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The Canadian Ecclesiastical Gazette;

OR

MONTHLY CHURCH REGISTER FOR THE DIOCESES OF QUEBEC, TORONTO, AND MONTREAL.

VOLUME V.

TORONTO, JANUARY, 1858.

No. 1.

We trust that the article copied from the *Church Chronicle* (for which we are indebted to the *New York Church Journal*.) will be read with attention; we have again and again stated that the Parochial Clergy of the mother country were guilty of great dereliction of duty, in not furnishing the emigrants belonging to our communion with commendatory letters to the clergy of the parishes or missions within which they might settle.

We insert the letter of our esteemed correspondent "Clericus," a man of standing and experience in the Church, and we hope that it will be heartily responded to. In a short time we hope that there will be reason to appoint a day of thanksgiving for the restoration of peace and tranquillity to India, and that then, if not before, the first step will be taken to carry out the views of "Clericus."

PLEASANT SURPRISE.—On Christmas morning, on the Rev. T. S. Kennedy entering the vestry room of his temporary chapel, over St. Andrew's Market, he saw a large band-box on his table, directed to him; on opening it he found two well-made surplices and half-a-dozen pairs of bands, all marked with his name, and the accompanying note:—

"The ladies of the congregation of St. Andrew's Chapel request the Rev. Mr. Kennedy's acceptance of the accompanying surplices and bands, as a trifling mark of their affectionate regard.

"Christmas Day, 1857."

THE REV. DOCTOR SHORT.—We are informed that His Grace the Archbishop of Canterbury, Metropolitan of the Ecclesiastical Province in which the Diocese of Toronto is situated, has conferred upon the Rev. Jonathan Short, Rector of Port Hope, and late Editor of this Journal, the honorary degree of Doctor of Divinity.—*Echo.*

Ecclesiastical Intelligence.

DIOCESE OF MONTREAL.

As I see that you have given a list of collections made on the 27th Nov. in behalf of the Indian Relief Fund, I shall be glad if you will notice the one made for the same purpose at the same time, in St. Peter's Church, Sherbrooke, and which amounted to £10 10s. 6d.

DIOCESE OF TORONTO.

CHURCH SOCIETY, DIOCESE OF TORONTO.

A meeting was held on Wednesday, 13th January.

Present:—The Lord Bishop in the chair; Hon. P. B. DeBlaquiere, Hon. Sir J. B. Robinson, Hon. Jas. Gordon; Revs. H. J. Grasett, H. C. Cooper, Dr. Adamson, J. Fletcher, E. R. Stimson, Dr. Blackman, J. Butler, Dr. Lundy, W. S. Darling, T. Campbell, E. Baldwin, Dr. Lett, Proctor of Trinity College, Professor Kendall, D. E. Blake, F. L. Osler, J. G. D. Mackenzie; Messrs. Justice Hagarty, Clarke Gamble, Esq.; J. W. Gamble, Esq.; Robt. Denison, Esq.; E. G. O'Brien, Esq.; H. Mortimer, Esq.; C. J. Campbell, Esq.; T. Preston, Esq., H. Rowsell, Esq., and the Secretary.

The appointed prayers were read by the Lord Bishop.

The Secretary read the minutes of the December meeting, which were confirmed, and the President's signature subscribed.

A statement of the balances of the several funds, and the income and expenditure on account of each during the past month was read by the Secretary, and the balance book laid on the table.

The quarterly report of the Clergy Commutation Committee was read by the Secretary, approved of, and ordered to be entered on the minutes.

On the recommendation of the Standing Committee, Mr. Rowsell's bill for grants amounting to £53 13s., was ordered to be paid.

The following letter was read from the Rev. W. Belt, of Scarboro', together with a bond from the Incumbent and Churchwardens of Christ's and St. Margaret's Churches in that Township, which accompanied it:—

SCARBORO', DECEMBER, 1857.

To the Secretary of the Church Society, Diocese of Toronto,

DEAR SIR,—For the information of the Managing Committee, I beg to submit the following explanation of the nature and objects of the accompanying bond. A worthy parishioner, Mr. John Hopper, had designed to give three acres of land in perpetuity for the benefit of the Incumbent of St. Paul's Church in this mission. But understanding that the congregation of the first church (Christ's) were unable, for want of funds, to complete the Parsonage, (now just enclosed,) he agreed to let the three acres be sold, and the proceeds be used in the completion of the Parsonage. Desiring, however, that the amount (£90 cy.) should revert to St. Paul's Church as an endowment, in case of a division of the mission, he required a bond to that effect from the Christ Church congregation. A vestry meeting of that congregation was accordingly called, and the accompanying bond, sanctioned and executed, which we trust will prove satisfactory. I may add, that to provide against a positive call for the amount under the circumstances mentioned, the vestry meeting also authorised the taking up of a share of Building Society Stock, to run out in six years from the commencement of the sub-

scription. Any further explanations that may be required I will be happy to render, but meantime respectfully submit whether Mr. Hopper is not entitled under its constitution to a life-membership of the Society.

I have the honour to be,
Very faithfully,

WILLIAM BELT,
Incumbent of Christ's and St. Paul's Churches,
Scarboro'.

BOND.

Know all men by these presents, that we, the Incumbent and Churchwardens of the churches called Christ's Church and St. Margaret's Church, respectively, in the Township of Scarboro', in the County of York, and Province of Canada, are held and firmly bound unto the Church Society of the Diocese of Toronto, in the sum of one hundred and eighty pounds of lawful money of Canada, to which payment, well and truly to be made, we bind ourselves and our successors in office, firmly by these presents.

The condition of this obligation is such, that for and during the period that the parish or mission of Scarboro' shall continue united under one pastoral care, this obligation shall remain in abeyance, and be, for the time being, as though no such instrument existed; And in case of a division of the said parish or mission, so that the congregation of the above-mentioned churches, and of the church called St. Paul's Church, shall cease to be under one pastoral or ministerial charge, then if the Incumbent and Churchwardens aforesaid shall pay, or cause to be paid to the Church Society of the Diocese of Toronto, the sum of ninety pounds of lawful money of Canada, in trust for the use and benefit for ever, of the clergymen of the United Church of England and Ireland, doing duty in St. Paul's Church, Scarboro', then this obligation to be void; otherwise to remain in full force and effect.

Given under our hands this Sixteenth day of November, in the year of Our Lord one thousand eight hundred and fifty-seven, in the presence of

WILLIAM GALLOWAY,
WILLIAM BELL,
JAMES RICHARDSON,

WM. BELT, Incumbent,
ROBERT JACKSON, }
JAMES LEPPER, } Churchwardens.

On the recommendation of the Standing Committee, the Society assented to the arrangement, and ordered Mr. Hopper's name to be placed on the list of life members of the Society.

The Secretary presented a deed of gift to the General Purpose Fund of the Society from Peter Paterson, Esq., and wife, of part of Lot 19, 1st Con. Thornh, for which Mr. Paterson had paid £350. The Land being mortgaged to the Trust and Loan Society for £100, Mr. Paterson offered to pay this sum, provided the Company would extend the time of payment for one year, and that the Society would undertake to pay that sum in his name to the funds of Trinity College.

Moved by the Hon. P. B. DeBlaquiere, and seconded by T. W. Gamble, Esq.,
Resolved,—That the Board desires to express to P. Paterson, Esq., their grateful acknowledg-

ments for the liberal donation of land he has made to the Church Society; and at the same time the Board have much satisfaction in electing Mr. Paterson as a life member.

The Secretary to communicate the above resolution to Mr. Paterson, and to ascertain before the next meeting if the mortgage on the said land can be extended for 12 months.

A letter was read from the Rev. G. A. Bail, of Barton, in which he asked for a loan towards the building of a parsonage. The Society regret that they have no funds at present at their disposal, but that, if required, the usual grant of £12 10s. be made for this object so soon as the grant can be made.

An application for a grant to the church being built at Onondaga, was read from the Secretary of the Church Building Committee, recommended by the Rev. A. Nelles. The Secretary was desired to enquire whether this church was for the use of the Indians, and report at the next meeting.

A grant of books for the Rev. W. Ritchie's Sunday Schools, in the township of Georgina, to the amount of £2 10s., was ordered.

