

A SERMON

PREACHED IN ST. PAUL'S CATHEDRAL, ON WEDNESDAY,
THE 18TH OF JUNE, 1851,

AT THE

150TH ANNIVERSARY MEETING,

BY THE RIGHT REVEREND

THOMAS VOWLER, LORD BISHOP OF ST. ASAPH.

Daniel ii. 35.—“ *Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.*”

As the mass of those to whom I address myself are probably well acquainted with the merits of this Society, and friendly to its objects, it will hardly be necessary to state the claims which it has on our support. I shall therefore endeavour to lay before you the thoughts which arise in my own mind, when I look at the question of the evangelization of the world through such means as seem to be in operation at the present moment, and with the management of which God has for the time entrusted us.

If any one will examine the history of the world, as a whole, he will discover that it is composed of mere fragments of the history of some particular nations, whose circumstances have for the time given them a more prominent place in the records of the globe.

The earliest profane history extends not to one-half the period which has elapsed since the creation of the world. The existence of the larger portion of the globe's surface has only been ascertained within these few hundred years. If any one will divide the space of time which has elapsed since the Creation, into periods of a thousand years each, and having a map of the world before his mind's eye, will consider how much of the his-

tory of each of these portions is known, he will at once see, that the part known is as nothing in comparison with that which is unknown—that the history of the world is, as I said before, a mere fragment of the history of some particular nations, whose circumstances have for the time given them a more prominent place in the records of the globe.

That which is preserved to us is complete, if regarded as the history of Christianity. The history of our holy religion is perfect—*i. e.* we know all that is required to give us the full benefit of historical evidence with regard to the truth of Christianity. The ancient history of China may be very curious, but it does not bear on the question of the truth of Christianity. The history of the nations who once inhabited America is unknown, but it does not bear on the great question, and the wind has carried it away. While the Jews were the precursors of Christianity, their history is recorded. When they ceased to be the Church of the living God, no place is found for them, their history is involved in obscurity.

In this general examination of history there appear to me to be two features clearly discoverable in every part—two principles:—

1st, That God governs the whole; and,

2dly, That God effects His purposes through the instrumentality of man. Human beings do effect that which takes place. Cyrus did conquer the Assyrians; did restore the Jews. It was his doing—his will; yet Cyrus was an instrument in the hand of God. Cyrus was a free moral agent in all he did; responsible for what he did; intending to do that which he attempted to do, and answerable for what he did.

God has, through prophecy, given us evidence that the work is His work, done by His ordinance; and we learn from history that man is the doer of it. Cause and effect follow each other in the history of the Jews, with as great a certainty as in the history of any other people. *E. g.* The want of a fixed government during the earlier period of their history, led them into great irregularities: “they worshipped false gods,” and their sins exposed them to the oppression of neighbouring nations. They offended against God,—were punished; they repented, turned to God, and were delivered; in the same way that in our own days the irreligion of a neighbouring country has led to her misfortunes; and we must pray God that the prosperity of France may be restored by the reestablishment of religion. So again, the forced expenditure which took place in the days of King Solomon made the people suffer from excessive taxation: in the same way that the disturbed state of Europe forced England into an excessive expenditure, and a consequent suffering from taxation,

such as we are now labouring under. In the history of the Jews, as given to us in the Bible, we cannot fail to see the hand of the Lord. But can any reasonable man doubt that the Almighty is equally governing the world now? and yet it is clear that God leaves us to become the instrumental causes of our own prosperity or of our chastisement.

The words of my text contain a prophecy, probably the most extensive which was ever delivered, viz. concerning the Five Empires. The four first were, for the time, the rulers of the world. The history of the Assyrians is important, because they were the rod by which the Almighty chastised the Jews. The importance of the history of Persia consists, not in the extent of its territory, not in that it conquered the Assyrians, but in that it restored the Jews, and became the instrument of rebuilding that Temple in which the Saviour of the world was to teach.

Of the history of Assyria we know scarcely anything, except from the Bible, whatever discoveries may be hereafter made. We have some records of the Persians from profane sources; but what is it which renders their history more valuable than that of the Chinese or Americans, but that they were made the instruments of the punishment and restoration of the Jews; and, by means of this intercourse, the knowledge of the one true God, the Maker of the universe, was in some degree spread among the governing nations of the world?

Doubtless Alexander esteemed himself the greatest of the great; and, as far as human glory is concerned, we may assign to him the palm of greatness. The Greeks were probably the most polished people who ever existed. They spread their language, and their arms, beyond the limits previously reached by any other people of antiquity. But what is the office which we must assign them, in the history of the world? They, too, took a share in the preparation which Heaven was making for the diffusion of Christianity. They spread their language, probably the most perfect language which the sons of men ever used, in order to prepare the way for that religion which was to be taught in Greek, and in which the authorized documents were to be drawn up in that language. The translation of the Old Testament into Greek, placed the sacred volume within the reach of those to whom it would otherwise have remained a sealed book. And the commercial privileges granted by Alexander and his successors to the Jews as a people, tended probably more than any other cause to establish them in every city where a large population was assembled. The Jews, in their dispersed state, gradually became the brokers of the world, as they are, more or less, now. And the establishment of a synagogue in every city, where they resided in any numbers, called the attention of the

more civilized portions of the world, to an acquaintance with the religion which they professed, and which differed from that of every other people. God made use of the Greeks then to establish an universal language,—to translate the Old Testament into that language,—to disperse the Jews, and through them to display the worship of the one true God in every city where commerce had brought together a large number of people.

And what was the task assigned to the Romans? They accomplished two purposes: 1st, They opened the way for the preaching of Christianity by their conquests and universal dominion: they prepared the high road by which Christianity was to travel: and, 2dly, By their religious latitudinarianism they afforded to the preachers of the new religion such a hearing as they would hardly have otherwise obtained. After the death of Alexander, when his empire was divided into four heads, the wars carried on by these rival powers prevented that facility of communication which was best suited for the preaching of Christianity; but the iron rule of Roman conquest enabled the preacher of Christ crucified to visit the western as well as the eastern shores of the Mediterranean, and to proceed to the islands beyond. At the same time, their indifference, as to religious worship, led them to listen to whatever the preacher advanced. The Jews would have murdered St. Paul; Felix listened to him; and the authority of Felix compelled the Jews, and enabled others to hear what St. Paul had to advance.

The conduct of Gallio is frequently misunderstood. As a magistrate, he would not interfere. If the Jews chose to dispute among themselves, it was not important to him: provided Jews and Christians—for to him it was only a difference of names—would not interfere with the political worship which Rome sanctioned, he would not prevent them from disputing among themselves. While, to the eye of the Roman, Christianity was despised, so long did the Romans enable the preachers of Christianity to go on in peace. But when the diffusion of the true religion seemed destined to silence every false worship, the latitudinarian Roman persecuted the Christian. Roman justice would not allow the Jew to persecute the Christian; yet Rome committed violence on the preacher, when the truths which he promulgated appeared likely to silence latitudinarian indifference. God employed this persecution to purify his Church, to spread its influence, and to pave the way for the general acceptance of the truth. Then earthly prosperity created abuses, and the Almighty punished the sins of His people by the spread of internal corruptions, and the external conquests of Mahomet.

I have entered more at length into an examination of the Instruments by which it pleased God to carry out the preaching

of the Gospel, because I think I see the same instruments committed to us, as a people, in the present day—that the influences which the four empires were destined to exercise in establishing the fifth, are all, to a great extent, concentrated in ourselves;—that the earthly power which supports the Church of England, and gives human energy to its operations, partakes of each of the peculiarities which have been before mentioned: not indeed exclusively confined to us, but granted in an eminent degree. The special task assigned to the two first empires was that of diffusing over the then known world, the knowledge of the existence of a true religion. Now, the political superiority possessed by Christianity has effected this object. There can hardly exist a people in the world, who do not know that there is such a religion as Christianity, and that its professors are the most enlightened, as well as governing portion of mankind.

The specimens of Christianity brought before the heathen may not always be favourable. The vices of Christians may prejudice the minds of the heathen against receiving the religion of Jesus; but the external circumstances of the world force them to know that there is such a religion as that of Christianity, and ought to compel Christians to think of our responsibility. In a human point of view, the influence exerted by Christians of the present day combines all that was created by the intercourse between the Jews, Assyrians and Persians. Cyrus doubtless felt himself to be an agent in the hands of the true God. The preservation of Daniel and the three children, showed the Chaldeans that there was a God; but whatever moral or religious superiority the Jew possessed, he had no political superiority. Whereas, no heathen nation can now doubt the worldly superiority of Christians. We excel in war, in trade, and in the ordinary arts of life. If a civilized inhabitant of Asia, were brought into close contact with English society, he would have every human inducement to believe that the religion of Christians partakes of the same superiority as he would observe to belong to every other branch of those things in which one people differ from another.

I now turn to our language, and regard the diffusion of it as one means among many, by which God is preparing a high road through which Christianity may travel. If any one will look at the space occupied on the globe's surface by the English language,—will trace its progress during the last fifty years, and mark how it is spreading—how many of those who must influence the world, are acquiring knowledge through reading English, in Europe, in America, in Asia, to say nothing of Africa, at the Nile, and Cape of Good Hope,—I conceive that he must be struck with the progress which has been, and is taking place. And in this we must remember that the work is

going on through the citizens of the United States as much as through ourselves. That the two most busy and active people on earth, are necessarily engaged in this same task—that this language probably contains as much or more theology, particularly practical theology, as any, or perhaps all other languages, and that they who study this language for mere secular purposes, are acquiring an instrument, by which they may also learn the revelation of God's will—that this language, as far as man can see, is likely to become a more universal language than ever previously existed—and that it is, though inferior to the Greek, as a language, peculiarly well calculated for the distinct communication of ideas:—whoever will consider all this, may easily perceive a parallelism between us and the Macedonian empire, with reference to language, and see the finger of God in all that is taking place about it.

The translation of the Scriptures into Greek was another task accomplished by this empire. But without dwelling on this, which is obvious, we must not overlook the immense extent to which the influence of this instrument is carried by the invention of printing. Not only has the Bible been prepared for distribution by being translated into a language which covers regions unknown and undiscovered in the age of Alexander, but the word of God has, during our lives, been translated into a greater number of languages than the Greek ever knew of; and the habit of reading, which the art of printing has established, multiplies the effect of this instrument. We must, it is true, regard it rather as the means for facilitating Missionary labours than as likely to produce any great effect of itself. When the attention of the heathen has been called to Christianity, and they are themselves inquiring, its influence is very great, and calculated to produce a more permanent effect than any other means; but the mere distribution of copies of the Bible among a people who were not otherwise prepared for its reception, has probably, by earnest minds, been overrated, as a means of conversion.

