his right hand on him"—as glorious as described in the opening of the mysterious apocalypse—(1st chapter of Revelations, verse 14)—"His eyes were as a flame of fire, and his voice as the sound of many waters, and his countenance as the sun shining in his strength." The aged disciple sank with awe at the feet of his recognized Master; he heard the tones of his remembered voice; all that had passed, and in particular what his kind Master had said respecting his "tarrying," doubtless rushed into his memory, when he saw this glorious apparition, and heard the words, now doubtfully felt in his desolation upon earth, which said, as on the mount of vision, "FEAR NOT." "I am the first and the last."

Thus CHRIST DID COME! The record is left to us. This aged and last disciple "DID TARRY TILL HE CAME," according to what had been foretold at the time when these awful words were spoken. He "tarried" till SEVEN CHRISTIAN CHURCHES had been established in Asia, he himself being the Bishop or Angel at Ephesus, of the most illustrious of these Churches—for he lived to be restored, and closed his eyes in peace.

I confess, if I felt the most distant hesitation as to my belief in the evidence of the Gospel, this circumstance alone would confirm my faith in its veracity.

*Domitian, who issued this decree in the year of Christ 95—the date of his persecution of the Christians—was murdered in the following year, when John was liberated and restored to Ephesus.

MR. RAIKES, THE FOUNDER OF SUNDAY SCHOOLS.

To the Editor of the Dorset County Chronicle, and Somersetshire Gazette.

HAWKSWORTH RECTORY, Sept. 22, 1838.

Sir,—I was not aware, until I read the article in your paper of this week concerning the late Mr. Raikes, of Gloucester, that he had ever been represented as a Dissenter, and that the Dissenters had advanced the claim of having been the originators of those invaluable Institutions, the Sunday Schools. There is not the slightest authority for either of these statements. I had the happiness, at a very early period of my life, to be acquainted with the late Mr. Raikes, from whom I have received various tokens of civility and friendship. I resided in the same parish, and attended at the same Church, St. Mary de Crypt, and I have still a distinct recollection that he was as regular as clock-work at the morning and afternoon services on a Sunday; and that his nephew stated as to his attendance at the early prayers (6 o'clock) in the Cathedral of Gloucester on week days I am enabled to corroborate; and perhaps there are yet existing several persons by whom a similar testimony could be borne; by one, in particular, if indeed he be still living, an excellent and learned friend of mine, Mr. Counsel. The present Bishop of Exeter, also, who received his classical education at Gloucester, I doubt not, must well remember Mr. Raikes, and could add the weight of his testimony to the fact I have mentioned. The late Mrs. Hannah More, I well know, highly appreciated Mr. Raikes's worth, but thought him, in any thing, what would be termed in our days rather too ultra in his views respecting the Church; and if I could lay my hand on a letter which he wrote to me on my ordination in 1808, the point as to his orthodoxy would at once be set at rest, for no sentiments could be more expressive in that letter of the warmth of his attachment, as well as of the liberality of his views. The impression upon my own mind therefore, is, that the Church of England never possessed a stauncher friend, and a more consistent member, than the late Mr. Raikes. I hold his memory in the utmost veneration and gratitude, not only for the particular good, of which he was the original author and projector, aided by another amiable inhabitant and kindred spirit of Gloucester, the Rev. Mr. Stoeck, but also for his unvaried condescension and kindness towards myself, when a very young man, particularly on one occasion upon which I was a successful candidate for a scholarship at the University of Oxford. On my election, and before I proceeded to college, he made me a valuable present of books, as a token of his regard. Mr. Raikes had been the printer and editor of a provincial paper, called the Gloucester Journal, yet I believe in existence, from the publication of which he realised a handsome fortune, with which he retired into private life, and distinguished the evening of his days by acts of the most enlarged and discriminating beneficence to the poor and destitute of the place. Mr. Raikes died in the year 1811, leaving two sons, I believe, of whom one was in the church, and the other in the army, and daughters, one of whom was married to the late Sir T. B. Thompson, who so gallantly distinguished himself in the Leander, at the battle of the Nile.—Mr. Raikes lived in a venerable looking mansion, opposite to the school in which I received my classical education, formerly belonging to Mr. Justice Powell; and my uncle, Archdeacon Rudge, in noting this fact in his "History and Antiquities of Gloucester," bears this testimony to Mr. Raikes—"he was a character justly esteemed for the philanthropy and zeal with which he brought forward and fostered the plan of Sunday Schools for the education of poor children."