The Standing Committee having recommended that the Society do take into consideration at this meeting the subject of the Rectory of London, vacant by the consecration of the Right Rev. Dr. Cronyn:

J. W. Gamble, Esq., gave the following notice:—That at the next meeting of the Society, he will move that they do then proceed to present an incumbent to the Rectory of London.

Mr. Justice Hagarty gave the following notice:—That at the next monthly meeting it will be proposed that the Church Society follow the course heretofore taken in vesting their patronage in this Diocese, and by transferring any right they may have in presenting to the Rectory of London, to the Lord Bishop of Huron.

The Hon. P. B. DeMaquiere gave the following notice:—To rest in the Lord Bishop of Huron the nomination to such Rectories in the Diocese of Huron, as form part of the former Diocese of Toronto.

Some discussion ensued upon this subject, and the Rev. H. J. Grasett announced that he was authorised by the Lord Bishop of Huron to state that he denied the power of this Society to fill up the vacancy, and would therefore contest it.

The following gentlemen were unanimously elected members of the Corporation:—Rev. Thos. Taylor, Rev. A. Broughall, and Thos. Sibbald, Esq., R. N.

The Standing Committee recommend that the following gentlemen do compose the Book and Tract Committee for the ensuing year:—Revs. Dr. Beaven, H. J. Grasett, Dr. Lett, D. E. Blake, S. Givins, the Provost of Trinity College, and H. Rowse, Esq. No other list being offered, these gentlemen were declared duly elected.

J. W. Gamble, Esq., proposed that at the next meeting the Rev. J. Carry be elected a member of the Corporation; and Provost Whitaker proposed the Rev. — Abrahall.

Prayers were read by the Secretary, and the meeting adjourned.

THOMAS SMITH KENNEDY,
Secretary

COLLECTION FOR THE EAST INDIAN RELIEF FUND.

(Received up to the 14th inst.)

Appointed to be taken on Friday, 27th Nov., 1857, being a day of Humiliation and Fast.

Springfield \$25 56
Sydenham 12 55

Per Rev. E. Denroche \$35 11

St. Mary's, Napanee, per Rev. W. B. Lauder 3 20
Rev. B. C. Hill, additional 2 00
St. John's, Thorold, per Rev. T. B. Fuller 8 07
St. Paul's, Port Robinson, per Rev. Dr. Fuller 7 08
Osnabruk, per Rev. M. Kerr 5 00
Trinity Church, Chippawa, per Churchwardens 29 50
Trinity Church, Merrickville, 4 00
Christ's Church, Burritt's Rapids 6 00

Per Rev. J. A. Parnell 10 00
Diamond, member of St. James's congregation, per Rev. H. J. Grasett 1 00
St. George's, Georgina, per Churchwardens 2 00
St. Luke's, Clarke's Mills 6 00
Sheffield 3 00

Per Rev. W. G. White 9 00
Chatham, per Rev. F. W. Sandys 12 00
Amherst Island, per Churchwardens 9 00
Streetsville Mission 6 00
St. John's, Smith's Falls, per Rev. J. B. Worrell 4 00
St. John's, Portsmouth, per Churchwardens 12 00
St. Philip's, Markham 3 00
Grace Church, do 1 50
Brown's Corners, do 4 00

Per Rev. G. Hill 8 50
Church of Ascension, Hamilton 45 70
St. James's, Carleton Place 1 90
St. John's, Innisfil 4 30
St. George's, Ramsay 2 40

Per Rev. R. G. Cox 8 60
Sterling, per Rev. F. J. S. Groves 5 00

COLLECTIONS UP TO 14th JANUARY.

Collections appointed to be taken up in the several churches, chapels, and mission stations in the Diocese, towards the augmentation of the Widows and Orphans' Fund of the Society in the month of October, 1857.

Previously announced \$1009 00
St. George's, Clarke 5 30
Newton 1 75

Per Churchwarden 7 05
Rawdon 1 13
Cook Settlement 0 28
Roslyn 1 50
Thomasburg 1 18

Per Rev. F. J. S. Groves 4 09
St. Mary's, Warwick 1 53
St. Paul's, Wisbeach 1 60
St. James's, Brooko 1 67

Per Rev. J. Smyth 4 80
Streetsville Mission, per Rev. R. J. MacGeorge 4 00
St. Luke's, Mulmer 0 96
Trinity, Adjala 0 86
St. John's, Mono 0 96
St. Luke's, Orangoville 1 00

Per Rev. J. Van Linge 3 78
Holy Trinity, W. Hawkesbury 11 56
St. John's, Vankteek's Hill 2 58

Per Rev. J. G. Armstrong 14 14
Christ's Church, Scarboro' 8 00
St. Paul's 4 50
St. Jude's 2 88

Per Rev. W. Bolt 15 38

St. Philip's, Markham 1 75
Grace Church, do 2 00
Per Rev. G. Hill 3 75
St. John's, Whithy 5 40
St. George's, do 5 00

Per Rev. J. Pentland 10 40
Church of the Ascension, Hamilton, per Churchwardens 16 00
St. Mary's 2 05
Biddulph 80 15

Per Rev. A. Lampman 82 20
St. George's, Ramsay 2 35
St. John's, Innisfil 2 37
St. James's, Carleton Place 1 60

Per Rev. R. G. Cox 6 32
Norwich, per Rev. J. Kennedy 5 00
St. John's, Bowmanville, per Rev. A. MacNab 10 00

158 Collections amounting to \$1225 91

ANNUAL SUBSCRIPTIONS, DONATIONS, &c.

Rev. R. G. Cox \$5 00
Rev. F. J. S. Groves 6 00

MISSION FUND.

Collections appointed to be taken up in the month of July, 1857.

Previously announced \$1098 98
Sunday School children of St. Paul's, Perrytown, per Rev. J. Hilton \$10 60
A little friend of missions 1 60

Christ's Church, Scarboro 3 25
St. Paul's, do 3 50
St. Jude's, do 3 00

Per Rev. W. Belt 9 75
St. Philip's Church, Markham 1 70
Grace Church, do 1 10

Per Rev. G. Hill 2 80
Norwich, per Rev. J. Kennedy 3 00

140 Collections, amounting to \$1126 58

GENERAL PURPOSE FUND.

Appointed to be taken up in the several Churches, Chapels, and Missions, in the month of January, 1858.

St. Peter's, Tyrconnel, per Rev. H. Holland 7 00

THE ANGLO-CANADIAN CHURCH,—THE HEATHEN ABROAD, AND THE VENERABLE THE SOCIETY FOR PROPAGATING OF THE GOSPEL IN FOREIGN PARTS

To the Editor of the Canadian Ecclesiastical Gazette.

DEAR & REVEREND SIR,

It is, to very many in the Church, a source of real regret, that the operations of their Church Society cannot well, as it is at present constituted, be made available to the furtherance of the Gospel of their Lord and Saviour among the heathens dwelling beyond the bounds of the Society. There can be little doubt that the extension of Christian liberality to the conversion of the heathen abroad, so far from causing any diminution of interest in the heathen within our immediate borders, would greatly increase it; and would rouse the Church to greater energy, on behalf of the remnant of these aborigines, than any yet manifested by her members.

It is in a great measure to the Venerable the

Society for the Propagating the Gospel in Foreign Parts that, under God, the Church must look to carry out the glorious and blessed work of evangelizing the world of heathendom throughout the almost boundless extent of the British dominions. It may, at the same time, be set down as incontrovertible, that the aforesaid Society has established a righteous and most weighty claim upon the Church in this province. That debt has been acknowledged in almost every Report, and in almost every Annual Meeting of our Diocesan Church Society, as well as the floor of the Synod. Ferrent in her behalf are the prayers of assembled churchmen: intensely ardent are their expressions of most grateful obligation for a long course of most generous fostering care.

