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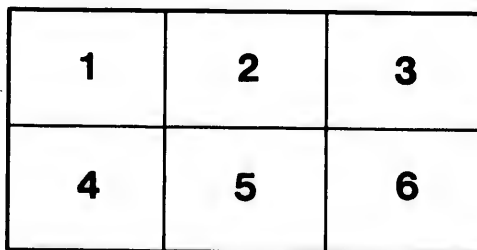
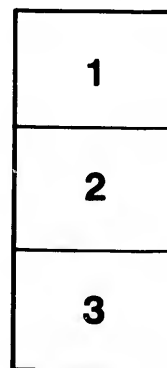
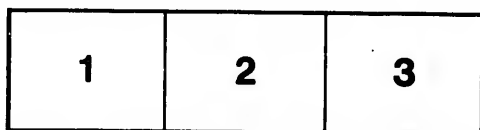
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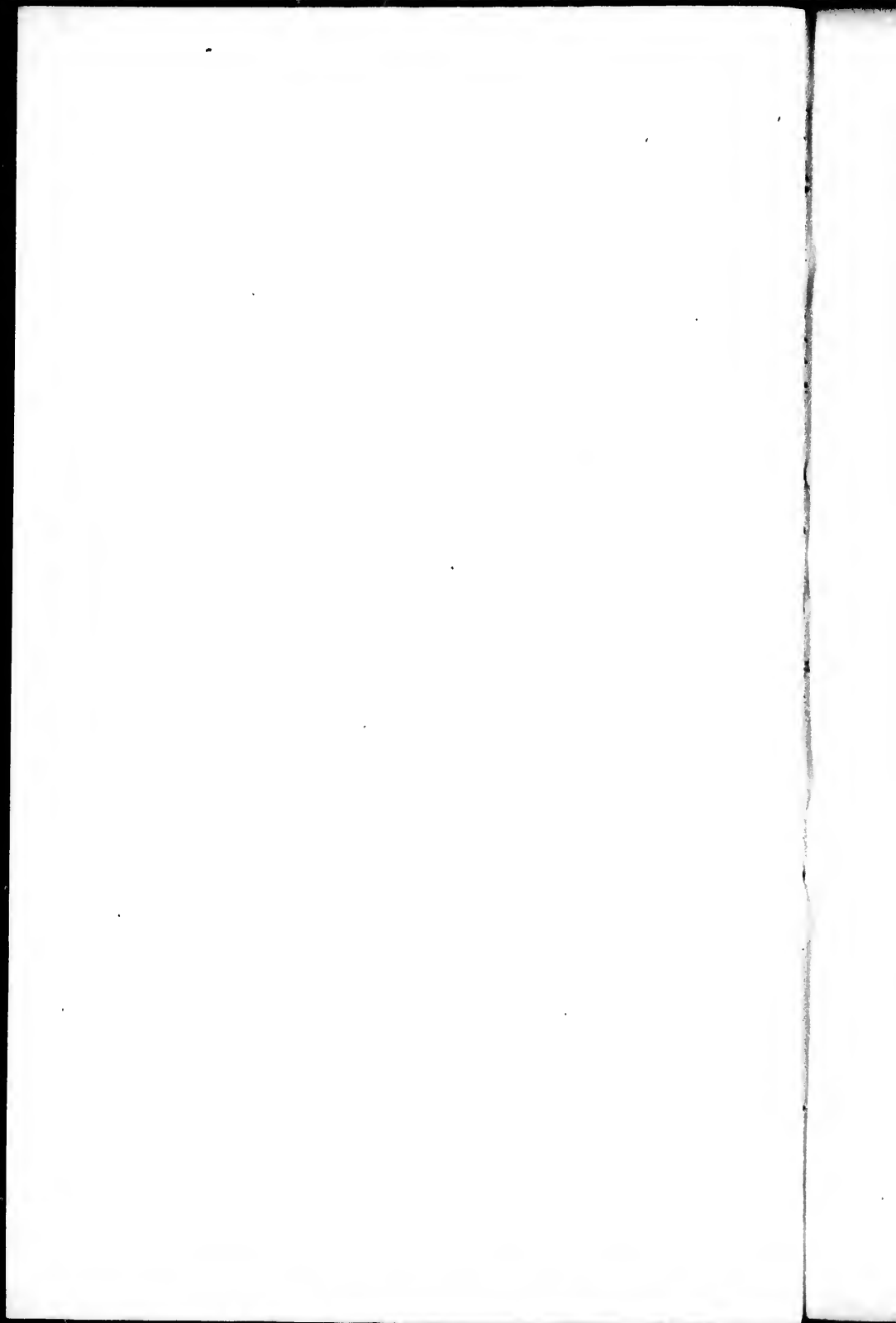
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PROCEEDINGS

AT

A MEETING

HELD IN

THE EGYPTIAN HALL, MANSION HOUSE,

ON TUESDAY, MARCH 17, 1846,

TO INCREASE THE MEANS OF

RELIGIOUS INSTRUCTION

FOR THE

EMIGRANTS AND SETTLERS

IN THE BRITISH COLONIES,

THROUGH THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

LONDON :

PRINTED BY RICHARD CLAY, BREAD STREET HILL.

1846.

Price Sixpence.

THE [illegible]

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PRESENT AT THE MEETING.

Bishop of London.
Bishop of Llandaff.
Bishop of Jamaica.
Rev. Lord John Thynne.
Rev. Sir H. R. Dukinfield, Bart.
Very Rev. George Chandler, D.C.L.
Ven. Archdeacon Hale.
Ven. Archdeacon Harriscu.
Ven. Archdeacon Manning.
The Rev. the Master of the Temple.
Hon. and Rev. C. L. Courtenay, M.A.
Rev. Dr. Russell.
Rev. Dr. Williamson.
Rev. Dr. Vivian.
Rev. Dr. Spranger.
Rev. J. E. Tyler, B.D.
Rev. A. M. Campbell, M.A.
Rev. D. Coleridge.
Rev. C. B. Dalton, M.A.
Rev. Ernest Hawkins, B.D.
Rev. V. Knox Child, M.A.
Rev. G. H. Fagan, M.A.
Rev. T. B. Murray, M.A.
Rev. D. Carver, M.A.
Rev. Bryant Burgess, B.D.
Rev. J. V. Povah, M.A.
Rev. J. Jennings, M.A.
Rev. Wm. Jephson, M.A.
Rev. C. W. Page, M.A.
Rev. S. Smith, M.A.
Rev. — Oldham, M.A.
Rev. C. Marshall, M.A.
Rev. W. Hutchinson, M.A.
Rev. W. Scott, M.A.
Rev. W. Webster, M.A.
Rev. E. Coleridge, M.A.
Rev. A. Cooper, M.A.
Rev. R. G. Baker.
Rev. L. Sharpe.
Rev. C. Farebrother.
Rev. J. Pardoe, M.A.
Rev. Dr. Burnett.
Rev. F. D. Maurice, M.A.
Rev. J. A. Hessey, B.D.
Rev. A. Dunninge, M.A.
Rev. Thomas Jackson, M.A.
Rev. E. Boyle, M.A.
Rev. W. J. Hall, M.A.
Rev. T. Leigh, M.A.
Rev. G. Twining, M.A.
Rev. W. W. Jackson, Chaplain of
Bishop of Barbados.
Rev. Dr. Musson, Chaplain of Bishop
of Jamaica.
Rev. R. Wood, B.D.
Rev. — M. Fallow.
Rev. John Winter.

The Lord Mayor.
Lord John Russell, M.P.
Lord John Manners, M.P.
R. Monckton Milnes, Esq. M.P.
A. J. B. Hope, Esq. M.P.
Alderman Copeland, M.P.
Sir T. D. Acland, M.P.
T. D. Acland, Esq. M.P.
T. Baring, Esq. M.P.
Sir Claudius Hunter.
Sir George Larpent, Bart.
Alderman Farebrother.
Sergeant Merewether.
Captain Berkley.
J. C. Hubbard, Esq.
— Brownrigg, Esq.
H. Bicknell, Esq.
E. Greene, Esq.
James Cockburn, Esq.
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Colonel Short.
W. Cook, Esq.
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O. Hanbury, jun. Esq.
C. J. Manning, Esq.
J. Herring, Esq.
C. Franks, Esq.
J. D. Powles, Esq.
J. Hunter, Esq.
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P. Cazenove, Esq.
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H. Tritton, Esq.
W. Cotton, Esq.
W. Cowburn, Esq.
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P. Vaughan, Esq.
G. Matheson, Esq.
T. N. Hunt, Esq.
W. Gausson, Esq.
J. Evans, Esq.

DEPUTATION FROM NEW ZEALAND
COMPANY.

Lord Courtenay, M.P.
H. O. Aglionby, Esq. M.P.
R. D. Mangles, Esq. M.P.
G. Lyall, jun. Esq.
G. F. Young, Esq.
A. Harrison, Esq.

DEPUTATION FROM AUSTRALIAN
AGRICULTURAL COMPANY.

G. R. Smith, Esq.

EMIGRATION AND COLONIZATION.

At a Meeting, held at the Egyptian-hall, Mansion-house, on Tuesday, March 17, 1846,

The Right Hon. the LORD MAYOR in the Chair,
the following Resolutions were adopted:—

Moved by the LORD BISHOP OF LONDON, and seconded by THOMAS BARING, Esq. M.P. :

“ That, while about 40,000 persons, for the most part of the poorest class, annually go forth from this country as emigrants to the distant possessions and dependencies of the Empire, there is a great present deficiency of the means of public worship and religious instruction in those countries.”

Moved by the BISHOP OF JAMAICA, seconded by LORD JOHN RUSSELL, M.P., and supported by R. D. MANGLES, Esq. M.P. ;

“ That the poor labourers and workmen, who are compelled to seek an independent subsistence for themselves and their families in the colonies, and are thus deprived of the advantages provided for them at home in their own parish church and school, have a strong claim on their countrymen for help, in providing themselves and their children with the ministrations of religion and the means of education.”

Moved by ARCHDEACON MANNING, and seconded by SIR GEORGE LARPERT, BART. :

“ That the merchants, bankers, and traders of the City of London, whose commercial interests are so closely interwoven with the prosperity of the colonies, are specially called upon to promote their moral and spiritual welfare.”

Moved by ALDERMAN COPELAND, M.P., and seconded by MR. SERJEANT MEREWETHER.

“ That a subscription, in behalf of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL, be now opened; and that a Central Committee of the Society be formed, for the purpose of soliciting subscriptions and donations from all classes in the City of London; that Special Committees be formed in each parish or district; and that the Clergy and Churchwardens be invited to act on the Committees in their several parishes.”

Moved by WILLIAM COTTON, Esq., and seconded by CHARLES FRANKS, Esq.

“ That the cordial thanks of this Meeting be given to the Right Hon. the LORD MAYOR, for the interest which he has evinced in the objects of the Meeting, by granting the use of this Hall, and by kindly consenting to preside on the present occasion.”

The following Bankers have consented to receive Donations and Subscriptions: Messrs. HANBURY & Co., 60, Lombard-street; Messrs. BOSANQUET and Co., 73, Lombard-street; Messrs. BARCLAY and Co., 54, Lombard-street; Messrs. JONES, LOYD, and Co., 43, Lothbury; LONDON and WESTMINSTER BANK, Lothbury; Messrs. HANKEY, 7, Fenchurch-street; and the LONDON JOINT STOCK BANK, Princes-street, Bank.

The CENTRAL COMMITTEE for promoting Subscriptions will meet every Wednesday, by the kind permission of the Lord Mayor, in the Long Parlour at the Mansion-house, at Two o'clock, where communications are to be addressed, and Subscriptions will be thankfully received.

V. K. CHILD, M.A. }
J. V. POVAH, M.A. } *Hon. Secs.*

PROCEEDINGS, &c.

PRAYERS having been read by the LORD BISHOP OF LONDON,

THE LORD MAYOR rose and said—My Lord, Ladies, and Gentlemen, —It is very gratifying to me to see so numerous a gathering of friends for so good a purpose as that which we are assembled for to-day; and I am convinced that you will have an opportunity of hearing from my very excellent friends, the Bishops and the Clergy, as well as the Bankers and Merchants of this great city, important matters which will induce you to believe in the necessity of this meeting, and in the importance of raising contributions in this city, and through the kingdom at large, for the good and noble object of Propagating the Gospel in Foreign Parts.

