The Church.

"Her Foundations are upon the holy hills."

"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."

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Poetry.

THE GUEST.

Who standeth knocking at the door, oh Heart?
—No guest to-day!—
Be still, oh pulses that so strangely start,
Be dumb as clay.
I've asked no mortal in to share with me
My banquet dread;
No stranger-eye these bitter herbs shall see,
And this unleaven'd bread.

A supplicating knock; a beggar's voice;
—I will not hear.—
Sing, Heart, as thou in revel did'st rejoice,
He'll disappear.
Poor voice of mine, what is it jars thee so?
Thou'rt out of tune,
The gay refrain sounds like a wail of woe
For midnight meet, not noon.

This house of mine is like a charnel house—
The dead are here;
And ghastly thought will hold their mad carouse,
No life is near.
Oh hark! that strange, sad voice is speaking yet,
"Open to me!"
This traveller calls as I were in his debt,
"I'll come and sup with thee."

I will not have another eye behold
My ruined home—
(I call it mine, but long ago 'twas sold,
Nought here's my own.)
I'll not unbar that door, oh man, to thee,
Whoe'er thou art!
Think'st thou this desolation dread to see,
This solitary heart?

And still he calls:—It is a loving voice:—
But who loves me?
Once at a sound so sweet I could rejoice;
Not now—woe's me!
—He's weary knocking...If his feet would rest?
—'Twill be a dreary night—
—As if a storm were near, swift home to nest
The song birds speed their flight.—

—He shall come in!—It is so dark his eyes
Will fail to see
The ruin of the place. He'll not dispise
My home, or me.
He shall lie down upon my bed: I'll bring
What herbs are left—
He will not guess I'm so forlorn a thing,
So poor, and so bereft.

Come in then, Stranger, for the night abide.—
CHRIST!.....what is this?
Come not! oh 'mid my ruins let me hide.
That look! That kiss!
Who?—blinding light:—Oh, Saviour, is it THOU
That com'st to *me*?
He smiles! His hand is resting on my brow!
"My Friend, I'll sup with thee!"

—*Gospel Messenger.*

JUNE, 1854.

Miscellaneous.

From a Review in the Scottish Ecclesiastical Journal.

THE WESTERN WORLD REVISITED.

By the Rev. Henry Caswall, M.A., Vicar of Figheldean. Oxford and London: J. H. Parker, 1854.

As the author of a former volume on *America and the American Church*, of another on *Scotland and the Scottish Church*, and of various other publications, Mr. Caswall is probably well known to most of our readers. He has had experience as a minister both in the American and in the Anglican branch of the Reformed Catholic Church; he has travelled much, and is an intelligent observer; he produces the written fruits of his travel and observation in an easy, *chatty* manner; and on all these accounts we have not been surprised to find "*The Western World Revisited*" an instructive and agreeable addition to Mr. Caswall's former productions.

The present volume presents us with the contents of the author's journal during his visit to America, as one of the deputation sent last year by the Society for the Propagation of the Gospel in Foreign Parts, to the Triennial Meeting of the Board of Missions, held in New York during the Session of the General Convention of the American Church. It contains, therefore, not only the most recent account which we can possess of that Church and the country in which it is planted, but it is also peculiarly interesting from the fact of its being written by a well-informed Churchman, under circumstances of observation, and in part a corresponding value to the narrative. A considerable portion of the volume is, of course, occupied by a recital of the public proceedings of the Deputation, and of the General Convention and Board of Missions; but we shall pass over these, as they are doubtless generally known to our readers. Mr. Caswall's notices of these deeply interesting events were originally published, indeed, in an English periodical, and we may remark that they contain a more detailed and accurate account of them than has anywhere appeared except in the American Church newspapers.

We would rather select for notice some of Mr. Caswall's private and incidental reminiscences, and these we shall present chiefly in the shape of discursive quotations without much comment; our intention being to give our readers an idea of the varied contents of the work, and of the instruction which may be anticipated from a perusal of the whole. Our extracts in themselves, however, we think, will agreeably fill some columns in our pages.

Mr. Caswall informs us, that on the voyage out,

"The services on the two Sundays were those of the Church, and were conducted by Dr. Vinton and myself. The congregation exceeded 100 persons on both occasions; and men of different nations and creeds appeared heartily to engage in common prayer. The worthy Quakers and an American Universalist preacher had no opportunity of making themselves heard, as churchmanship is the exclusive 'establishment' of this line of steamers. Judging from appearances, there is a change for the better in the religion of those who are met with on the great waters. A quarter of a century ago, when I first crossed the Atlantic, the infidel party was usually influential, and sometimes troublesome. But now irreligion hides its head, and good order, with religious services, is the rule, and not, as formerly, the exception." p. 6.