Now, this is all quite right, so far; it is only just what it ought to be, and nothing more, nay, I would venture to ask, is it as much as it ought to be? Ought there not to be some pious requital, some practical love-token to her to whom the Canadian Church owes a debt which can never wholly be discharged? Though I happen to have put the point as a question, it is not that I think there can be any question whatever about it. Every churchman, (deserving of the name) throughout the province, will freely admit that the Church in Canada, is bound, on christian principles, to assist the Society for the Propagation of the Gospel, to do for others that which the Society has long done for Canada; and I make bold, my dear Brother, to say that there are hundreds on hundreds of Churchmen among us who would be very greatly gratified to have the privilege and opportunity of adding to their prayers for that noblest missionary Society of the Church some tangible testimony to their verbally acknowledged obligations. Such persons believe it to be a positive duty to obey the commandment of Christ, according to the ability which He Himself has been pleased to give them:—"FREELY YE HAVE RECEIVED, FREELY GIVE." They would most gladly add to their prayers for the prosperity of that Venerable Society, a gift of such things as she now is known to need. But they would desire to do so, not by detached and individual effort, but, as being themselves only parts of a whole, as members of the Church: somewhat for instance, as was done at the time of the Society's jubilee.

Beyond the offertory collection just alluded to, our Canadian Church has not given I believe any direct practical acknowledgment of its deep debt to the Society. It cannot be said that there is no room for need for the extension of our best aid to that mother of our missions from one end of the earth to the other end of the earth. For, it is perfectly true, and ought to be made perfectly known, that, at this moment, when the field of missionary labour is being enormously enlarged, especially in British India, the Society is lamentably straitened in her ability to send forth laborers into the harvest, and in her efforts to plant the Standard of the everlasting Gospel throughout her almost limitless fields of operation.

They, (if there be any such,) who would argue, that, until we have converted the heathen at our door, the heathen abroad (in "foreign parts") can have no claim upon us, may find their confutation in the recent appeal of our Reverend Bishop for the appropriation of an offertory collection to the sufferers in the East, taken along with the cheerful response of his lordship's Diocese, as partly set forth in your last Gazette. Although, at this exceedingly trying time, there is an amount of physical want and suffering in most parishes beyond their capabilities as generally put forth hitherto, the offering for our suffering brethren "in foreign parts" was most willingly made. True charity, whether exercised on behalf of body or soul, though beginning at

home, will not be satisfied to stop there, if by any means it can reach beyond. This is the law of true Christian love; alike in spiritual and in carnal destitution. And therefore the heart that feels a spiritual longing for one section of the heathen on God's earth that are nigh at hand, will also feel for others of them however remote.

The proposition then which I would most respectfully suggest to our brethren throughout the bounds of our Church Society, is simply this: that the subject of this Church's obligations to the venerable Society, P. G. F. P. (more particularly with reference to the duty of imparting assistance to her, in spreading Gospel light throughout our heathen dominions, especially in the East,) be taken into consideration at the Annual Branch Meetings about to be immediately held. What more suitable subject for a general Resolution at this time could be devised and unanimously carried? What "resolution" should receive more universal favour than one, embodying the fact that the Parochial Branches of the Church Society of this Diocese would feel grateful to their Right Rev. President, the Lord Bishop, if he would be pleased to grant them the opportunity of showing their lasting love and obligation to the Venerable Society P. G. F. P., by contributing to its pecuniary necessities in the foreign Missionary field; (especially in the East Indies at this time). The said contribution to be collected on any day notified by his lordship; and then forwarded, as "donations of the people," by the hands of Clergy and Synodsmen to be placed among the offerings made at the administration of the Holy Communion, on the first day of the meeting of each Diocesan Synod.

Surely it would be a most pleasant thing to see the united free-will offerings of a grateful diocese laid lovingly upon the altar of God; a God whose unspeakable mercy had caused the light of the glorious Gospel to shine brightly upon itself; a God who has blessed to the Anglo-Canadian Church the unremitting labours and fostering care of the Society for the Propagating the Gospel of Christ.

There can scarcely be a doubt that our good Bishop would accede to the pious wishes of his people with heart and soul, and would much prefer this link in the chain of practical Catholic unity, to the absence of alms, as at the last communion during the session of the Synod.

In conclusion, I beg to add, that the usual Annual Meetings of the various Branches of the Church Society would have a much greater interest, when the speakers should be able to communicate something of the work of the Lord in other lands, a work to which the hearers had themselves contributed. The various parishes would thus also be entitled to the exceedingly interesting Reports and monthly papers of the Venerable Society; and their Clergy, be enabled to speak authentically of the trials and the triumphs of "the Holy Church throughout all the world."

Believe me to be,
Very faithfully,
Your brother in Christ,
CLERICUS

January 9th, 1858.

DIocese OF HURON.

ADDRESS TO THE BISHOP OF HURON.

The following, says the London *Prototype*, is a copy of the address presented to our Bishop on Tuesday last, in St. Paul's Church. His reply will be found appended:—

Recognising, with humble thankfulness, the goodness of Almighty God, in prospering your

appointment as a bishop of His Church, and vouchsafing your speedy return to the scene of your future labors, we bid you a cordial and Christian welcome to your diocese.

Endured to us especially, by your long residence and devoted services as a minister of Christ among us, we cannot but hail, with peculiar feelings of thankfulness, your appointment as an overseer in His church being persuaded that your experience in the ministry, and your soundness in the faith, will greatly tend to the glory of God, in firmly establishing our beloved church in the hearts of the people on this western portion of her Majesty's dominions.

That you may long continue to adorn and edify the church over which it has pleased God, in His great goodness, to place you; that, so having fulfilled His good pleasure, as His faithful servant in the church militant, you, at His call, may enter the church triumphant, is our most earnest and fervent prayer.

Signed by L. Lawrason, churchwarden, and about 200 others.

REPLY.

MY DEAR FRIENDS,—I am deeply sensible of the kindness which has dictated the cordial and Christian welcome with which you have greeted my arrival amongst you as your bishop, and I would assure you that I am equally thankful to find myself, by the good providence of God, again surrounded by those friends, amongst whom as their pastor, I have spent the best and happiest years of my life. The new relationship in which we now stand to each other, does not tend to weaken, but strengthen those feelings of affectionate regard which I have so long entertained towards you.

During my brief absence, it has pleased our heavenly Father to visit this community with trials of no ordinary kind; I have sympathised with you in them all; and I have not ceased to entreat the God of all grace to overrule them for your good, and to bestow upon you all needful strength and support under the many and grievous afflictions to which you have been subjected.

When I look back upon the many years during which I have labored amongst you, as an ambassador of Christ (to which you kindly advert), I feel that I have much reason to humble myself before God. My shortcomings have been great, my sins of omission and commission have been many; but one thing I can with some degree of boldness, say, that "I have not shunned to declare to you all the counsel of God." I have endeavored, as the Lord enabled me, to proclaim to sinners a free and finished salvation through our Lord and Saviour, Jesus Christ, and I trust that, while life is spared, I may be enabled to persevere in the same course, being persuaded that the only way to promote the glory of God, and firmly to establish our beloved church in the breasts of the people, is to set forth the great truths of our holy religion, as revealed in the word of God, and exhibited in the articles of our church. I desire ever to bear in mind that I am "put in trust with the Gospel," and that the first and great consideration which should influence me in the discharge of all the arduous duties which now devolve upon me, is the propagation of a pure gospel, and the adoption of such measures as may, by the Divine blessing, secure this inestimable gift to this diocese for all time to come. I shall look with confidence for your support and assistance in effecting this great object.

I trust that you will continue to offer up your earnest and fervent prayers in my behalf, that I may be endowed with wisdom from on high, to fit me for the discharge of those sacred duties to which I am called, and I earnestly pray that the God of all grace, who alone can bless His word to

the conversion and salvation of those who hear, may ever vouchsafe His presence amongst you, and that in the day when the Lord of Hosts shall make up his jewels, you and all pertaining to you may be found bound up in the bundle of life by the Lord our God, and fitted by His Spirit to be partakers of the glory of his kingdom for ever.

Believe me to remain,

My dear friends,
Your ever faithful and affectionate pastor,

B. HUNOR.

English Ecclesiastical Intelligence.

INDIA.