I am, Sir, your obedient Servant,
JAMES RUDGE, D. D.

INDEPENDENCE OF THE CHURCH.

It is from our attachment to a Church establishment that the English nation did not think it worth to intrust that great fundamental interest of the whole to what they trust no part of their civil or military service—that is, to the unsteady and precarious contribution of individuals. They go further. They certainly never have suffered, and never will suffer, the fixed estate of the Church to be converted into a pension—to depend upon the treasury, and to be delayed, withheld, or perhaps to be extinguished, by fiscal difficulties, which difficulties may sometimes be pretended for political purposes, and are, in fact, often brought on by the extravagance and negligence and rapacity of politicians. The people of England think that they have constitutional motives, as well as religious, against any projects of turning their independent clergy into ecclesiastical pensioners of state. They tremble for their liberty, from the influence of a clergy dependent upon the crown; they tremble for the public tranquillity, from the disorders of a factious clergy, if it were made to depend on any other than the crown. They therefore made their Church, like their king and their nobility, independent.—Burke.

THE POLITICAL DISSENTER.

The political Dissenter is one who, whatever may be the sect to which he belongs, or the religious opinions which he holds, quarrels not with the Church on Spiritual but on temporal grounds.—He cares not for her forms of faith or modes of doctrine, except in so far as he may fancy them to interfere with his acquisition of certain privileges. His hostility is directed against the honours which the dignitaries of the Church enjoy, against the revenues which her ministers possess, against the rank held by her clergy,

and the consideration and respect accorded to them in society.—He quarrels with her, because the universities of the land require of her members belief in her doctrines, and conformity to her government and discipline; and, moreover, because those same members share amongst themselves certain offices and situations which he imagines would be very desirable for himself. He quarrels with her, because she is the established religion of the country, and for the grace which her alliance with the state confers upon her.—He quarrels with her because the best, the noblest, the richest, and the most learned of the land are enrolled beneath her banners, and think it a proud and honourable privilege to bear the name of churchmen; because the sovereign, the nobles, the gentry, the independent yeomanry, the honest peasantry of England, attend upon her services and worship at her altars. And, lastly, he quarrels with her, because she is interwoven so closely with every institution of the country, because in the existence of the Church is bound up that of the monarchy, the peerage, and the whole constitution of England.—Church of England Quarterly Review.

THE CHURCH.

COBOURG, SATURDAY, SEPTEMBER 14, 1839.

A new paper called the *Canada Inquirer* has lately made its appearance in the town of London in this Province; and, judging by the contents of the first number only, for we have declined taking the subsequent ones from the Post, it inculcates the same political principles as the defunct *Constitution*, and its successor, the *Examiner*. The person who writes the editorial articles is exactly fitted for a democratic incendiary. He is in such a hurry to give vent to his agrarian doctrines, and sectarian fury, that he sets the rules of grammar at naught, and heaping abuse upon abuse, and tearing his very passion to tatters, overleaps common sense, moderation, and truth, and foams, at the pen, as if in the worst stage of hydrophobia. We have read many effusions of Dissenting and Republican rancour in our day, but we never stumbled upon anything at once so furious and so frothy, so reckless and so ridiculous, as an article in the *Inquirer*, under the head of "Proceedings connected with the Clergy Reserves." The feelings that evidently actuated the writer, are we regret to say but too common in this Province; but still we rarely ever saw them before exhibited in such naked and frightful undisguise; and we can only account for their manifestation, by supposing that the Editor of the *Canada Inquirer*, hopes to force his paper into circulation among the thirty thousand inhabitants of Upper Canada, who are not ashamed to own that they belong to no Religious Profession.—His own District of London will furnish him with seven thousand individuals of this class, and he could not, in his opening number, have hit upon a subject more likely to be palatable and attractive to such, than gross abuse and still grosser misrepresentation of the Church of England.

It is not our purpose, however, to enter into controversy with a newspaper of this description, and we solely allude to it with a view to expose a very material misstatement which it has put forth, and then, so far as we are concerned, to leave it to find its due place in the estimation of the loyal public.