The following items relating to Bishop Southgate and the city of Boston are interesting:—

"Bishop Southgate was formerly a Congregational dissenter, but became a Churchman during his theological studies, received Holy Orders from the late Bishop Griswold, and was sent out as missionary to Turkey. After some years he returned to America, was consecrated as a missionary bishop, and was stationed at Constantinople. His views on church matters had, however, become what is termed 'high,' and he consequently lost the support of many of the friends of foreign missions in the American Church. He was finally under the necessity of retiring from his post, and after several removes, was elected Rector of the Church of the Advent, in the room of the lamented Crosswell."—p. 16.

"Boston, as is well known, was formerly almost exclusively a Puritan town. But about the middle of the last century Puritanism began to degenerate into Unitarianism, and for a long course of years the latter has been the fashionable religion of the place. The principles of our own Church have, however, very happily gained considerable ground, and Boston, with its suburbs, now contains not less than eleven Episcopal places of worship, in several of which there are daily morning and evening services. The congregation denominated the 'Church of the Advent' has been collected within the last few years, and many converts from the Unitarians have been baptized by Bishop Southgate and his predecessor, in the name of the Holy Trinity. In the afternoon I called on the Rector of the mission church of St. Stephen. This church was recently founded and endowed by Mr. Appleton, a merchant of Boston. Daily morning and evening service is regularly celebrated, and in St. Stephen's House adjoining food and lodging are provided for all poor persons and strangers who make application. The congregation is composed, in a great measure, of hard working persons. I attended divine service at five o'clock, P. M on Saturday, when public thanks were returned, according to the American Prayer Book, for the preservation of myself and my companions during our passage over the Atlantic."—p. 17.

"After service I met with an officer of the United States navy, formerly my pupil, and now engaged in the dockyard at Charlestown. This gentleman informed me that the chaplain of the yard was a gentleman of the same stamp with Bishop Southgate, and that a large proportion of the persons employed there by the Government were attached to the Church. Returning to our hotel, we passed the site of an enormous Mormon temple. Mormonism having died out in Boston, the place is now employed as a kind of theatre, for euphony denominated an *Athenæum*, since the *name* of a theatre is still a stumbling block with many of the descendants of the Puritans.—p. 19.

At the residence of the provisional Bishop of New York,

"Bishop Polk, of Louisiana, was one of the guests. He assured me that he had been all over the country on Red River, the scene of the fictitious sufferings of 'Uncle Tom,' and that he had found the temporal and spiritual welfare of the negroes well cared for. He had confirmed thirty black persons near the situation assigned to Legree's estate. He is himself the owner of 400 slaves, whom he endeavors to bring up in a religious manner. He tolerates no religion on his estate but that of the Church; he baptises all the children, and teaches them the catechism. All, without exception, attend the Church service, and the chanting is creditably performed by them in the opinion of their owner. Ninety of them are communicants, marriages are celebrated according to the Church ritual, and the state of morals is satisfactory. Twenty infants had been baptized by the Bishop just before his departure from home, and he had left his whole estate, his keys, &c., in the sole charge of one of his slaves, without the slightest apprehension of loss or damage. In judging of the position of this Christian prelate as a slave-owner, the English reader must bear in mind that by the laws of Louisiana emancipation has been rendered all but impracticable, and that, if practicable, it would not necessarily be, in all cases, an act of mercy or of justice."—p. 43.

Here is the picture of an American Bishop's system of Visitation drawn by one of themselves—the Assistant Bishop of Connecticut:

"'I have,' he said, '106 congregations under my jurisdiction, which I visit in as regular a rotation as I can arrange. In every parish I remain long enough to form a distinct idea of the character of the people and of the qualifications of the clergyman. I inspect the parochial registers, examine into the state of Church education, and make such inquiries as may lead to a correct view of the growth of the Church from time to time. I endeavor to become acquainted with all the families, and, as far as possible, with every individual of the 50,000 or 60,000 Episcopalians in Connecticut. Especially do I labor to know those I am called upon to confirm in their respective parishes in the course of my visitation. I ordain deacons and priests in the presence of their own congregations, and consecrate, year by year, an increasing number of churches. Our country farmers here are intelligent, and evince a quick apprehension of the facts and arguments by which Church principles are supported. I find the population of this State ripe for the general reception of our Apostolic Faith, the shifting forms of sectarianism having lost much of their ancient influence. Our most efficient clergy are sons of the soil, who labor in the very State and country which gave them birth. Englishmen, and even Americans from other States, can accomplish but little in comparison with this class of ministers. I account for this by the historical fact that Churchmanship in Connecticut is of purely indigenous growth, having resulted from the movement which commenced at Newhaven among the Puritans themselves.'"—pp.52,53.