It is greatly to be deplored that any persons, whether Europeans or Hindus, should remain content with the empty form, without the substance of godliness; and it should therefore be regarded as a special consolation, that we who have laboured in Tinnevely as Missionaries and as pastors, who "speak what we do know, and testify what we have seen," are able to testify that there is in Tinnevely, an encouraging amount of genuine piety. In each of our little congregations God has "a seed to serve Him." There is "a little flock,"—would that I could say they are not a flock!—of persons who appear to be "called, and faithful, and chosen followers of the Lamb;" and such persons show the reality of their religion by the regularity of their attendance on the means of grace, by their zeal in the acquisition of religious knowledge, by the quiet consistency of their lives, by their devout confidence in God's care, by their conquest over their caste-prejudices, by the largeness of their charities and in a variety of other ways which are quite satisfactory to their pastors' minds. The existence of this class of persons, though they are still a minority everywhere, is an immense encouragement to the Christian Missionary; for it proves to him that the Gospel has not waxed old—has not become effete, as some people affirm—but is still, as in primitive times, "the power of God, and the wisdom of God," to the salvation of every one that believeth. It proves that Christianity is not merely a new dogma, or a new society, but new love, new life; not merely a new patch upon an old garment, or a new garment upon "the old man," but the creation of "a new man" in Christ Jesus.

The existence of a considerable amount of real Christian piety amongst our native Christians, may be inferred from the number of our communicants. In almost every portion of our Tinnevely missions, the proportion apparent between the communicants and the baptized part of the Christian population is very remarkable. Amongst a Christian population of about 48,000 souls, about a third of whom are still unbaptized, the communicants amount, in round numbers, to 5,000. This gives a proportion of about one communicant to every six baptized persons throughout the province. In some villages with which I am acquainted, the proportion is one in five; and if there are not at least one in eight of the baptized inhabitants of a village communicants,—that is, if there are not at least 100 communicants in a village of 800 baptized inhabitants—we are accustomed to think the religious condition of that village deplorably low. We should form, it is true, an erroneous impression of the religious prosperity of Tinnevely if we looked at these facts from a purely English point of view. The Hindus, and other semi-civilized races, have so much less mental independence and self-reliance than the English, and when disposed to act right are so much more teachable, tractable, and submissive, that a pastor's recommendation carries greater

weight, and his influence produces greater effect than is ordinarily the case in English congregations. Hence, if we take an English congregation and an Indian one, which are equal in numbers, and equal, as far as man can judge, in the aggregate amount of their piety and zeal, we shall generally find a considerable inequality in the number of the communicants.

In estimating the value of facts like this, differences in mental temperament are certainly to be taken into account; nevertheless, we should not be doing justice to our Missions if we did not attribute a considerable share of the difference to the system pursued. Our people may be more docile than the English, but our system also is better. It is not the custom in any of our missionary stations, as it generally is in England, for people come to the Lord's Table when they please, and keep away when they please, without any reference to character or preparation, coming unprepared and going away unblessed. We have a godly discipline, and a regular system of instruction and training, similar to that which in this country precedes Confirmation, but generally a good deal stricter. At all our stations in Tinnevely, on the Saturday preceding the administration of the Holy Communion, we are accustomed to hold a "preparation," or preparatory meeting, which all who wish to partake of the communion are expected to attend. From a distance of four or five miles people attend this meeting almost as a matter of course, but people who live at greater distances are indulged with subsidiary "preparations" nearer home. At these meetings the Missionary converses with the intending communicants, catechizes them, explains to them whatever requires to be made clear, prays with them—if need be, warns and exhorts them, or comforts and strengthens them, privately—and endeavors in every way he can think of, to prepare them for the reception of the Holy Communion with a right faith, a reverent mind, and a lively hope. It might be expected that the strictness of this system would deter communicants; and yet so far from deterring them, nothing seems so effectual to increase their number; for persons who would not think themselves fit to come to the Communion itself, feel no scruple about attending the communicants' class, and thus they are gradually led on "from strength to strength," till in due time they venture to come to the Table of the Lord.

During the last six months, that elapsed before I left Tinnevely, wishing to leave behind me something that might be useful in my absence, I put together the prayers, instructions, and meditations which I had been accustomed to supply to my people, month by month, at the preparatory meetings, and gave the whole for publication to our Tinnevely Book Society. The book was adopted and published by the Book Society, and an edition of 3,000 copies of it printed at the Church Mission Press in Palamcottah. May I not say that this is a fact which speaks volumes? In a province where devils were the principal objects of worship, "where Satan's seat was," 3,000 copies of a book intended for the guidance and edification of communicants have been called for, and have been printed and sold. Surely this may be regarded as proving that Christian piety must have made real progress. Allowing a certain abatement for the mental temperament of the people, what remains is so considerable and encouraging, as to warrant our saying, "what hath God wrought!"

In my own district the number of communicants was at first very small. For two years, amongst about a thousand native Christians there was only one person, in addition to a few catechists and schoolmasters, to whom I felt myself at liberty to administer the Communion. Those were days of

darkness and dreariness indeed, and I well remember sometimes saying to myself, "Lord, I am left alone." But it was God's will that I should not always be left alone. After the schools came into full operation, and especially after the pupils who had been educated in our Female Boarding-School began to take their places in our various congregations, as Christian wives and mothers, a great improvement began to take place, and by and by I found myself surrounded with a band of men and women—but especially of women—whose hearts God appeared to have touched.

On the whole, therefore, I conclude, from my own experience as well as from the experience of my Missionary brethren in Tinnevely, that real piety towards God does exist amongst our people, and is the same in kind, if not in degree, with what we observe in more highly favored communities. We cannot expect Hindú piety to be identical in all respects with English piety; but we may expect, and we actually find, that Hindú piety is as sincere and real, after its kind, as English, and as much superior to the merely nominal religion by which it is surrounded. Many a person in Christian England, though without God in the world, and without a particle of love for the Saviour who died for him, exemplifies by his high sense of honor and gentlemanly integrity, what the indirect influences of many ages of Christianity can effect; place beside him a recent convert from heathenism, and though the latter has been awakened to spiritual life by a vital spark from on high, and be sincerely desirous of following his Saviour, it is well if he does not suffer in our estimation from comparison with one who has so greatly the advantage of him in point of external circumstances. In estimating the sincerity of the Hindú Christian, we should compare him, therefore, not with the nominally Christian Englishman, still less with the real English Christian, the highest style of man, but with the nominal Christian Hindú, or with the subtle, cringing, apathetic, conscienceless heathen himself, the inheritor of the concentrated poison of a hundred generations of heathenism. The Gospel does not all at once eradicate natural dispositions and national failings. Our Indian converts, though they have become Christians, have not become Englishmen; they remain Hindús still, and that means much. But whatever their failings may be, a counteracting impulse has been brought to bear upon them, and they have yielded themselves to that impulse, so that we have no fear respecting the final result. Both "the leaven" and "the lump" may be inferior to what we have now in England; but the difference between the Indian leaven and the Indian lump is equally marked and decided, and we may regard it as equally certain that in due time the lump will be pervaded by the leaven. The Indian leaven itself also is probably destined to improve in strength and virtue.

It is well known that many of the tribes of Northern Europe were converted to Christianity by the sword, or by other methods not more creditable to any party concerned in the conversion, and that the Christianity thus introduced was deeply tinged with the superstitions and errors of the times; yet in a few centuries the Christian leaven wrought so mightily as to purify itself from the impurities and corruptions which had originally been combined with it, and to form in the Northern nations a manliness and truthfulness of Christian character, previously unknown in the world. Reasoning from analogy, in a district where the people have received the Gospel from, on the whole, a higher order of motives, where the faith introduced is that which was "once delivered to the saints," without superstitious admixtures, and where the Holy Scrip-

tures are freely distributed, and the Scriptural education of the young is universal, we have surely reason to expect that the heavenly heaven will sooner or later work in a not less effectual manner, and with not less happy results.

When a person learns, on first becoming acquainted with Tinnevely, that the greater number of the native Christians embraced the Christian religion either from secular motives, or from a mixture of motive, partly secular, partly religious, and when he then notices the imperfections and faults which are apparent in the majority, he may conclude—as some have naturally, but too hastily concluded—that all the religion of the province is unreal. In this instance, as in many others, a little knowledge leads to an erroneous conclusion, a more thorough knowledge reveals results that are as satisfactory and encouraging as the circumstances of the case will admit of.