It is to me, as Chief Magistrate of the first city in the world, very gratifying to have the opportunity of lending the use of this noble Hall for so good and deserving a purpose; and I am satisfied that it will be used with that honesty of purpose for which you are met here to-day; and that your contributions will be in proportion to the numbers assembled, so as to enable the persons who have taken this good work in hand to carry it successfully forward. I shall, therefore, now leave it in the hands of my excellent friends, who will have an opportunity of detailing to you its particular objects.

THE BISHOP OF LONDON.—My Lord Mayor, Ladies, and Gentlemen,—It has been customary for many years, I believe almost, if not quite from the very first institution of the venerable Society whose interests we are this day assembled to promote, for this great commercial city—the first city in the world—in the person of its Chief Magistrate and others, his colleagues, to pay a proper tribute of respect to the Church, through the medium of this Society, by attending Divine Service at its solemn Anniversary, and afterwards, by affording to its assembled members, that splendid hospitality for which this great city, and especially this mansion, has been so long distinguished.

Many times, my Lord, I have felt my heart glow within me at seeing

that (I may fairly call it) national acknowledgment of the supremacy of the Religion and Church of the Saviour; that recognition of the supreme importance of the work in which the Church is engaged; but most truly can I say, that on no former occasion has it fallen to my lot to be present in this spacious hall, with so much satisfaction and with such lively feelings of thankfulness as those which I now experience, when I see not only the Chief Magistrate of this great city, the representatives of the leading merchants and others of its principal men, but so large a number of its inhabitants of all descriptions assembled for the same purpose of doing honour to the cause of the Church, as carrying on some of the most important of her operations by means of this Society.

My Lord, the Resolution which I have been requested to propose to the meeting is one which is couched in a form, perhaps, not very usual, and I am not certain that some objection might not be taken to it upon that ground. It is this:—"That while a great present deficiency of the means of Public Worship and Religious Instruction exists throughout the British Colonies, about 40,000 persons, for the most part of the poorest class, annually go out as emigrants to settle in those countries."

My Lord, at first sight it may appear somewhat singular that I should call upon you to vote as a resolution that which seems to be a mere statistical fact.—that 40,000 of our fellow-countrymen annually expatriate themselves, or are expatriated to the distant possessions of the Empire. I should, therefore, perhaps be inclined to transpose the order in which the clauses of this resolution stand, and to propose the resolution to you thus—"That while 40,000 persons annually go forth from the shores of this country to the distant possessions and dependencies of the Empire, (a fact which may be proved by statistics within the reach of every one) there is a great deficiency of the means of Public Worship and Religious Instruction,"—a statement which admits of proof, and requires indeed to be proved, and which involves that which is a question of degree—what is to be considered a deficiency of the means of Religious Worship and Instruction. However, my Lord, I am perfectly willing at present to take the resolution as it stands; that is, the assertion of that most important fact, that 40,000 of our fellow-countrymen annually leave this country for the distant possessions of the Empire. And why am I willing to accept the resolution as it stands, and to content myself with simply calling upon you to assert the fact which is stated in this resolution? Why, because the fact, if it be true, involves, I need hardly tell you, the elements of an argument the most potent and influential, when rightly understood, that can be presented to the human mind. If the fact be true that 40,000 human beings, heirs of immortality like ourselves, are sent forth from their homes and from the privileges and blessings of their homes, to encounter the privations, and difficulties, and disadvantages of a distant, foreign, uncultivated, and uncivilized land, the question must naturally present itself to every one who considers the final objects of man's existence, what provision is made for those 40,000 human beings when they shall have reached the place of their destination? When I am told that the people of this mighty Empire—I mean that portion of them which is included within the limits of our insular

dominions at home—amount to more than sixteen millions of human beings ;—when I am told that the income of this country, tested even by the uncertain criterion of an ill-collected tax, is not less than 150,000 000*l.*, (I should probably be nearer the truth if I said at least 200,000,000*l.*) ;—when I contemplate the monuments of art and greatness which meet my eyes on every side as I traverse the streets of this vast metropolis ;—when I know that our merchants are princes and that their wealth is counted, not by thousands but by hundreds of thousands, and even by millions ;—when I am thankful to the Supreme Disposer of events that the dominion which, for some wise and good purpose he has entrusted to this Empire, is asserted by the military prowess of her army and navy ;—when I rejoice that it has pleased Him to crown that prowess with triumphant success,—still I ask, does all this constitute the real greatness of the Nation ? Is this the ultimate object for which it has been so blessed ? I must be told first, what provision is made for carrying out the great designs of the Supreme Ruler of the Universe, who made of one blood all the nations of the earth, in order that they might be directly or indirectly, but certainly all ultimately, contributory to the establishment of His own universal dominion. I must know how far this nation, or any nation which is represented to me as possessing the elements and materials of greatness, carries out to the best of its ability those designs, before I can pronounce an opinion on its real glory and greatness ; how far it executes its proper task in recognizing the sovereignty of God, and in establishing the Kingdom of His Son. When I follow the same principle with respect to those who are obliged to forego the blessings of their native soil, and to seek for a home in the distant parts of the world ;—when I am told, (and I wish I could be told even this,) that they carry with them all the implements of domestic comfort and of social usefulness ;—that they are the seed-plot as it were of great nations, hereafter to arise into eminence, and to carry to the extremest parts of the earth the greatness of the British name,—still I am not satisfied ; but I inquire, what provision has been made for them as members of the Church of Christ ? Do they not only carry with them the materials (and those, alas ! they bear with them in far too scanty a degree) of temporal comfort, and happiness, and usefulness, but are they provided with those blessings, or rather with the means of enjoying those blessings, to which they have been accustomed at home, their inalienable privilege and birth-right as members of the family of God ? And if I am told that such is not the case, whatever provision may be made for their temporal and secular welfare,—that little or no care has been taken to furnish them with the means of religious improvement, then I say that this nation is wanting in its duty to the Sovereign of the Universe, in sending forth every year from its shores so large a body of His subjects without giving them even the means of discharging their duty to Him in the exercise of their religious privileges.

But, my Lord, it is impossible to suppose that this Nation, of which it may now be said, as it was said of the vast Empire of Spain, in the palmy days of its glory, that upon its dominions the sun never sets,

which, as it has been eloquently observed, has studded the terrestrial globe all round with its military stations, or its commercial establishments; the sound of whose military music follows the hours around the world, from the dawn of day, to that which is with us, the midnight hour, but the day-break with our antipodes—it is impossible, I say, to suppose that this nation, entrusted with so unparalleled an Empire, has been entrusted with that Empire for no other purposes, than those of military glory or commercial greatness. Is it not so obvious to a believer in revelation, as only to need that it should be pointed out, that the ultimate purposes of Almighty God to man, are to be carried out by his creatures; that when those creatures are gathered together into communities, and governed by the same laws, they possess opportunities of carrying out those purposes, which individuals cannot have; and that, therefore, it is as certain as that revelation is true, that the nations of the earth are required by the Supreme Disposer of events to act as His agents, in carrying out His great designs of mercy; and that this country seems to be eminently and peculiarly distinguished by Him, as a recipient of His benefits, in order that it may be an efficient distributor of them to others? Are not the traces of His providential intentions discernible in the peculiar elements of our glory and greatness? I mean, our commerce; the wide distribution of those posts that are occupied by our countrymen; the growing prevalence of our language; the universal respect which is paid to our national character. Are not all these elements of our national greatness, which pre-eminently fit it to become an agent to carry out God's gracious purposes; and if it fail, if it content itself with merely building up a Church in this country—which, after all, is but a limited portion of our Empire—while it altogether neglects the performance of that duty in the distant and some of the most important portions of our dominion; inasmuch, as they afford the means of carrying out the gospel into the regions of darkness and shadow of death; if it neglect this duty, can that nation be said to fulfil the great design, for which its privileges have been entrusted to it by the Supreme Governor of the world?

My Lord, it must be confessed with shame and sorrow, that in this department of its duty this country has been sadly deficient. Reasons may be assigned, why so much has not been done as ought to have been done by the nation and by the Church of England. The troubles of that Church; the different trials by which it has been assailed; the interruption of the nation's monarchical government; the period which succeeded its restoration, comprising many years of laxity and coldness—all these may be assigned as causes for past neglect, but they will hardly be brought forward as excuses. Let us not, however, be too severe upon the faults or the negligence of our predecessors; let us consider that the responsibility which was laid upon them has now descended to us, and that the torch of gospel truth, which they suffered to be almost extinguished, has now been delivered into our hands, to be carried onward by us, with undiminished, nay, with renovated lustre, to the extreme regions of the earth. I would not, however, be considered as casting an unmerited reflection upon the Church of this country. On

the contrary, I may be bold to say, that the Church of this country, in the persons of its more zealous members, did all, or nearly all that was done, for the religious good of the Colonies. True it is, that it never met with that degree of support from the Church at large, to which it was entitled; but still it saved that Church from the disgrace of totally neglecting her distant children, and kept alive in the country a feeling of interest and regard for their religious welfare. Of late years, we acknowledge it with thankfulness, that feeling has been gradually on the increase. That the Society has not already laid a firmer and a wider hold upon the minds and affections of those who are members of our Church, I verily believe is chiefly to be ascribed to the fact, that its objects and its merits have never been fairly brought to their knowledge. The truth is, that in the present condition of society, in this country, much as we may object to the agency of other associations than the great association of all, the Church of Christ itself, as a means of accomplishing some of the duties laid upon us by its Divine Head, we must be content to accept their services, as substitutes for that which has not the means, however much it has the will, of doing its duty in that respect; and, therefore, it is only by such meetings as these, it is only by exciting the curiosity of the people of England, and then gratifying it by statements such as those which you will this day hear, that we can fairly bring home to the minds and bosoms of our countrymen the real objects, the operations and the claims of this Society.

My Lord, I stated that there is a growing interest felt by the people of this country for this Society; and how it is that we must keep up a growing interest. Nor shall we be contented, till those feelings of interest which prompt the Church's children to assist us in our operations, shall be commensurate with the wants of this Society; that is, with the spiritual destitution of all the provinces of this Empire, whether at home or abroad. And when I said, that an objection might be raised, as indeed it oftentimes has been raised—an objection not entirely without foundation in principle—to availing ourselves of the assistance of associated bodies, for the purpose of carrying into effect the great designs of the Church itself, I ought in fairness to state, that, practically considered, the great Church Societies, which have in view the diffusing of the light of spiritual truth over the world, are to be considered, at all events, its most important auxiliaries, if they are not members of the Church. But they are, in truth, the arms by which she is executing her Missionary purposes; for the Church is, in fact, the great Missionary Society. The first commission given to its Apostles was that of missions. "Go, teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost." And in the execution of that task, no difficulties, which do not involve insuperable objections in point of principle, are to be permitted to interfere; and therefore I call upon you with confidence to assist this Society; and tell you, that in so doing, you will most effectually assist the Church itself, of which you are members; diffusing to others those privileges which, I trust, by the mercy of God, you have been led to profit by yourselves.

My Lord, that this Society deserves the character which I gave it, as a most important instrument in carrying out the Church's designs in the distant parts of the earth, is proved by every communication which we receive from those who are entrusted with the pastoral superintendence of our distant Colonies. As a specimen,—for I will not enter into details which, I have no doubt, will be presented to you, with greater force, by those who will succeed me upon this occasion,—I may adduce one or two testimonies, a specimen only of those with which the records of this Society are filled, to show that it is chiefly by its means that the ministry and ordinances of this Apostolic Church, and with them its evangelical doctrines, are enjoyed by those who now occupy, and are the descendants of those who have for some centuries occupied, the distant provinces of the earth. I need not remind you, I am sure, that the population of the great American Continent, which was, at the time of its separation from this country, probably between two and three millions, now amounts to about seventeen millions; and that the whole of that vast body, divided as it is into almost innumerable religious sects, (a division which sadly impedes the progress of the Gospel, and impairs the usefulness of the Church,) yet, for whatever religious knowledge or light it does enjoy, is mainly indebted to this Society; because it was amongst the first which built churches and maintained clergy in those parts; and by the means of this Society, chiefly, was imparted to that great Continent the blessing of our Church's Ministry, in all its apostolical completeness.