Our author paid a brief visit to Upper Canada, and imparts a considerable amount of information regarding it; but we have only space for one extract, depicting the difficulties and trials of Canadian Churchmen at the present time.

"The Canadian clergy, as is well known, have suffered severely from measures designed for political expediency. During the rebellion, with other loyalists, they perilled their lives and properties in the cause of British connexion. They have seen the same rebels for whose apprehension great rewards were offered by the Government exalted, by the same authority, above their heads, and placed in offices of trust and power. They have found themselves taxed to make good the losses sustained by these rebels in their opposition to law and order. They have been virtually deprived of the University, by a regulation under which the public worship of God is forbidden within the walls of that institution. They have been summarily deprived of seven-twelfths of the 'Reserves' originally devoted to the support of a Protestant clergy. The remaining portion of these Reserves has been placed at the mercy of a Colonial Legislature, consisting, in a great measure of the inveterate foes of the Church. And, finally, the Church has hitherto been denied the advantage of assembling in a formal and duly recognized Convocation, in which the clergy and laity might devise plans for the advancement of religion similar to those which have proved so successful in the American Church."—p. 194.

This book is full of *undesigned testimonies*—speaking facts—against the success of the Voluntary System. There is, no doubt, much *voluntary* liberality and charity in all churches which possess anything of purity and life. Witness the vast enterprises of church and school building accomplished by the Church of England of late years—witness something of the same sort, on a smaller scale, among ourselves—witness the Colonial Church in almost every diocese. And in the United States of America, the Church, it is well-known, has made a surprising and most honorable advance in all directions and in almost every respect. Mr. Caswall's pages bear ample testimony to this fact. In the city of New York alone he mentions that there are now upwards of sixty churches, most of them capable of containing at least 800 or 900 people, and possessing collectively about 30,000 worshippers. But it is a mistake to suppose that the growth of the American Church is to be attributed to *Voluntaryism*—at least, in whole. The large revenues of Trinity Church, New York, and its munificent use of them, are known to all.

THE CENSUS NO EVIDENCE.

Some previous remarks of ours on the character of the Tables of Religious Worship comprised in the Census of 1851, will have prepared our readers for the exposure of their mistake which was made by the Bishop of Oxford last week in the House of Lords. We have received communications from various parts of the country confirming the Bishop's estimate of their inaccuracy, and enforcing his complaints. Our own objections, it will be remembered, chiefly affected the general plan of the tables, and the spirit in which inferences from them were drawn in the Report. We have now further to observe that the figures themselves appear to have been largely falsified, and that, too, with an evident inclination in favour of Non-conformist interests. The bias, which naturally enough displayed itself in a work committed to the charge of a zealous Dissenter, has extended to the composition of the details furnished by his subordinates throughout the land. Unfortunately, the thorough correction of these errors has been rendered impossible by a pledge which was given on the part of the authorities, that only general results should be made public, parochial statistics being suppressed. We do not like to put an unfavourable construction on the motives which induced this concession; but the result undoubtedly is, that we are unable to test the returns by the simple measure of private experience. Few persons will be at the pains to collect the statistics of an extensive Poor-law Union, in order to disprove the figures of an official report, in which they are not personally interested. Nor is it a very agreeable task to inquire into the statements made by a neighbour to the Registrar, with the avowed purpose of scrutinising presumed errors in their compilation.

Considerations of this kind would probably have deterred our friends altogether from investigating the particulars of the Report on Religious Worship, but for the light which subsequent events have thrown on its design. A moment's reflection on the discussions which have arisen out of the questions of Church-rates, and of the Admission of Dissenters at Oxford, will show the purpose of Mr. Mann's elaborate volume. It was evidently intended to furnish the minor premiss for the important conclusion that the Church of England ought not to retain her hold on public endowments, privileges, or institutions. In fact it has been so used, and with very mischievous success. Its statistics have been paraded with all the pomp of official authority, and a cry of exclusiveness has been raised against those who refuse to accept the conclusion based upon their revelations.

For our own part, we should not be disposed to rest the decision of such questions on this branch of the argument. We should have something to say in behalf of the Church of England, independently of the number of her adherents, and we should decline the assumption with which our opponents start, that equity and good policy require an equal distribution of religious benefactions among all denominations in proportion to the figures they can show. But the numerical argument is sure to be popular, in spite of its inherent defects. It is easily mastered and readily enforced in debate. It is just one of those topics which are said to be "practical" at public meetings, and accordingly has the power to thrust out of the way less obvious considerations, suited only for the thoughtful and the wise. So much the more is it of consequence that it should be used with truth. If men will reckon religious obligations by the multiplication table, we must take care that our factors are correctly given. That we cannot claim so much praise as this for the Census of Religious Worship, is now becoming every day more clearly understood.