The real state of things may be illustrated by a beautiful analogy drawn from the betel gardens of India. The betel leaf is the smooth, pungent, aromatic leaf of a climbing plant, somewhat resembling the pepper-vine, which is almost universally chewed by Orientals, not as a narcotic, but as a mild agreeable stimulant. The betel-vine is a delicate and tender plant, which requires much water and much shade; and accordingly, it is trained, not up a naked pole, like the hop, but up the stem of a rapidly growing, straight, slim, leafy tree, called in Tamil the *agatti*, which is planted thickly in rows throughout the betel garden, so as both to give the betel the support it needs, and to screen it from the scorching rays of the sun, by the continuous shade of its intermingling branches. At a distance, and to a casual observer, the *agatti* alone is apparent, and it might be supposed that we were looking at an *agatti* garden, not a betel garden; but interspersed among the *agattis* planted in the same soil, and fed by the same water is another and more precious plant, whose winding tendrils and smooth green leaves attract our notice when we have entered the garden, and begun to look closely around. It is only for the sake of screening and sweetening the betel that the *agatti* is grown, and when the betel-leaf is ripe, the *agatti* which supported and defended it is cut down, and either applied to some trivial use, or cast into the fire. Thus it is in our missions in Tinnevely, and in the visible Church in general, which in every country is a betel garden, in which "the many" who are "called," attract more notice than "the few" who are "chosen," though they are of infinitely less value, and in which "the few" grow up amongst "the many," undistinguished from them except by the close observer, and are trained up for heaven, in green and fruitful humility under their protecting shade.*

It is quite certain that God has not left Himself in Tinnevely, or in any place where His word has been preached, and His Church planted, without witness to the saving efficacy of His truth. Whilst He causes "the Gospel of the kingdom" to be "preached in all nations for a witness unto them," it is evidently His design that it should not ordinarily or always be a witness against them; for He has been pleased in so many instances to accompany it with "the demonstration of His Spirit and of power," as to prove to all nations that Christianity is from God, and a remedy for the spiritual diseases of the Hindús, as well as of all other races of men.

In concluding this sketch of the *Field*, the *Work*, and the *Results* of the Tinnevely Missions, I wish to remind my readers that so much still remains

* This analogy will be found also in "Pettit's History of the Tinnevely Mission." I have occasionally used Mr. Pettit's words; but the analogy itself struck me shortly after my arrival in Tinnevely, when I stated it nearly as above, in a letter to a friend.

to be done, that all that has been accomplished as yet may be described as only a promising beginning. More has been done in Tinnevely than in any other province in India, and yet very much remains to be done, before all Tinnevely is Christianized. Nearly 45,000 souls have been brought under Christian instruction in that one province, but more than 1,200,000 souls remain in darkness still! It is frequently our duty still, in the ordinary course of our labors in Tinnevely, within the limits even of our Missionary parishes, to pass through village after village, teeming with a busy population, in which all classes of society—"old men and maidens, young men and children,"—vie with each other, not in praising and serving God, but in praising and serving devils. Much remains to be done also before every Indian province, or even every province in the Madras Presidency, becomes a Tinnevely; for, with the exception of the three or four most southern provinces, Southern India has witnessed no greater Missionary progress than the Presidencies of Bengal and Bombay. Even in Southern India I could mention twelve or thirteen zillahs or provinces, each with an average population of nearly a million of souls, in all which there is not a single Missionary of the Church of England. In most of those provinces there are one or two Missionaries of other Societies; but in the Hyderabad country, which is connected with Madras in ecclesiastical matters, though politically connected with Bengal, and in which there is a population of ten millions—the great majority of them Telugu people and heathens—there is not a single European Missionary connected with any Protestant communion. There is an excellent native Missionary labouring there, a Missionary of the Society for the Propagation of the Gospel, but he can scarcely be regarded as a Missionary to the people of the country. Being himself a Tamil man, he was sent on a special mission to the Tamil people who have settled as domestic servants to the Europeans, and as camp followers in the principal military cantonment, yet the appointment of that solitary native Missionary is all that has been done for the propagation of Christianity in the territories of the Nizam. To hope to dispel the darkness of ten millions of heathens and Mahomedans by an isolated effort like that, is surely little better than if we should hope to illuminate London by means of a single candle stuck upon the top of St. Paul's! I trust, however, that more will soon be done for India in general, and more also for Tinnevely, to which my own mind naturally reverts when I think of the future. Supposing the congregations already gathered in Tinnevely, able to stand alone without foreign aid, which I hope they will ere long be able to do, it will then become only more clearly our duty—and a delightful duty it will be—to lengthen our cords, and strengthen our stakes, and endeavour to gather in more and more of the surrounding heathenism. Hinduism, which wears a calm and tolerant face when it fears no danger, has recently shown, by its combination with Mahomedan fanaticism, and its ebullitions of persecuting rage, that it feels the grasp, and fears the power and progress of its Divine foe. A crisis has appeared in the history of our Missions in India, and the appearance of such a crisis should surely stimulate the friends of Missions, and all desirous of the enlightenment and improvement of India, to help us with all their might. The Church Missionary Society has every year of late been devoting more and more of its funds and energies to India, and now that I am about to return to the scene of my own labours, I am truly thankful to carry with me the hope and belief that the Society for the Propagation of the Gospel has also commenced to move forward. The additional grant of £3,000 per annum which the Society has recently been enabled to make for the

extension of Indian Missions, provides us with funds sufficient for a considerable advance in each of the Presidencies, and now all that we want is an adequate supply of men of the proper sort. "The harvest truly is great, and the laborers are few," and without the help of additional laborers, men of piety, devotedness, and energy, the harvest cannot be gathered in. "Say not ye, there are yet four months, and then cometh harvest. Lift up your eyes, and look on the fields, for they are white already unto harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal." The real work of Missions, the work of winning souls to Christ, is a spiritual work, and can only be done by spiritual men. Living men alone are competent to place "living stones" in the wall of the spiritual temple. But such men are not to be purchased by money; no organization, however perfect, no ordination, however valid, can confer life. If we wish Christian men, animated by the living, loving Spirit of Christ, to be raised up, and sent forth to do Christ's work in India, such men must be sought for in Christ's Spirit, and in accordance with Christ's commands, by earnest prayers to Himself, for surely He is more deeply interested than we can be, in the extension and prosperity of his own work. "Pray ye, therefore, the Lord of the harvest, that He would thrust forth laborers into His harvest."

THE ANGLO-AMERICAN CHURCH EMIGRANTS' AID SOCIETY.

The work of this important and much needed Society is thus spoken of in the leading Article of the *Colonial Church Chronicle* for December:—

The spread of the English race is one of the great phenomena of the present age. However the politician may regard it, the Churchman will ponder deeply the fact that multitudes of our kindred now reside far beyond the range of the Royal Supremacy, far beyond what was once regarded as the limit of our Anglican Reformation. Although our Colonies are more or less sought by our enterprising emigrants, it still remains true, that the United States of America are the great point of attraction. Setting aside the myriads from Ireland and Scotland, it appears that from forty to fifty thousand of the natives of England (including Wales) annually migrate to the great Republic of the West.

To all who look beyond the present moment, this emigration will be a subject replete with anxiety. The vast English-speaking population now arising beyond the Atlantic will at some time powerfully react upon ourselves either for evil or for good. It is indeed a matter which deeply concerns the entire world, whether North America shall hereafter diffuse the blessed influences of Christianity, or the malignant poison of vice and irreligion.

The census of the United States for 1850 enables us to estimate that at the present time, about 400,000 natives of England inhabit the various sections of the Union. These persons have been, for the most part, baptised at our fountains, and in regard to them the charge has been given within our churches, that they should be "virtuously brought up to lead a godly and a Christian life." The merely nominal Churchman may think that because 400,000 are beyond reach of the Royal Supremacy, they are beyond the reach of their baptismal obligations as members of Christ's Body, which is His Church. But they who have any faith in the Catholic character of our English Reformation will be inclined seriously to ask the question, Whether, on the whole, these 400,000 carry with them the religion of England, or whether they simply add to the existing schisms and ungodliness of America?

The Society which has afforded a title to our

present article, has enabled us to answer this question. We regret, indeed, that this Society has hitherto been little known and appreciated at home, but in its well-considered publications, we seem to perceive an earnest of increasing success and favour. At all events, these publications have enabled us, in a measure, to trace the progress of the multitudes, annually sent forth by England to the westward, and to see what eventually becomes of them.