My Lord, with respect to the Canadas, I will take the liberty of reading to you an extract from a very recent communication from the Bishop of Montreal; and I do so the more readily, because it does not enter into details, but states broadly the view which he and all the friends of religion take of the case, in those Colonies, as they are affected by the operations of this Society, and the benefits which it has conferred upon them. He says, speaking of his last visitation,—a visitation of more than four thousand miles,—that “this Society may be truly said, under God, with reference to the Canadian Church, to have kept a light in Israel; by cherishing among this people the means for the pure teaching of the gospel, and the unadulterated worship of God in the face of Jesus Christ; and by promoting among them, at the same time, the retention of primitive order, and the habitual recourse to apostolic ordinances; conducting its proceedings in concord with the chief pastors of the Church upon the spot, and strengthening their hands to its power, yea, and beyond its power, in the progress of the work. The Church roots herself in a soil gradually spreading on the right hand and on the left, which must be covered hereafter by a prodigious growth. What that growth shall be, must depend, in human calculation, upon what is done in the present stage of the Colony. The sacraments administered; the vows undertaken; the prayers offered; the word preached; the pastoral watchfulness exercised in the recesses of snow clad forests, or upon the borders of the turbulent gulph, through the provisions established by the ‘Society for the Propagation of the Gospel in Foreign Parts,’ are

precious in the sight of God, and pregnant with an important future among men." He speaks of the good which the Society does actually accomplish, but, alas! that constitutes but a part of the good which it is called upon, but is unable to accomplish. The Missionaries in those distant parts of the earth are utterly unequal to the demand of the growing population. The whole number of Missionaries employed in all parts of the world by this Society, wholly, or partly paid by them, amounts to somewhat less than 300, of whom only a small portion are in those Colonies to which the vast tide of Emigration is annually flowing from the shores of this land. And what are these 300, even, to the number of those who existed before that tide of Emigration set in with the intensity and velocity which of late years has characterised it? But what ought we to do to provide for the 40,000 human beings, who, for years,—this year, next year, and every year,—are going forth from the shores of this country? Will two or three, or ten or twenty, or a hundred Missionaries, be sufficient to supply them with those religious comforts and advantages which they leave behind them at home? But I must be careful not to press too strongly upon you the extreme urgency of the case—the melancholy disproportion between the wants of the people and the provision made for them—lest some of you should say, the case is so truly lamentable, the disproportion is so exceedingly great, that all efforts which we can make will be insufficient for the need that requires them. What then? Are we to make none at all? Is this the way by which any great work, civil or religious, has ever been accomplished? Or, are we not bound by every obligation, I will not say of religion, but of common sense, when a great work claims our assistance, to do all that we can, if we cannot do all that we would? If arguments of this sort are to be admitted, no great work would ever be undertaken: certainly none would ever be carried to its accomplishment.

My Lord, I will, therefore, merely refer to the wants of some of the Colonies, wants, be it remembered, annually increasing, and which our utmost efforts will do little more than overtake, without reference to the future. Take the instance of Newfoundland; and in speaking of that country I must be permitted to say, we owe a great religious debt to the inhabitants of that island: for many, many years, not only was no encouragement given to the Christianizing of its people, but it was absolutely prohibited,—we were not allowed to do more than send migratory fishermen to its shores,—nothing was done for the religious instruction of our own people, nor for the conversion of the natives,—and, although for several years that state of things has been altered, and there is now an established ministry in that country, it is quite inadequate to the wants of the people; and it is only within the last two or three years that it has had the advantage of a resident Bishop, and most cordially do I rejoice to see one who was its first Bishop now amongst us. He can bear testimony to the abundant fruit which springs from the seed which the Church sows, when it sows it by those who are its appointed husbandmen, and in those legitimate methods which are of Christ's own appointment,—for no sooner had that Right Reverend Prelate taken possession of this distant and in one sense inhospitable region, than he

applied himself to augment the means at his disposal for the instruction of these long-neglected inhabitants; and in a very short period of time he was enabled to double the number of clergymen: and I hesitate not to say, that a similar blessed result will assuredly follow wherever you make a similar provision for it; and such instances as these are the strongest imaginable encouragement to proceed in the good work of assisting the designs of such a Society as this. In the diocese of Newfoundland the Bishop says,—“If some of our wealthy friends in England knew our wants, it would surely be a pleasure and a privilege to found a Mission or support a Missionary in some one of those neglected, or what is worse, deserted settlements. 1000*l.* a year would enable me to convey the consolations of our Holy Faith to many a brother, nay, to many settlements of our brethren, perishing for lack of knowledge, or falling away from truth and holiness.” The Bishop reports that “there is urgent need of thirteen additional Missionaries along the coast, all of whom would have on the average five hundred souls in his care.” In Lower Canada the recent census gives the members of the Church of England at 43,274; and “no fewer than 15,390 persons in all,” says the Bishop of Montreal, “are stated as unaccounted for in point of religious denomination, which must be mainly attributed, I apprehend, to their deprivation of the means of grace.” In New Brunswick, which is equal in extent to nearly all Scotland, out of 80 parishes, 57 were without settled clergymen on the arrival of the Bishop of Fredericton in June, 1845. Similar statements might be adduced from almost all our other colonies, but if I were to dwell upon them I should only weary your patience. Nor will I dwell upon those most interesting and most important topics of commendation,—the efforts of this Society in behalf of the emancipated negroes of the West India Islands;—the still more beneficial efforts it has made in even, if possible, a still more sacred cause, certainly the discharge of a more sacred obligation, the enlightenment, and, if possible, the reformation of those unhappy men who are by thousands sent from this country under the sentence of penal justice; and who, for many years, had scarcely even the ministrations of a single clergyman to bring them back, if possible, from the error of their ways, and to save their souls alive. I will not dwell upon the manner in which this Society had discharged,—I was going to say,—the nation’s obligations in this respect; those topics will be dwelt upon by others who will follow me. I will only say a few words upon the measure of support which this Society, we think, has a religious right to expect. I do not mean to say that no considerable contributions have been made to the holy cause which it has in hand. The annual sum paid to it is, by itself, of no trifling amount, but when compared with the resources of this Christian country, upon every member of whom, I am bold to assert, according to his means, the obligation of contributing rests, how insignificant is this sum of 40,000*l.* or 50,000*l.* a year from the inhabitants of a Christian country possessing an income of 200 millions. If but a thousandth part of each man’s income were devoted to such purposes as these, it would be enough, and more than enough, for the accomplishment of all the objects which we have in view. Now let each person

consider whether, if he were to give a thousandth part of his income, great or small, to this and to similar causes, he would ever be the worse for it at the end of the year,—nay, whether he would not in many respects, in his dearest interests, be the better. What is true of one is true of every one,—what it is one man's duty to do in such a matter as this, it is every man's duty to do; and I would here take the liberty of reminding you that, if the Church is to fulfil her great obligations, she can fulfil them only through the agency of her individual members; for all those individual members of that Church, in their collective capacity, constitute the Church; and whatever is imposed by the precepts of its Divine Head upon the body at large, is the duty, according to their respective capacities, of all the members of that body. I know how invidious a task it is to say to any individual Christian, or to any body of Christians, that he or they have not contributed to the sacred cause of piety and humanity so large a proportion of their worldly substance as is required of them by the plain dictates of God's word,—I know how invidious it is, therefore I abstain from making any such assertion upon the present occasion. But I hope you will permit me to read to you a short extract from a very interesting document—the very first sermon that was ever preached by a Christian minister in this country before a body of colonists leaving their native land and seeking to establish their homes in a distant part of the world. He there complains—and I wish I could say that the grounds of his complaint have, at any subsequent period, been removed—he there complains of the backwardness of those who possess the means, of forwarding the great work of maintaining religion in our Colonies, and of diffusing it amongst the heathen; and urges upon them the contrast, which is too often to be seen, between the promptitude and liberality of men in the prosecution of their worldly interests, and the slowness and parsimony with which they take in hand the cause of Christ and men's salvation. The preacher to whom I have alluded was a man of considerable distinction in his day—Mr. Crashaw, Master of the Temple, little less than 250 years ago. In what degree his words will be applicable to the present assembly, or to the inhabitants of this great emporium of the commerce of the world at large, I must leave to every man's conscience to determine. It would be presumptuous and uncharitable on my part if I were to presume to make an individual application of it. “We may here learn the true cause why men are so negligent in performance of duties to others, even because themselves are unsanctified men. If a man were converted himself, his next care will be to do all he can to others: more particularly we here see the cause why no more come in to assist this present purpose of plantation in Virginia, even because the greatest part of men are unconverted and unsanctified men, and seek merely the world and themselves and no further. They make many excuses and devise objections, but the fountain of all is because they may not have present profit. If other voyages be set afloat, wherein is certain and present profit, they run and make means to get in; but this which is of a more noble and excellent nature, and of higher and worthier ends, because it yields not present profit, it must seek them, and with much difficulty are some brought in, and many will not at all. Tell them of

getting 20 in the 100—oh! how they bite at it,—oh! how it stirs them. But tell them of planting a Church, of converting 10,000 souls to God, they are senseless as stones, they stir no more than if men spoke of toys and trifles; nay, they smile at the simplicity, and laugh in their sleeves at the silliness of such as engage themselves in such matters.”

My Lord, with this extract I will take leave to conclude the observations with which I preface the Resolution I have in hand; and I trust I may be permitted by the Secretary and Committee who have drawn up the Resolution to take the liberty, as I suggested at the beginning of my speech, to transpose its two clauses. The Resolution as it stands here is, “That while a great present deficiency of the means of Public Worship and Religious Instruction exists throughout the British Colonies, about 40,000 persons, for the most part of the poorest class, annually go out as emigrants to settle in those countries.” With the permission of the Committee I will put it thus: “That, while about 40,000 persons, for the most part of the poorest class, annually go out as emigrants to settle in the British Colonies, a great present deficiency of the means of Public Worship and Religious Instruction exists throughout those possessions of the Empire.”

THOMAS BARING, Esq. M.P.—My Lord, Ladies, and Gentlemen,—I am afraid I shall be considered presumptuous in taking any part in the present proceedings; and I feel I should be guilty of much more than presumption if, after the eloquent appeal which we have heard, not only to our feelings, but to the sound conviction of our understanding, I were to dwell further upon those topics which have been urged before you. Were I to do so, I should be subject to your severe censure.

My Lord, I regret very much—for it is a matter of shame to myself—that I have not followed the proceedings of this Society with such attention as to be able to add anything to the information which has been already given you in support of it; nor, perhaps, to give a critical approbation of every part of its proceedings. But, my Lord, there are facts which are so glaring as to command immediate assent; there is information which those who run may read; and that statement which the Right Reverend Prelate has made of the great disproportion which exists between the number of emigrants who leave our island and the amount of religious instruction and information which is afforded to them—those are facts which would command the assent even of myself, who, unfortunately, cannot pretend to any great or extensive information as to the action or proceedings of this Society. And, my Lord, the call upon this city and the country arises from a system which I believe to be of the greatest advantage to the empire—I mean, the system of emigration and colonization. I believe that that system not only produces great benefit to those who are unable to maintain themselves in the position which they wish in this country, but that it entails the greatest advantages to this country, by the extension of its power, by contributing towards the stability of that power, and by the great extent it gives to the commerce and trade of this country. And when we derive, as this country does derive, advantages from colonization

and emigration, it is the duty of this country, as it appears to me, in return for those advantages, to provide that those who leave us should look back to this country, not only as the source of a common origin, of a common ancestry, of a common language, but be enabled, by the just contributions of this country, to strengthen the ties of a common creed, of a common source of enlightened instruction, and the common solace of religious comfort. It is to this Society, and to societies like this, that, whatever may be the wishes or the dispositions of governments, we must mainly look to provide for that mutual tie between us and our Colonies, and for that instruction which will make us the same people in civilization and in religion. I say, that it is to societies like this we must mainly look, because, in these days, whatever may be the wishes of any government, it is impossible that sufficient means can be provided otherwise than by the generous and voluntary efforts of the people themselves. Upon these grounds, because this city, of all others—the seat of the commerce of this country—must know, that from those Colonies to which we are annually sending such large numbers of people we derive advantages which are destined, I trust, to increase and multiply—we are deriving the benefits of trade, and the benefits of enlarged communication—it is upon this city that I feel this Society has a claim, and with that feeling I am proud to second the Resolution of the Right Reverend Prelate.

THE CHAIRMAN.—I will read the Resolution as altered, moved by the Bishop of London, and seconded by Mr. Baring :—“ That, while about 40,000 persons, for the most part of the poorest class, annually go out as emigrants to settle in the Colonies of the Empire, there exists a great present deficiency of the means of public worship and religious instruction in those countries.”

