

converts may well shame us. We do not advocate blind enthusiasm, but what we do want is a little more of the right sort of enthusiasm, the enthusiasm of devotion to a good cause, of a sense of duty to be performed, of a desire to see things prospering in our hands, and above all the enthusiasm of a heartfelt love to Christ and an absorbing interest in his Kingdom.

Vast as the work is, dependent as it is almost entirely upon voluntary support, the demands will never be met unless upon the principle of systematic giving, in accordance with the rule laid down by St. Paul—the spirit where the latter cannot be kept. "Upon the first day of the week, let every one lay by him in store, as God hath prospered him." We cannot enter here upon this subject which has drawn to it the attention of many Christians in the present day, but merely at present throw out the suggestion. We have the means in our hands as a church, all we want is the spirit of willing and thankful self-denial to advance the sacred cause which we have in common, and to come to the help of souls that are perishing.

There are some amongst us who could imitate the example which has already been set, and give their check for \$200, \$300, or \$400 to the Endowment Fund, or to the Church Society for the deficiency in its last year's income, without going beyond their means, and there are many more who may remember pew rents in arrears, or who could double their Sunday collections if they would.—*Echo*.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS

The Society for the Propagation of the Gospel is the oldest missionary society of the Church of England by more than one hundred years, and was indeed the first organised effort on a large scale, after the Reformation, by any Protestant society to maintain and extend Christianity beyond its ancient limits. On the causes that led to this long and universal apathy, it is not necessary to enlarge;—the exhaustion that followed the terrible struggle of the Reformation; the disunited state of Protestantism; the desperate and partly successful efforts of Rome to regain the ground she had lost, the strife between Church order and Puritans in England, and the political troubles which raged throughout the seventeenth century, may help to account for, though they by no means justify this long forgetfulness of that primary duty of every branch of Christ's Church.

The names of those great and good men who came forward early in the last century to remind the nation of its duty, and to rescue the Church from the sin and shame of its past neglect, deserve to be recorded for lasting honour. Foremost was Dr. Thomas Bray, a private clergyman, who, in 1698, had been instrumental in establishing the Society for Promoting Christian Knowledge, and who, in his capacity of commissary in Maryland to the bishop of London, had possessed ample opportunities of ascertaining the lamentable destitution, as to religious privileges, of many parts of the North American Colonies. On his return, he lost no time in pressing upon his ecclesiastical superiors the expediency of an organisation for the furtherance of religion in the colonies. His plans met with the hearty support of Archbishop Tenison and Bishop Compton—and the society, now familiarly known as the S. P. G., was speedily set on foot. The charter of incorporation was received on the 16th day of July, 1701, and the first meeting was held in London, at the library of Archbishop Tenison, on the 27th of the same month. Amongst the earliest supporters of the society we find the

names of Wake, Potter, Beveridge, Burnet, Gibson, Pridenax, and Thomas Wilson, the truly Apostolic Bishop of Soder and Man, and the eminent laymen, Sir John Chardin, Sir George Wheeler, Mr. Melmoth, and last, not least, Robert Nelson.

The first step taken by the new society was to send out two clergymen—the Rev. George Keith and the Rev. Patrick Gordon—on a mission of enquiry. The latter was soon cut off by fatal sickness, and his place was supplied by the Rev. John Talbot, who, in company with Mr. Keith, travelled extensively through the northern and eastern provinces of what was afterwards the United States, preaching and baptising wherever an opportunity presented itself. The substance of their communications was embodied in a first report issued in the year 1704, and recently reprinted as a valuable historical document as well as literary curiosity. Besides the North American Plantations, the Report contained notices of the religious state of some of the West Indian islands, and of the British factories at Amsterdam and Moscow.

From the first the missionary element was distinctly recognised, and the feeling in its favour was at one time so strong as to risk the exclusion of pastoral ministrations to the settlers. The Iroquois and Yammonca Indians were the first heathen tribes for whose instruction and conversion Christian teachers were provided.