It appears, then, that, while the German emigrant seeks a more southern locality, the Englishman usually avoids the slave States, and directs his course to the middle and still more to the northwestern portions of the Union. In 1850, there were but 166 natives of England in Arkansas, 300 in Florida, 301 in North Carolina, 583 in Mississippi, 670 in Georgia, 706 in Tennessee, &c. On the other hand, the State of New York contained 84,820 of our countrymen, Pennsylvania 38,048, Massachusetts 16,635, and Ohio, 25,660. Even at that comparatively early date for the West (seven years ago), Illinois possessed an English-born population of 13,628, and Wisconsin of 18,972. During the last seven years the English emigration to Illinois, Iowa, Minnesota, and especially to Wisconsin, has greatly increased, so that Chicago in Illinois, and Milwaukee in Wisconsin (both on Lake Michigan), are now aptly described as the two great gateways through which the English emigrants press onwards to the rich prairies of the North-west. These two cities contain not less than 80,000 and 60,000 inhabitants respectively, and are connected with a vast network of inland railway communication, by which the weary wanderers, after landing at New York, and travelling a thousand miles by rail, lake, or canal, are still further conveyed to the neighbourhood of their future homes.

The moral effects of emigration are worthy of notice. While, on the one hand, many dormant faculties are called into action; on the other hand, a thousand circumstances tend to relax the restraints of principle, and to blunt or pervert the religious sensibilities. On the voyage and journey the emigrants have been exposed to many temptations, and have heard the most sacred truths ridiculed and reviled. They have been thrown into company with Mormons, profligates, atheists, and misbelievers of every description. How to get rich, is the main theme of all they hear by the way, and a feverish eagerness seems at first, and indeed long after settling, to possess their souls. Religion is apt to be forgotten amid the prevailing influences of mere secularism, and those who are not firmly rooted in their faith, often become utterly lost to truth and to morality. There is a good reason to believe that not one-half of the Roman Catholic emigrants pass through this ordeal without renouncing the authority of the priest. English Churchmen, having had less training than the Romanists in the principles of their Church, fall away to a much greater extent. English Dissenters, on the other hand, very generally continue Dissenters in America. Let us hear the testimony of the Rev. W. Adams, an American Clergyman, of Wisconsin, on this point, as contained in a letter to the Rev. H. Caswall.

"English Churchmen who come here, have no sufficient training in Church doctrines. Dissenters from the English establishment consider themselves bound, from the very fact that they dissent, to know the reasons assigned, or supposed to be assignable, for their dissent. Methodists have their defence of Methodism, their glorifications of Wesley, their strong reasons why they are Methodists and not Church of England people. Baptists have their arguments for baptism by immersion, and against 'baby-sprinkling.' Independents, Unitarians all have their reasons put on

their tongues' ends for their notions; but the English peasant Churchman seems to have few reasons for or to give. He is dumb, and uneducated, and ignorant of any distinct reason why he is a Churchman. An American child of the Church knows, in truth, more of the reasons for his faith and practice, than the mass of ordinary English adults that come out here. *The English Church does in general great wrong to her people by a teaching that brings about so bad a result.*"

Whoever may be really blamable for the effect, it is unhappily certain that but a very small fraction of our emigrants continue in the communion of the Church. The Rev. Dr. Keene, writing from Milwaukee in Wisconsin, to Mr. F. H. Dickinson, in 1855, says:—

"I may safely say that the census to be taken this year will show twenty thousand English residents in Wisconsin. In the Convention of the Diocese of Wisconsin, held last June, there were reported, all told, 1,172 communicants. Now, calculating that the number of attendants upon our Services is in proportion of twenty to one communicants, this would give us not quite 22,000 worshippers; but little if any, over the number of English residents alone. That not a tithe of the attendants upon Church services are English, I know every Clergyman in our Diocese would bear me out in saying. Supposing that a third of the English residents (and this is a liberal estimate) belong to the different religious denominations, and that 2,000 are attendants upon the services of the Church, this would leave us upwards of twelve thousand unaccounted for concerning whom we must in sorrow say that they are scattered as sheep without a shepherd, and perishing for lack of care. I am persuaded that full a third of this number are in this city" [Milwaukee].

The Rev. Mr. Adams, writing in 1856, comes to a similar conclusion. He writes:—

"When I came to Wisconsin, in 1841, there were 30,000 inhabitants in this State. Now, by census in 1856, there are 600,000; of these there are of English birth, by the United States census of 1850, 18,972. Now, what number has the Church in Wisconsin of the English? The Church in Wisconsin has a Bishop and Clergy, certainly not inferior to any of those of any Western State, in zeal, piety and learning, and yet the number of her laity, including all attached to her worship and attending upon her services, may be 15,000; that is to say, we have, allowing for the increase since the census of 1850, 20,000 English in the State, and the Church only 15,000 in all. But are not some of these English emigrants in connexion with the Church? Of course there are some; but I question, from my knowledge of the Diocese (and Bishop Kemper also is of the same opinion), whether there are 1,500 in all the 20,000, attached to us. That is to say, here in the State of Wisconsin, of 20,000 English emigrants, by the fault of some one or other, eighteen thousand [nine-tenths] are lost to the Church."

It cannot be supposed that the average of the English people inhabiting the entire Union are more attached to the Church than those of Wisconsin. It may therefore be safely estimated that, out of the 400,000 of our countrymen now residing in the United States nine-tenths, or three hundred and sixty thousand, have gone to swell the existing amount of schism and irreligion in America, where not more than one-tenth or forty thousand remain in any degree faithful to the Church of their fathers.

The reasons of this frightful apocry (for such it is) are various. Bishop Kemper writes:—

"Many of the English had become dissatisfied with both Church and State before they left their native land. Some were Socialists and a vast proportion careless of their spiritual interests."

The Rev. Dr. Coit, of Troy, New York, ascribes it partly to *change of country*. He writes:—

"It is a thousand pities that English people should glide off into the sects here. I know not how or why it is, that, if communicants at home, they do not consider themselves so here. I tell them it is the same Church; but they know it is not the same country, and supposed they have severed their ecclesiastical connexions. I admitted an old lady to communion last July, who was confirmed in England more than forty years ago."

Bishop Sutherland, of Boston, assigns as a reason the want of *proper credentials* from the mother Church. The Bishop says:—

"The vast majority of our poor are of the Church of England. In my own parish, probably nine-tenths of our regular pensioners were baptised in the Church of England, and more than nine-tenths of our charities are devoted to such. Yet an applicant has seldom any proof that he is a deserving person. His pastor has allowed him to come to America without any credentials."

In consequence of this want of credentials, the Bishop states that

"Most of the poor English in Boston never go to church, their children grow up unbaptised and untaught, and the parents become alienated in their affections from the Church."

Bishop Williams, of Connecticut, says:—

"Every kind of direct influence—where certainly the indirect ones are enough for evil—is brought to bear on English emigrants, to draw them away from the Church of their fathers. I remember once, while I was a parish priest, finding a family who had been told that if they went to the Episcopal Church they would have to pay tithes, and to be subject to all sorts of pecuniary impositions. And this, I doubt not, is a fair specimen of the way in which their ignorance is practised upon."

The Rev. R. H. Clarkson, of Chicago, says:—

"Our pew-system, their own pride, and the inability of our ministers (who have large and increasing congregations) to hunt them up and watch over them, are the three main causes of this deplorable state of things."

The *New York Church Journal* says:—

"The powers of the American Church are taxed to their very utmost, to answer the growing demands made upon her energies by the steady influx from other denominations, and we have hitherto been able to do but little to seek out and gather in the numerous British emigrants, most of whom, alas! on reaching a country where no particular form of religion is established by law, seem to think themselves released altogether from the law of religion."

Judge Huntington, of Connecticut, suggests the following reason:—

"The indifference among your emigrants is, perhaps, more apparent than real. They come here strangers—ignorant of our customs—and find all places of public worship called churches. The first impression is that all are alike, and being under the necessity of securing a livelihood, they seek to secure that without inquiring about religious advantages. Unconsciously, perhaps they find themselves thrown into a neighborhood where there is no church, and they soon become indifferent to religion and rapidly degenerate."