We now come to the Roman empire. One of the objects effected by it, was that facility of international communication, which enabled the preacher to visit every land, and to obtain a hearing there. Now, to say nothing of British dominion extending itself where Roman geographical knowledge never reached—to say nothing of an empire which God has given us, embracing the second largest section of the human race (the population of China is the largest, that of the British empire the second)—what a facility of communication does commerce establish for the furtherance of the Gospel! I am speaking of mere human instrumentality, which may be either used, neglected, or

abused. But what a high road by which Christianity may travel does commerce prepare! Look at what is taking place in this great city at this moment. Did Rome ever witness anything like this?

Questions of this sort are often best illustrated by detail. If any one will reckon, in his own mind, the different nations which visit London, and the ports and places where Englishmen are established, and are in friendly communication with the people, the force of this argument will be more clearly seen. It is true that an Englishman may reside in China, and have daily intercourse with the natives, and yet be no preacher of Christianity, either directly or indirectly; but his neglect does not alter the nature of the instrument, as an instrument. That freedom for discussion which Roman latitudinarianism created, is to a certain degree produced now, by the prevalence of the same temper in the present day. It is not that human passions are less intolerant, but that the indifference of the mass will not tolerate violent interference. And that which may be a wrong state of mind in the individual, and lead him to call in question that which Almighty wisdom has revealed, may be employed by God, to induce the heathen to grant a hearing to the Christian teacher.

The only external instrument possessed by the early Church which is not vouchsafed to us now, is that of miracles; but it is not impossible that we may overrate the practical effect of miracles. When the preachers of a new religion, come as the bearers of the revelation of the will of God, the only testimony on which they can claim attention, is that of some miraculous sign.

God has always attested a new revelation of his will by this evidence. But as far as the conversion of the heart is concerned, miracles do not seem to have ever produced any very decided effect. It is always true, "If they hear not Moses and the prophets, neither would they be persuaded though one rose from the dead." So that taking into account the absence of miracles, and looking only at the external means which God has granted us, and comparing them with those with which the Apostles and apostolic Fathers were provided, I cannot help believing that since the days of the Apostles there has never existed a period at which we might more reasonably anticipate an extension of Christianity. This generation can hardly expect to witness its universal diffusion. We can hardly expect to see the knowledge of Christ cover the earth, as the waters cover the sea. But looking at the diffusion of Christianity which has taken place in the century and a half during which this Society has existed; remembering that when another hundred and fifty years shall have passed, the seventh millenary of the world will have begun;

who can say that this approaching period may not be destined to see the universal prevalence of Christianity? The two first millenaries were the patriarchal, and contain the history of Adam and Noah. The next two thousand years embrace the history of the Jews, and the family of Abraham. The fifth and sixth are the Christian period. Who can say that the seventh may not commence a new era? Who can say what changes in religion the next hundred and fifty years may produce? It may seem fanciful to talk of a week of millenaries, of seven periods of one thousand years each; but can any one look at the present state of the world, and not see that alterations are now taking place, such as man never witnessed? And can we see this, and not look to the finger of God? Did God make use of Assyrians, and Persians, and Macedonians, and Romans, to diffuse his truth, and does he not make use of us now? Can any one look at such a question, and not see our national responsibility?—our personal responsibility? The same instruments by which God worked of old, are visibly committed to our hands. We may ourselves see the effects which they have produced during the present century. Consider what was the condition of our Church in the United States. What was its condition in our own Colonies in the year 1800? And what is it now? Who can behold what has taken place under our own eyes, and not hope that the final consummation is drawing near?

But the thought which overwhelms me, is that of the responsibility of the Church to which we belong. In early life I always entertained strong and lively hopes that we were destined as a Church, to carry out the purposes of God's goodness, and to spread the religion of Christ over the whole world. I cannot help hoping so still. But the unhappy divisions which seem to me to characterise our times, fill me rather with fear, than allow me to entertain very strong hopes. There seems to be more danger lest our own candlestick should be removed, than grounds for confidence that we shall be honoured by being made the successful messengers of Christianity.

If we in England are each determined to carry out our own views, rather than to follow the prayer for unity which our blessed Saviour uttered—if we are each more anxious, more eager to establish our own opinions, our own prejudices perhaps, than to seek for that unity and peace which Jesus prayed for,—who can say that the just vengeance of God may not scatter our beloved Church into ten thousand divisions, rather than make the Church of England the messenger of universal peace? And, as far as I can see, the decision of this question depends on us of this generation. If our divisions go on increasing as they have been increasing for the last twenty years, I see not

how any one can hope that the unity of the Church can be established. If we as individuals, and as a body, seek Christian peace—if we try to draw as near to those who differ from us as our consciences will allow—if we seek conciliation, and not compromise, I see no reason why we may not be full of hope. But at the same time, I must confess that I, as yet, perceive no signs which would lead me to form an expectation that this will take place. I perceive no indications of approaching peace. Perhaps God may have better things in store for us, than we anticipate. Perhaps God may bring us to our senses by some severe chastisement. Perhaps he may effect this without the intervention of any severity. God knoweth; but who can look at all this, and not see our responsibility?

•I firmly believe that God will, ere long, bring about the final spread of Christianity. The times and the seasons knoweth no man, but God will not allow the negligence or divisions of any Church to prevent His mercy. I cannot help still hoping, that we are destined to become the instrument of His mercy; but if we are to be so honoured, we must first become at peace among ourselves.

“Oh, pray for the peace of Jerusalem. They shall prosper that love thee.” It was on this day, this 18th of June, thirty-six years ago, that God was pleased to grant that victory which procured for the world, a peace unrivalled in point of duration and extent. May He bestow on the Jubilee of the Society for the Propagation of the Gospel, a peace more lasting, more universal—a peace which shall end in spreading over the globe the religion of the Prince of Peace. God’s will be done. If there be not peace in the Church, there may, nevertheless, be peace in the souls of God’s servants, in that Church: that peace which passeth all understanding. May God grant peace to our poor distracted Church. God’s will be done. May He at least grant peace to us, the members of that Church; and if we dare not hope for peace on earth, may He grant us, peace in heaven, through Jesus Christ our Lord.

R E P O R T,

1851.

[ON entering upon the 151st year of the Society's operations, it has been thought desirable to deviate from the usual practice ; and instead of furnishing a detailed account of the proceedings of the past year, to give a general outline of its history from its foundation to the present time.]

THE Society for the Propagation of the Gospel received its Charter on the sixteenth day of June, 1701. To provide for the ministrations of the Church of England in the British Colonies, and to propagate the Gospel among the native inhabitants of those countries, were the two great objects of its incorporation. At the close, then, of the one hundred and fiftieth year from the foundation of the Society, it may be interesting to take a short review of its labours, and of the results to which they have led. The history of Missions is an essential part of the history of the Church ; and a simple account of the rise and progress of the oldest Missionary institution of the Church of England cannot be without interest to many readers, both within and without her communion. We shall, however, purposely confine ourselves to the more prominent points of the Society's history, referring such as may require more detailed information to the past Reports of the Society, and other publications.

At the present time, when the formation of a new society is a matter of almost daily occurrence, and when there is so general a recognition of Missionary duty, we are in danger of forgetting the debt of obligation which we owe to the fathers and founders of the Society. Instead of appealing to established principles and popular feeling, their less agreeable task was to remind the Church of her Lord's commission, and the duty, too long forgotten, which it involved. Sad, indeed, is it to reflect that a "Church built upon the foundation of the apostles and prophets, Jesus Christ Himself being the head corner-stone," should so long have overlooked, or practically neglected, His last command, of preaching the Gospel to all nations. But without entering

into the causes which serve to account for, though they do not justify, this remissness, we shall be more profitably employed in recording, for lasting honour, the names of those worthies—few, but not undistinguished—who, at the beginning of the last century, came forward to vindicate the Church of England from the sin and the shame of remaining any longer inattentive to an important and undeniable duty. Perhaps the first place should in justice be assigned to a private Clergyman, Dr. *Thomas Bray*. Three years before, that is, in 1698, he had been mainly instrumental in establishing the Society for Promoting Christian Knowledge, and now his experience as commissary in Maryland had strengthened his conviction of the expediency of organizing an association for the furtherance of religion in the Colonies. If, however, the disinterested zeal of Dr. Bray deserve especial notice, it must not be forgotten that it would most likely have proved unavailing without the sanction and encouragement of Archbishop Tenison and Bishop Compton.

There is abundant evidence that those who occupied the chief places in the Church at that time took a lively interest in the project. The first meeting, June 27, was held in the library of Archbishop Tenison, and was attended by several Bishops and distinguished Clergymen, as well as by some excellent laymen, among whom may be mentioned Sir John Chardin, Sir George Wheeler, and Mr. Melmoth.

Before the end of the year, that pattern of a loyal English Churchman, Robert Nelson, had joined the new Society; and soon afterwards we find on the list of those who took part in its proceedings, the names of Wake, Potter, Beveridge, Burnet, Gibson, Prideaux, and Thomas Wilson.

After settling certain necessary preliminaries, the first business of the Society was to collect trustworthy information as to the actual state, in respect to education and religion, of the American Colonies. The reports thus obtained were for the most part melancholy and discouraging. Nothing could be more desultory and unsystematic than the first planting of those settlements. Men of all religions, and of none—Puritans, Fifth-monarchy men, Papists, and Quakers—had all gone to seek in the New World a refuge from the real or fancied evils of the old. And with these there had been mixed the still more numerous class of those who, with disappointed hopes, broken fortunes, or ruined characters, left home without regret, as feeling that almost any change of country and position would be a change for the better. From such a mixed and miscellaneous body of settlers, orderly and devout religious communities could not be expected to arise, and the accounts sent to England represented some districts of the country as entirely destitute of the ministrations of religion,

and so in a manner abandoned to practical heathenism, while other districts were distracted with almost every variety of strange doctrine.

The first Missionary selected by the Society was George Keith, a man remarkable for zeal and energy, not unmixed with a certain originality of character. He had been a fellow-student with Bishop Burnet at Aberdeen; but soon after taking his degree, he left the Church of Scotland, joined the Quakers, and went to Pennsylvania. In course of time, however, he was convinced of the errors of Quakerism, and attached himself to the Church of England. His activity, combined with the experience which he had formerly acquired of the country, pointed him out as well qualified for the service of the Society. He was, accordingly, appointed, together with the Rev. Patrick Gordon, on a mission of inquiry. They embarked for Boston in April 1702. Among their fellow-passengers in the "Centurion" were Colonel Dudley, Governor of New England, and Colonel Morris, Governor of New Jersey, from both of whom they met with sympathy and encouragement. But there was another person on board who was so much struck with Mr. Keith's noble undertaking, that he volunteered his services as the companion of his Missionary labours. This was John Talbot, the Chaplain of the ship, who in due time received a Missionary appointment from the Society; while Mr. Gordon, who had so strongly recommended him, was cut off by fatal sickness before he had time to give proof of his ministry. Keith and Talbot travelled very extensively through the northern and eastern provinces, preaching, disputing with the nonconformists of every denomination—especially the Quakers—and baptizing.