The Resolution was carried unanimously.

THE BISHOP OF JAMAICA.—My Lord Mayor, Ladies, my Lords, and Gentlemen,—While I feel, to the fullest extent, the happiness and the honour of being associated in this holy cause with such powerful coadjutors, I cannot but be sensible that I appear before you to great disadvantage, from physical infirmity, as well as from a conscious inability to tread worthily in the footsteps of those distinguished persons who have preceded me on this ground.

The Resolution which I am about to propose is couched in the following terms :—“ That the poor labourers and workmen, who are compelled to seek an independent subsistence for themselves and their families in the Colonies, and are thus deprived of the advantages provided for them at home, in their own parish church and school, have a strong claim on their countrymen for help, in providing themselves and their children with the ministrations of religion and the means of education.”

My Lord, this is one of a series of Resolutions which have been framed with a view of recommending the Incorporated Society for the Propagation of the Gospel in Foreign Parts to an enlarged scheme of public confidence and support. The grounds upon which this Society

rests its claim to this additional succour are simply these :—First, the extreme spiritual destitution of many of the Colonies and Dependencies of the British Crown, which form the field of the Society's labours; and, secondly, the admirable adaptation of the incorporated Society to supply the defect. It is to these solid and substantial grounds that I respectfully invite your attention, under the conviction that a thorough investigation of them cannot but result in dissipating prejudice, and in attracting to us the cordial support and co-operation of many excellent Churchmen, who now stand aloof in either ignorance or misconception of the nature and conduct of our designs.

My Lord, with respect to the first of these propositions, the spiritual destitution of many of those foreign parts to which our charter points, the fact asserted in the Resolution which has just passed this meeting, must bear an unequivocal testimony to the melancholy truth.

My Lord, to say nothing of those enormous Colonies which constitute our possessions in the Eastern world, I have myself traversed hundreds of miles in British North America—peopled, it may be, at intervals and scantily—but still peopled with British emigrants, and with the children of British emigrants, without encountering the cheerful spectacle of the village church or village school-house—without minister, without teacher, and without any of the ordinary means and ministrations of the Christian faith.

In Upper Canada, into which the tide of emigration is now flowing with redundant and accelerating force, there are but a hundred clergymen to minister to the spiritual wants of the population of a country equal in surface, I believe, to the whole British Isles. In the Diocese of Nova Scotia, comprising Prince Edward's Island and Cape Breton, and, from being the seat of the first colonial episcopate, better provided for, perhaps, than the neighbouring provinces, there are but 47 clergymen; in New Brunswick, a country the size of Ireland, the list is reduced to 30; while in Newfoundland, which has 100,000 inhabitants scattered over the sea-coast, 1,200 miles in circumference, without any roads, without any passes except those which can be obtained or forced over the most boisterous and dangerous waters in the whole world, a band of 25 Missionaries, aided by some few schoolmasters, provided by the bounty of the Newfoundland School Society, is all that we have to do the work of "evangelists, pastors, and teachers," in that isolated and dreary region.

My Lord, the natural consequence of this state of things may easily be conjectured. In those unhappy lands, men are born into the world, grow up in the world, and go out of the world, in a state of absolute heathenism and hopeless immorality. We all know that poverty in this country is not without its attendant evils; but we all, I thank God, know that, however gallingly may press its iron yoke upon the neck of the peasant or mechanic here, he has, in the consolations of a preached Gospel, with all its blessed revelations of life, of light, and immortality, much, very much, to counteract the evils of his present lot. On him, and on his family, the eye of the Church is still vigilant, and her hand is never totally unemployed; to him the ministrations of public worship

and of private visitings are always accessible; his union with the partner of his fortunes is consecrated by the solemn sanctions of the Church; his children are brought into covenant with God by her baptismal sacrament; and his own soul may, when he desires it, be periodically refreshed by the faithful reception of the body and blood of Christ. In health, his pastor is ever ready to counsel, as in sickness to visit and console him; and when at last this painful life is ended, his spirit returns unto the God who gave it, that glorious truth as announced by the beautiful Services which accompany his remains to the grave, and there his bereaved and sorrowing companions may listen to the echo of "the voice from heaven,"—"Blessed are the dead who die in the Lord, for they rest from their labours."

But in many of the districts to which I have adverted, nothing of this kind can possibly exist. There men neither live in the Lord, nor die in the Lord; and it is to supply these defects—it is to supply these antidotes to poverty, for the absence of which nothing attainable by mere human industry and human skill can compensate—that I consider our excellent Society to be admirably adapted.

My Lord, for twenty-five years I have known this Society; for more than twenty-five years I have been conversant either with the workings of its Committee at home, or the action of its Missions abroad, and I can most conscientiously aver that, both from its constitution and its administration, I think it the best fitted of any existing Society to be the steward of the Church's bounty, and to supply all that the Church would willingly supply to her emigrated children, who, however distant, and however dispersed, are still an integral part of her holy family, and as such are the objects of her perpetual solicitude and prayers.

Let us try to estimate what this Society could effect, if it were more regularly and liberally supported, by what, in a state of comparative depression and poverty, she has already done. I will tell you, in a few words, what she has done: She has given an Episcopal Church to the United States of America; she has given Christian instruction to thousands of emancipated slaves, whom the liberality of this country has made free; she has retained thousands and thousands of the Colonists in the faith; while, by her direct or reflected influences, she has brought over a large number of the Heathen, and has turned them from the power of Satan unto God. In order to effect her designs we have, as you have been informed, but three hundred labourers at present in the Missionary field, where we could find employment for twice that number. We have but an income of some 60,000*l.* per annum, while, to sustain our present establishment, or to make such an increase as we deem to be immediately necessary, we require twice that amount. In order to obtain these additional resources, we ask that Parochial Associations may be everywhere organized; we ask that the parochial clergy and laity may everywhere be our coadjutors. In the Colonies we have not been backward; we have, in many instances, foreseen the coming crisis, and have done what we could to meet the exigencies of the Society. In my own diocese, the Legislature of Jamaica have, with a princely liberality, assigned a yearly grant of 3,000*l.* to the Diocesan

Church Society, which is the representative of this Society in that island ; while a considerable sum, to which the noble Lord at the head of our Government himself contributes annually 100*l.*, is raised by periodical sermons, and by private contributions. Of the aid which we expect, and have a right to expect, from this—the greatest and richest city in the world—I will not allow myself a moment to surmise the possibility of disappointment. No, my Lord, your opulent guilds, your munificent corporations, your merchant princes, will never be wanting in the hour of need to a Charity, which, if properly carried out, and to its legitimate extent, will go far to relieve this nation from the heaviest charge which can be brought against her—the charge of involving in a spiritual famine the territories which God has given to her—and of thus becoming participant in the guilt of “ making empty the soul of the hungry, and causing the drink of the thirsty to fail.”

It now only remains for me to deliver the Resolution which I have thus proposed into the hands of the noble Lord, who will so much better recommend it ; and I do so, not without deep regret that I have been prevented, by bodily suffering, from doing justice to this cause. Enough, however, I trust, has been said, to insure the unanimous assent of this large and respectable Meeting to the truthfulness of our proposition. And I do also trust, that that God, in whose name we are convened,—that God, “ whose we are, and whom we serve,”—will put it into the hearts of many, who shall hear of the proceedings of this day, to lay aside the jealousies which have been so hostile to our progress, and to coalesce, cordially and systematically, for the purpose of retaining and sustaining our British Emigrants within the pale and privileges of our National Church.

LORD JOHN RUSSELL.—My Lord Mayor,—I rise to address you, not only as being connected with this City,—having the honour of being one of its representatives,—but likewise having held a situation under the Crown, which gave me an opportunity of knowing the condition of the Colonies. I had the means of learning how valuable are the efforts which are made by this Society for the diffusion of Christianity in our Colonies. It is, therefore, with great pleasure that I rise to second a Resolution which speaks of the advantage of giving to the poor labourers and workmen who are compelled to seek an independent subsistence for themselves and their families in the Colonies, somewhat of the advantages provided for them at home, in their own parish church and school.

The Lord Bishop, who has just addressed you, has spoken most truly of those advantages which the labourers of this country, wishing thus to seek an independent subsistence, have received at their own homes : and I was reading but lately an account from the Bishop of New Zealand, who is labouring in this cause with admirable energy, of the reports which he had heard, that the labourers and others, who had gone from Devonshire to New Zealand, were calling for help, for assistance, and for instruction.

Many of those men were accustomed to hear the bell of their village

church on the Lord's-day; and to hear, in that church, the Gospel preached unto them. They were accustomed, in the hours of sickness of themselves, or of any of their children, to receive the ministration and assistance of the parochial clergyman. They were accustomed, on any temporary accident or misfortune, which fell heavily upon their slender resources, to look in the first place—to resort in the very first instance—to their neighbouring clergyman for such temporary aid as he could give them.

Is it wonderful that such men, upon going out to a distant Colony, should desire to see repeated, in that Colony, some of the advantages they had left? Is it wonderful that they should wish to see a clergyman;—that they should wish to be near a church;—and that they should wish to hear that same instruction and receive that same assistance which, in their own homes, in England, through the days of their infancy, they had so gratefully received, and so affectionately remembered?

Perhaps you will permit me, in speaking of this subject, to allude to instances of nations not so enlightened as ourselves; of nations, which have not the revelation of the Gospel, and of our own nation, which has the revelation of the Gospel, when it had not our means of information and civilization; and to look a little to what was done by such nations. There are two lines in Homer, describing the foundation of a Colony; and it is there said of the founder of this Colony,—

“ He built houses; he constructed walls around the town;
He divided the fields, and raised a temple.”

Is it not plain, that, when the founder of that heathen colony built that temple in his ignorant worship,—though that worship might be mistaken,—though the object of it was not the God who was afterwards revealed to us,—yet did wish to feel a desire to give his tribute of worship, of reverence, and of thanksgiving, to the Author of the world, and of his, and of our being?

Let us look, again, to what was done by our own ancestors, in times which we call barbarous; when men, far from having the advantages which we now enjoy, were generally ignorant—even the highest of the laymen were ignorant of the arts of reading and writing—and to whom the commonest village highway, of our days, would be a matter of surprise and admiration. In those days, the landowners took care that, in their domains, in their villages, and their lands, while there were tenants who were able to hold the spear and the shield; who were able to go out and fight any enemy against whom they might have to contend; they took care that the village church should be reared, and that in that church should be placed a clergyman, who, by his oral instructions, might raise the minds of those poor, simple, and ignorant men to devotion to God and to Christ. I say, if such, then, have been the feelings of Pagan founders of Colonies;—if such have been the feelings of barbarous chiefs, who had but just received, and just learned the truths of Christianity;—what is becoming to us to do, living in this enlightened age of the world, with all our means of instruction,—with all our organization,—with all our boast of our superiority,—of our enjoy-

ment of the Christian religion, looking back with contempt upon Pagan darkness,—looking back with contempt upon our barbarous forefathers? I say, does it not become us to use our utmost efforts, that wherever the English people go,—that wherever a Colony is founded,—there should likewise be the means of Christian instruction; and that there should be clergymen and churches fitted to provide that instruction. This I know, that, of the various divisions into which the Christian world is unhappily divided, it has come to my knowledge, in the situation to which I have referred, that every one of them is mindful of its obligation to endeavour, according to its own views, to perform its duty of propagating and maintaining the Christian religion in the Colonies. Such is the case with the Roman Catholics, who generally have a Bishop in each of the Colonies; such is the case with the Baptists and the Congregationalists; such is the case with the Presbyterian Established Church of Scotland; such is the case with the Free Church of Scotland; and such is the case with others, whom I could mention, who have made great efforts in this behalf. I rejoice to think that, as regards the Church of England, the exertions of this Society have already been fruitful. The Lord Bishop, who preceded me, referred to the present state of Canada-West, with a population of nearly half a million, and of only a hundred clergymen; but the time was, and not very long ago—not above thirty years ago—when, with about seventy thousand people, there were but five clergymen of the Church of England in that territory. Thus we see that there are twenty times as many clergymen as there were, while the whole population is only seven times as many as it was. Thus we must agree that efforts have been made, and that advance has been made, in performing that great duty which is incumbent upon us. It is the only way in which, as far as I can see, that duty can be performed with general harmony and satisfaction. Things which, in former days, might have been done by Princes, and States, and Parliaments, and individual proprietors, are now done by the spirit of association and mutual assistance. None can blame us if we are anxious to see the Church of England organized as it should be organized, in all its subordination of ranks, with the assistance which the clergymen derive from their Bishop; with mutual co-operation and mutual degrees in the Colonies which belong to this empire. And permit me to say that I do trust, that, as time goes on, greater efforts will have been made than have hitherto been the case in this behalf. I feel sure, that the more the Church of England is known in the Colonies;—the more you have such excellent men as you now have;—the more of them are furnished to the Colonies;—the more they are enabled to brave the dangers of flood and field, to traverse mountains, to wend their way through woods;—to visit the most remote parts, and to exhibit in their own persons the devotion, the simplicity, or the humility and the faith of a Christian pastor;—the more will the Church of England be esteemed, —the more will its influence be established.