On the face of the tables themselves we have one remarkable fact—that many Dissenting chapels are said to have contained on the Census Sunday more people than they can hold. To take one instance from the returns of a large town which stands on the first page of Table F., we find that the Primitive Methodists of Bath, having accommodation for four hundred and thirty-two hearers, had the cruelty to pack in an additional hundred on the evening for which their report to the enumerator was to be made. In the returns of another denomination in the same respectable city, we see an excess of ninety persons at the morning service over the capabilities of the chapel. And yet we are told by a correspondent, with respect to this latter case, that the building in question was usually not more than two-thirds, or, at the most, three-quarters, of its space occupied. We can only infer that very great efforts were made on the important occasion of the Census to secure a full attendance; and, further, that these efforts were made with a view to that political conclusion which the Census has since been used to establish.

There may, indeed, be another view of these returns—that they are not true. If such a supposition necessarily involved the imputation of direct dishonesty, we should hesitate to repeat it, although we are aware how extensively it is entertained. But there is another way of explaining the matter which our correspondents' experience suggests. One of them was informed by a Wesleyan that "he had not thought it a matter of importance to be exact, and therefore returned what he supposed to be the average attendance." Another was told by a Dissenting minister of his neighbourhood that the numbers in attendance, although he made a return of them, had not been counted at all. In a third case, a Primitive Methodist returned the number of members belonging to his body, although, in fact, the room would not hold much more than half the number of attendants stated to the registrar. These specimens of the information we have received will show how the exaggerated returns of Dissenting communities may have been obtained without any direct dishonesty. Nothing is so easily liable to be mistaken as the number of persons present in a room, as many a chairman of public meetings has found to his own annoyance, when an unexpected division has been demanded by the defeated party in a debate. In this case the temptation to make an exaggerated guess was strong; nothing but the control of a strict enumeration could have been trusted to qualify its influence. That such an enumeration *was*, for the most part, made in our Churches, and was *not* made in other places of worship, is the impression which our own information leads us to form.

Additional doubt is thrown on the number of this census, when we call to mind the estimate made by the *Times*—no partial analyst of Church statistics—out of the returns of marriages published last year. The conclusion of our contemporary was to the effect that the Church numbered fifteen millions of adherents against two millions and a half outside her pale. Nor will it be enough to say that a large proportion of the marriages contracted in our Churches are between persons of another faith. For it may reasonably be asked, whether they who came to us on all the most solemn occasions of their lives, from their baptism to their burial, are not (at least for civil purposes, such as this census is meant to serve,) Churchmen, rather than members of the societies at whose conventicles they give an intermittent attendance,

To re-open the whole inquiry of 1851 is probably, as Lord Granville suggested, impossible, after such an interval, even if it were not inconsistent with the pledge of secrecy given to those who made the returns. But it is of great importance to have it well understood that the *Census is not to be trusted*. It has been got up on one side with a political purpose, on the other treated with indifference or neglect. And it is a sad reflection that the important subject of the worship of Almighty God should thus have furnished a sphere of competition for political partisans. As it is plain that it has done so, our part is to take care that no further damage occur through its abuse to the cause of our faith and discipline in the country. Whatever other weapons are employed against us, let us refuse to enter the lists with any combatant who persists in having recourse to this dishonest and unequal mode of warfare—*London Guardian*.

Ecclesiastical Intelligence.

ENGLAND.

ARCHBISHOP OF CANTERBURY.

(From Mrs. H. B. Stowe's new work.)

The next day at eleven o'clock we went to an engagement at Lambeth Palace, where we had been invited by a kind note from its venerable master, the Archbishop of Canterbury. Lambeth is a stately pile of quaint, antique buildings, rising most magnificently on the banks of the Thames. It is surrounded by beautiful grounds, laid out with choice gardening. Through an ancient hall, lighted by stained-glass windows, we were ushered into the drawing room, where the guests were assembling. There was quite a number of people there, among others the lady and eldest son of the Bishop of London, the Earl and Countess Waldegrave, and the family friends of the Archbishop.

The good Archbishop was kind and benign, as usual, and gave me his arm while we explored the curiosities of the palace. Now, my dear, if you will please to recollect that the guide book says, "this palace contains all the gradations of architecture from early English to late perpendicular," you will certainly not expect me to describe it in one letter. It has been the residence of the Archbishops of Canterbury from time immemorial, both in the days before the reformation and since.