In the first letter which he wrote, Nov. 1702, Talbot urged the necessity of appointing a Bishop; and in all his subsequent correspondence he pressed the same subject, often with a degree of vehemence, on the attention of the authorities at home.

Happy, indeed, would it have been for the American Church had the timely advice of this zealous Missionary been heeded; but the short-sighted policy of British Statesmen resisted the continued appeals and remonstrances of the Church as long as the Colonies remained in connexion with the mother country. The first year of their independence saw a Bishop exercising his functions in New England; and so rapid has been the subsequent progress of the Church, that, at this time, the Episcopate of the United States exceeds in number that of the mother country. The first Report of the Society was issued in the year 1704, and has claims to be considered as an important historical document. After laying the ground of Missionary obligations in our Lord's commission to his Apostles, and referring to

the first great efforts for the propagation of the faith, the Report proceeds to give an account of the religious state of the North American Plantations, of three of the West Indian Islands, and of the English congregations in the two Factories of Moscow and Amsterdam. Nothing could be more large and comprehensive than the designs of the Society; for, notwithstanding the urgent claims for Clergymen and Catechists from the scattered settlers of the English race, Missionaries were sent for the instruction and conversion of the Iroquois and Yammonsea Indians. From the very first, therefore, the Society for the Propagation of the Gospel has been, as its very name implies, a distinctly Missionary Society. At one period, indeed, the conversion of heathen tribes was made the paramount object, and so peremptorily, as to risk the exclusion of pastoral ministrations to our countrymen altogether; for, at a meeting of the Society held on the 28th of April, 1710, the following Resolutions were adopted:—

1. “ That the design of propagating the Gospel in foreign parts does chiefly and principally relate to the conversion of heathens and infidels: and therefore that branch of it ought to be prosecuted preferably to all others.
2. “ That in consequence thereof, immediate care be taken to send itinerant Missionaries to preach the Gospel amongst the six nations of the Indians, according to the primary intentions of the late King William of glorious memory.
3. “ That a stop be put to the sending any more Missionaries among Christians, except to such places whose Ministers are or shall be dead, or removed; and unless it may consist with the funds of the Society to prosecute both designs.”

In an outline such as this we are obliged to pass by the incidents of Missionary enterprise with a general reference, and must content ourselves with saying, that the two most remarkable Missionaries of those early times—namely, the Rev. George Keith and the Rev. John Talbot, associates in one itinerant commission, travelled, preached, and administered the Sacraments of the Church, throughout the vast extent of country lying between New Hampshire and North Carolina. Indeed, they traversed the greater part of those provinces twice; and the amount of labour and privation implied in such an undertaking, in the beginning of the last century, may be more easily imagined than described. We cannot dismiss the Society's first

Report without extracting from it one remarkable notice. It stands as follows :—

“ N. B. There are earnest addresses from divers parts of the Continent and Islands adjacent, for a SUFFRAGAN to visit the several Churches : ordain some, confirm others, and bless all.”

It must be a subject of lasting regret that so reasonable a desire was not gratified.

Having thus described, with somewhat of detail, the rise and first proceedings of the Society, we must pass more rapidly over the subsequent periods of its history.

Though occasional assistance in books and money was given to Jamaica, Antigua, Newfoundland, and other islands, for four-score years the great field of the Society's Missionary labour was the continent of North America. Shortly after the establishment of the Society, Missions were founded in Massachusetts, Connecticut, Rhode Island, New York, the Jerseys, Pennsylvania, and the Carolinas; and the Clergy who were sent to take charge of them were the only Ministers of the Church of England in vast districts of country. Their lives are not of the kind that belong to history, but let it never be forgotten that it was these humble pioneers of the Gospel who, content to labour on in obscurity for twenty, thirty, or fifty years, served God in their generation, and laid the foundations of that Church which is now spreading over an entire continent, and sending its Missionary Bishops to China and Africa.

At the end of twenty years the Society was maintaining twenty-six ordained Missionaries, and eight Schoolmasters or Catechists, in the most important stations between Boston and Charleston. In twenty years more the total number had been doubled. Nor even at this early period of the Society's history were there wanting men well qualified by their energy or learning to rise to the highest rank in their profession. Dr. Samuel Johnson, who is still regarded with reverence and affection as a main founder of the Church in New England, was a learned theologian, an excellent Hebrew scholar, and a man of varied literary acquirements. In the year 1743 he received from the University of Oxford the degree of D.D. by diploma, in acknowledgment of his publications in defence of the Church; and in 1754 he was unanimously elected President of King's (now Columbia) College, New York. But the main part of his life was devoted to pastoral and Missionary labours. When he first went to Stratford, in 1724, he was the only Clergyman in the province; and his congregation consisted in part of persons who came from the surrounding country, within a circuit of thirty miles. But gradually he

contrived to establish Missions in the neighbouring townships, and did essential service to the Society by recommending the most promising candidates for Holy Orders.

Another distinguished scholar was Dr. Timothy Cutler. He was President of Yale College, New Haven, when, unable to overcome the doubts of the validity of congregational ordination, he voluntarily resigned his high station, and went to England in company with one of the tutors of the College, Mr. Daniel Brown, and Johnson, who has already been mentioned, as candidates for Holy Orders in the Church of England. On his return, Dr. Cutler was appointed to the Rectory of Christ Church, Boston, and continued to serve in the same ministry for upwards of forty years, till the day of his death. He is described as one of the best oriental scholars ever educated in America, and was also well skilled in logic, metaphysics, moral philosophy, theology, and ecclesiastical history. These facts are mentioned for the purpose of correcting the false impression, that the North American Missionaries, during the last century, were altogether wanting in education and refinement. That but few of them could find time for pursuing their studies, may be inferred from the very nature of their duties; and it is also undoubtedly true, that but few facilities for study existed in the country at that time. It was their office, and their honour, to be "in labours more abundant, and in journeyings oft."

One who occupied a foremost place in this class, was the Rev. CLEMENT HALL. He was originally a magistrate in the Province of North Carolina, and had, for many years, in the absence of a Clergyman, officiated as a Lay Reader. But feeling an anxious desire for a valid commission, he went to England in 1743, and obtained ordination. Thenceforward he gave himself up to a life of almost incessant labour, and for twelve years was the only Episcopal Missionary through several hundred miles of country. That dreary and thinly peopled country he used to traverse in every direction, at regular intervals—the spring and fall—to preach, distribute books, baptize, administer the Sacrament of the Lord's Supper, and perform the other offices of the Church. In 1725, he sends home the following summary of his labours:—

"I have now, through God's gracious assistance and blessing, in about seven or eight years, though frequently visited with sickness, been enabled to perform (for ought I know) as great ministerial duties as any Clergyman in North America—viz. to journey about 14,000 miles, preach about 675 sermons, baptize about 5,783 white children, 243 black children, 57 white adults and about 112 black adults—in all 6,195 persons; sometimes administer the Holy Sacrament of the Lord's Supper, to two

or three hundred communicants in one journey—besides churching of women, visiting the sick, &c.”

This may serve as a specimen of the duties in which the North American Missionaries were engaged, but we shall not do justice to the first labourers in the vineyard, unless we take into account the extra difficulties and dangers to which they were exposed by the backward state of the country—the want of roads, and of all suitable accommodations. But if we can very imperfectly conceive the hardness of such a life as that of Clement Hall, who shall measure the temporal and eternal benefits which, by God's blessing, it may have been the means of imparting to others! The number of Missionaries in connexion with the Society continued yearly to increase, in a far greater ratio than its income, till the political agitations of the Colonies commenced. The greatest number ever found upon the list at one time was in 1771—when the Missionaries and Schoolmasters together amounted to 123, but the total sum of their stipends was no more than 4,790*l*. From this time, in consequence of the growing troubles of the country, the number gradually diminished, and the few that remained in America up to the declaration of Independence, were then necessarily withdrawn.—Before, however, bringing to a close this sketch of the Society's Missionary operations in the United States, some few things and names remain to be noted.

It may surprise some to learn that the celebrated *John Wesley* received an appointment and allowance from the Society in 1735, as first Missionary in Georgia; and though he remained in America only two years, no one ever exhibited more zeal or greater devotion to his duties. His manner of life was remarkably plain and frugal. He was indefatigable in his ministrations; and, as there were scattered settlements of French, Italians, and Germans within his Mission, he officiated to those several congregations in their own tongue. No soldier of Christ was ever more ready to endure hardness than John Wesley, for “he frequently slept on the ground, sometimes waded through swamps, or swam over rivers, and then travelled till his clothes were dry.” Who shall say what might have been the happy results had such a man stood steadfastly by that Church which he had proved himself so well able to serve? Alas! it is vain to indulge in such conjectures; but it is due to truth to say that John Wesley at least did not leave the Church because there was no occupation for his energies found for him within it.

For half a century the name of *John Beach* was found in the Society's annual Reports. He was Missionary of Newtown and Reading, villages nine miles apart, in Connecticut; and not more than two or three Sundays during the whole of that period was he absent from his stated services.

The punctuality with which he kept his appointments, whatever might be the state of the roads or the weather, had the effect of shaming his congregation into a regular attendance at Divine Service; and as the result of his Missionary labours beyond the boundary of his own parish, where before his time the Common Prayer had never been used, nor the Scriptures read in public, he had the satisfaction of seeing flourishing congregations spring up. When the political troubles which preceded the Revolution broke out, and party spirit ran high, Mr. Beach maintained a bold and unflinching loyalty to the sovereign. He was eminently a dutiful son of the Church, and a loyal subject of the king.

Another Missionary of the Society must be placed on this record, both as illustrating the Society's Missionary labours and as associated with the first establishment of the episcopal regimen in America. That Missionary was SAMUEL SEABURY, appointed to his first Mission at New Brunswick, in New Jersey, in 1754. He laboured on in various stations for thirty years; and after the treaty of Independence, being elected by the Clergy of Connecticut, was consecrated in 1784 first Bishop in the United States. Thus, at last, after fourscore years and more of complaint and remonstrance, the oppressed Church of America obtained that simple measure of justice, the denial of which for so long a period had crippled her efficiency, and checked her growth.

Although Clergymen of the Church of England had been sent to America in the beginning of the 17th century, it was not till almost the close of the 18th that the Church was fully organized. For almost 200 years no house of prayer was consecrated, no catechumen was confirmed; and such candidates as sought admission to Holy Orders were compelled to seek a Bishop across 3,000 miles of sea. Greater discouragements could hardly have been interposed had the object been to extinguish the Church; for, to say nothing of the expense of time and money required for so long a voyage, the dangers will not be thought inconsiderable when it is stated that of all the candidates sent to England for ordination, one-fifth part perished either by the attack of small-pox, or by shipwreck at sea.

