

Pinckney, T. A.	Chatham
Rally, W. B., M.A.	Mitchell
Roberts, R. J., A.B.	Port Albert
Rovell, H., M.A. (Superannuated)	Woodstock
Salmon, G. (Superannuated)	Simcoe
Salter, J. G. B., M.A.	Sarnia
Sanders, F. W., D.D.	Chatham
Sanders, T. A.	Walkerton
Smyth, J.	St. Mary's
Stimson, E. R.	Mount Pleasant
Sullivan, E., A.B.	Carlisle
Towuley, A., D.D.	Paris
Tighe, S., A.B.	McGilling
Usher, J. C.	Brantford
Vicars, Johnston	Port Dover
Wood, William	Walsingham

Foreign Ecclesiastical Intelligence.

CONTINUATION OF THE EIGHTH TRIENNIAL AND TWENTY-FOURTH ANNUAL SERMON, FROM LAST NUMBER OF THE ECCLESIASTICAL GAZETTE.

Preached before the Board of Missions, at St. Paul's Church, Richmond, Va., on Thursday evening, Oct. 6, 1859, by the Rev. G. T. BEDDLE, D.D., Assistant Bishop elect of Ohio.

What hath God wrought? NUMBERS XXIII.

But not only are they heterogeneous; the elements are discordant. Mingled with men of high culture, and eminent abilities, with refined taste and true religiousness, you will find in large proportions a population of another class. "The Irish, full of bigotry, superstition and suspicion, ignorant and under priestly rule. The Germans, industrious, sagacious, often well educated, but as often infidel and irreligious, and almost always prejudiced against a Bible which was nominally the bulwark of that political oppression from which they had fled. At the other extreme, radicals from the east, and men who desire to escape from the religious influences which surrounded them in the home of their fathers; men who desire to persuade themselves into an infidelity in which they really have no confidence." "full of curious intelligence, but knowing nothing as they ought to know; full of strife and debate, heady, high-minded, ever learning, never coming to the knowledge of the truth; men of diverse and changeable creeds, of disbeliefs and no beliefs. Between these classes, every grade of ignorance, irreligion and fanaticism; and in addition, the multitude who care little for the service of God, and are given up to the pursuit of wealth." Such is the discord of this heterogeneous mass, out of which is to be produced the harmony of a compact, brotherly, Christian society. Can you estimate the task laid upon missions in the west?

Turn your thoughts then to the gross ignorance and superstitious sensualism of heathen lands. The Foreign Missionary must first master an unknown tongue, conquer its accents and its idioms; next gain attention, convince the people that he is seeking their good, exhibit in his personal character and domestic life the superiority of Christianity, and that it is to be desired. Meanwhile on the part of the people to whom he is sent, supposing them willing to listen, there must be intelligent understanding of the technical language of Christianity—a difficulty which none but a Missionary can fully comprehend, and only by years of labour can be overcome—they must learn to think, become acquainted with the Bible, imbued with its principles, have some experience of its practical influence. Then the power exerted over a limited sphere around the Missionary must work its way out through every radius, until it has leavened the mass. Every step of this pro-

cess requires time. It is not the work of a day or of a year. Thirty years accomplishes much. Fifty years has wrought almost a miracle.

For mark what God hath wrought in the first half century of this Missionary era.

Out of that heterogeneous and discordant mass of western emigration, thirteen States have already been formed; most of them now consolidated, having an individuality, an intellectual and moral character, and advanced educational and religious institutions. They form a powerful portion of our confederacy. No one can doubt that the west is largely indebted to its band of faithful Missionaries of the Cross, for the happy moulding of these masses. The last census records the surprising fact that there are more churches and clergymen in the west, in proportion to the population, than in our most favoured eastern cities. There is, of course, no comparison in their opportunities of usefulness. They are very unequally distributed; too many in the villages; too few accompanying the settlers: whilst the thousand souls dispersed through a southern or western county presents a very different field of labour from the two thousand gathered closely round a pastor's house in an eastern city. And, alas! the clergy, so named in the census, scattered through the west, are very unequal in the clearness with which they preach the Gospel of God's dear Son.