My Lord, with these observations I have great pleasure in seconding the Resolution.

ROSS D. MANGLES, Esq. M.P.—My Lord, I respectfully solicit your permission to say a few words in support of this Resolution. In my individual character and capacity, indeed, I am far too well aware of my own position to dream of intruding myself upon such an assembly as this, although I strongly feel as an individual the obligations imposed upon me by the spirit of this Resolution. But I ask this permission as a Director of the New Zealand Company,—as a member of that body which has been the instrument of sending to far distant shores no inconsiderable part of the vast numbers mentioned as being the emigrants from this our native land. And I ask this permission, too, because I am able, from personal experience, to bear some testimony in regard to the mischiefs which result from our countrymen being left in foreign lands without those ministrations to which they have been accustomed at home; and to the improvement and blessings which result from the establishment of a better order of things.

My Lord, it has been my lot to see much of British India,—to see much of my countrymen there. I know what the state of that country was, with respect to the morals, and the character of the Englishmen who governed it, and who protected it. I know what the characters of those men were, before God put it into the hearts of statesmen in this country to provide for the ministrations of religion to Englishmen resident in India. I know it was said, with no less truth, I am afraid, than with epigrammatical force, that the Englishmen who resorted to India in those days, before such provision was made, left their religion at the Cape of Good Hope on their way out, and forgot to take it upon their return. I can speak, of my own knowledge, as to the state of things before a Bishop and a more adequate body of Clergymen were appointed to that country. I know the lawless, godless way in which men lived. I know that the Lord's Day was the day habitually chosen for the sports of the field. The Calcutta hounds met, as a matter of course, on that day. I know that when clubs were formed of the leading merchants of Calcutta, of the principal men of all classes in that city, to enjoy the sports of the field, they always went out to their tents, pitched in some appropriate place, on the afternoons of Friday or Saturday, carrying their amusements over the Sunday. Such habits as these produced their natural effects in the godless lives of those who practised them,—effects displayed in the unhappy connexions which they so frequently formed with the female natives of the country, and in the frequent and bloody duels, arising from a mistaken sense of honour, the ferocity of which disgraced the period of which I speak. I know too, for I have witnessed it, the happy moral effects produced by the alteration in the system,—by the means which are now placed within the reach of the inhabitants of almost every station in India, of enjoying the ministrations of the Church of England.

Now, my Lord, if these things be true, with regard to societies formed, for the most part, of men of education, brought up, as most men who resort to India have been, not only with the advantages of good secular education, but many of them blessed with the best religious instruction, in the bosom of religious families, how far more true must

it be, that those who resort to our colonies, the colonies of the Crown, composed of the humbler classes of society,—men in whose breasts (I think it may be said, without doing them injustice,) the seeds of religion cannot be supposed to have taken so deep a root, from the inferiority of the instruction which they generally have received,—how true this must be with respect to New Zealand. And also, how true it is, a matter which we should never forget, when we are speaking of providing for the religious wants of our colonies, that in those colonies our fellow-subjects who resort to them are deprived of those ties and associations, which often in this country exercise, although with infinitely less effect, but still do exercise, some of the influence proper to religion,—operating as restraints upon the evil passions, and at least the grosser vices of men. In the colonies, a large proportion of the emigrants, in the full flush of passion, have no parents, no sisters, no masters, no godly neighbours to watch over them, of whose eyes they stand in fear, by whose opinions they might be in some respect restrained. I know it to be true, as has been said by a very eminent prelate, whom I highly honour, that thousands are kept in order by Christianity who are not really Christians. In the colonies you have not only not the means of religious instruction, but you have not even the restraints which society imposes upon the ungodly, and those who are tempted to unlawful courses.

My Lord, the Company which I have mentioned, and with which I feel it an honour to be associated—the New Zealand Company, have felt, from an early period, the force of the obligations so well expressed in the Resolution which I hold in my hand. In the first settlement which they founded, indeed, they did not make any especial provision for religious instruction. It was a point of neglect which I know the founders of that settlement have since deeply regretted, and which they have since endeavoured to repair. In consequence, when, in the progress of their first settlement they had learned by experience the need of distinct provision for religious ministrations, and when they subsequently founded the settlement of Nelson, they set apart a large sum for that especial purpose. And when the present excellent Bishop Selwyn, a man whom I may be allowed to say I highly honour, in regard to whose labours I have been refreshing my memory within these last few days, by reading carefully over his most interesting journal,—when, I say, Bishop Selwyn was on the point of leaving this country for New Zealand, it was my happiness to be one of a committee whom the Directors of the New Zealand Company placed in communication with that excellent prelate, for the purpose of concerting measures for publicly cooperating with him to ensure religious instruction to our fellow-countrymen. The New Zealand Company had previously given a considerable quantity of land,—and let me say, before I utter another word, I do not mention these things, far from it, in the way of boast, or as if I thought the New Zealand Company had done any great things, or its full duty; but merely to show that it has not been altogether unmindful of its obligations. I say, then, that the New Zealand Company had previously given two thousand acres of land for the purpose of the Church of England, and that, be it remarked, was

not a barren gift of desert land, for in making sales of land to the public they bound themselves to spend three-fourths of the whole purchase-money (at that time 1*l.* per acre) in emigration, and they spent, accordingly, 1,500*l.*—three-fourths of what would have been the purchase-money of the two thousand acres, if they had sold them, instead of giving them as an endowment for the Church of England, at the settlement of Wellington, in sending out labouring emigrants. At a later period, when they were in personal communication, as I have said, with Bishop Selwyn, they placed in his hands the sum of 2,000*l.* for the settlement of Wellington, the sum of 5,000*l.* for the settlement of Nelson, and 500*l.* for the settlement of New Plymouth, on an engagement with that prelate that an equal sum should be found by means of this Society, and by other religious societies, to cover that money, in order that the whole of that special endowment for Wellington might be 4,000*l.*, for Nelson, 10,000*l.*, and for New Plymouth, 1,000*l.* I beg to repeat that I mention these circumstances by no means as a boast, but merely to show that the New Zealand Company has felt, and has, in some little degree and partially, performed its solemn obligations; and I will only trespass further upon this meeting by adding, that, if that Company shall be able to resume its colonizing operations, I pledge it to do, on behalf of the cause which this assembly has been called to further, at least as much, or more, than it has yet done. I pledge it, upon all occasions where it has the opportunity, to provide that emigrants connected with the Church of England shall have the means of grace placed within their reach. I pledge that Company, that, upon all future occasions, where it has the power, these means shall be abundantly provided.

The Resolution was put to the Meeting, and carried unanimously.

THE ARCHDEACON MANNING.—My Lord Mayor,—I feel confident that the stirring and manly words of the Honourable Gentleman who spoke last, will more than suffice to carry with acclamation, without any arguments of mine, the Resolution which has been committed to my charge. It is to the following effect:—"That the Merchants, Bankers, and Traders of the City of London, whose commercial interests are so closely interwoven with the prosperity of the colonies, are specially called upon to promote their moral and spiritual welfare." Nay, my Lord, if the terms of this Resolution were enlarged to the full extent suggested by the Right Reverend Prelate who moved the first resolution, that every individual member of the British Empire, from the highest to the lowest, is bound, both as a Christian and a subject of this vast Christian power, to propagate, to the fullest extent of his ability, the knowledge of Christ's Gospel,—even in these large terms I am sure that it would be carried by the unanimous sense of this great meeting. I listened with much delight to the Right Reverend Prelate, while he enforced the duties incumbent upon this country. Empires are not things of chance; they are expressions of the Divine will,—of that continuous law of God's Providence by which the kingdoms of the world are ruled;—and shall we think, my Lord, that we are here raised up

in these latter times, to the height of worldly dominion, gifted with all the powers ever yet accumulated in the hands of one empire, for no purposes of God,—that all this greatness is committed to us only for our own aggrandizement, that we may lift ourselves with pride above mankind, and cast long shadows on the earth? Shall we not regard it as a trust,—a momentous stewardship,—a power of benediction, as a charge to lay the deepest foundations of Christian greatness that the world has ever seen? This, surely, and nothing less than this, is the moral import and providential aim of the Empire of Great Britain.

I conceive, then, that it is most true to say, that every individual member of it, from the highest to the lowest, is bound by one and the same responsibility. Great laws are true in all particulars. They find their verification in every individual. And we may not think to partake of the greatness, wealth, luxury, and glory of the British Empire, and shuffle off its duties and responsibility. We shall, each one of us, from the highest to the lowest, be held to answer at that day when British princes and statesmen, magistrates and rulers, shall stand before the great white throne. But this duty is not only the general duty of us all,—it is the still higher duty of some among us;—of those, for example, to whom exalted magistracies are committed. Such a trust has been assigned at this time, my Lord, to you, in discharge of which you have convened this great assembly; and never, I will take upon myself to say, in the exercise of your high authority, will you do an act on which you will reflect hereafter with more satisfaction, than on having lent the full weight of your name and office this day to the Propagation of the Gospel in the Colonies of the British Empire.

But to pass from these general obligations to those of a special kind. This duty, which is binding upon every individual member of the British Empire,—binds, above all, every corporate member of the same. By corporate member, I mean such a body as the great municipal community, of which you are the Chief Magistrate—the City and Port of London. I know of no commercial body charged with a greater, or more onerous responsibility, in relation to the Missions of the Church. On whatsoever side I turn to consider it,—whether to look at its special obligations, or at its special powers,—I can conceive no secular body, elevated to a position of moral sway in the scale of the nations, higher than the City and Port of London—the greatest city of the greatest empire of the world.

My Lord, the obligations by which you are bound, can only be measured by the standard of that greatness of which we are the centre. What are the colonial settlements of which we speak? Are they not creations of our own? Is it not true to say, that it was the spirit of commerce which wielded the power of the British Empire, to girdle the world about with the circle of your colonies? Your commerce called them into existence. They were barren and desolate when you drew boundaries upon them, and peopled them, and built cities within their borders. You called them up into existence; and, in return, they have become the sources of your greatness, and the life of your boundless trade.

I shall not enter into any questions of political economy. If I were so to do, I should abuse the privilege which has been committed to me. But I may say, and I believe it is well known by those who have greater opportunities of knowledge than I can possess, that the mercantile correspondence between this great commercial country and the colonies, in times past or present, created by us, whether now separate or still held by Great Britain, is equal in extent to the whole of its commerce with all the old cities and countries of the world, although they have a seven-fold greater population. You derive, then, from them the strongest stimulus to the vast commerce which is the basis of your greatness. And still more;—it is not only the basis of your present commercial greatness, but, by reaction, the Colonial Empire of England has all but created again this vast city. The Right Reverend Prelate referred to a stirring appeal, on the duty of spreading the Gospel of Christ, made 250 years ago to the citizens of London,—but to whom was it addressed? It was to London of the Levant and the Turkey trade,—to London of the Virginian plantations,—and what is the London of to-day? It is the London of the East and of the West,—of Northern America and of the Southern Seas;—London, into whose port the four winds of heaven waft the produce of the earth,—into whose mart are gathered the gifts of every soil and sky and sea; this is the London over which you now preside—to which we now appeal. It was then the London which was the client of Venice, and its merchants were second to the merchants of the Rialto; and, now, it is the London which is the mart of nations and the haven of the world. And what has wrought this mighty change? The colonies of Great Britain. They have spanned your great river with bridges, and lined its shores with wharfs, and made your halls of commerce rise like palaces. Upon you, then, the obligation rests to provide that they shall partake in full of your Christian inheritance, whom you have called into existence for your merchandize. But it is not only so;—it is not only that your commerce has called them into being, and they, by a powerful reaction, have well nigh created again your vast city;—you are bound to this Christian duty, because there has been, and now is, a perpetual intercourse ever going on—for 250 years, streams of living beings have passed from you to them, and not without effect. For good or for ill, you have been deeply affecting their moral state. And what is the moral condition of this vast Empire,—this seventh part of the habitable earth committed to our trust? I should not wish to retread the ground which has been passed already by the Right Reverend Prelate who opened the meeting, and by the other Right Reverend Prelate who sits beside me; but there are one or two facts of a peculiar and isolated sort bearing on this question, over which, as they did not dwell on them, I would not willingly pass without a few words. Within the last two or three months I have received from an unknown hand in India, a remarkable printed statement. It is an urgent appeal to the Church of England to found a Missionary College. Little did the writer of this paper know, at the time he put it forth, that at this very moment, on the site which is consecrated by the memory of the restoration of Christianity in England, there is rising a collegiate insti-

tution worthy of the great purpose for which it is designed ; and that the foundations of that good work have been laid in individual munificence, unequalled by any of this day. Little did the writer know what an answer I could have sent to him, had I known the hand from which I received the appeal. He says, "India requires able missionaries now. Intercourse with Europeans,—the promotion of natives to high offices under government,—the diffusion of the English language and literature, (there are over 5000 natives in Calcutta itself studying English,)—the effect of the distribution of Bibles, tracts, and preaching,—all these, with many other influences, are awakening the Hindoo mind from the sleep of ages. "Young India,"—the term has passed even to the East, and let us see what is its moral import,—"is throwing aside the trammels of superstition ; shall it be the prey to infidelity ? Here is a field where the highest talent in the English Universities may engage itself. Many of the Hindoo youth of Calcutta are now imbibing the sophistries of Hume, Voltaire, and Gibbon." Hume, Voltaire, and Gibbon find sympathy in British India. This cries to us for a prompt and powerful corrective. There must be an antidote planted by the side of this poison which we have sown, if we would be held guiltless in the day of account.