Here, with the consecration of a Missionary of the Society to the first Bishopric founded in North America, our narrative of Missionary labours in those old Colonies terminates. But it may be well to cast a glance over the past, as bearing upon the present state of the Church in that country.

Let us then picture to ourselves a few, for the most part, obscure Clergymen, sent out from time to time by a small Society, itself but little known. One by one they crossed the Atlantic, and were planted here and there, at considerable inter-

vals from each other, in the New England States, and as far south as Georgia. On their arrival they found themselves surrounded by manifold difficulties and embarrassments. The country itself was but imperfectly cleared, and was, to a great extent, without roads. They had no superior to direct—no experienced friend to advise them. Each one had to judge and act for himself as best he might. Let us further picture to our minds their daily life and labours. Living for the most part entirely without the society of their equals, their time was spent, and their strength exhausted, in long and toilsome journeys through a Mission which had no exact limit; and to many, the weariness and loneliness of their long winter evenings must have been more trying than the labours and anxieties of the day. The people with whom they had to deal were of almost every creed and character—Puritans, Anabaptists, Quakers, and, worst of all, the lapsed and rude settlers, nominally members, perhaps, of the Church, but disgracing their profession by their ungodly lives. These, with occasional parties of Negroes, and the wild Indians of the forest, were the persons with whom the Missionary had to deal; and while he was perplexed with special difficulties in every separate case, he could hardly, with his single efforts, look to any very important success. While, therefore, doubtless a large portion of the seed sown fell by the way-side, or on the rock, some fell upon good ground, and by God's great mercy it has sprung up and borne fruit an hundred fold. For eighty years the Missionaries of the Society laboured to maintain and diffuse the religion of Jesus Christ according to the profession of the Church of England in America. At the time when the war of Independence broke out, it was contributing towards the maintenance of about eighty Missionaries in that country, but seven years of war and confusion materially reduced their number; and we shall probably be not far from the truth, if we say that not more than one hundred Clergymen in all were to be found in the thirteen States when the treaty of Independence, in 1783, was signed. Many persons still living remember that event. But how marvellous has been the growth of the Church since, for there are now thirty-five Bishops, and 1,600 Clergymen.

Bearing then in mind the grateful acknowledgment of the American Church, that she is "indebted under God" to the Church of England "for her first foundation, and a long continuance of nursing care and protection," the Society may humbly trust that its labours have not been "in vain in the Lord."

Although Great Britain, by acknowledging the independence of the United States, surrendered her most valuable provinces

on that continent, she still retained a country, principally on the north side of the St. Lawrence, of vast territorial extent.

Canada remained British; but with the exception of the French cities of Quebec and Montreal, and the settlements in their immediate neighbourhood, that colony was little better than a vast wilderness of forest and snow.

At the period to which we are referring, however, its scanty population received an important increase from the immigration of refugees, many of them soldiers, from the independent States. In the Upper Province, the first clergyman, John Stuart, was one who escaped from the violence of the revolutionary party in 1781. His labours were divided between the British settlers, and the native North American tribes, in whom he always expressed an affectionate interest. His principal residence was at Cataraqui, now called Kingston, but he delighted to consider himself an itinerant missionary.

A second clergyman, the Rev. John Langhorn, a man remarkable for the stern simplicity of his character, went out in 1787; and a third, the Rev. Robert Addison, still affectionately remembered by many (for his ministry was continued till 1829), was added in 1792.

These were the only clergymen in Upper Canada up to the close of the last century, at which time the population was estimated at 70,000. The Rev. George Okill Stuart, the present Archdeacon of Kingston, was ordained by the Bishop of Quebec in the year 1800, and the Rev. John Strachan, the present Bishop of Toronto, in 1803. In the Lower Province the total number of clergy, at the time of the arrival of the Bishop, was six. During the whole period of the great European war, the progress of the colony and of the Church was very slow. One clergyman, however, who went out during that blank period, the Hon. and Rev. Charles Stewart, deserves especial mention, as affording proof of the true missionary spirit in times of spiritual coldness and indifference. He left home and friends, together with his English preferment, in 1807, and for nineteen years devoted himself to the severe toils and privations of an itinerant missionary.

The Bishop of Quebec died in 1825, in the 32d year of his episcopate, and Mr. Stewart was appointed to succeed him. At that time there were in the two provinces fifty-four clergymen, of whom forty-nine were supported by the Society. The number of churches may be stated at from twenty to twenty-five in each province. During the last quarter of a century, the Church abroad as well as at home has taken a great spring. The Society, as its means have increased, has continued to add

to the number of missionaries; and the subdivision of that vast diocese of Canada, first by the erection of the see of Toronto in 1839, and very recently by the foundation of a separate bishopric at Montreal, has had the effect of rapidly augmenting the number of churches and clergymen. At the present time there are in the whole of Canada, as near as can be ascertained, a body of 238 clergymen, of whom 150 are stationed in the diocese of Toronto, 51 in the diocese of Montreal, and 37 in the diocese of Quebec. And if to this total be added 56 for Nova Scotia, and 50 for New Brunswick, it will be seen that altogether there are in the present year, in the Continental provinces of British North America, more than three times as many clergymen as were found in all the thirteen States at the time of independence. But it is important, in connexion with the late successful efforts for the extension of the Colonial Episcopate, to observe how remarkably the erection of a bishopric has been in every case followed by an increase in the number of the missionary clergy. In 1839, when the Bishop of Toronto went out to take possession of his new see—the then separate province of Upper Canada—there were in all seventy-one clergymen; in less than twelve years that number has been more than doubled—there being altogether by the last returns 150 at the present time.

In the same year (1839) Newfoundland was separated from the diocese of Nova Scotia, and formed into a separate see. There were then 11 clergymen in the island; there are now 41. New Brunswick was not formed into an independent diocese till the year 1845, and within six years 19 additional clergymen have been engaged.

It would be tedious as well as unnecessary to trace the progress of the Canadian Church from year to year;—amid many difficulties and discouragements, its growth and development have been upon the whole satisfactory. It is gradually, though perhaps not so rapidly as we could desire, taking root in the soil and becoming indigenus. At first it was necessary that both the ministers and the endowments of the infant Church should be provided by the mother country. But it would be unreasonable to expect that these supplies should be continued for an unlimited period. From time to time, therefore, the Society is withdrawing its support from the towns and thriving villages, and transferring it to the poor and thinly-peopled settlements of emigrants but lately arrived in the country. In every one of the North American dioceses there has been founded a “Church Society,” to gather and collect funds from the whole body of Church members for the various wants of their common Church, the education of theological students, the erection of churches, the furtherance of the Gospel by the establishment of Mis-

sions, and the support of the widows and orphans of the Clergy. These several Church Associations, daughters, as they may truly be called, of the parent Society at home, are its best handmaids and auxiliaries. Formerly the Society made large grants towards the erection of churches, and by far the greater part of those hitherto built in the American dioceses have received aid from home funds, but for some years past these grants, as well as those for parsonage-houses, have been entirely discontinued. Formerly the Society gave salaries to catechists and schoolmasters,—at present, in the British colonies it allows nothing to any but ordained Clergymen,—leaving other teachers and readers to be maintained by local funds. And, most important of all, formerly almost all the Clergymen were sent from this country; now the larger part are educated in Diocesan Colleges (and there is a college in each diocese) under the eye of the Bishop by whom they are to be ordained. In various ways, therefore, it will be seen that the Colonial Churches are becoming independent and self-supporting.

These remarks apply to all the North American dioceses, but as our historical summary has up to this point been confined to Canada, it will be necessary to add a few words about each of the other colonies. Nova Scotia, which is the oldest on the continent, was first colonized by the British in 1749. It was erected into a Bishop's see in 1787, when Dr. Charles Inglis, who had gone out originally from this country in 1756, and had for some years been acting as Rector of Trinity Church, New York, was consecrated Bishop of the whole of the British dominions in America.

At that time there were in the whole of that vast territorial district but twenty-four Clergymen; there are now fifty-six in the Province of Nova Scotia alone.

Newfoundland (with Bermudas annexed) was separated from the Diocese of Nova Scotia, as already mentioned, in 1839; and in the time that has since elapsed, thirty-four new Missions have been established. The Bishop has made two voyages to the coast of Labrador, where two Missionaries have been planted—one at St. Francis Harbour, the other at Forteau. With a view to ecclesiastical organization, the island has been partitioned into six rural deaneries. It may be added, that in place of the old church of St. John, which was burned down in the great fire of 1846, the nave of a very solid and handsome cathedral, calculated to accommodate 1,000 persons, has been built, and is well attended.

The first two Clergymen who settled in New Brunswick, were the Rev. Samuel Andrews and the Rev. James Scovil. They had been compelled to leave their former Missions, in

New England, in consequence of the political troubles of the country. Mr. Andrews was appointed to the Mission of St. Andrew's, on the coast, in 1786, and continued to minister over an extensive district for two-and-thirty years, up to the time of his death, in 1818. Mr. Scovil went to Kingston. "He planted the Church," says the late Bishop of Nova Scotia, "nobly and deeply in the surrounding country, and the blessing which rested upon his labours is manifest at this day." At his death, in 1808, he was succeeded by his son; and his grandson is at this time the diligent and exemplary pastor of the same flock. To no family is the Church of New Brunswick more indebted than to that of Scovil. Up to 1815 the number of Clergymen in the province did not exceed ten; when the Bishop of Fredericton went out there were thirty; there are now fifty. As other signs of progress, too, we may mention that the annual income of "the Church Society" has more than doubled—that several new churches have been built—and that at Fredericton, the capital of the See, a cathedral and a chapel have been erected, each models of their kind, and equal, if not superior, in their ecclesiastical style and character, to anything to be found on the whole Continent of North America.

WEST INDIES.

THE Society began to be connected with the West Indies in the year 1710, when it became trustee, under the will of General Codrington, for two estates in Barbados bequeathed for the purpose of "maintaining professors and scholars" with the ultimate view of "doing good to men's souls." The Rev. Joseph Holt was sent there as Chaplain and Catechist in 1712. A College was built, and opened, (at first, as a Grammar-school,) in 1743. Being nearly destroyed by a hurricane in 1780, its operation was suspended for nine years. In 1830, having been much enlarged, it was opened for the reception of Students of a more advanced age; and since that year, eighty-nine of its Students have been ordained in the West Indian Church. The educational institutions on the Codrington Estate have never been in a more efficient condition than they are at present under the able superintendence of the Rev. R. Rawle. Besides the College, which contains 20 Students, there is a self-supporting Grammar-school with 59 pupils, and primary schools in which 600 children of the labourers on the estate are receiving education.

The first Missionary sent out by the Society was the Rev.