Our own beloved Church is not making herself felt, as she ought to be, in her own peculiar province of settling religious sentiment, and confirming the faith in our western communities. Apart from those which some of our western dioceses are able to support, our church at large can afford to send out only one hundred and twenty missionaries. And we complain if each of them does not return the record of a giant's labour. Four Episcopal clergymen in Arkansas; four in Oregon; one in Washington. How feeble the foundations which the Apostolic Church is laying; how paltry her accomplishments in the great Mission which she professes to believe, and rightly—if she only did believe it—has been laid upon her by our Lord. Yet some of her ministers are labouring in every quarter, ready to give tone to the religious character of the mass; and a preacher of Christianity under some name, to every thousand souls throughout our west; a large proportion of these professing an orthodox faith.

So marvellously, and almost without observation, has God caused his gospel to follow the footsteps of our advancing population. Alas! an immense work is still to be accomplished; an instrument for it, in many respects deficient; but an instrument largely prepared to cope with it; and which, by God's blessing, and I trust greatly through the exertions of our own beloved church, will effect the establishment of a Christian nation in every foot of our territory.

It is difficult to select facts to display sufficiently the wholesomeness of this influence; yet let the late movements for the proper observance of the Sabbath, in Pittsburgh, Chicago, St. Louis, and in other western cities, stand sponsor for the healthful growth of Christianity. Within the last fifty years a western community has been formed immediately beyond the Alleghanies, as large, as far advanced, and as well established in the faith of Christ, as the community on the Atlantic border was in the first hundred and fifty years of its settlement. Let it encourage and nerve our hearts, that this whole advance of religion in the west has been the direct result of Domestic Missionary efforts.

In the Foreign field, there is scarcely a principal nation on the earth, to whom the Gospel, under some form, has not been carried within the last fifty years. Tribes and nations have

been Christianized, who, within our memory, were savages. All along the coast of Africa, Missionary stations are dotted, every one of them an efficient centre of Christian influence. In Sierra Leone, for example, the ministrations of the Gospel are now provided principally by native pastors, often without even the supervision of an English Missionary. We learn that the progress of the gospel is illustrated there, not as in former days by casting away idols, and deserting heathen practices, but by zeal in building and enlarging churches, providing for the decencies of worship, organizing Sunday schools, and Bible classes, and maintaining the varied interests of parochial life, precisely as we meet them here.

The Sandwich Islands and neighbouring groups are Christianized, supporting their own ministers and schools, and building their own churches. And what is still stronger evidence of a permanent change in character, sending out their own Missionary vessel, carrying their own native Missionaries to more destitute islands. In Australia, Ceylon, along the coast of China, and now, somewhat in the interior, in Japan commencing the work, throughout India, in every part of the Mahomedan empire, acting as colporteurs in South America, and as teachers among the red men of our own continent, missionaries in whose veins the Anglo-Saxon blood is coursing, are preaching the unsearchable riches of Christ. Is there a port on the globe which commerce has made accessible to that race (unless ignorant bigotry, in the garb of christianity, has, as yet closed it against them) where you may not, at this day, learn of Christ from some missionary who speaks the English tongue.

Now, wherever time has been given—and I invite your particular attention to this fact; wherever time enough has elapsed—Christianity has produced precisely the same beneficent results in heathen lands which it has worked out among ourselves. The possibility of christianizing a heathen land is no longer a problem. It only requires right methods, under Divine blessing, and sufficient time.

Let India illustrate it. In certain districts on the eastern and western coasts, the gospel has exerted its healthful influences for half a century; long enough for permanent effect on heathen character. The result is whole districts filled with christian villages; villages where the whole population is nominally christian; villages where the whole population, men, women, and children, headed by their chiefs, attend Divine worship as the first act of each day before going to labor, and return to the Church from the fields before they return to their night's rest; and this by their own town laws. Christianity in India showed itself genuine, during the late rebellion, in many ways; but most strikingly in this, that not a single convert was known to renounce his religion, although in the midst of the freest opportunity to return to Mahomedanism or Paganism, in spite of urgent solicitations to apostatize, constantly at the cost of houses and goods, and not seldom at the sacrifice of life. European christians were found who could deny their Saviour to save their dishonoured lives; but not one native christian became an apostate, although some sealed their faith with blood.

Similar evidences of the genuineness of christianity among converted heathens may be seen every where.

Is it a christian spirit to bear persecution with submission and patience, and with an unflinching mind? An African woman in Abbeokuta came to the missionary, her back lacerated with the cruel stripes which her husband and her relatives had laid on her because she was a christian. He advised her to apply to the magistrate, in order