The chapel was built between the years 1200 and 1300 and there used to be painted windows in it, as Archbishop Laud says, which contained the whole history of the world, from the creation to the day of judgment. Unfortunately these comprehensive windows were destroyed in the civil wars.

The part called the Lollard's Tower is celebrated as having been the reputed prison of the Lollards. These Lollards, perhaps you will remember, were the followers of John Wickliffe, called Lollards as Christ was called a "Nazarene," simply because the word was a term of reproach. Wickliffe himself was summoned here to Lambeth to give an account of his teachings, and in 1382, William Courtnay, Archbishop of Canterbury, called a council, which condemned his doctrines. The tradition is, that at various times these Lollards were imprisoned here.

In order to get to the tower we had to go through a great many apartments, passages, and corridors, and terminate all by climbing a winding staircase, steeper and narrower than was at all desirable for any but wicked heretics, who ought to be made as uncomfortable as possible. However, by reasonable perseverance, the archbishop, the bishop's lady, and all the noble company present found themselves safely at the top. Our host remarked, I think, that it was the second time he had ever been there.

The room is thirteen feet by twelve, and about eight feet high, wainscotted with oak, which is scrawled over with names and inscriptions. There are eight large iron rings in the wall, to which the prisoners were chained; for aught we know, Wickliffe himself may have been one. As our kind host moved about among us with his placid face, we could not but think that times had altered since the days when archbishops used to imprison heretics, and preside over grim, inquisitorial tribunals. We all agreed, however, that, considering the very beautiful prospect this tower commands up and down the Thames, the poor Lollards in some respects might have been worse lodged.

We passed through the guard room, library, and along a corridor where hung a row of pictures of all the archbishops from the very earliest times; and then the archbishop took me into his study, which is a most charming room, containing his own private library: after that we all sat down to lunch in a large dining room.

A SERMON ON RAGGED SCHOOLS.

The next day we went to hear a sermon in behalf of the ragged schools, by the Archbishop of Canterbury. The children who attended the ragged schools for that particular district were seated in the gallery, each side of the organ. As this was the Sunday appropriated to the exercise, all three of the creeds were read—the Apostles', Athanasian, and Nicene; all of which the little things repeated after the Archbishop with great decorum, and probably with the same amount of understanding that we, when children, had of the Assembly's Catechism.

The venerable Archbishop was ushered into the pulpit by beadles, with gold lace, cocked hats, striking the ground majestically with their long staves of office. His sermon, however, was as simple, clear, and beautiful an exposition of the duty of practical Christianity towards the outcast and erring as I ever heard. He said that, should we find a young child wandering away from its home and friends, we should instinctively feel it our duty to restore the little wanderer; and such, he said, is the duty we owe to all these young outcasts, who had strayed from the home of their heavenly Father.

After the sermon they took up a collection; and when we went into the vestry to speak to the Archbishop, we saw him surrounded by the churchwardens, counting over the money. I noticed in the back part of the church a number of children in tattered garments, with rather a forlorn and wild appearance, and was told that these were those who had just been introduced into the school, and had not been there long enough to come under its modifying influences. We were told that they were always thus torn and forlorn in their appearance at first, but that they gradually took pains to make themselves respectable. The Archbishop said, pleasantly, "When they return to their right mind they appear *clothed*, also, and sitting at the feet of Jesus."

The Archbishop sent me afterwards a beautiful edition of his sermons on Christian charity, embracing a series of discourses on various topics of practical benevolence, relating to the elevation and christianization of the masses. They are written with the same purity of style, and show the same devout and benevolent spirit with his other writings.

MEETINGS, ANNIVERSARIES, SOCIETIES, &c.