Mr. Smith, stationed in the Bahama Islands, in 1732. From that time, to the year 1810, the Society continued to maintain Missionaries (though the number at one time never exceeded five) on those Islands. After an interval of twenty years, during which the bishoprics of Jamaica and Barbados were created, and the great measure of emancipation was being carried forward, the Society resumed its former connexion with the West Indian Church in 1831, by granting 2,000*l.* towards the re-erection of chapels destroyed by a hurricane in Barbados; and in the year 1834, by contributing towards, and undertaking the administration of a large fund which then began to be raised for the joint purpose of erecting churches and schools, and maintaining Clergymen and Schoolmasters among the free Negroes. From parliamentary grants, which terminated in 1845, and from special contributions for this purpose, the Society received the sum of 86,848*l.* This amount has been nearly doubled by annual grants from the Society's general fund; so that the entire amount spent by the Society in the West Indies from 1835 to 1850, is not less than 171,777*l.** On the resignation of Bishop Coleridge in 1842, his large Diocese was divided into three, viz. Barbados, Antigua, and Guiana. There are now under the four Bishops of the West Indian Church about 250 Clergy, of whom 27 are still partly dependent on the Society; the maintenance of the rest is provided by grants from the several local legislatures. It would be wrong

* *Negro Instruction Fund*, raised for the benefit of negroes in the Dioceses of Jamaica, Barbados, Antigua, and Guiana; also Bermuda and Mauritius:

Year.	RECEIPTS.						PAYMENTS.					
	Donations.		Parliamentary Grant.		Total.							
	£	s.	d.	£	s.	d.	£	s.	d.			
1835	12,684	6	0	7,500	0	0	20,184	6	0	5,125	13	11
1836	6,042	1	11	7,160	0	0	13,202	1	11	10,267	9	10
1837	736	16	0	6,000	0	0	6,736	16	0	15,224	2	4
1838	—	—	—	7,000	0	0	7,000	0	0	21,059	13	0
1839	—	—	—	7,000	0	0	7,000	0	0	16,208	12	0
1840	—	—	—	7,000	0	0	7,000	0	0	16,354	19	10
1841	5,000	0	0	7,000	0	0	12,000	0	0	17,709	8	4
1842	—	—	—	5,500	0	0	5,500	0	0	17,091	18	10
1843	—	—	—	4,125	0	0	4,125	0	0	12,994	13	6
1844	—	—	—	2,736	14	0	2,736	14	0	11,691	8	2
1845	—	—	—	1,363	7	0	1,363	7	0	9,155	12	8
1846	—	—	—	—	—	—	—	—	—	5,805	18	7
1847	—	—	—	—	—	—	—	—	—	3,912	14	5
1848	—	—	—	—	—	—	—	—	—	3,092	10	0
1849	—	—	—	—	—	—	—	—	—	3,121	13	7
1850	—	—	—	—	—	—	—	—	—	2,861	5	0
	24,463	3	11	62,385	1	0	86,848	4	11	171,777	14	0

to omit here making reference to the very interesting Mission among the native Indians of Guiana, begun in the year 1840 by the Rev. W. H. Brett: a separate account of which has been published this year.

E A S T I N D I E S.

CALCUTTA.—As the object of the present brief summary is not to furnish a history of the Church of England Missions, but of the part which the Society for the Propagation of the Gospel has borne in them, it may suffice to say, that its operations in India commenced in the year 1818, not long after the arrival of the first Bishop of Calcutta in his vast heathen Diocese. It was at the time when the Bishop was devising a plan for the foundation of a Missionary College. But as the Society's funds were pledged to already existing Missions in the western world, no resource was left except in vigorous efforts for the augmentation of its income. Accordingly, a memorial was presented to the Prince Regent, praying that a Royal Letter, authorizing a general collection, might, as in former reigns, be issued; and an appeal was made to the public for the means of entering upon that new sphere of labour which the establishment of the Episcopate in India had opened.

But without waiting for the result of these efforts, the Society, having learnt that the ancient Missions of Tranquebar were much straitened for want of pecuniary assistance, and that a favourable opportunity now offered for the diffusion of Christianity in the island of Ceylon, proceeded at once to place the sum of 5,000*l.* at the disposal of the Bishop for Missionary purposes. These new claims upon the Society—claims which could not be met by any existing funds—seem first to have led to the formation of District Associations at home.

The first great work to which the Society, acting under the advice of Bishop Middleton, gave itself in India, was the foundation of a Missionary College, near Calcutta. To this the proceeds of the Royal Letter of 1819, amounting altogether to 45,747*l.* were devoted. The College was designed on a scale to meet not merely the present wants of the Missions, but such as would be required by a growing Church. The plan combined chapel, hall, library, and printing-press; and the establishment was meant to afford instruction, not only in the sacred and classical languages, but also in the principal languages and dialects of India. Accommodation was to be provided for three Professors, and twenty students. A most eligible site, about four miles below Calcutta, and on the opposite side of the

Hooghley, was presented by the Honourable East India Company.

The original object of the College was the education of Native, East Indian, and European youth for the service of the Church; but the College was some years afterwards enlarged for the reception of lay-students. Another purpose was the translation of the Holy Scriptures and of the Liturgy into the native languages of India. The Rev. W. H. Mill, fellow of Trinity College, Cambridge, was appointed the first Principal, and embarked, in company with the Rev. J. H. Alt, of Pembroke-hall, as Professor, in the month of August, 1820.

It was a considerable time, however, before the necessary buildings were completed; and the actual work of Education did not commence till March 1824; that is, until after the death of Bishop Middleton, to whom the College owed its foundation. But that sagacious prelate had done more than provide for the erection of the material fabric. He had suggested that a connexion should be established between Bishop's College and the School for the Orphans of Clergy in St. John's Wood, which might generally be looked to as a nursery of lads who might afterwards be transplanted to Calcutta, and be there educated for the same ministry as that in which their fathers had served, though it was to be exercised in a far distant land. This suggestion, which met with the "cordial and unanimous approval of the Society," received also the approbation of the Governors of the Clergy Orphan School. Three boys were, with the full consent of their guardians, at once dedicated to this Missionary service; and one went out to the College with Professors Craven and Holmes in 1825. It is to be lamented that the connexion thus commenced has not been continued, and even extended to other Colonial Colleges.

The first two Missionaries of the Society in Bengal, the Rev. William Morton, and the Rev. Thomas Christian, received their appointment in 1823. The duty to which their attention was first directed, was the care and superintendence of the Native Schools, in the villages round Calcutta. Mr. Morton was a good oriental scholar, and compiled a Bengali dictionary. Mr. Christian was sent by Bishop Heber to establish a Mission in the hill country of Bhagalpoor in 1825. He was remarkable for a simple faith and a cheerful temper; but, alas, his labours, from which so much was once expected, were brought to an early close by jungle fever in 1827. It is only an act of justice to his memory to cite the following tribute of one who knew him well. Dr. Mill says:—

"To the College and its Missions the loss is, I fear, irreparable. He possessed, far beyond others of superior talents to himself, the art of

winning and securing the regard and esteem of the natives of every class; the simple inhabitants of the hills considered him in the light of a superior being, and gave a proof of their attachment and confidence which, to all experienced in such intercourse, will appear extraordinary, and almost unparalleled; that of confiding their children, at a distance from themselves, entirely and absolutely to his care. Of few can it be said, as of him, that the savage of the hills, the prejudiced and blinded Hindoo, and the polished and intelligent European, unite in admiring and regretting him."—*Report for 1827.*

As soon as the College began to send out its alumni, Missions were formed in some of the more important villages to the south of Calcutta. The first established were Cossipore, Tallygunge, Howrah, and Barripûr; and no sooner had the labourers entered into the harvest, than fruit was gathered in. Each year's report contains the account of many baptisms of infants, and not a few conversions of adults.

The following tabular statement for the years 1838, 1840, and 1843, will show the amount of work which was going on, and the satisfactory progress which it was making.

	1838.		1840.		1843.	
	Baptized.	Catechumens.	Baptized.	Catechumens.	Baptized.	Catechumens.
Howrah	44	18	77	11	109	20
Tallygunge	326	646	437	704	533	666
Barripur	131	235	472	517	627	606
Tamlook	—	—	—	—	215	33
TOTAL	501	899	986	1,232	1,484	1,325

Substantial stone Churches, which had been erected at great cost at Barripûr and Mogra Hât, were consecrated towards the end of 1846. And, at the same time, eighty persons from those two districts were admitted to the rite of Confirmation.

The last report which has been received from Calcutta contains the following gratifying notices. In the Missions of Tallygunge and Barripûr "the converts continue steadfast, and numerous accessions to the household of faith are taking place, but have ceased to attract persecution or obtain notice."

In the circle of Mogra Hât and Dhanghatta, the congregations "have continued steadily to increase, and other adjoining hamlets now contain believers." Numerous accessions are taking place to the rank of Catechumens; and the Missionaries, situated as

they are, are altogether taxed beyond their powers. The missions extend over an area of forty miles, north to south, by from twelve to twenty miles east to west. The following table represents the state of Christianity in them at Midsummer, 1850:—

	Villages.	Chapels.	Schools.	Readers and Schoolmasters.	Communicants.	Baptized.	Catechumens.
Tallygunge	45	10	1	26	411	967	649
Barripûr	26	4	1	11	270	490	127
Mogra Hât	15	4	0	7	196	353	129
Dhanghâtta	16	4	1	7	142	322	262
Howrah	4	1	1	1	22	63	23
Kâli	6	1	1	1	15	64	14
Tamlook	1	1	1	1	49	136	6
Hindustâni Mission	—	1	1	1	22	64	5
	113	26	7	55	1,127	2,459	1,215

The Mission of Cawnpore, a large city about 600 miles north-west from Calcutta, with a population of 100,000, and an important military post, was established in 1841. The Rev. W. H. Perkins was the first Clergyman sent there: he was joined, in 1844, by the Rev. J. T. Schleicher, and both have continued their labours there, as true yoke-fellows, to the present time.

In 1845, the Society, in compliance with the earnest recommendation of the Bishop of Calcutta, voted the sum of 700*l.* for the erection of substantial Missionary buildings.

Besides the ordinary duty of preaching the Gospel to the native heathen, the Missionaries at Cawnpore superintend a boys' institution; and, what is perhaps more important still, an asylum for orphan girls, which, though not numerously attended, has been the means of training several Christian girls for the duties of life, and preparing others to meet an early death. The local expenses, amounting to about 10*l.* a month, are met by local contribution.

MADRAS.—The Missions in the South of India, which had originally been founded by Frederick IV., King of Denmark, in the beginning of the last century (1705), and which had afterwards passed into the hands of the Society for Promoting Christian Knowledge, were by them consigned to the Society for the Propagation of the Gospel in 1825. At this time there were in the Madras Presidency, in connexion with that So-

ciety, only nine Missionary Stations, and seven Missionaries—all of them German, and two of them, Rottler and Kohlhoff, in very advanced age. The fact of so many Germans being employed is evidence of the difficulty of finding well-qualified Englishmen.