But again, I find, at the Cape of Good Hope there are facts, which, if they were not fully authenticated, would be incredible. I read in the letter of a Clergyman, engaged in that Colony, that, among the great majority of the coloured apprentices, a decided preference has been exhibited for the Mahometan religion. He says, "Many of the Malays, by their industry and skill, have purchased their own freedom, and acquired considerable wealth ; but they have always deeply sympathized with their brethren in slavery." This was written in the year 1838. "They have raised a fund, to make as many as they could free ; and have opened schools for the instruction of the coloured children. Then there has been so long such a deep gulf of separation between the white and the black man, that the black man has no desire to enter into the Christian's Church, whose gates have been so long shut against him. He prefers going with those who have been his friends in his distress ; who invite him and encourage him to bring his children to the same school, to attend the same mosque, and to look forward to meeting again in the same paradise!"—and this within a colony committed to Christian Britain !

To pass further—to Australia. Consider, for a moment, what is the condition of that vast continent. The Bishop of Australia, in a recent letter, states, "I may observe, that, during my present progress, I have been in one county, Durham, in the whole extent of which there is not a church, and but one Clergyman. In the adjoining county of Brisbane, there is one church, and one Clergyman—no more. After that I shall pass through three entire counties, in which there is neither minister nor ordinance of religion ; and the five counties included in this enumeration, contain a fourth part of the area of New South Wales, and from a sixteenth to an eighteenth of the entire population."

My Lord, I cannot pass from Australia, without remembering that it was the seat of our first penal colony—a subject upon which I hardly

know how to touch, it has been so often treated, and it is so horrible. Will it be believed, that after thousands of convicts had been there gathered, under a penal discipline, for the first six years, there was among them but one spiritual pastor; in the second six years, there were but two; in the third six years, there was but one; and again, that down to the year 1824, when the population of that Colony had increased to about 27,000—13,000 of which were convicts—there were only eight Clergymen among them. During that period it was, that the Chaplain, (I state this upon the authority of one who long resided in that Colony,) found it his duty to represent to the Governor that not more than five or six persons attended Divine worship. Upon which, His Excellency took the energetic resolution of attending church himself; a fact which may well raise a smile of pity, for it would be ridiculous if it were not frightful. But, to turn from this. It must have been during that same period, that one, who a little while ago was tracked within your municipal precincts by the sleepless pursuit of Justice, who, I believe was apprehended within the boundaries of the City of London for one of the greatest crimes of which human nature can be guilty, had been in early life transported to that penal settlement for the breach of a conventional law upon which the security of your commercial credit is founded; the man had been transported for forgery. He there found means to become rich, but not penitent; he returned home with the wealth he had amassed, and here steeped his soul in blood, and died upon the scaffold. This has been the fruit of that penal system. In touching upon it, let me protest that I do so with all reverence for those who designed it. I believe they founded it with a pure intention, and with an exercise of such wisdom as belongs to statesmen. They believed that in transporting convicts they were conferring great benefit upon this country; and no doubt they thought that in a new state of society the reclaiming of convicts would be more easily effected. We see the result of their experiment; and can perceive that its first conditions were wanting. Millions of public money have been squandered upon those penal settlements; of which a tithe would have built churches in every province of the Empire. If one tithe of that had been expended in prevention, which was squandered in penalties; if the tide of this unhappy policy had been turned back upon the fountains of a higher wisdom; what might not, at this day, be the condition of those miserable outcasts?

There remains only one point more on which I will touch—I mean the Diocese of Tasmania. In that Colony there is a population of nearly 13,000 convicts; and, until a very recent date, they were, as such, unprovided with a Clergyman. I have it upon the authority of an intimate friend,—whose character for devotion to this work stands among the first,—I mean the Archdeacon of Hobart Town, that there is a settlement in that diocese, in which about 5000 convicts, upon an average, have been collected for the last 25 years; and he was the first pastor of the Church of England, who, about two years ago, set his foot within its precincts. But I will pass from this topic,—because it is one which falls more naturally to the Counsellors of the Executive

Power, than to the Merchants, Bankers, and Traders of the City of London. I will, therefore, leave it.

Within the last day or two, I have seen the report of a meeting held by a Company interested in the Colonies of New Brunswick and Nova Scotia. The Members of that Company, following the principle to which the Hon. Gentleman who last spoke has given such a noble expression, have, as I perceive, built a church within that Colony. They provide also, year by year, a sum of 52*l.* towards the maintenance of a Clergyman. I hail this as the recognition of a principle,—the acknowledgment of a duty, the commencement of a work which may be indefinitely extended. But what is the area of New Brunswick alone? It is one half of the area of England and Wales. The population of that diocese is 160,000; and there are but 30 Clergymen! I hold in my hand a private letter from the Bishop of New Brunswick, in which he implores assistance from this country. He says, "Every community but our own has doubled, trebled, almost quadrupled its helps within the last thirty years: we alone are stationary, and fancy the Church is to be saved by the inert force of written documents, and by taunts against Roman Catholics and Dissenters. All things, at home and abroad, show plainly that we cannot stand as a Church if we do not exert ourselves to the utmost; and my plan has this strong recommendation, that it is the Church working for itself, and by self-sacrifice calling down a blessing from on high." And the Bishop adds, "I would rather a thousand times return to England, and begin my life again as a *curate*, than stay here, and see the Missions not extended."

I must not forget to state, that the Bishop of Newfoundland has intimated to the Society for the Propagation of the Gospel his willingness to make, out of the scanty income of his See, a munificent gift, year by year, to be applied by them for multiplying pastors in his diocese.

With one word more I will leave these details. I cannot omit to refer, however slightly, to Canada. In the western part of the province we are told that there are no less than 320 townships of 100 miles square, and that of these only 80 have so much as one pastor; that 240 townships of 100 miles square, averaging 20 English parishes, are unprovided with Clergymen. It is to this desolate region that our emigrants are pouring forth, year by year.

I listened with great joy to the high political philosophy which fell from the Noble Lord who preceded me, remembering, as I do, that he stands before you this day clothed with the responsibilities of a representative of this great commercial city, and also that to his hands, in time past, has been entrusted the administration of our Colonial Empire. I listened with delight, when I heard him lay down, with statesman-like precision, that emigration and colonization are two things distinct; that even the heathen understood the sacredness of Colonies. It is the law of nature that organized life shall reproduce the germ of its own organization—trees that are mature do not return to propagate their original wildness. It is not enough that we send forth the arts of life, and the order of the civil state, if we fail

to consecrate them by the charities of home and the sanctities of religion. I never doubted that such were the deep convictions of that Noble Lord; for I do not need to be reminded that it was during the time when the destinies of our Colonial Empire were committed to his trust, that the great scheme for making the colonial episcopate co-extensive with the British Empire was conceived and put in action. That wise and necessary scheme, which is the charter of our Missions, the radical principle of perpetuity to the Churches planted by us abroad, met, I believe I may affirm, with the full sanction of the Noble Lord. Sharing at that time the authority of the Imperial Government, and the counsels of Her Majesty, whose public servant he then was, he gave to that undertaking his entire assent and support.

But, my Lord, to return, very shortly, to your special powers, and therefore your special duties,—for I feel that I have trespassed upon you longer than I ought,—I should believe myself to be dreaming, if I were to attempt to imagine what is the capital which is yearly invested and replaced in the mercantile transactions of the City of London. One-tenth of it,—one-twentieth,—a fraction, a proportion which I hardly know how to express in figures, would be sufficient to multiply, to a vast extent, the Missions of the Church in every Colony. It was by a wise Providence, no doubt, that the perpetual sustenance of the Church in Christian nations was rested upon the soil; and I think that there is an intimation of the same will of Providence, that the extension of the Christian Church shall, for its temporal support, be rested upon commerce; that as the soil is the fixed basis of the Church in a Christian land, so shall it be a function of a perpetually extending commerce to minister of its wealth to the Missions of the Church abroad. And if of all powers in the world the Empire of Great Britain possess the greatest—ay, an unequalled force—for the extension of Christ's Church by secular means, then assuredly, second to the Empire of Great Britain, and second to that alone, those powers are entrusted to the charge of the great commercial City of London.

But it is not only for the power arising from incalculable wealth, but for the power arising from universal relations for which you are responsible. There is not a land which is not open to you; even China has rolled back her bolted gates; and her language, which has been so long an enigma, now begins to speak articulately. There is not a land, there is not a race with which you do not hold direct intercourse,—with which you cannot commune; and through the channel of these universal relations you are pouring out, year by year, a tide of life into every land. In the year before last—I saw it only this morning—not less than 30,000 vessels, of our own and of all nations, floated in the river Thames; and this great commerce wends its way to every shore. Does not this intimate what is your duty, when it shows you what are your opportunities? The Right Reverend Prelate who opened this meeting, referred to the commercial greatness of Spain. I cannot refrain from following in the path which he has opened. We are told in the chronicles of Spain—and the histories of nations are not pointless tales, for, though exact forms of events are never reproduced, the analogies of moral probation are changeless and eternal—we are told that when the

fountains of gold in the western world were opened to the dynasty of Spain, wealth flooded the land. It was glutted, year by year, with gold, until all sober industry grew stagnant; the character of the people was deteriorated; the grave and constant Spaniard lost his self-command; every man's pulse was raised above its natural beat; men were in a fever of expectation; visions of wealth, like the illusions of an Eastern tale, floated before their imaginations; they left off to cultivate the soil, for it was a torpid and sluggish trade. Manufactures next languished; they thought they could not be poor in importing gold, for gold was the raw material of wealth. And to what did it come at last? Even to this. Their barques were freighted to and fro with the industry of the North, and with the gold of America. Spain had not industry to supply one-twentieth of the needs of her own colonies. She became the carrier for other nations, bowing down between two burdens, wafting the gold of her own colonies to England and France, enriching the industry of strangers, and wondering at her own poverty. In the train of commercial decline came public disorders. The monarchy became intoxicated, and entangled itself in brawls and conflicts; then came wars of succession and civil strife, and the people was rent asunder, and Spain has declined from that day until now. If there be nothing in the Spain we now see to excite us to imitation, there is, indeed, much for our timely admonition. If, in the midst of boundless wealth, of vast colonial possessions, of great industry, of maritime supremacy, of resistless power, we should forget that commerce, like empire, is held on moral conditions, and that the God of Heaven bestows upon us both empire and commerce, for his own high purposes, we too shall be cast down.