Mr. Adams gives a further reason:—

"English emigrants here are, for the most part, of the very class who in England are at no expense for the services of the Church, viz: agricultural labourers. They find that here the expenses of religion are wholly cast upon the congregation, that if a man has the spiritual services of a clergyman, and the use of a church edifice and church instruments, he must pay for them, be a member of the congregation, and defray his part of the cost, whether poor or rich: nay, owing to

the pew-system, he finds that the poorer he is, the more he has to pay proportionably to his means. Again, on the other hand, he finds that so far as legal compulsion is concerned, he is entirely free, that if he did not go to church, he has nothing to pay. He actually *saves money*, or thinks he saves it, by *not* going to church. If he goes, he must pay from five to ten dollars a year for a pew in any church or meeting-house; by staying at home he saves so much per annum. It takes a training in American traditions, to teach the men of the labouring classes that religion is worth paying for, that the family cannot exist without it; that ruin, dissolution and destruction to morality, to character, and to prospects, are the consequences of the saving of five or ten dollars a year, by going to no church, but living as a heathen, without God in the world. No foreigner of the labouring classes transferred from Europe to the United States can [as a general rule] be convinced of the necessity of supporting the Clergy, *even those who minister to himself*. The Roman Catholics, in retaining their people, put into the hands of the Roman Catholic Bishops here a sum of \$200,000 dollars annually, and the Church of England does—just *nothing*."

We may conclude, therefore, that the apostacy of nine-tenths of the English in America may be traced to some of the following causes:—

- 1st. Irreligious habits acquired at home.
 - 2d. The want of such Church principles, as are capable of binding the conscience.
 - 3d. The neglect of the Church of England in providing the means of grace for emigrants after their departure.
 - 4thly. The want of credentials addressed to the American Church.
 - 5thly. The secularizing tendency of emigration.
 - 6thly. The change of country and of associations in general.
 - 7thly. The misrepresentations of the Church by American sectarians.
 - 8thly. The change from an establishment to a voluntary system.
 - 9thly. The comparative fewness of Clergy and Churches in America.
 - 10thly. The pew-system in the American Church.
- Having thus stated the evil and its causes, we propose in a future number to consider the remedies of the evil, and the means of applying those remedies in the most practical and effective manner within our reach.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, London, Dec. 4, 1857.

The Society has published the following statistics on Indian population and Missions, as an appendix to its appeal for the extension of its Indian Missions:—

The total population of India is estimated at 180,000,000.

The number of Missionaries of the Church of England is 161.

The Church of England, therefore, at present, does not provide so much as one ordained Missionary for every million of the population.

But if to the Missionaries of our own Church we add those of every Protestant communion, American as well as European, there still remains the humiliating proportion of

One Missionary to 400,000

But the Missionaries are by no means evenly distributed over the country, and, consequently, there are large provinces, and many millions of people, far removed from any Christian station.

Thus, for example, in the provinces of Rajpootana and Malwa, comprising an area equal to the whole of Great Britain, with a population of 17,000,000, there is no Missionary.

Again, in the whole tract of country on the southern foot of the Himalaya range, between the Punjab on the West, and Assam on the East, there is no Missionary.

In Oude, which is nearly half the size of England, and contains a population of 3,000,000, there is no Missionary.

In the whole province of Hyderabad (the Nizam's territory), which covers an area of 95,000 square miles, and contains a population of 10,000,000, the Rev. N. Parenjody, a native Clergyman in connexion with the Society for the Propagation of the Gospel at Secunderabad, is the only Missionary.

Many of the principal cities of India are without any Missionary whatever. The following list will suffice as a specimen:—

Lucknow	200,000	.....	No Missionary.
Midnapore ..	70,000	.....	No Missionary.
Barcilly	90,000	.....	No Missionary.
Surat	130,000	.....	No Missionary.
Ahmedabad ..	130,000	.....	No Missionary.
Others have but a single Missionary, as—			
Patna	200,000	.....	One Missionary.
Poonah	100,000	.....	One Missionary.

The smaller, but still important towns, with populations ranging from 5,000 to 30,000 where there is not a single Christian teacher of any sort, are all but numberless.

Another fact deserving of the most serious reflection is this:—After a possession of India by England for the greater part of a century, the total number of converts which can be claimed by the Societies of all Protestant communions put together, is only 115,000, for a population of 180,000,000

The following is a return of the present state of the Missions of the Society for the Propagation of the Gospel, in India:—

DIocese of CALCUTTA

European Clergymen	9
Native	5
Baptized Converts	3,025
Communicants	1,402
Catechumens	873

DIocese of MADRAS.

European Clergymen	28
Native	6
Baptized Converts	16,876
Communicants	3,731
Catechumens	5,824

The public meeting on the subject of India was held at Willis's Rooms on Nov. 26.

Among those present were the Bishops of London, Oxford, St. Asaph, Jamaica, Nova Scotia, Moray and Ross, Montreal, Huron; the Dean of Westminster; Archdeacons Sinclair and Bickersteth; the Rev. Drs. Mountain, Jelf, and Hessay, the Warden of St. Augustine's, Canterbury, the Rers. T. B. Murray, D. Moore, J. Lingham, W. G. Humphrey, R. G. Baker, Lieut. General Fanshawe, C.B., Major-General Hawkins, C. W. Puller, Esq., M.P., W. Cotton, Esq., P. Cazenove, Esq., J. Turner, Esq.

The Chair was taken by the Archbishop of Canterbury.

After prayers had been read by the Rector of St James's, the following Resolution was moved by the Bishop of London and C. W. Puller, Esq., M.P.:—

"That the Church of England is called, by the late calamitous events in India, to adopt more energetic measures for the diffusion of the Gospel in that benighted land; and that this meeting will give its hearty support to the Society for the Propagation of the Gospel in its efforts to strengthen and extend its Missions among the Hindoos and Mahometans."

The second Resolution was proposed by the Bishop of Oxford and Vice-Chancellor Sir W. P. Wood:

"That the proposal of the Society to establish Missions in the presidential and other principal cities, with a view to bring the truths of Christianity before the minds of the upper as well as the lower classes of India, is deserving of the most cordial approbation and encouragement, and that it is desirable to promote, by every available means, the education, training, and ordination of the more advanced native candidates, for the work of the ministry among their own countrymen."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields, London.

Tuesday, December 1st, 1857, the Lord Bishop of Montreal in the Chair, a letter was read from the Lord Bishop of Madras, dated Madras, Oct. 10, 1857. His Lordship having acknowledged the receipt of the Secretary's letter of 22nd Aug., and expressed his thanks for the expression of the Society's sympathy with the heavy trials to which India has been subjected by the revolt of the Bengal sepoys; having also expressed his joy that the Society for the Propagation of the Gospel had determined to renew the missions at Cawpore and Delhi, said,—

"Surely many a noble youth from our Universities will spring forth to 'be baptized for the dead,' to succeed to the ranks of the departed, to enter into their labours, and to reap the reward of the conversions which, through God's mercy, shall follow their toil, their trials, and their death!

"I could almost wish that my youth could be renewed to enable me to enter into so promising and hopeful a field of labour, and can almost envy those who gird on the armour and consecrate themselves to this service.

"There are two facts resulting from this mutiny which I hope will not be forgotten, viz. that wherever Christian influence has most prevailed, there has been least cause for fear, and most attachment to our government, and where there has been most jealousy to keep men from its influence, there the violence and bad passions of the mutiny have been most prevalent.

"I thank you for your liberality to the Cuddapah mission; it deserves all you can do for it.

"I commend myself and my diocese to the prayers of the Most Reverend the President and Vice-Presidents and members of the Venerable Committee and Society."

The Secretaries stated that supplies of books had been furnished gratuitously on due recommendation for the use of troops sailing for the scene of war in India.

It was added, that the subject of India, with reference to the great need of the means of Christian instruction in that country had been brought under the consideration of the standing Committee, who recommended that some peculiar exertions should be made by the Society in aid of the spiritual destitution of India.

It was agreed, on the motion of Thos. Edye, Esq., seconded by the Rev. Dr. Sketchley,

"That in the present crisis, the Society feels it to be its duty to make a special effort for the promotion of Christian knowledge in India, that it be referred to the standing committee to consider the best mode of carrying this resolution into effect, and that they be requested to report to the Board on the subject."