The interruption and discouragement of missionary work, occasioned by the death, in quick succession, of four Bishops of Calcutta—Middleton, in 1822, Heber, in 1826, James, in 1829, and Turner, in 1831—tended grievously to retard the progress of the Society's Indian operations; and though during this period name after name was added to the missionary roll, no remarkable advance was made till after the subdivision of the Diocese of Calcutta by the erection of the See of Madras, in 1835. Even up to that time, the number of Missionaries in that part of India had not been raised beyond nine; but in 1836 four were added; and in the following year the total number was sixteen. Bishop Corrie lived little more than a year after his return to Madras as bishop; and again the active direction of the Missions of Southern India was suspended. Since that period, however, they have been abundantly blessed—more especially those in the district of Tinnevely, of which a short historical account was published by the Society a few years ago.

This district had, for Missionary purposes, been for a long time dependent on the Mission of Tanjore; and all the Missions in the south had for many years been sustained by the interest of the munificent legacy of 10,000*l.* which the devoted Swartz had bequeathed to them.

The first resident Missionary for Tinnevely was appointed in 1829; a second was sent in 1834; and a third in 1843. It was in the next year that the very remarkable movement towards Christianity took place in the Mission of Sawyerparam,—a name which has since become celebrated wherever an interest in the spread of the Gospel is felt. Many villages expressed their desire of Christian instruction, and many hundred natives were at once admitted as Catechumens. As the occurrence, however, is so recent, and full details are to be had in a very convenient form, it will be unnecessary to enter into further particulars here.

Another Mission in which wonderful progress has, by God's mercy, been made of late years is Edeyenkoody. The Rev. R. Caldwell was appointed resident Missionary there at the end of 1841, and eminently blessed have his labours been. For two or three years little appears to have been effected, or rather, few results were visible; but from 1844 to the present time, the progress of the Christian work has been very observable. The number of persons under Christian instruction is 2,054. From

1844 to 1849 inclusive, twenty adults, on the average, were baptized each year. During the year 1850, though the same strict system of examination and discipline was maintained, seventy-five adults were admitted to baptism, of whom seventy were baptized in one day, in the presence of a congregation of 800 native Christians, young and old, assembled from all parts of the district.

Another Mission, Christianagram, was opened about the same time as Sawyerpuram, under the care of the Rev. J. K. Best. The returns at four different periods will show the progress and present state of the Mission. Numbers under Christian instruction:—1843, 1,101; 1845, 1,379; 1847, 1,467; 1849, 1,579.

It is impossible to pass over the flourishing Mission of Nazareth, which is the cure of the Rev. A. F. Cæmmerer, son of the venerable Missionary at Tranquebar. Many hundred converts were received, at the time of the great religious movement already referred to. In the end of 1849, there were 2,292 baptized persons, and 1,563 more under Christian instruction.

Much has been of late done to raise the qualifications and increase the efficiency of the Catechists and native Readers. Nor should the educational establishments be passed over in even the most rapid review. The Seminaries at Sawyerpuram, VEDIARPURAM, and VEPERY, serve for the education of Missionaries; while a School, of a very humble but eminently useful kind, for the boarding and education of native girls, has been established by the zeal and good judgment of Mrs. Caldwell at Edeyenkoody, in which, by the last accounts, forty-four girls were receiving careful Christian training.

At the Presidency, the Vepery School, for boys of the middle class, is fast rising into eminence, under the efficient management of Mr. Wright; and a Seminary for Theological Students, and such as may be candidates for the office of Catechist, has been formed at Madras, under the superintendence of the Rev. A. R. Symonds, Secretary of the Diocesan Committee.

BOMBAY.—In the year 1839, the Rev. George Candy was appointed Missionary to the Indo-British population of Bombay. Convenient premises having been granted by Government, a substantial chapel and school-houses, towards the building of which the Bombay Diocesan Committee contributed largely, were erected. The grant of the Society to the same was 1,000*l.* The institution was intended for Christian children only. Each school comprised one department for day-scholars, and one for boarders. The latter was made the means of rescuing many orphan and other poor children from destitution.

In April, 1840, the total number of girls in the institution was 64, boys 78.

The Mission in the Province of Guzerat was first established in 1830; but it met with a sad check, for the Rev. T. D. Pettinger, who arrived to take charge of it in June 1830, was carried off by disease in the following May, and before he had been enabled to reap any fruits of his labours. Years elapsed before anything effectual was done to fill his place; when at last, in 1842, and mainly through the Christian zeal of the Dean of Norwich, a special fund was raised, and two Missionaries, the Rev. George Allen and the Rev. William Darby, were sent to Ahmedabad, the chief city of Guzerat.

In 1844, Mr. Allen reported the baptism, after probation, of eleven converts, and that the total number of children on the school-roll was seventy-nine. At the Bishop's Confirmation, towards the close of that year, nine natives were confirmed.

In 1845, the Mission sustained a great loss by the appointment of Mr. Allen to a chaplaincy; and it was not till the autumn of 1847, that the Rev. G. W. Pieritz was sent to succeed him. But in 1848, the Rev. George Candy was compelled, by the state of his health, to leave on furlough his Indo-British Mission at Bombay, and the Rev. Wm. Darby was called to supply his place. Thus the vast and populous city of Ahmedabad was again left with a single Missionary; and one who, from his recent arrival, was necessarily unacquainted with the very difficult language of the native population.

The Rev. William Darby having declined to return to Ahmedabad, and Mr. Pieritz having, in several communications, honestly confessed the little he was doing, or could hope to do, unless the Mission were greatly strengthened, the Society has, on the advice of the Bombay Diocesan Committee, resolved to suspend its operations there—for the present, at all events; and is more than ever convinced of the necessity of concentrating its Missionary force, and not establishing a Mission at all, unless it can be established in strength, and vigorously supported.

The Indo-British Mission having, during several years, received important assistance from the Society, was, with the full concurrence of the Rev. Geo. Candy, transferred to the Bombay Diocesan Committee in 1850.

COLOMBO.—The date of the Society's Missions in Ceylon, prior to the erection of the Bishopric of Colombo, is as follows:—Newera Ellia, 1838; Matura, 1840; Calpentyne, 1842. The Bishop on his arrival being fully impressed with the importance of eliciting local contributions to the utmost, made the total

grant of 800*l.*, hitherto allowed by the Society, by which three Missionaries were supported, available for the maintenance of six Missionaries and several native Catechists.

The Bishop has, from the first, directed his earnest attention to the establishment of Sunday and Daily Schools in the several Missions. He has also succeeded in founding, at Colombo, a Grammar-school, and a College to which the Society makes an annual grant of 200*l.* for a limited time.

The Society has been contributing towards the maintenance of a Missionary in the SEYCHELLES (a dependency of Mauritius) since the year 1843, and it makes an annual grant towards the salary of a Missionary to the Dyaks of BORNEO.

C A P E T O W N.

CAPETOWN.—The colony of the Cape of Good Hope has been in the possession of the British Government since 1806. A Colonial Chaplain was appointed soon afterwards; but, for a considerable period, little interest was felt in the religious condition of the population, and no effort was made for the conversion of the heathen. The Society sent out in 1820 the Rev. W. Wright, to Capetown, where he was succeeded in 1831 by the Rev. Dr. E. J. Burrow. A second Clergyman was added in 1840 to the Society's list. In the year 1847, there were found in all only thirteen Clergymen and one Catechist, ministering to widely-scattered congregations, throughout a territory which, exclusive of the recent additions of British Kaffraria, the Sovereignty, and Natal, was as large as Great Britain itself. In that year the Diocese of Capetown was constituted, including, together with all our possessions in Southern Africa, the Island of St. Helena; and Bishop Gray having been consecrated on St. Peter's Day, 1847, arrived at Capetown on February 20, 1848. The change which has been effected within the short period of three years, shows how the presence of a single man, full of zeal for the glory of God and the extension of Christ's kingdom, can, with God's blessing, infuse life and energy wherever he goes in the exercise of his apostolic functions. Since his consecration, the Bishop of Capetown has made four visitations, which have been performed on foot, or in a wagon; occasionally on horseback. In 1850 he crossed the Orange River, to visit the Boers at Bloem Fontein and Vrede Dorp, whence he descended on Pieter Maritzburg. On his way back, he passed throughout Kaffraria, sometimes into spots before unvisited by our travellers, or, at least, unknown to our geographers, for the purpose of bearing the tidings of the Gospel to those savage and implacable tribes.

The Clergy have been multiplied nearly four-fold; two Archdeacons, Merriman and Welby, prove themselves able coadjutors of their noble-hearted Bishop, and between forty and fifty active labourers are now engaged in Missionary labour throughout the long-neglected Diocese. New churches are springing up in every direction, and the colonists are exhibiting their sense of the benefits conferred upon them by making some efforts on their part to correspond with those of the Church at home. A Collegiate Institution has been established at Woodlands, near Capetown, which is already in active and efficient operation. A Mission has been organized, to the Mahomedans in and about Capetown; and other Missions, on a scale of unusual magnitude, are contemplated to the hitherto irreclaimable Kaffirs, and the more hopeful and teachable Zoolus.

A U S T R A L I A.

THE Society has recently published "A Report of the Proceedings of a Meeting of the Bishops, Clergy, and Laity of the Province of Sydney, New South Wales, convened for the purpose of Establishing an Australasian Board of Missions."* The meeting was attended by the four Bishops of Australia Proper, the Bishops of New Zealand and Van Diemen's Land; and the result was, the formal constitution of a Board of Missions for the propagation of the Gospel amongst the aboriginal inhabitants of the Australian Continent, and of the Islands of the Western Pacific. Such was the determination of a Church which was first planted in the year 1788 by a single Chaplain to a party of convicts.

New South Wales was, in the first instance, taken possession of and occupied as a penal settlement, and Chaplains were one after the other appointed, as the Government considered their services to be required. In 1795 the Society began, on the recommendation of the local chaplain, to pay two schoolmasters in the settlement. In 1798 the Rev. C. Haddock became the Society's first Missionary in Norfolk Island. But no successor to him was appointed, although the Society continued to pay schoolmasters till the year 1829. In 1825, when the population of Australia was returned at 31,133, there were only ten Chaplains, maintained by the Government, at ten stations; and in 1837, when the population had more than doubled, the number of Chaplains was only fourteen, many of them nearly worn out with age or infirmity. From this time the progress of the Church has been very remarkable. The

* Sold by Bell, Fleet Street, and Hatchard, Piccadilly.