"A Fraction of the community" has long been a very favourite phrase among the disaffected and revolutionary, when speaking of the numbers of the Church of England in this Province. We have over and over again exposed its fallacy, and did really hope that but a very common regard for truth would have prevented its repetition, and spared us the task of reiterated refutation. But one would suppose that the antagonists of our church used old and blunted weapons on purpose, as deeming them capable of inflicting a more dangerous and jagged wound than a new and well-polished blade, acting on the principle that the older and staler the falsehood, the more likely it is to take effect, and to pass uncontradicted by Churchmen wearied with an incessant and fruitless denial of it. We express ourselves on this occasion with deliberate severity, and we are sure that every lover of justice will hold us fully warranted in so doing, when we state that our censures are called forth by the *Inquirer's* venturing to assert that the members of the Church of England in Upper Canada are,

"Such the smallest fraction of the population."

A person, making such a statement as this, can only escape being charged with wilful misrepresentation, by pleading gross ignorance; and if the Editor of a public Journal, on a subject so long and fully agitated as the Clergy Reserves, admits the justice of such an imputation as this,—he at once acknowledges his total unfitness and incapacity to discuss any political question, or to be a director of public opinion.

The religious statistics of several Districts, derived from official sources, have already been made public through the Provincial newspapers, and so far as they have gone, they give a majority of the population to the Church of England. It was the duty of the *Inquirer* to know this. At all events, he might have been expected to know the result of the Religious Census in his own District, and that,—if anything,—would have perhaps saved him from bearing false witness against the Established Religion. The members of our Church, as the following list will show, are in a large majority in the London District, and this fact alone, too obvious as it must be to need demonstration on paper to any man of common observation, resident in that part of the Province,—adds a local aggravation to the mis-statement of the *Inquirer*:

RELIGIOUS CENSUS OF THE LONDON DISTRICT.

1. Church of England	9,184
2. Church of Scotland	4,674
3. Methodists, British Connexion	3,445
4. Under the general term of Presbyterians, without reference to sects	2,979
5. Baptists, close Communion	2,851
6. Methodists, Episcopal	2,195
7. Church of Rome	1,868
8. Methodists, Canadian Wesleyan	1,839
9. Baptists, open Communion	1,258
10. Quakers	1,119
11. Baptists, Free Will	638
12. Seceders from the Church of Scotland	622
13. Congregationalists	272
14. Independents	223
15. Menonists	176
16. Universalists	99
17. Tunkers	57
18. Liberators	35
19. Free Thinkers	30
20. Christ-ians	27
21. Lutherans	9
22. Restorationists	7
23. Mormons	4
No religious Profession	7,336
	40,946

Will the *Inquirer* now venture to assert that our Church "is the smallest fraction of the population", when we tell him that not only in the London District is it in a large majority, but that it very greatly exceeds any other denomination in the Province,—and when we make this assertion not at random, or because it chimes in with our wishes, but from authentic documents lying on our table.

With this we dismiss the *Canada Inquirer*. We cannot however refrain from remarking on the frightful fact that THERE ARE UPWARDS OF 7,000 PER-

SONS IN THE LONDON DISTRICT, AND UPWARDS OF 34,000 IN THE WHOLE PROVINCE, OF NO RELIGIOUS PROFESSION. This single circumstance alone accounts for the disaffected character of several parts of the London District, and is at the same time an irresistible argument against the Voluntary system, and in favour of an Established Church.

Before closing this article it may be well to remark on the unsatisfactory manner in which the Religious census, prescribed by Act of Parliament, has been taken. The Statute, requiring it, should have contained a Schedule, furnishing the assessor with a list of the various religious denominations, so far as they are known, and designated by the titles which they themselves adopt.—As it is, there is a great variance in the form of return adopted in the various Districts; and parliamentary interference will be required, before the census can be accurately taken. All parties complain of the manner in which it has now been done for the first time; and the Church of England we believe will be found the greatest loser by the frauds and irregularities that, in too many cases, have prevailed.

We have been charged by the *Bathurst Courier*, in no measured terms, with having "garbled" the Religious Census of that District. We are quite able, at this present moment, satisfactorily to rebut so groundless and injurious a charge,—but we wait for some information that will enable us to do so in the fullest and most convincing manner.