For the first fourscore years of its existence, the great field of the Society's labours was the continent of North America. Missions were founded and sustained in Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, and the Carolinas. The difficulties in the way of the early pioneers of the Church were many and various; the roughness of back-wood life, the almost impassable roads, the vast distances which separated the inhabited districts from each other, to which may be added the innumerable divisions and strong prejudices of the people, and the imperfect organisation of the Episcopal Church, which, till after the Revolution, had no bishop on this side of the Atlantic. Some idea of the laborious lives of these early missionaries may be formed from a letter of the Rev. Clement Hall, in 1725, in which he sends home the following summary of his labours:—

"I have now, through God's gracious assistance and blessing, in about seven or eight years, though frequently visited with sickness, been enabled to perform (for ought I know) as great ministerial duty as any clergyman in North America, viz., to journey about 14,000 miles, preach 675 sermons, baptise 5,783 white children, 343 black children, 57 white adults, and 112 black adults—in all, 6,195 persons; sometimes administer the sacrament of the Lord's Supper to two or three hundred communicants in one journey—besides churchoing of women, assisting the sick, &c."

The celebrated John Wesley was for two years one of the Society's missionaries in the newly founded colony of Georgia, and was remarkable for the simplicity of his life, and his indefatigable labours among the scattered settlements of French, Italians, and Germans, to whom he ministered in their own tongue; to which may be added his thorough attachment and zeal for the Church. Other distinguished missionaries in those early days, were Dr. Samuel Johnson, the main founder of the Church in New England; Dr. Timothy Cutler, once president of Yale College; John Beach, whose name was found in the reports for half a century, and who was not absent during the whole period more than two or three Sundays from his stated services; and Samuel Seatary, who was consecrated in 1784 the first Bishop in the United States.

When the troubles of the revolution first broke out, the number of the missionaries and school-masters was 123, although the total revenue of the Society at the time did not exceed £5,000. The daughter church has gratefully acknowledged the benefits she received, and the Preface to the Prayer Book of the Episcopal Church in the United States bears testimony to the fact that she is "inherited, under God, to the S. P. G. for her first foundation, and a long continuance of nursing care and protection."

After the final severance of the thirteen States, the Society turned its energies to other portions of the vineyard. The foundation of a Canadian Church was its next aim, and our earliest missionaries, the Revs. John Stewart, of Cataract, John Langhorn, Robert Addison, John Strachan, (the present venerable Bishop of Toronto,) and the Archdeacon of Kingston, may be added to its long catalogue of worthies.—*Echo*.

(To be continued.)

LOONLOND.—The Rev. G. Schofield says:—"The very trying winter is at last gone, not that the weather has been remarkably cold, but we have had such a constant succession of snow storms, (sometimes two, and occasionally three, each week,) and the quantity of snow that has fallen has been so great, and the drifts so deep as to render travelling always very difficult and sometimes impossible. Even on the high roads, where there is much travelling, the mails have frequently been unable to travel till men have been procured to break a road; and on the by-roads, where there are few travellers, it has been dreadful work. Broken sleighs and harness were almost inevitable. My work has thus been a good deal interrupted. The people living, in most cases, so far from the churches, have often been unable either to ride or walk to service. I have had sometimes four, two, and one, and once or twice not even one. At other times, I have had service in a house, when we could not get to the church. All this was sufficiently discouraging, especially when, unable to take either sleigh wagon, or horse, I had walked through melted snow and mud eight miles. But it is all over now, and the time of singing of birds is come.

"Last Sunday week I recommenced the Sunday-school at Black River, and both on that day and the previous fortnight had the church well filled. We had larger congregations than usual last Sunday, both at Loch Lomond and Quaco Road. At the latter church, also, I re-organized the Sunday-school last Sunday, and administered the Communion to eleven persons."

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