Rev. William Grant Broughton, who had been appointed to succeed Archdeacon Scott in 1829, came to England in 1834 to represent the extreme spiritual destitution of the colony; and the statements which he publicly made, especially before the two great Church Societies, as to the wants of the Church, excited general attention, and were soon followed by effectual assistance. Archdeacon Broughton was consecrated Bishop in 1836; and though, on his return, he was not accompanied by a single Clergyman, the liberal grants of 3,000*l.* by the Society for Promoting Christian Knowledge, and 1,000*l.* by the Society for the Propagation of the Gospel, gave a new impulse to the exertions of the members of the Church in the Colony, and within one year upwards of 13,500*l.*—in money or land—was contributed for the same great purposes.*

The great want now was of men; and the Government having offered to receive the recommendations by the Society of properly qualified Clergymen, if approved by the Bishop, measures were at once taken to secure the services of ten additional Chaplains, to whom the Society offered a salary of 50*l.* in addition to what they received from the Colonial Government, and a grant of 150*l.* for outfit and expenses; and within a few months the whole number were on their voyage to Sydney. Thus a material service was rendered by the Society to the Australian Church at a very critical period of its history.

Before the end of the year, the number of Clergymen which the Society determined to assist was raised from ten to fifteen; and the same terms were offered to five Chaplains for Van Diemen's Land. Indeed, it may be said that, at this time, and for a few subsequent years, the attention of the Society was mainly directed to the Australian Colonies. Year after year more Clergymen were sent out; and considerable grants of money were placed at the Bishop's disposal for the service of the Church. In 1843, the Society was assisting in the maintenance of forty Clergymen in Australia, and ten in Van Diemen's Land. But it very wisely determined to limit the assistance which it offered to the greater part of them to a period of five years—after which it was reasonably thought that for that portion of their salary for which the Society had been temporarily answerable, they might be left to the good feeling and liberality of their several congregations. As some, therefore, have been withdrawn from the missionary list, others have been added for longer or shorter periods; and it will be seen that at the present time the Society is rendering assistance to fifty Clergymen in the four dioceses of Australia, and four in Van Diemen's Land.

* Burton on the State of Religion in New South Wales. Cross: 1840.

In 1847, the great measure of a subdivision of the Diocese was effected. The see of Adelaide was founded by the munificence of Miss Burdett Coutts; and it may with truth be said, that but for the surrender of one-fourth part of his own income by the Bishop of Sydney, the two sees of Newcastle and Melbourne could not have been endowed at that time. A vast increase in the number of the Clergy has been the consequence, as will be seen by the following table:—

	1847.	1850.
Newcastle . . .	17 . . .	27
Adelaide . . .	11 . . .	22
		(1851)
Melbourne . . .	3 . . .	20

N E W Z E A L A N D.

THE Society's first Missionary to New Zealand was sent in 1839. The number at present maintained or assisted by an annual grant of 1,000*l.* placed at the disposal of the Bishop, is eight. But besides this yearly contribution, the Society has, since the foundation of the see, paid the large sum of 7,000*l.* to meet an equal amount given by the New Zealand Company for permanent land endowments for the Church. This grant has been the means of endowing three chaplaincies in perpetuity.

REPORT FOR 1851.

[A few pages, in addition to what has been set down in the preceding Historical Summary, will suffice to bring the Proceedings of the Society up to the present time.]

NOVA SCOTIA.—The Society has the melancholy duty of placing upon record in these pages the death of Bishop Inglis, which took place in London on October 27th, 1850.

His Lordship was born in 1777, at New York, where his father, a Missionary of the Society, was rector of Trinity Church. In 1801 his father, then Bishop of Nova Scotia, ordained him to the Society's Mission at Aylesford. He was consecrated as successor to Bishop Stanser in 1825. Many of those who are interested in the Colonial Church still remember with pleasure the Bishop's visit to England about ten years ago. The Bishop's friend, the Rev. H. H. Norris, one of the oldest and most respected members of the Society, officiated at the interment, in Battersea churchyard; and he too, a few weeks afterwards, went to his rest.

The following Resolutions were unanimously adopted by the Society on November 15th:—

“ 1. That the Society has heard with unfeigned sorrow of the death of the Right Rev. John Inglis, Bishop of Nova Scotia, a few days after his arrival in this country, whither he had come, by the advice of his physician, for the recovery of his health.

“ 2. That the Society, while lamenting the loss which the Diocese of Nova Scotia sustains by the removal of a prelate who presided over it for a quarter of a century, desires to place on record its sense of the important services which the late Bishop was enabled to confer upon the Colonial Church, during a long life spent in the service of his Divine Master, partly as Missionary in connexion with the Society, and partly as chief pastor of a Diocese which, till within a few years, comprised the provinces of Nova Scotia, Newfoundland, and New Brunswick.

“ 3. That a voluminous correspondence, continued during the whole of that period, bears testimony, not only to the unvarying attachment of the late Bishop to the Society, but also to the fidelity, consistency, and courtesy which characterised his ministerial life.”

The death of the Bishop was deeply and generally lamented in the Diocese, where he had exercised, for more than a quarter of a century, a truly paternal sway. Funeral sermons were

general throughout the Diocese. Archdeacon Willis, informing the Society that he had preached at St. Paul's, Halifax, says—

“To my parishioners the subject was one of deep and melancholy interest. The late Bishop, during the eight years immediately preceding his consecration, was their Rector, and he is still cherished in their memories as their former much loved and indefatigable Parish Priest. And, as to myself, I feel that I have lost not only a personal friend, but my spiritual father and adviser—one with whom I have had constant intercourse for the last twenty-five years.”

The income of the Bishopric, hitherto provided by the Imperial government, terminated with the life of Bishop Inglis. The Archbishop of Canterbury, therefore, addressed on Dec. 1st, 1850, a letter* to the clergy of Nova Scotia, requesting that collections might be made, and other means adopted in the Diocese for contributing towards an Endowment Fund. Thirty-two clergymen, and twenty-eight lay delegates, assembled at Halifax on January 29th, 1851, and pledged themselves, in reply to the Archbishop, to adopt practical measures without delay in their respective parishes, and established at Halifax a Committee of general superintendence.

The friends of the Colonial Church are looking forward to the result, for an evidence of the attachment of Nova Scotia churchmen to the constitution of the Church, and of their sense of the support which they have received from England during more than sixty years.

The Rev. Hibbert Binney, D.D., Fellow and Tutor of Worcester College, was appointed to the vacant Bishopric, and consecrated at Lambeth on March 25th, 1851. His Lordship arrived in Halifax on July 22d.

The Society, on March 21, voted towards the Bishop's income, during his incumbency of the See, the annual sum of 440*l.*† (being the amount received by his predecessor,) from the interest of the North American Bishops' Fund.

The Society has granted the sum of 200*l.* per annum towards the stipends of four Clergymen, to meet the annual sum of 400*l.* raised for them in the Colony.

On the strong recommendation of the late Bishop, a gratuity of 50*l.* was voted to the Rev. P. J. Filleul; also a gratuity of 100*l.* to the Rev. J. Cochran.

The usual annual reports from the Society's Missionaries were forwarded by Archdeacon Willis. A few have not come to hand. An abstract will be found on the following page,

‡ * Printed in the Ecclesiastical Gazette, April 8, 1851.

† The rent of Bishop's Farm, near Halifax, (purchased by the Society in 1795,) was added to this; and the Society for Promoting Christian Knowledge, granted on June 3d the sum of 2,000*l.* towards the endowment of the Bishopric.

which the Society regrets that it is not enabled to make more complete.

Diocese of Nova Scotia: Statistics of Missionary Operations, 1850.

MISSION.	Communicants.	Contributions to Clergyman.	Children in Sunday Schools.	Baptisms.	Marriages.	Burials.	Services.	Sermons.	Pastoral Visits.	Sick Visits.	Distant Visits.	Miles travelled.
	£											
Amherst	24	...	...	38	19	6	137	77	212	93	27	1,047
Annapolis	112	50	65	23	6	13	140	106	315	152	50	650
Antigonish, Little River, & Tracadie	64	12	50	10	1	1	121	120	72	0	41	1,770
Arichat, C. B.	58	5	27	6	7	7	...	97	100	16	...	500
Aylesford	60	20	80	14	10	6	110	110?	222	95	50	2,456
Bridgetown	80	21	86	29	4	4	157	121	272	39	31	1,279
Chester	235	25	340	106	19	19	...	150	441	184	...	2,428
Chester Road	4	...	...	11	...	...	...	...	...	...	...	40
Clements	39	41	100	25	8	10	165	151	172	45	99	2,499
Cornwallis and Horton	52	31	61	10	8	9	134	134?	120	313	26	2,080
Digby	118	38	120	45	6	15	229	256	972	223	97	2,391
Guysboro'	70	15	...	35	6	9	116	143	...	...	...	47
Lunenburg	170	80	...	46	9	9	186	186?	600	181	70	2,384
Mahone Bay (New Dublin) .....	...	18	...	44	7	8	129	129	253	84	111	2,000
Mahone Bay .....	...	31	100	57	8	14	151	154	418	105	49	1,738
Manchester and Melford	58	15	78	57	9	3	110	110?	256	46	80	1,342
Milton & Rustico	62	25	154	29	6	7	191	266	113	78	24	2,405
Newport .....	...	91	92	13	4	0	91	89	92	13	10	1,348
Porthill, P. E. I.	27	31	...	22	4	3	90	90	71	51	40	1,322
St. Eleanor's	107	10	68	33	9	6	111	107	601	57	31	2,789
St. Margaret's Bay	55	99	170	53	12	16	91	91?	256	46	27	1,058
Shelburne	124	20	100	51	11	12	184	182	361	65	81	1,590
Ship Harbour, Eastern Shore	75	9	65	47	...	9	98	98	125	27	50	...
Sydney, C. B.	125	0	160	20	3	5	125	118	179	104	9	250
Sydney, C. B.	41	...	120	33	2	4	118	98	241	59	40	987
Truro	69	70	...	45	4	2	84	101	97	29	31	928
Westmoreland Harbour, P. E. I.	57	...	120	19	2	1	186	179	100	21	146	1,911
Weymouth	40	10	60	18	2	5	108	104	210	28	60	1,360
Windsor	50	45	125	16	9	10	133	106	220	88	...	450
Yarmouth	95	80	100	32	6	8	175	158	500	150	50	1,846
	2,071	892	2,441	987	201	221	3,670	3,831	7,601	2,392	1,417	43,958

FREDERICTON.—The Bishop of Fredericton is at this time engaged in the Visitation of his Diocese; and the Society must therefore wait some time for a full report of the state of the Church, its progress, and its wants.

The distress occasioned by the disastrous fire at Fredericton, which occurred towards the close of last year, interfered materially with Church contributions.

The Society has consented to assign, subject to the Bishop's approval, a stipend formerly paid to the rector of the parish church of St. John's, to a district in a poor suburb, where a new church is already nearly completed.