While the accredited organ of the Wesleyan Methodist Conference in Upper Canada is heaping weekly calumnies on the Bishop and Clergy of our Provincial Church,—deriding the divine origin of its Episcopacy, and charging it with corruption,—it may not be amiss to condemn the evil-speaker out of the mouth of one of the brightest ornaments of Methodism, and indubitably the most learned of that denomination, the late venerable DR. ADAM CLARKE. Our contributor Alan Fairford, in his article on *The Church and the Wesleyans*, had given us reason to hope that he would perform the task of showing at large the friendly feelings of Dr. Clarke towards the Established Church, and the reverence with which he regarded her ecclesiastical polity, her doctrines, her liturgy, and her manifold practical excellences.—Circumstances, however, have prevented him from fulfilling his expressed intention; and we therefore avail ourselves of the following information furnished by a most amiable and accomplished member of our own communion,—merely adding to it a few extracts from Dr. Clarke's Commentary on the New Testament.

If we look to the followers of John Wesley, Dr. Adam Clarke is most conspicuous for learning, talent, zeal, and piety combined. The Wesleyans are proud of the lustre which his attainments cast upon their body. He always considered himself a *Churchman*; early in life he was opposed to the use of the Liturgy in the Methodist chapels; but it was because he desired, as Wesley had done, that the service of the Church should be attended by the Methodists, within the walls of the Church; and because he believed that to open the meeting-house at the same hour, and with the same form of prayer, would be to encourage separation from the Church: he afterwards thought otherwise, and adopted the practice. In a letter to the Bishop of London he says:—"The *talis cum sis* with which your Lordship dismissed me, has done me indeed great honour—I hope the omnino in the remainder part of the quotation, which I told your Lordship had been sent in a letter to me by the worthy Archdeacon of Cleveland neither refers to my creed, nor to my essential membership in the Church, but only in reference to my being destitute of its orders. Whatever evil may be in this, I believe your Lordship already knows, lies at the door of *he res angusta domi*, (want of means); it was neither my fault nor my folly. I have never been a secret enemy nor a silent friend. What I feel towards it, the angels are welcome to ponder; and what I have spoken, or written concerning it, and in its favour, I believe I shall never be even tempted to retract. Being bred up in its bosom, I largely drank in its salutary doctrines and spirit. I never had anything to unlearn, when, with a heart open to conviction, I read in parallel the New Testament and the Liturgy of the Church."

In a letter, which he sent with his Notes on Genesis to Mr. Speaker Abbott, he thus writes:—"The Notes, I hope, contain nothing contrary to good common sense; and I am sure they are in perfect accordance with the doctrines of the Church of England, and the Constitution of Great Britain; the first of which I most conscientiously acknowledge as constituting the true Christian creed; and the second, as comprehending a code of the wisest, most just, and impartial laws which man ever received, or by which any nation has ever been governed." And again to the same personage he declares,— "As the people with whom I am religiously connected are not only very numerous, but of considerable weight in the land, I have not hesitated to show them that those sacred oracles from which they derive the principles of their faith and practice, are in perfect consonance with the principles of the British Constitution, and the doctrines of the Established Church; not that I doubt their loyalty or attachment to the State or the Church, but to manifest to men of these, and future generations, the absolute necessity of holding fast that form of sound words which distinguishes our national Church, and ever commands the fear of God with honouring the King." To Lord Sidmouth, on the subject of a loyal Address which the Methodist ministers proposed to send to King George IV. on his accession, he says:—"As they find that a deputation from the three denominations of Dissenters had been condescendingly received by His Majesty, these Ministers, as not ranking under any of those denominations,—standing nearer to the Established Church than any of the others,—holding, without exception, all her doctrines, venerating her authority, and using her religious service,—and consequently, in their own apprehension, not justly denominated Dissenters, in any legal sense of the term,—humbly wished to be received by deputation."

With respect to his own practice, Dr. Adam Clarke admitted candidates to the ministry, according to the form of the Church in ordaining priests. When he administered the sacrament of baptism, it was always more *ecclesie Anglicane*, after the manner of the Church of England; and when he buried the dead, it was apparently after her form too. He himself received Confirmation at the hands of Bishop Bagot, after he had become a preacher, and he encouraged his people to resort to the Church for the same rite. He was most anxious that a new edition of the Polyglott Bible should be undertaken, but he wants the Bishops to stir in it, "his heart's desire being that the honour should be with the British Church." He is found a hearer in a Church; nay, in a cathedral; and partakes of the sacrament of the Lord's Supper at its altar. He is solicitous to gather his children together once more, and, in company with them, to make a solemn covenant with God, *cum Deo inire fœdus*; and the way in which he proposes it to be done is, by repairing to the Church, and there getting the clergyman to administer to them the communion, one and all; adding, as he imparts the proposal to "his dear ladies," old Samuel Wesley's touching application of Scripture on a somewhat similar occasion—"With desire have I desired to eat this last passover with you before I die." And to crown all, and give a further pledge of his sincerity in these repeated avowals, both by word and deed, of his

attachment to the Establishment, he brings up one of his sons at Cambridge, and leads him to take orders in the Church.