PROTESTANT MEETING IN BELGRAVIA.—On Wednesday morning a large and (according to the *Morning Chronicle*) "noisy" public meeting was held at the Riding-school, Motcombe-street, Belgrave-square, for the purpose of taking into consideration the proceedings at St. Paul's, Knightsbridge, and St. Barnabas, Pimlico. The *Times* states that from 700 to 800 persons were present. The following are the names of some of those who were observed on the platform: John Abel Smith, Esq., M.P., General Higginson, James Singleton, Esq., Rev. J. Kelly, Sir George Rich, Rev. H. H. Bramish, W. P. Snell, Esq., Rev. C. Driscoll, Col. the Hon. C. Smyth Vereker, Rev. Dr. Armstrong (of Bermondsey), Admiral Hatton, H. W. Buxton, Esq., Wilbraham Taylor, Esq., Lady Emily Stratford, J. Collett, Esq., J. King King, Esq. M.P., Colonel Edwards, Wright Ingle, Esq., Sir W. Verner, Hon. G. A. Browne, Hon. Mrs. S. Vereker, Hon. Mrs. Maude, Mrs. W. Campbell, the Dowager Lady Listowell, Mrs. Bushby, Hon. Mr. Northey, Dr. Holt Yates, Hon. Mrs. Laws, Mrs. Rochfort, Captain Leycester, Mrs. Bessett, Mrs. Buller, Mrs. Hildyard, Capt. Thomas Woodgate, R.N., the churchwardens and deputations from St. Marylebone, St. James's, St. Ann's, St. George's, and other metropolitan parishes, and a large number of clergymen. The following resolutions were adopted: Moved by Col. the Hon. S. Vereker, "That this meeting views with deep regret and apprehension the innovations and superstitious practices introduced of late years into the mode of worship in many of our parish churches, and calls on every sincere Christian to do all in his power to suppress them." Moved by Mr. Beal, "That the churches of St. Paul's, Knightsbridge, and St. Barnabas, have been rendered most conspicuous in such obnoxious and dangerous practices, and this meeting feels that it is therefore the duty of the parishioners to support the churchwarden, Mr. Westerton, in his efforts to secure the simplicity and purity of Protestant worship in these churches." Moved by Mr. Westerton, "That for the purpose of carrying out the foregoing resolutions this meeting appoints a committee, and that the following be members of such, with power to increase their number to seven: Mr. Westerton, the Hon. and Rev. Frederick Baring, the Hon. Charles Smyth Vereker, W. P. Snell, and Mr. Beal." Moved by Mr. Snell, "That the committee appointed recommend to the meeting that a public subscription be forthwith entered into, and a public appeal made to all Protestants throughout the United Kingdom." The fifth resolution was, "That this meeting recommend to their committee the propriety of making another final appeal to the Bishop of London, to put a stop to the practices so much and so justly complained of." Over £120, it is stated, was collected at the doors in small subscriptions.

Romanism and Dissent.

ROMISH UNITY.—Boasting as the Church of Rome does so continually of its *unity*, and never weary of upbraiding Protestants with their divisions and quarrels—we would simply ask what sort of unity of faith it is that bears such practical fruit of discord as those of which we read in the following extract from the (London) *Rambler*, a leading organ of that sect, conducted by Anglican perverts.

"Why are English Catholics never united? Why is it that, agreeing in faith beyond all the rest of the world, we disagree in every other matter more than ordinary Protestants and unbelievers? Why will not the Bishops and the clergy and the laity pull together, and write books and publish periodicals, and build churches, and found schools, and superintend ecclesiastical education, and confer and contend with the state, and in short, do everything with one hand, as we trust they all have one heart? Why do we waste our energies and our money, till we are ashamed to look one another in the face? Why do we stand with our eyes and mouths open, staring at our difficulties, wondering, wishing, hoping, fearing, grumbling and fault-finding; and repeating, till the whole heart is sick, the whole story of Catholic mismanagement, Catholic disunion, Catholic extravagance, and impotence? This we say, is a scarcely overcharged picture of the doleful strains of sorrow, with which we are wont to console ourselves for our misdoing in every part of this island.

A schism has lately taken place in the German Lutheran denomination in Cumberland, Maryland; one of the questions in controversy being whether or not an "Odd Fellow" can be a good Christian; and another, a demand by the seceding party, who style themselves "*old* Lutherans," that the bread or wafer in the Lord's Supper should be placed upon the tongue of the recipient by the clerical administrator.

DECREASE OF METHODISTS IN IRELAND.—The London *John Bull* says that at the Irish Wesleyan Conference, just brought to a close, a decrease of 350 was reported.

ROME AND THE BIBLE.—The *Catholic Mirror*, like the *Pittsburgh Catholic*, &c., has become profoundly silent since our proposition in the *Banner* of the 8th ult., was still more distinctly repeated on the 22d,—to supply, at our own expense, any number of their bibles which might be necessary for the use of a certain Romish Congregation in the West, provided they "would pledge themselves that the books should be *circulated!*" It has had the singular effect of suddenly abating their curiosity to "know all about that 'Protestant gentleman' and the Bibles!"—*Banner of the Cross.*

Correspondence.

MISSIONS FOR THE OTTAWA.

To the Editor of "The Church."

REV. SIR,—The subject which I now beg leave to submit to the consideration of the Church Society, through the medium of your columns, is one of vast importance to the interests of our Church; and, believing that it may appear so to yourself also, I trust you will deem this communication worthy of an insertion.

