

Anglo-Indian community, they are the faults of England, and, if we confess, it must be for ourselves. But we have only to look at home, to what is passing around us, even in this metropolis, to feel how miserably England belies her own lofty pretensions. What a gulf between the rich and the poor, the master and the servant! How little does the one know of the other! What sullen antipathies, what contemptuous exclusiveness, on the one side, what envious ignorance on the other; utterly alienate men bound together by their occupations and the necessities of existence! Securely trusting to the permanence of the social fabric; and to the common instincts of private interest, wealthy, enlightened, and even kind hearted men allow gloomy resentments, angry passions, and, still worse, grovelling brutality, to go on below them, unchecked, unimproved, unheeded. We have only to suppose the actual relations of the classes the same in India as at home, and there is quite enough to account for any amount of mutual ignorance, misunderstanding, alienation, and ultimate revolt. It is unnecessary to bring into the question any particular measures or acts of the Indian Government. Governments only reflect opinions as they are composed, indeed, of the best accredited or most popular men. In this instance it is not the Government so much as the community that is responsible, and that community only represents the most energetic, and, so to speak, the most English, part of this country.

We may then safely and reasonably interpret this most grievous and humiliating catastrophe into a general call to a higher discharge of all our social and political duties. Such duties, of some sort and in some degree, we all of us have; for there is nobody whatever who has not some one looking to him or dependent on him for sympathy, for guidance or instruction. There are few persons of any modesty whose conscience has not whispered, "Look at home!" when they have heard of our Indian neglects and our Indian disasters. The merest accident or fatality, the strongest of custom, the powerful fabric of opinion, the favour of Providence, the inscrutable wisdom of an Almighty Power, may crown the same causes with very different consequences. British Christianity is much the same here as in India. It is exhibited by its professors in much the same practical colours. If the Christian rulers in India, as a class, are said to be selfish, heartless, luxurious, frivolous, indolent, sensual, and so forth, and if it is added that religion can never make much progress where it is so exhibited, what are we to say of the exhibition made in the same quarters at home? We cannot honestly say that there has not been any material difference of a sort to tell on the Indian mind between the English at home and the English in India. It is a fair specimen and an integral part of England that is gone out there. With a slight variation for circumstances, it is the same thing in both places. So let us join, if we please, in the summons to the East India Company and the Anglo-Indian community to act on higher principles, to rule India more for her good, to show a better example, to illustrate their holy faith in their lives, to reconcile classes, to elevate the degraded, to enlighten ignorance, to melt the savage heart, and win back the bitter foe. Let us suppose the servants of the Company as idle and dissolute as we please, and trace these miseries and horrors to the hatred and contempt that they have brought on themselves. In such charges there must be some truth, so long as men are the subject. But let us remember that these are Englishmen, and of ourselves; nay, they are select and meritorious Englishmen; they are better than most of ourselves; and the call solemnly addressed to them is not less for our own hearing.

Correspondence.

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

FOR THE CHURCH TIMES.

DEAR SIR.—It is a question often asked with great concern, "How are we to support our Clergy from this time forward—by what means are we to replace the grants now so generously given by Church Societies of England, when they withdraw them?" I know very few subjects more important to us as Churchmen than this, and therefore will with your permission offer a few remarks upon the ways and means for the support of our Clergy.

Most persons who have been contributors to the funds, or attendants at the meetings of the Diocesan Church Society, will answer such a query as that above in this way: "We have a local organization, of a prosperous character, that will meet the wants of all our clergy. It was instituted for the very pur-

pose of supplying the place of the English Societies." But, Sir, your Journal of last week contains a report revealing the opinion of the Managers of the Diocesan Church Society upon the matter, and that opinion is widely different from the one which I believe Churchmen generally have always entertained. They assume that they are not bound to replace by grants from the funds of D. C. S. those withdrawn by the Society for Propagating the Gospel, except indeed in those cases in which the parishes or missions are really "deserted." Whereas it is to me most evident that the Diocesan Society is bound to give as far as its funds go, a sum for every parish or mission equal to that which the English Society withdraws, unless indeed that the people in those parishes should give the D. C. S. plainly to understand that they are not in want of the grant. Giving should be the rule, withholding the exception, and then only when cause is shown. Whereas the principle enunciated in the report referred to is just the reverse—withholding the rule, and giving the exception, and then only when the plea of poverty is urged and proved.

From the first hour of its existence the cause of the D. C. S. has been advocated on the ground that it was a happy inspiration that suggested its formation to the late Lord Bishop, as a substitute for the Society Prop. Gospel, and for years the people of country parishes receiving no sort of service or benefit from it, have been contributing to its funds under the impression with the distinct expectation of receiving from it grants to help them when their time of need comes. I think the Managing Committee of the D. C. S. then have taken ground that they ought not to take, and may by so doing provoke ill feeling in many country parishes, and so mar the harmony of our body and damage the efficiency of the only Society to which we can look for help.

But what if the D. C. S. is not in a position to grant funds to those old parishes and missions? Ah then let it confess the duty or obligation, but plead want of means and appeal to the hearts and purses of the people, of which more anon. And what if we are told that the English Societies go on the principle of abandoning old stations and opening up new ones, and that the D. C. S. in doing the same, is carrying on its work or supplying its place? We reply that it may be carrying on a similar work, but not its work, and is, not to the parishes or missions concerned, in any sense supplying the place of the S. P. G.