With regard to our form of Church Government, Dr. Clarke has delivered himself, in several parts of his *Commentary on the New Testament*, in the most favourable and approving terms. In his annotations on St. Paul's First Epistle to Timothy, the following passages occur:

"Episcopacy in the church of God, is of Divine appointment; and should be maintained and respected. Under God, there should be supreme governors in the church, as well as in the state. The state has its monarch; the church has its bishop: one should govern according to the laws of the land: the other, according to the word of God."—Clarke's Commentary, 1 Tim. chap. iii. v. 1.

"In former times, bishops wrote much, and preached much; and their labours were greatly owned of God.—No church, since the Apostle's days, has been more honoured in this way, than the British Church. And although bishops are here, as elsewhere, appointed by the state; yet we cannot help adoring the good providence of God, that, taken as a body, they have been an honour to their function. And, since the reformation of religion in these lands, the bishops have in general been men of great learning and probity; and the ablest advocates of the Christian system, both as to its authenticity, and the purity and excellence of its doctrines and morality."—1 Tim. c. iii. v. 2.

"Presbyters or elders were generally appointed to have the oversight of the rest; and hence presbyter and bishop seem to have been two names for the same office; yet all presbyters or elders certainly were not bishops." 1 Tim. chap. iii. v. 6.

"Deacon, presbyter, and bishop, existed in the apostolic church; and may therefore be considered of Divine origin." 1 Tim. chap. iii. v. 13.

And in his observations on the third chapter of the first Epistle to Timothy, he has moreover this additional remark: "Not only the offices which are of Divine appointment, such as bishop, presbyter, and deacon, should be most religiously preserved in the church; but that they may have their full effect, the persons exercising them, should be such as the apostle prescribes."

These were the sentiments of Adam Clarke, a man in whom Wesley had such confidence that he made him one of seven trustees of all his literary property, and, as it thereby turned out, one of the executors of his will! While the most excellent men that have ever belonged to the Methodist body, bear honourable testimony to the apostolical character and pure practice of our Church, we can pity and forgive those self-deluded, ambitious, and turbulent religionists, who, bearing the name of Methodists, bring a reproach on their own denomination, and do serious discredit to the Christianity they so Pharisæically profess, by reviling the Episcopacy, bishops, and clergy of that "British Church," of which Adam Clarke was proud to call himself a member.

It has been a subject of regret to us, to perceive from the public prints, that the drawing of LOTTERIES is gaining ground amongst us. England, a few years ago, freed herself from the disgrace of legalizing this source of depravity and national corruption; and an attempt to raise funds for the improvement of Toronto, by a similar plan, was very wisely defeated in an early session of our present Provincial Parliament. The drawing of a Lottery in this Province is not only to be deprecated as a breach of morals, and the parent of gambling, but it should at the same time be punished as a violation of the law. In the advertising columns of that talented and excellent Journal the *Niagara Chronicle*, we perceive that one has been very lately drawn in the town of Niagara, and we beg to call the attention of Her Majesty's Attorney General to this important subject.

The original Poetry, so frequently occurring in the columns of the *New York Churchman*, is almost invariably of a very high order. The *Ballad for the Times*, which appears on our first page to-day, is an old and familiar historic story beautifully told in animated verse, and carries us rapidly through the most eventful periods of our Ecclesiastical annals, kindling our sympathies for the martyrs, the old cavaliers, and their unfortunate monarch, of sainted memory. We have ventured to interfere a little with the metre, and, for the sake of room, to put two lines into one; but this is a liberty which, we think, does not in the slightest degree mar the beauty of the poem, and which we hope the author will readily forgive us for taking.

The advertisement of Mr. HUDSPETH, on our last page, relating to Education, has, owing to a press of Editorial matter, too long remained unnoticed by us. We have now, however, the greatest pleasure in bearing our testimony to Mr. Hudspeth's merits, and can safely recommend him as a gentleman well qualified,—from his experience, industry, conscientiousness, and British feeling,—to train up youth in a sound, virtuous, and loyal Education.