The clergy of this section of the Province, neighboring to the Ottawa, took a lively interest last winter in the spiritual destitution of that vast region of country, and, feeling that some exertion should be put forth on their part to investigate the nature of those claims frequently stated by members of the Church along the Ottawa, they appointed a deputation from their number of two clergymen to proceed to Pembroke, as the farthest point, and hold services at the various villages and settlements between Pembroke village and the nearest settled mission, which is Pakenham, and to see what local assistance might be secured towards the support either of travelling or located missionaries. As I happened to be one of the deputation, and as many, both lay and clerical, friends have importuned me to publish my report of the success I met with in prosecuting the object in view, I shall with pleasure comply with their desires.

In the first place, it is necessary to premise that there are two classes of settlers or inhabitants on the Ottawa; the one class are itinerant,—engaged in the lumber trade,—the other class consist of the located or resident settlers, and both might embrace the care and attention of the zealous missionary. With respect to the first class alluded to,—the itinerant lumbermen—my stay was too limited to enable me to visit these, but from enquiries made respecting them I am prepared to give some information even of this class. These denizens of the forests live in isolated positions, some sixty or seventy together; their domicile is known by the appellation "the Shantie." A large shantie may number from 150 to 200 men; the whole number thus resident throughout the Ottawa country, on both sides of the river, may be computed at from 70,000 to 80,000 men! The winter snow is useful to convey their food to them; the frozen lakes affording roads and conveniences for carriage without which they could not be maintained in their barren localities: their occupation is full of risk, but the raftsmen particularly share in all the dangers of the trade; they frequently lose their lives in freeing the timber from the various jambs which it meets with when hurrying over the impetuous eddies of rapids and shallows. The spiritual destitution of this class is fearful; for although the majority are Romanists, still a large portion consists of our people, and members of other protestant communions: these poor souls are indeed uncared for, while their position is one of fearful temptation; here the sneer of infidelity is unchecked, immorality prevails, and the Sabbath is desecrated, without any ambassador from God to remonstrate. Many a young man's morals and creed are there ruined; whereas, had he a champion for the truth even *occasionally* to visit his shantie, his hands would be supported and his faith be saved from a complete shipwreck.

I do not write at *present* however for the interests of this class, although I cannot but think that the Canadian Church is responsible for not doing *something* towards the supplying of their spiritual necessities.

With respect to the second class—the resident settlers—as my visit especially contemplated this portion of the inhabitants, I am therefore prepared to give full and (as I think) satisfactory information. The localities assigned to me to visit were Pembroke Village, Westmeath, and Renfrew Village. These places, in my judgment, should be immediately supplied with two missionaries; and their claims, I am prepared to shew, are far superior to *any mission* that has been opened since the formation of this Diocese. Pembroke Village being the head quarters of the Ottawa trade on our side of the river, was the extreme point assigned for our trip; we therefore passed on to this, leaving notices on our way at various settlements and villages for services to be held on our return. After a few days' travel we reached Pembroke: it consists of two villages, upper and lower, although both at no distant day are destined to be united, and thus form one large town or city. The Allumette Lake assumes a magnificent appearance, neighboring to this village, and the bold, elevated headland which connects both sections of the village will give a commanding position to any buildings erected thereon. The prosperity of this neighborhood seemed far in advance of any other place on the river,—a large class steamboat was on the docks, and many improvements of a local nature were progressing.

On Sunday morning, February 13, I held service at 11 o'clock in a school-house outside the village. I had given notice the day before of my intention to hold service, and, as the *British Standard* (a newspaper widely disseminated through the settlement) a few weeks previously stated the object of the deputation, so after divine service I explained matters more particularly. The congregation, though not numerous (as I learned many were absent, being engaged in business at a distance from home, and many others not having heard of the meeting) took a lively interest in the proceedings. As it was previously arranged that each station should be canvassed by a subscription-list, to see what support might be guaranteed from the members of the Church or others towards a missionary, I opened the list for Pembroke Village, which was drawn up as a promissory note, pledging each subscriber in a certain amount for a period of three years at least, towards the support of any missionary sent by the Lord Bishop of Toronto. A good amount was subscribed on the spot; and, before starting for my next station, I appointed a Mr. Gibson, an intelligent and influential gentleman resident in the village, who voluntarily offered himself for the service, to procure other subscribers before I finally might leave the settlement, which I purposed to do next morning.