My Lord, all this majesty, which for a time is committed to us,—all the commercial greatness of this city,—if you would have it perpetual, must be based upon something which itself has perpetuity. There is no perpetuity in commercial treaties, for men are not tied together by seals and paper;—nor in ties of interest, for interests are bonds only when the balance is equal: if the gain incline to either side, the sword is cast in to redress the balance. Neither can empires be bound together by unity of language,—it was in an English version of the Book of Genesis, that a fanatical justification of war with England was sought but the other day. Nor can empires be perpetuated by the mere force of legislation; for legislation has its lasting strength, from the moral acceptance of those who are governed by its acts. There is no security in theories, and complexities of responsible government:—much less in camps and battle array. India cannot be held for ever by entrenchments; her mighty provinces cannot be bound together by the force of fleets and armies. We have already admonitions enough. Trouble and warning in abundance are upon our borders. The passes of Cabul and the fords of the Sutlej speak emphatically: they warn us, that unless our Commerce and our Empire be based upon somewhat that has perpetuity in itself, the day will come when the smoke of our colonial cities shall go up to heaven, and the wreck of our merchandize shall strew the strand of every shore. And what, then, is that one only basis of perpetuity? It is the Church, and

the Gospel of our Redeemer. I will not dwell upon it. It is too obvious. Religion is the one only bond,—the one only pledge of perpetuity,—the one only source of unity among mankind.

The waters on which your tall fleets ride are an emblem of the mutability of our Imperial State. We stand upon a basis tremulous with the elements of change. What is it that gives the aspect of solidity to your vast commerce, but the will of Him who hangs the world upon nothing? One inclination of His hand, and it all passes as a shadow. Truly, the Merchants, Bankers, and Traders of this city are bound by every obligation, from the basest motive of self-interest to the highest precepts of Christian charity, to promote the moral and the spiritual welfare of the Colonies. I shall not now point out the mode of discharging that duty; that will belong to those who follow me. The Society for the Propagation of the Gospel in Foreign Parts, remembering that the manna which was gathered above measure, and laid up until next morning, stank, has with a wise improvidence sold out all its vested capital. It has impoverished itself in the eyes of worldly prudence. And why? Because, while souls were perishing, it dared not leave its property hoarded in bags, through which it would eat and consume away. The Society for the Propagation of the Gospel, in the name of the Church of England, has thrown itself, in fulness of trust, upon the free alms of the members of the English Church; and if such a confidence could be disappointed, the Church of England itself would be at stake.

We are at the zenith of a great opportunity. It rides still in noon-tide over our head, prolonged beyond the examples of imperial greatness. We know not how long it shall there be stayed. Let us, then, be wise in time. The laws of moral trial are immutable; the same decrees which wrought the decline of Tyre of old, and of Babylon, that city of three days' journey, may work ours too. Let us not think that our greatness is so rooted, that a time and duration, longer than we choose to assign to the dispensations of God's Providence, must elapse, to work out in us the desolation we behold, where mighty Eastern cities lie heaped with sands. The production of ages is in the hand of God; and the day may come again, when those once green and idle pastures, covered now with docks, the wonder of nations, may be green and idle once more; when men, standing in amazement upon the site of this great Hall, shall ask and say, "Wherefore hath the Lord so done to this great city?" And they shall answer, "He left not one stone upon another, because it knew not the time of its visitation."

SIR GEORGE LARPENT, Bart.—My Lord Mayor, I rise with great pleasure to second the Resolution, which has been so eloquently proposed by the Rev. Gentleman who has preceded me. I rise with particular satisfaction, being one of that class to whom the appeal is made,—the Merchants of London. I feel, also, the deep obligation under which we labour; knowing, as we do, the extent of the evil and the efficacy of the proposed remedy. The present is an opportunity we ought to embrace, and I have great satisfaction in thinking the call

will be nobly responded to by the Merchants, Bankers, and Traders of this great Metropolis.

My Lord, it would ill become me, after the very eloquent addresses which you have heard, and at this late period of the day; it would, indeed, show bad taste, if I were to enlarge upon those topics which have been so eloquently adverted to by the gentlemen who have preceded me; but I will yield to no man in my earnest wish to support our Church in all our colonial and foreign dependencies. We have to-day received from the Right Rev. Prelate, our Diocesan, a most admirable statement; in which he has shown, not only those well-known traces of his learning and piety, but those business-like habits, which enable him practically to administer on this day, as on other occasions, so largely to the comforts of society. We know from this statement that the Church has on this important matter acted up to its high calling, that no deficiency exists there. Let us then, who are also members of the same Church, and who have all of us duties to perform in our various stations in it, do our parts, and show that we know and feel our duty towards our Church.

My Lord Mayor, I will not trouble this Meeting further with any lengthened observations; but I do feel in regard to the particular profession to which I belong, that those persons, who are daily engaged in the strife and controversy of business, and who have to struggle with the competition that now necessarily exists, require, above all others, the sanction of Religion; and that the security of all our commercial transactions, is that honesty and integrity which the Gospel inculcates, and which has its foundation in Religion.

My Lord Mayor, it is upon these grounds I feel that the Merchants and Bankers of London will respond to the call now made upon them; other grounds might be brought forward, but it is unnecessary for me to enlarge upon the subject, when so much has been anticipated; but in regard to the particular country with which I have more immediate relations in commerce—I allude to India, I can fully testify to the correctness of what has been stated by my friend Mr. Mangles. I well recollect the time when the greatest objections were raised to the introduction of Missionaries, and even of Religion in any shape, in India. I well remember the alarms of the old Indians of that day—men, some of them of superior ability—at the attempt to propagate the Christian religion in India; and the result has been, that not only has the European community been benefited by the establishment of the Church, but the foundation is laid of extensive religious improvement in the natives themselves, without any danger to the British Empire. And when I look round, and mark the vast Colonial possessions of this country, now brought as it were close to our doors by the power of steam, I expect, though we have lived too early to witness it, that in the progress of some 50 years, we shall be able to spread, through continents and worlds now closed to us, but which will then be perforated as it were by steam, the inestimable blessings of Religion, to the security of the mercantile community, and the prosperity and happiness of the Empire.

MR. ALDERMAN COPELAND, M.P.—My Lord Mayor,—It would be unpardonable on my part, if I were to trespass long upon the time or attention of this meeting; but I trust I may be permitted to make one or two remarks. I believe in my conscience, that the Society for the Propagation of the Gospel has never had its affairs or its intentions so fairly developed to the Citizens of London as it has this day, and I feel perfectly assured, that if meetings like the present had taken place at an earlier period, the funds of that Society would not have been in the lamentable condition in which they now are.

My Lord Mayor, I can say, as one of the Auditors of that Society, and it is with pain that I make this statement to the meeting, that unless the benevolence of those persons who are present, and of the country, and more particularly of the Merchants, Bankers, and Traders of this city, be largely given in aid of its funds, it may, in November next, be compelled to borrow money to fulfil its engagements to those clergymen who are spreading a knowledge of the truth in foreign parts. We have contracted obligations to those worthy Christians, who have been educated at a large cost to themselves, sacrificing their homes and their comforts, and departing to the Colonies, to teach the poor the gospel of Christ, upon the most miserable pittance. What will my fellow Merchants and fellow Citizens say, when I inform them, that many of those Clergymen leave this country, and receive a stipend considerably under £100 per annum; a less sum than is paid to a very inferior clerk in a mercantile establishment? I have ventured to make this remark, in the full hope and expectation, that, by your bounty and by your duty, you will be induced to increase the funds of this institution, so as to give effect to the best wishes which the most ardent supporters of it can desire.

My Lord Mayor, it has been said, and truly said, that about 40,000 people annually emigrate from the shores of this country, to our own Colonies, and that without the aid of any Christian instructor. I can bear testimony to the statement which has fallen from my honorable friend Mr. Mangles, of the desire, on the part of the New Zealand Company, to carry out a different and a better system; and I hope and trust that the day is not remote, when vessels which shall bear from these shores parties emigrating to our Colonies, will not be permitted to leave any of our ports unless a Clergymen and a Schoolmaster accompany the emigrants. This surely is a duty incumbent upon the country; and although at this time we see a great degree of apathy in the State to measures of this nature, I would hope that the Legislature of the country will be soon induced to make ample spiritual provision for its emigrating population; and after the eloquent appeals that have been made, I feel that you must be perfectly sensible, that it becomes us all, in our several stations, not only to aid the Society, but to establish district associations, for the purpose of co-operating with the parent Society in increasing its funds and extending its usefulness.

Therefore, my Lord Mayor, without trespassing further upon the patience of the meeting, I will conclude by moving, "That a subscription, in behalf of the Society for the Propagation of the Gospel, be now opened; and that with a view of carrying the foregoing Resolutions into

“ fuller effect, a Central Committee of the Society be formed, for the purpose of soliciting subscriptions and donations from all classes in the City of London; that Special Committees be formed in each Parish or District; and that the Clergy and Churchwardens be invited to act on the Committees in their several parishes.”

MR. SERJEANT MEREWETHER.—My Lord Mayor, Lord Bishop, and Ladies and Gentlemen,—I rise with great pleasure to second the motion which the worthy Alderman has stated to you. If he, who may with justice speak before you with authority, feels at this late period of the evening, and after you have been so long detained here, that he should not add to that detention, that feeling of course would operate much more strongly upon myself; and I should, indeed, be disinclined in this presence to venture at all upon a subject of this description, had not those who regulate these proceedings called upon me to share, in my humble path, in that duty which has collected and detained you here to-day.

My Lord, there is one point upon which I would venture to say a word, and that is the extreme necessity of the demand which now appeals to your generosity. You have already heard much from those who are better acquainted with the details than myself, of some portion of that necessity. May I be permitted to mention one individual anecdote to fix your attention to that point? Within these few days I have received a letter from a near and dear relation, at present in one of those localities to which allusion has been made. Speaking of the building of a Church in the district in which he resides, it is stated that the Church when built will be 20 miles from some, 40 miles from others, 60 from others, and even 100 from many within the district which ought to be supplied with spiritual aid from it. The conclusion at which they arrive is, that the money had better not be expended in the erection of a Church, but had better be applied in affording the occasional attendance of an itinerant pastor to visit them in their distant stations. I ask you, does not that fact speak volumes to you? Does not it explain to you the real extent of the necessity which calls upon you for your contributions?

My Lord, there is one other point to which I would briefly advert. I do most cordially, most sincerely believe, that in the history of man there has never been a period in which the prospects of pure Religion were so promising, the triumphs of the Gospel so great, and in which your efforts may be followed with so much success. You must all know, and you all feel, that throughout the world at the present moment Religion is more estimated, is more deferred to, is more influential than it has been ever heretofore; man meets man now with more kindness than hitherto; profound peace exists in Europe and over a great portion of the world; Religion is more talked of, more thought of, and more in the hearts and minds of men than it ever has been; and the results you have seen in general improvement,—in extended civilization,—and particularly in increased attention to religious duties. Now, therefore, I venture to say to you is the time when your hearty and zealous exertions

may be followed by the most effectual consequences. The noble lord who addressed you some time since, alluded to the fact that even in Pagan times, and in the early poetic description of the establishment of a colony, religious considerations formed a prominent feature in colonization. That was founded upon the certain general rule, that Religion is implanted by the Divine Creator in the mind of every man. Some err, some have not the light at all, some pervert the true light; but Religion exists in the minds of all. It will be, I trust, at the present moment, a characteristic attribute of this country amongst others, to exert our national energies, as far as is possible, to spread that true light which has so eloquently to-day been said to be entrusted almost peculiarly to the people of this realm. At this moment you have been enabled to perform great works in this respect. The Bishops of the West Indies have been already spoken of. To-day you have had the great advantage of hearing the eloquent and zealous piety of one of them. A Christian Bishop has been established in Jerusalem,—an English Bishop in the Mediterranean; there are now, also, the Bishops of Quebec, Toronto, Nova Scotia, New Zealand, and of Australia; there is scarcely any part of the world in which, through the instrumentality of this great nation, the Gospel of Christ has not been propagated and is in the course of further propagation. There is no part of the world in which this cheering view is not to be seen;—India and America have properly been alluded to; barbarism is receding from Africa; China, heretofore sealed to strangers, is at the present moment open to you—social intercourse and commerce in the van, Religion and the Gospel follow in their train; and there is no part of the globe in which English commerce, English industry, English exertion, English enterprise, and the English language are spread, in which the light of the Gospel has not also shed its pure and civilizing light. You have, therefore, now the strongest possible reason for combining those exertions which have been followed by such fruits, and at the present moment, seizing the opportunity when the great dispensations of Providence seem to have opened such a wide field for the exercise of your apparently commissioned energies.