We have been favoured with a copy of the *First Annual Report of the Montreal Temporal and Pastoral Aid Society*, and we shall take an early opportunity of reviewing it.

The 1st, 2nd, and 5th numbers of the *Tracts for the Times* have reached us from New York, but Nos. 3 and 4 have never come to hand. We shall be much gratified at the hiatus being supplied. The second number stops short in the midst of our friend Richard Nelson's story, and we are by no means willing that our first interview with him, in the American edition, should terminate so abruptly.

The *Bellefleur Intelligencer* has lately been re-issued; and we rejoice to add that it maintains its old Conservative principles, and enrols itself amongst the opponents of Responsible Government.

We must tender our apologies to the Editor of the *Canada Museum*, for not having sooner replied to his inquiry relative to the *Memoirs of Bishop Stewart*. The Book to which he alludes has been published some time ago, under the title of "The Stewart Missions,"—and it is very probable that a copy of it may be procured at Mr. Stanton's, or Mr. Rowse's, in Toronto.

We have been very much annoyed and surprised to learn from the editorial columns of the Statesman, as well as from a Reverend friend at Brockville, that our subscribers in that town have not received Nos. 8 and 9, (we cannot speak with certainty as to No. 10) of "The Church."

In our own behalf we can distinctly state, after having made strict inquiry in our own office and from the Postmaster of Cobourg, that the packages, containing the missing numbers, were regularly mailed. These packages may have miscarried, or have been mislaid; and we shall feel greatly obliged to all Postmasters in the two Provinces to cause a search to be instituted for them, and should they be found, to forward them immediately to Brockville. We must confess that there is something strange and unaccountable in the whole occurrence.

If our subscribers in Brockville do not recover the missing numbers, we shall feel it our duty to make every exertion to supply the deficiency. But almost all our spare numbers of this present volume are now exhausted, and any of

our friends will be rendering us a service by sending such to us, should they have it in their power to do so, without breaking their own files.

ECCLIASTICAL INTELLIGENCE.

THE BISHOP OF CALCUTTA'S LETTER TO THE EARL OF CHICHESTER, PRESIDENT OF THE CHURCH MISSIONARY SOCIETY, ON THE RELIGIOUS AWAKENING IN BENGAL.

"I have this morning promised the gentlemen of the Church Missionary Calcutta Committee, that I would represent to your lordship the urgent need of additional European missionaries in the station of Kishnaghar, which has been created by the extraordinary promises of success which the goodness and grace of God have lately opening to the pious subscribers of the great Society over which your lordship presides, in that particular field of missionary exertion. I fulfil my promise at the instant, lest the pressure of incessant duties, which, wave after wave, roll over me, should defeat my purpose.

"It was just before Christmas last, that the Rev. W. J. Deerr, hearing that I had returned from the first division of my second visitation, sent down a Catechist, to entreat me to come up to Kishnaghar, and advise him how he might best proceed with the large and increasing number of candidates for baptism who had applied to him from all the villages around. He described himself as quite overwhelmed. I wrote to him a few lines instantly, to "comfort him concerning his faith;" and promised him to visit his station the moment I could get away from Calcutta. I begged him to answer me, in the meantime, eight or ten questions also, that I might judge the better of the blessed appearances which he spoke of. On the receipt of his reply, I was struck with amazement and admiration of the grace of God—I could scarcely believe the accounts for joy. There seemed to be hundreds being "born at once." Finding that I was unable, however, to leave home from an unexpected crowd of duties, I begged of the Archdeacon to go down without delay, and bring up a full statement of the position of things, that I might submit it to the Church Missionary Corresponding Committee, and advise with them how to meet the rising demand for help. The Archdeacon is just returned; and the meeting of the Committee took place, as I have intimated, this morning; and I am now redeeming the pledge which I made of communicating with your Society, through its honoured President, without an instant's pause.