Let then the D. C. S. now in time avow the broad principle on which its cause has ever been advocated, and make the appeal above referred to. To carry out the object in the best manner, in the way most likely to make it a permanent blessing, let a "Sustentation fund" be raised at once. Every Churchman in the province would certainly contribute to this object, and do it cheerfully and generously. Special agents should be sent to advocate it and to collect donations in every part of the Diocese, and even in Great Britain and the United States if necessary. The sum aimed at should be at least £10,000. The interest of whatever would be thus collected added to the usual income of the Society, would enable it to more than meet all the claims that may be upon it now, or for years to come.

If I am answered that it will be very difficult to get the sum needed, I reply it will be still more difficult to do without. If told that the people must maintain old missions and the Society will maintain the new, I reply, if they cannot and will not do what is needed, the Society must or the Church falls. It seems poor economy to expend money and labour in opening up new missions and letting others die out, which without help they will assuredly do.

But suppose the people undertake to pay the clergyman's stipend, and enter into an engagement to that effect, I still argue that he should not be left to depend upon such an engagement, for we know that punctuality, in meeting such, is not a very common virtue, and while a clergyman might be regarded by the Bishop and the D. C. S. as receiving £200 per annum, he might, in reality, get no more than £50 or £60. There is no way of forcing us into punctuality. The whole business of our Province is done loosely in that particular, and we do not expect to have to be more prompt with our Minister than with our Merchant, and so while I delay my payments and another his, the Minister must needs suffer. And if I as a Churchwarden "spur up" a brother subscriber somewhat sharply, it is more than likely he will mortally hate me, or "leave the Church." When their people are often very remiss, and Churchwardens remiss, it is unfair to have Clergymen and their families depend-

ing upon them. I therefore argue that at least half of every minister's salary should come from some reliable source, independent of the people. Even, indeed, if the latter did actually pay regularly the whole sum the Clergyman is not likely to be as faithful and bold in the discharge of his sacred duties as he ought to be. He should ever stand untrammelled before his people, but how will he dare to speak of their vices and follies, to preach unpalatable truths, or to advocate unpopular measures, if his and his children's life and comfort are in their power.

Au revoir,

"CRITO."

ADDRESS.

Sandy Cove, Sept. 27, 1857.

TO THE REV. H. J. CLARK—

Rev. and Dear Sir,

WE, the congregation of Nativity Church, hearing with regret that you will immediately leave us and return to England, beg to express to you our cordial approbation of your clerical labors since you have been called to this mission. When sickness and death have afflicted our families, you have, with benevolent zeal, administered to their sufferings valuable medical aid, and spoken words of Christian consolation to the dying; and for your many acts of kindness you will long be gratefully remembered by this community.

And the patient resignation with which you have borne those trials you have had to encounter in this, perhaps most perilous and laborious parish in the diocese, during the winter months, buffeting the keen and cutting blasts of our climate, that prevail at that season of the year; crossing ferries, when many trembled as they gazed upon the troubled waters, in order to reach a distant part of your parish.

And again, when we think of your long separation from your family at your time of life to sojourn among strangers, surely words are inadequate to express the language of our grateful hearts.

And we assure you that it is with sincere regret that our connection as Pastor and people has terminated. Our houses will miss the kind and regular pastoral visits, a blank will be felt in our social circle, and from the pulpit where we have heard described the whole counsel of God, accompanied with earnestness and ability, which assured us of the interest you had in our spiritual welfare.

In conclusion, we wish you a happy and prosperous voyage, and pray that He who layeth the beams of His chambers in the waters, and walketh upon the wings of the wind, may guide, protect, and return you in safety to your home and friends. And finally, we pray that the eternal reward promised by the prophet Daniel may be granted unto you:—

"And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Signed by wardens and congregation.

REPLY.

Sandy Cove, Sept. 28, 1857.

TO THE CHURCHWARDENS AND CONGREGATION OF NATIVITY CHURCH—

The kind and feeling address which you have presented to me calls forth my heartfelt thanks that I should be found so useful in my Lord and Master's service.

It gladdens my heart to hear from you that my labors amongst you have not been in vain, and that I have been enabled, by Divine aid, to bring comfort and consolation to your families, particularly when affliction appeared to press sore upon you. The acts of kindness you speak of, I felt to have been but my bounden duty to perform, and amply I feel myself rewarded when they have been appreciated by you.

I thank you much for the kind sympathies which bear towards me when you look back on my missionary labors. You say that I have borne severe trials with resignation; gladly have I taken that course, so that I might be found an honored instrument in my Lord and Master's hands to make known His salvation to my fellow men.

For the manner in which you refer to my family, I feel grateful, and for your kindness and attention during the period I have been separated from them, accept my best thanks.

But above all, you impart comfort to me by offering your ardent prayers for me to the Throne of Grace, and what a consolation it is to feel that as I journey onward I am so remembered at the hour of prayer.

My parting from you causes no light emotion of my heart. I shall often remember the happy intercourse I had with you when taking sweet counsel together for the good of our souls, feeling a Saviour's love for poor dying sinners to be the true source of all true happiness, both in time and in eternity.

May my feeble efforts have been so blessed to the people that seed may have been sown that will bring forth fruit to the glory and honor of God.

Farewell, my dear brethren, and in the language of Scripture receive a parting benediction:—

"The very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be presented blameless unto the coming of our Lord Jesus Christ.

Your late Pastor, who sincerely desires your welfare both of body and soul,

H. J. CLARK.