Many of the most influential, both in this country and abroad, of the Jews, our elder brethren, the keepers of the oracles of God, have renounced the rabbinical dogmas—the traditions of men, the error attributed to them by Divine authority in the day of their redemption; freed now from persecution and civil disabilities, they mingle with the mass of society, and are the most forward in works of charity and benevolence. The peculiar tenets of the Romish branch of the Catholic Church are, partly by their own proceedings, and partly by other circumstances, brought now so prominently before the world, that they cannot but yield to the test of Scripture and the Divine truth. The Greek Church is much in a similar position,—and the varieties of superstition which pervaded a large portion of the world are gradually receding, and yielding to a better dispensation.

Again, my Lord, allow me to add one other consideration upon this point. We all deplore the religious differences and dissensions which have lately existed and still in part exist amongst us. Let us consider

the true light now spreading in the world, and the general state of religion, and then cast those petty differences and dissensions aside as insignificant and worthless, considered with reference to the one true light and one true spirit. Let us consider the wide arena now opened for the display of the Gospel; and would it not be true wisdom to part with our dissensions, to become united together in furthering the spread of the Gospel, and thus carry out that great work for which there is now so good an opportunity,—in which you have already done so much,—and by which God's kingdom would come, and God's will be done?

But will you permit me to draw the attention of the meeting to a closer circle—a circle which embraces your homes, the circle of this city? Look around you and see, as the Noble Lord adverted to the exertions of your ancestors, see what they did within this great city. See your cathedral,—your churches,—the towers and steeples which rise like a grove in all directions within your walls!—these your ancestors formed and dedicated to religious worship; these things your predecessors have done in spreading the light of the Gospel. I think I may venture to say, that there is no part of England from whence sounder doctrines have been inculcated, and more zealous exertion has been made in the cause of Christianity and the propagation of the Gospel, than within the walls of this metropolis. Here you surpassed your ancestors in science, ingenuity, commerce, and all the arts of life; and will you fall short of them in piety and devotion to the will of your God?

One part of the resolution which has been suggested to you by the worthy Alderman, refers to the establishment of Parochial and District Committees. In this great city, where you are gifted with a greater number of zealous, excellent, able, intelligent, pious, parochial pastors than probably any other part of this country, you may with confidence associate with them in this great work; and I feel confident that you will not withhold from them your co-operation. And do allow me, although thus late in the evening, to suggest to you one point which I know is of extreme importance, namely, not only that subscriptions should be made for this purpose, which is so essential, but that one feature of those subscriptions should be their number; for, however small the subscriptions may be, they mark the zeal, the energy, the combined exertion with which you are disposed to promote the objects of this Society. Your ready hand and your willing heart co-operating, though even with a small donation, will be of the utmost possible service, not only for the purpose of supporting this establishment, but also with the view of showing your opinion and your intentions towards this great cause, and thus you will interest the rest of your neighbours in the same feeling. This is an essential ingredient of the Resolution which the worthy Alderman proposed to you, and which I have the greatest possible pleasure in seconding. With this last practical observation I beg leave to press upon you the Resolution which has been read to you, and I trust that it will meet with your cordial co-operation, and may you all say with truth, "I have not kept thy loving mercy and truth from the great congregation," but in the spirit of Holy Writ, that you have attempted to give light

to them that sit in darkness, and to guide your own steps into the way of peace.

The Resolution was put to the meeting and carried unanimously.

WILLIAM COTTON, Esq.—My Lord Mayor, when I look around me, I am very sensible that the Resolution, which I hold in my hand, would have been confided with more effect to many a gentleman now present. But there is no one who can take a more lively interest than I do in the object of it; and which, my Lord Mayor, is an expression of gratitude to your Lordship for having convened this Meeting, and for the use of this magnificent Hall. Ladies and Gentlemen, the Resolution would have been better placed in the hands of that individual who was the Chairman of the Committee which made the arrangements for this day; but, as I have been requested to propose the Resolution of Thanks to his Lordship, I will do so, because it gives me the opportunity, at the same time, of expressing our obligation to the gentleman who filled the Chair of the Provisional Committee, Mr. Franks. Not only has he given his time—and time effectually spent—in calling together such a Meeting as we have seen in this Hall, but, by his individual exertions, he has induced two Companies, over which he presides as Chairman, to come nobly forward and contribute 100*l.* each towards the objects which he had in view. It also gives me the opportunity of expressing our deep obligation to those gentlemen who have acted as Honorary Secretaries to the Committee,—the Rev. Mr. Child, and the Rev. Mr. Povah. And, Ladies and Gentlemen, it may not be known to you, but it is to me, that it is a very onerous duty to perform the office of Secretary for such an object; and that much of the success of a Meeting depends in making all the proper arrangements, together with the zeal and intelligence of the gentlemen who act as Secretaries to the Provisional Committee.

Having expressed my gratitude, (and I am sure I shall have the cordial cooperation of this Meeting, in the vote of thanks to your Lordship,) allow me to say only a very few words with reference to the object of this Meeting.

It would ill become me, at this late hour of the evening, and after the power of eloquence which has been displayed,—it would ill become me, who have no power of eloquence,—no power to express my feelings in a becoming manner,—to trespass long upon your attention. But my Lord, circumstances have brought the position of this Society particularly to my knowledge. I have been one of a few laymen who, in 1845, were appointed a Committee to investigate the financial position of the Society for Propagating the Gospel in Foreign Parts. Supported as we have been by an honourable Member of that ancient Corporation, it has been our anxious desire to consider in what way the funds at its disposal could be most effectually applied to the objects for which the Society was established. I do not believe that there is an individual present but must feel great anxiety for that object, namely, the propagation of the Gospel in distant parts of the world; and I will not believe that there is any body present who so lightly estimates the value of his own greatest of all privileges, as not to be most anxious, to

the utmost of his power, nay, I will say, almost beyond his power, to extend the same blessings and benefits of the Christian religion to the most distant parts of the world.

My Lord Mayor, it has been a deep grief to me, and those acting with me, to observe that urgent calls have been made on the Society, from distant settlers, to give them the opportunity of attending public worship, and of participating in the consolations of religion, and of receiving religious instruction, which the funds of the Society have not been able yet to meet.

Allusion has been made to the sacrifices some of the Colonial Bishops have submitted to for the attainment of these objects. I grieve to think that they have been compelled to make those sacrifices, but I glory in the men who have been prepared to make them. A very mistaken idea prevails with regard to the position of these Colonial Missionary Bishops. There are some of them who have not a house to cover them; who have lived in tents, exposed to the inclemency of the atmosphere; and who have been content with a scanty supply of food, which some of the lowest inhabitants of this metropolis would scarcely consider sufficient for their maintenance. And why have they done so? Was it because a sufficient provision was not made for them? A provision was made for them, but they gave up that provision to the object which was nearest to their heart—the propagation of the Gospel,—in order to give to those who were in their Diocese, an opportunity of enjoying the blessings of religious instruction,—of joining in public worship, and participating in the consolations and privileges of the Gospel.

My Lord, I should not have trespassed so long upon the attention of this Meeting, if circumstances had not made me fully acquainted with the state of the Society; if I had not been able to assure you that there is the most careful investigation into the funds of the Society, and to their application to the great object for which the Society was established: and I do so in the hope that it will encourage those who hear me liberally to give it their support, and to rest satisfied that what they give will be applied in the most effectual manner.

My Lord Mayor, one thing has struck me forcibly in the investigation to which I have alluded; and it is this: That, in consequence of the neglect of the early settlers, the spirit of religion has died among them, and there has been no inclination, on their part, to make a provision for their spiritual wants, when the temporal means in their power were amply sufficient for that purpose. I am most anxious that the Society should have such effectual support, that it may be the means, under Providence, of sustaining the blessed spirit of the Gospel co-extensively with our emigration, even to the most distant settlements, and having kept alive in them that knowledge of religion with which they left this blessed land, they may in due time be prepared to relieve us from the burthen, or rather from the duty of supporting their ministry, and be willing to make an ample provision for them from their own resources. It is this neglect which has existed. It is the neglect of the earlier settlers, to which we must impute much of that irreligion, much of that profligacy and wickedness, which is a disgrace to the English cha-

raeter in many of our distant settlements. I do most sincerely congratulate your Lordship upon the result of this day; I think it is the beginning of a better feeling in the City of London,—of a higher sense of the great duty which devolves upon the inhabitants in consequence of their prosperity and of their wealth. It has been within my knowledge, that a very small proportion of the funds of the Society have hitherto been contributed by the merchants and manufacturers of Great Britain. I impute it not to them as a fault or a crime; it has, I verily hope, been occasioned by their not being sufficiently acquainted with the Society; for I cannot for a moment believe, that those who are now deriving wealth from our Colonies, and enjoying all the comforts and blessings of England, could be unmindful of their obligation, if they knew where they could, in an effectual manner, apply a small portion of their wealth towards the happiness, the welfare,—the eternal welfare of their fellow-creatures. And now, my Lord, let me say, that I would recommend all those who are engaged in trade to act upon the sound apostolic principle, and to lay up—as God may have prospered them—some portion of their wealth towards such objects as we have in view in the Meeting in this Hall,—the great object of the spiritual welfare of our fellow-men. It is a great mistake, to suppose that charity should be the occasional impulse of the feelings, and not a systematic principle. It is a great mistake, to suppose that any man will do his duty in contributing to the wants of his fellow-men, unless he does it systematically; and there is no system so sound, nothing which would tend to sanctify his wealth, and bring down upon him the blessing of Providence, as acting upon that apostolic principle to which I have alluded,—as God has prospered him, laying by a portion of his gains towards the support of such Institutions as tend to diffuse the blessings of Christianity to his fellow men.

My Lord Mayor, having said thus much, I feel that I ought to make some apology for having trespassed so long upon your attention; but it is my anxiety, that the effect of this Meeting may not be lost;—that it may be the foundation upon which we may rear the prosperity of this Society;—that it may be the commencement of effectual assistance;—that it may relieve me, and those who are engaged with me, in looking into the funds of the Society, from the distressing feeling, that there are thousands, and tens of thousands, who are calling out for missionary assistance, and that the Society for the Propagation of the Gospel has not the means of affording it.

It has been well observed at this Meeting, that there is a great responsibility upon this country. Our extensive empire was not given us for our own advantage, or for our own gratification. It was, I firmly believe, given us for that great object which ought to be nearest the heart of every Christian, the extension of Christ's kingdom through the world,—that the knowledge of God may “cover the earth as the waters cover the sea.” The Resolution, which I will read, is:—“That the cordial thanks of this Meeting be given to the Right Honourable the Lord Mayor, for the interest which he has evinced in the objects of the

“Meeting, by granting the use of this Hall, and by kindly consenting to “preside on the present occasion.”

C. FRANKS, Esq.—My Lord Mayor, however late it may be in the evening, and however little you may be disposed to listen to me, I do trust you will permit me to say a few words in performance of the duty which has been entrusted to me, of supporting the thanks which have been so ably proposed by my predecessor to the worthy Chief Magistrate of this city. If any argument were wanting for the necessity of giving these thanks, look at the benefit which has been conferred on us by the use of this spacious Hall, enabling us to bring before this glorious Meeting the highly important objects of this Society.

My Lord, it is not for me to dwell upon those considerations which have been already so ably and forcibly introduced; but I do feel it most important, that such a Meeting as this should unanimously and cordially express to the worthy Chief Magistrate, the inestimable benefit which he has conferred upon us by allowing us thus to meet.

The Resolution was put by Mr. Cotton to the Meeting, and carried unanimously.

THE LORD MAYOR.—Ladies and Gentlemen, I accept your kind expression of thanks for the use of this Hall; but you have a much greater reason to express them to my excellent friend, the Bishop of Jamaica. In the vestry-room of St. Anne's, Aldersgate, a conversation took place, between the Bishop and myself, with regard to this very Society; in whose behalf he did then plead; and I expressed to him then, that, if it were approved of by himself and the rest of his Rev. Brethren, I should have the greatest pleasure in allowing the use of this Hall for this very good purpose. I am glad to have seen it so well and so numerously attended, and I make no doubt, as many of my excellent friends have said, that it is only the beginning of a very good work; which, I am satisfied, will be continued, not only throughout this City, but throughout the whole of this Kingdom.

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VI.	LAKE HURON. (Diocese of TORONTO)	0	3
VII.	SAWYERPOORAM PART III.	0	2
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 By ERNEST HAWKINS, B.D. Fellow of Exeter College, Prebendary of
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