"It appears that between fifty-five and sixty villages are thirsting for the waters of life, in a greater or less degree: they stretch to the north and north-east of Kishnaghar, on the Jeltinga, to the distance of forty or fifty miles, and to the south-west fifteen or twenty. The numbers described as prepared for holy baptism, in various measures, of course—are between 3,000 and 3,500.—The Archdeacon assisted himself at the reception of about 500 souls, including women and children, into the Christian church; and there seems the fairest prospect, if we can but enter at the wide and effectual door in time, that not only these 3,000 or 4,000, but the whole population of the fifty or sixty villages, may receive the Christian faith, and resemble our Christian villages in the times of our Anglo-Saxon forefathers in the sixth and seventh centuries. Such a glorious scene has never yet been presented to our longing eyes in Bengal. And after making all deductions for over-statements, sanguine hopes, the existence of secular motives, and the instability of large numbers; nay, after allowing for the influence of the temporal relief, which was exhibited to the sufferers, Christian and heathen, by one of those inundations to which the sandy banks of the Jeltinga are peculiarly liable, and which occurred during the progress of this religious awakening, and which excited a natural admiration, as it ought to do, in the neighbourhood, and contributed to augment the number of our inquirers—admitting all this, and as much more as the most timid observer can require, it still appears that a mighty work of Divine grace is begun—a work wide and permanent, as we trust—a work marking the finger of God—a work which will demand, and warrant, and repay, all our pastoral care, anxiety, and labour; a work for which our fathers in India, Brown, Buchanan, Martyn, Thomson, and Bishops Corrie, Middleton, and Heber, would have blessed and praised God, in the loudest strains of gratitude and joy.

"I am the more struck with this great event because somewhat similar ones, though on a far smaller scale, have been taking place in the Missions of the Incorporated Society for propagating the Gospel, around Janjira and Barripore. I suppose like hopeful appearances more than once blessed the labours of Swartz. The early tidings of Tinnevely were not very different, also, as I imagine. We have reason, therefore, to be doubly grateful for every recurrence of these harbingers of the day; and, at the same time, to be doubly watchful in guarding and training these tender plants, lest they should be nipped by Satan's temptations, or pine away for want of moisture. The fearful relapses of native converts and whole flocks, when destitute of adequate instructors, in all parts of India, and after the lapse of a very few years, is a sufficient indication to us of that wonderful connexion in the system of means which we all acknowledge in theory, but which is no where so prominent as in our labours in a heathen and Mahomedan land. Every thing depends, under God, upon incessant culture—and culture by European missionaries—at least in the actual state of things around us in this heathen and prostrate country.

"But this leads me to present to the Society a sketch of some of the facts which have occurred, and which will enable them to judge for themselves of the acuteness of my own impressions. Possibly I have felt and spoken too strongly.

"About four years since, the Rev. W. J. Deerr, missionary at Kishnaghar or Kishnagur, ("the town of Brishna" no longer I trust; but rather Anunda Bas, "the village of joy," according to the name of the first spot where the blessed baptisms took place,) having heard that there was a body of persons, partly of Hindoo and Mussulman origin, who professed to worship the one true God, and who were exposed to persecution on that account, went to their principal village and spoke to them of the Gospel, but apparently with little impression: he left copies, however, of the New Testament behind, as silent missionaries, and promised to see them again.

"Five heads of families were baptised by Mr. Deerr, at his visit the following winter, 1837. A fierce persecution had broken out: their wives and children were forcibly torn from them, and only restored by the interference of the Magistrate. From this date, however, numbers began to flock around the new Christians—the tidings spread—the younger converts became each of them missionaries—one told his brother, another his mother and sister, like the primitive disciples. "We have found the Saviour." Thus the information reached to the extremities of the connexion, for the whole body or sect are connected by intermarriages. Their families, probably 400 or 500 souls, including openly the doctrine of Christ; and, after some months' further instruction, were baptised; these began from that time to celebrate the Christian worship among themselves, and keep holy the Lord's day. A keener curiosity was thus excited among the connected family or tribe, and more rigid persecution followed. But the flame was so far from being extinguished, that it burned only the brighter, and spread with more rapidity; whole neighborhoods came over to the Christian fold, and prayed for instruction in the new religion. Mr. Deerr did what he could, but said little to any one.

"In the present winter, 1839, a devastating inundation plunged the whole agricultural population, in a moment, into the most profound distress. Christianity, feeble as it was, produced its immediate fruit; help was afforded; Mr. Deerr stripped himself even of the little fund indispensable for his own necessities and those of his own children, to administer to the sufferers. The Christian villagers went about in boats over the deluged fields, to see how their brethren did. The neighbors said, "There, see how these Christians love one another! For us, poor fellows, no one cares. Of a truth, there is the true religion among these people." Your Lordship will here again recognise the scenes of primitive Christianity.