I then pushed on to my second station, in the township of Westmeath, and held service at Mr. Bellow's school-house,—here a good attendance was in readiness, and a very attentive congregation,—the choir especially struck me as being very efficient. After service, I opened the list for signatures, which proved successful beyond my expectations, and, on leaving I appointed a Mr. McNeily, a praisworthy young man, who was known to me in one of my former missions, and expects soon to compete for a scholarship in our university. This young man being the school-teacher in the section, voluntarily offered his services, to canvass for subscribers at this station. Mr. Bellows, though not a member of the Church, expressed himself in favour of the movement, and kindly subscribed an annual amount equal to any of our own people. Such liberality from those not belonging to us, when voluntarily offered, should in my judgment be gratefully acknowledged, and it is with feelings of gratitude that I refer to this gentleman's kindness. After service I returned to Pembroke, having thus fulfilled my two *novel* appointments for the day. On Monday morning before leaving the village, Mr. Gibson, who took charge of the subscription list called on me, and reported progress. He announced that in that short time he had received subscriptions to the amount of £75 per annum in the village, but, that in a few weeks he had no doubt he might procure much more. I have since heard from this gentleman on the subject, and in his last communication he enclosed the subscription lists, whereby I find £100 per annum duly signed for, towards a missionary's support. He also notifies, that a site for a church will be given in the village, and most probably a residence secured for the missionary when he arrives. Now, if we attach to Pembroke the station at Westmeath, twelve miles distant, then we shall have sufficient support, and be able to establish a *self-supporting* mission. The subscription list has been sent me from Westmeath,—with a very slight exertion more it will amount to £50 per annum, while the lumbermen, who pass down the river periodically and who generally remain weeks at Pembroke, would gladly contribute, it is supposed, about, £20 per annum, towards the support of any missionary who would afford them services while in the neighborhood. There are other perquisites too, which I might mention, incidental to this mission, so that if we rate the salary of the mission as a *commencement*, at £175 per annum from the people, I think we shall be free from all exaggeration. Here then is a fair claim for a missionary of the Church. I feel it my duty to plead for *equal* rights and privileges towards these people, for I cannot see, how the Church Society can escape the accusation of partiality in the distribution of its funds, if it will guarantee assistance towards other sections of the province far less deserving than what this report proves of the people of the Ottawa. On returning homewards, I held service at Renfrew village, which is situated about forty miles from Pembrooke. This was the third station on my list. Neighboring to this village, is the estate lately purchased by Mr. Hincks, and to which the newspapers have made such *honorable* allusions. This property (consisting of, I believe, 600 acres) is situated about one mile from the present village of Renfrew, and, already an infant village, is surveyed, and staked on a remarkably bold and elevated table land—the immense water privilege is the great attraction here, which is said to be the most superior in British North America. With such an advantage as this there is little doubt but that the village, now only imaginary, will in a very short time eclipse the present one. A lot for a church has been kindly offered by a Mr. Stewart, nephew of Mr. Hincks, who resides in the village, and of course we intimated our desire to accept the proffered gift with thankfulness. When the hour arrived which I had appointed for divine service, I found many pressing eagerly forward to be in time, and although many were unavoidably hindered from being present, owing to the nature of their occupation, viz., lumbering, still a good congregation assembled in the village school-house. During service, I explained, as in former instances, the object of my visit, I exhorted them to make some effort themselves *first*, and the Church would endeavour to extend to them the same consideration, which, through the Church Society she extends to other sections. Remembering, however, that I stood on ground, abandoned from year to year to the teaching of dissent, and that in consequence our people's affections towards the Church might be warped, I thought it necessary to take the ground for the church, as the church of the Reformation—the bulwark of protestantism,—and the glory of all lands—"lamenting the innovations of misguided perverts, and the pernicious influences of heresy—that, although they heard *often* no doubt of such spots, and blemishes, yet our church remained unaltered; her Prayer Book and Standards the same as in days of old; the errors in doctrine we had to lament were in the individuals, not in the church, and that all we needed was a wholesome and vigorous discipline to correct such transgressors when they manifested themselves—which discipline I hoped would soon be restored by synodical action, now commencing." After service, I opened the subscription list. A good sum was immediately subscribed towards the annual support of a missionary. I left behind other lists for signatures, and entrusted them to some members of the church, who have since forwarded them to me well filled. On inspecting these lists, I find we can plant another missionary at Renfrew Village on *quite as independent support as at Pembroke.* Renfrew Village, as a centre, will give £50 per annum; Cobden, a village and neighbourhood sixteen miles N. E., will give £25. The "Third Chute," a very promising settlement, where an exertion to build a church was made some years ago, but the promise which aroused the settlement not having been complied with, nothing now remains to prove "the bones ever stirred" but a heap of building