It was also agreed,

"That during the continuance of the war in India the standing committee be empowered to grant, at their discretion, Bibles, Common Prayer Books, and Books and Tracts for the use of troops embarking for or upon duty in India, in the same manner as was done during the Crimean war."

A letter was read from the Lord Bishop of Montreal, dated 79, Pall Mall, Nov. 17, 1857, re-

questing a grant towards the new cathedral of Montreal. In this letter the Bishop said,—

"The Roman Catholics in Lower Canada, of whom the great majority are of French origin, are very nearly as seven to one of the whole population, and by the census of 1852, even in the city of Montreal, out of 67,716 inhabitants, 41,414 were of that communion. They have many very large churches in the city, one of which will hold 10,000 worshippers, and they have just commenced a new cathedral, the cost of which, it is estimated, will be £200,000. This state of things places the church of England in Lower Canada at a very great disadvantage, which is not always rightly understood in this country; and because the Church is fast advancing in wealth and independence in the Upper Province, it is supposed we must be equally flourishing in the Lower. But while there are very large endowments in the Upper Province, many rich rectories, with most valuable glebes assigned to them out of the Clergy Reserve Lands,—in my diocese, where these lands were of comparatively trifling extent and value, there is not one benefice with an endowment worth £50 a year; and for what we have got we are mainly indebted to our own efforts during the last seven years. For in 1850 there were only seventeen clergymen with residences and some glebe attached; there are now thirty-four. Again, in the Upper Province, on the settlement of the claims of the Clergy, after the secularization of the Clergy Reserves, the Church received at the rate of £1700 for every officiating clergyman, as a capital sum for a perpetual Endowment Fund; while in Montreal we only received at the rate of £170. In the Upper Province there are many large and flourishing towns, while in my diocese there is not one, except Montreal, whence any assistance can ever be obtained towards the support of the country missions. And if we are crippled with any considerable debt hanging over us for the new cathedral, it will very seriously impede the general prosperity of the diocese."

The Standing Committee gave notice of their intention to move at the next general meeting that £500 be granted towards the cathedral of Montreal.

A letter was read from Mrs. Bloomfield, acknowledging with thanks the resolution passed by the Society on its first meeting after the death of the late Bishop of London.

The Secretaries laid before the meeting the following account of Bibles, Common Prayer Books, Tracts, &c., issued by the Society, between the audits April, 1856, 1857:—

Bibles	151,235
New Testaments	72,416
Common Prayers	310,846
Other Bound Books	1,197,862
Tracts, &c.	2,776,617
	4,608,966

The Lord Bishop of Newfoundland, in a letter dated St. John's, Newfoundland, Nov. 10, 1857, wrote as follows:—

"On the 2nd of September I nearly lost the good Church ship, and she was so much injured as to be of no use to me during the remainder of my visitation. I am about to leave St. John's again the day after to-morrow to make the round of Conception Bay, which will occupy nearly three weeks. I intend (D. V.) to visit Bermuda the first week in January, and remain there till May."

"We have placed a very nice coped stone over gentle Kalli's grave, with his name, &c., on one side, and on the other, 'Blessed are the poor in spirit: for theirs is the kingdom of heaven.' We have also erected a handsome coped tomb over the late Archdeacon's grave, with his name, &c., on one side, and on the other side, 'Blessed are the dead which die in the Lord from henceforth;

Yea, said the Spirit, that they may rest from their labours; and their works do follow them.'

"P. S. I have distributed all the Books for churches kindly presented by the Society to this diocese. I have consecrated seven new churches this year, two of them on the Labrador coast."

The Lord Bishop of Fredericton, in a letter dated Fredericton, Nov. 10, 1857, wrote as follows:—

"I beg to return you sincere thanks for your kindness, and to the Society for its valuable and timely aid, which will prove very useful, and, I doubt not, is sufficient. I have just completed a long and laborious visitation of a great part of my extensive diocese, having begun it on the 11th of June, and finished, with a short interval of rest, on the 26th of October. On that day, in the small parish of Kingston, I confirmed 107 persons, being the largest number I have ever had. In the course of my visitation I also confirmed several very aged persons, one of eighty years, one of eighty-four, being also blind, one of seventy, whom I baptized, confirmed, and admitted to the Lord's Supper on the same day, and one of eighty-nine who walked three miles to be confirmed, with his daughter-in-law, two children, and five grandchildren, all confirmed at the same time. I have, by the blessing of God, been stronger in health than usual, and never had, on the whole, a more gratifying visitation. In our small and very scattered flocks there are many signs of spiritual life and earnestness: and I trust all of them are learning their duty better to the church of which they are by God's grace members."

"I also confirmed 105 in the cathedral, of whom thirty were soldiers of H. M. 76th regiment, now gone home. Total number confirmed 806, being more than I have ever confirmed before in this town. Miles travelled 1260, addresses and sermons fifty, besides my regular duty at the cathedral in the intervals."

THE BISHOP OF LONDON AT BETHNAL-GREEN.

On Wednesday evening, 9th Dec., a scene of a very extraordinary character was witnessed in the neighborhood of Bethnal-green. The Bishop of London had issued a notice stating that he had heard much of the spiritual wants of that neighborhood, and especially of the poorer classes, and that he was desirous of meeting and preaching to them on subjects connected with their present welfare and future happiness. Saint Matthew's Church, which is situated in the most densely populated and pauperised district of the parish, was selected as the place at which the Bishop had to deliver his address, and long before 8 o'clock, the time appointed for the commencement of the service, the spacious church was densely crowded by such an auditory as it is quite safe to say was never before seen in any church in England. The people who assembled were of the poorest possible classes,—men with fustian jackets and unshaven faces, women whose faces betokened the sad privations they are called upon to endure, and many in absolute rags: lest there should be any mistake as to the services being meant for them, some of the most respectable members of the ordinary congregation stationed themselves at the doors and in the streets, and, as the people approached, half ashamed to enter, they were invited in and shown to seats, all of which through the church were set apart for their accommodation. These were speedily filled, and the church being crowded to suffocation, hundreds of persons having vainly struggled to obtain admission, assembled in the adjacent streets, and occupied themselves in discussing the nature of this new movement for their edification. The Bishop entered the church at a few minutes before eight o'clock, and made his way with great diffi-

culty through the dense mass of people to the vestry room. The congregation rose in a body to receive and welcome him. Having put on his episcopal robes, he took his seat at the communion table, and the ordinary service was performed by the Rev. John Colborne, M.A., the minister of the church. His lordship then ascended the pulpit, and selected for his text the first few verses of the 21st chapter of Revelation, in which St. John describes the "New Jerusalem," "the new heaven and the new earth," and the eventual departure from the world of sin and sorrow. In an animated address, suited to the minds of the congregation, he pointed out to them the vagueness of the notions of the generality of men as to the nature of heaven, assuring them that their future state of happiness would not be in some unreal and unsubstantial place among the clouds, but that their real bodies would be reunited with their real souls on a real new earth, which the Book of Revelations so majestically described. That would be the "Holy City," the "New Jerusalem," the real city of true holiness. He asked them to look for "aid from amid their sorrows and poverty to that new state, and then emphatically exclaimed, 'There is a good time coming, when there shall be among you no more sorrow, poverty, or sin, but I warn you to ask yourselves seriously, where you will be when that good time arrives.' The congregation, unused to such earnestness, were struck with his lordship's animation, and yet simple style of oratory, and as he passed away from the church, followed him by hundreds, but without uttering a word it was announced that the bishop will preach at St. Peter's church, in the same parish, on the evening of Wednesday, the 23rd instant.

SUBSCRIPTIONS RECEIVED TO JAN. 19.

TO END OF VOL. IV.

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TO END OF VOL. V.

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THE Canadian Ecclesiastical Gazette

IS PUBLISHED MONTHLY,

BY H. ROWSELL, TORONTO.

TERMS OF SUBSCRIPTION:

3s. 9d. per annum; from which a discount of 1s. 3d. is allowed if remitted (postage free) within one month from commencement of the volume, after which time no discount can be allowed.

Agents in Montreal.—Messrs HILL & MARTIN, Depôt of the Society for Promoting Christian Knowledge, 20, Great St. James Street.

ROWSELL & ELLIS, PRINTERS, TORONTO.