The following letter from the Bishop of Fredericton, dated so recently as August 2, and written on Visitation, will throw much light on the position and difficulties of the Colonial Church:—

“ Every year makes me more fully sensible of the great advantages bestowed on this country by the venerable Society. Without its fostering aid it would be absolutely impossible in many of the country Missions to maintain a Clergyman for any length of time in ordinary decency. The best proof of which is, that even sectarian preachers, who are taken from the lowest ranks of the people, and incur little or no expense in education, are unable to maintain themselves long in any one place—but are maintained only by incessant agitation, at irregular intervals of time, whilst in bad weather the services are often dispensed with altogether. Even in the large and important Diocese of Massachusetts, I see by the last Report of the Convention several Missions wholly vacant, and others struggling on in a languid existence, from the impossibility of securing a continued and steady support on the voluntary system. In order to ensure a steady maintenance of continued services in country villages, something in the shape of endowment is essential. This has enabled the Church in New Brunswick to number nearly fifty Clergy, whilst in the neighbouring Diocese of Maine, with a population of more than double the number, there are only twelve or thirteen. The difficulties connected with the establishment of a new Mission are greater than any one accustomed to the quiet orderly system of an English village can readily conceive. Imagine a number of independent freehold farmers, but of small means, left to themselves, as is often the case, for some years, without any religious ordinances, or divided into sectional parties of professed Churchmen of very doubtful Churchmanship, Baptists, Methodists, and Presbyterians. There is no traditional reverence for the ancient place where their forefathers rest in peace; they have, as it were, to make their religion, as they make their farm, and both are left in very imperfect cultivation. To gather all or any portion of these persons together, soothe their prejudices, invite their cooperation, secure their attendance, and induce them to build a church and worship in it steadily, is a great effort, which can only be understood by those who have seen and felt the difficulty. It is far more difficult to prevail on them to contribute steadily towards the maintenance of a Clergyman. The sums paid are small, paid very irregularly, and come in in such a way, to use the common expression, as to do a man no good. However, the Society must not suppose that no efforts are made. As far as I can ascertain, about 2,000*l.* a-year is given by the people, independently of our Church Society, towards the support of the Clergy, which gives about 40*l.* a-year, on an average, for each Clergyman. Probably, however, half of this sum is given by the city of St. John, and even there, a small sum, comparatively, is paid by subscription. There can be no doubt that three times the sum might be paid without any real inconvenience, if people gave to God the tithe, or half the tithe, of what God gives to them.

“ With regard to the general progress of the Missions, it is, I hope, an onward progress ; slow, and in many cases scarcely perceptible, but still in the direction of the Church of England. No Clergyman has deserted our little flock to join the Church of Rome, nor are there any indications of such a tendency in any of the Clergy ; those who would impute this to us are guilty of a foul calumny.

“ I am bound to acknowledge indeed that more attention is paid to the decency and order of public worship everywhere ; that fewer churches are erected in which there is no provision for kneeling, and in which there is neither a font, nor vessels for the holy communion ; but my experience has been *uniformly* this,—that those parishes in which the Clergyman has been most neglectful of the godly order of the church, have supplied us with the fewest candidates for confirmation, and are notorious for the greatest amount of seceders from our communion ; and whilst our brethren at home are continually parading lists of persons who have left, or are suspected of a wish to leave our Church for the Church of Rome, nothing is said of the number who have joined us from other bodies of Protestants, which is far larger. But if the list could be produced of those who are really of no religion at all, I fear it would be found the largest of all.

“ *New Missions.* By the kindness of English friends, I have been enabled to send about into various places travelling Missionaries, and the first-fruits of their labours is now apparent in a new Mission under the charge of the Rev. C. P. Bliss. I am now writing in this mission, which contains a whole county, until of late abandoned to the Baptists, the consequence of which is, that whole families grow up unbaptized, and indifferent to religion. The Missionary has four stations, one twenty miles from his residence, which he constantly attends. In another, nine miles distant, I yesterday consecrated a simple but ecclesiastical little building ; at the church-town (as we may call it), he has nearly completed a second very beautiful little church, and he hopes, ere long, to build a third. The Society for Promoting Christian Knowledge, which generously contributed 150*l.*, never laid out their money better, or more economically.

“ I confirmed, yesterday, eleven persons ; and one of the settlers, an Irish woman, told me it was twenty-five years since she had seen a Bishop. They all took part in the service with a fervour which was truly edifying and delightful.

“ Last summer I also consecrated the church of St. Andrew, Newcastle, being the fourth which has been erected by the self-denying and incessant labours of the Rev. J. Hudson, your travelling Missionary. It is the completest model of a wooden church we have ; and is not inferior in beauty to any design of similar size I have ever seen. It has a chancel 19 feet by 12, and nave 40 by 20. Yet this Missionary presented to me for confirmation a larger number of persons than were furnished by some of the most populous places, and twenty-nine of them walked through a most pitiless storm several miles to be confirmed. In naming, however, Mr. Hudson, let me not be supposed to disparage other equally zealous and devoted labourers. Some progress has been made with the

cathedral this summer, though my extensive tour has not allowed me to be on the spot to watch it. The spire will soon be completed, the plastering finished, and many of the windows put in. I trust, if I live, to consecrate it at my next Triennial Visitation.

“In compliance with his Grace the Archbishop’s recommendation, Jubilee Sermons were preached in the churches in this diocese, and collections made in behalf of our Church Society. We observed, with thankfulness, the interest taken in the same event by the American Church, and the numbers who flocked to the cathedrals of dear old England, to join in the solemnities of their choral worship. It reminded me of the numbers I had constantly seen of plain, poor men, joining every Sunday in the chanting and singing at home. We are not wholly without such celebrations here; and we rejoice to unite ourselves with the Church throughout the world, which, in our mother tongue, continually cries out,—‘Day by day we magnify Thee, and we worship Thy name ever world without end.’

“May God increase the number of those who are less eager to watch for offenders than to save souls; and who, instead of ‘wandering from house to house as tattlers and busybodies, speaking things which they ought not, for filthy lucre’s sake, give themselves to prayer and to the ministry of the word, warn the unruly, comfort the feeble-minded, support the weak, obey them that have the rule over them, and in quietness do work, and eat their own bread.’

“‘As for such as walk according to this rule, grace be upon them and mercy, and upon the Israel of God.’”

QUEBEC.—The Bishop having, during last summer, made a visit to the Magdalen Islands, in the mouth of the St. Lawrence, and finding the inhabitants entirely without the ministrations of religion, determined upon establishing a Mission there. He accordingly selected and ordained Mr. Felix Boyle, a student of Bishop’s College, Lennoxville, for that Mission.

Mr. Boyle was born and brought up in the district of Gaspé, and is of course familiar with the habits of “life and modes of conveyance which prevail in the fishing settlements of the Gaspé.” The Society readily consented to put Mr. Boyle on the Missionary list, for a stipend of 100*l.* a-year, chargeable on the Clergy Reserves Fund.

Two other Missions have been opened, namely, Bourg Louis, a rising settlement of Irish Protestants, to which the Rev. T. Pennefather has been appointed,—and Mal Bay, formerly part of the Gaspé Mission. The Rev. F. R. A. Smith has been put in charge of this. Both of these Missions were sent out as candidates for Holy Orders by the Society.

The Rev. W. Arnold retires from Gaspé, and is succeeded by Mr. Delamare, a native of Jersey. The Bishop received

the express thanks of the inhabitants, for the appointment of one so well qualified by his knowledge, both of French and English, to minister to the mixed population of that coast.

MONTREAL.—The division of the diocese has led to the division of the Church Society; and at the commencement of the present year the Church Society for the separate diocese of Montreal held its first meeting, which, both in the attendance and the amount of subscriptions, far exceeded any previous meeting for a like object in that city. There were thirty-six Clergymen present; and the Bishop took the opportunity of urging upon them and upon the laity the permanent duty of making provision for the support of the Church, from their own local resources.

The following extract from his letter, dated January 23, so entirely expresses the views of the Society, that it is thought right to put it on record in the Report.

“ I have made a point at that meeting and all other suitable occasions, of pressing on all the members of the Church the necessity of strenuously exerting ourselves to make the Church self-supporting and independent; and I have found in all quarters a deep conviction of the unsoundness of our present position. No doubt we shall have great difficulties to encounter, but we must prepare to meet them; and I feel that the delicate and difficult task of carrying this work into operation is what I am bound to undertake. Some few arrangements I find myself at once obliged to carry out, which will cause some increase of charge to the Society: but in all my future plans, I shall wish most rigidly to enforce the necessity of a certain provision being made for every minister, wherever his services are regularly and continuously required—and if some of the existing Missions are abandoned, I am decidedly of opinion that it will have a good effect, and show that the Society are in earnest in their intention—which has never yet been credited here—of not permanently continuing to supply the entire salaries. As I told them at our Meeting, if a Church has been at work so many years amongst them and has not yet found a home in the hearts and affections of the people, there must be something unsound, something that requires alteration. Of course this will require considerable discrimination—the scattered nature of our people, the want of money in the back settlements, the continual immigration of a poor population, must all be taken into consideration. But still I feel we must show that we are in earnest.”

While thus pressing upon the members of the Church the duty of providing locally, as far as possible, for its support, the Bishop has strongly recommended the Society to make grants to meet local contributions for the purchase of glebes in the several Missions. This proposal has been adopted by the Society,

accompanied, however, by the conditions—That such grants from the Society shall in no case exceed 100*l.* or be more than one-third of the purchase money; that their total amount shall never, in any single year, exceed 1,000*l.*; and that, in all cases, five per cent. on the capital so advanced by the Society shall be deducted from the stipend of the Missionary for whose Mission it is made.

The following reflections of the Bishop, arising out of his winter visitation in the eastern townships, are instructive and interesting. The date of the communication is March 22, 1851:—

“I have nothing of particular interest to add, as having occurred during my last tour through the districts of Richelieu, Missisqui, and Beauharnois. The country about here is now so settled, that all the romance of Missionary life is at an end: and the uniform, patient, every-day work of the Clergyman, however important, furnishes few details with which to fill a journal, and engage the attention of the public.

“I will merely say, that I was in many respects pleased and satisfied with what I saw and heard. There is much to be done, many things to be set in order and regulated; and of course in some places reproof and correction not to be spared. But the Clergy on the whole are a valuable and a hard-working body: and I think that wherever the Church is true to herself, and her Ministers faithful and active, there the people, according to their means, will not be backward in their support. I met with much attention and respect, and the Clergy endeavoured to meet me everywhere in as large numbers as possible. During the month that I was travelling, the weather was most unfavourable, the cold intense, down to 28 degrees below zero, and the snow deeper than it has been for twenty years. This prevented the attendance of the country people in as great numbers as would have been otherwise the case. I was absent from 23d of January to 18th of February, during which time I visited sixteen different Missions (omitting Bedford, where I was prevented going by a severe storm and deep snow,) inspected eighteen churches and five other buildings in which Divine Service is performed—attended services in congregations amounting to 3,054 persons, preached nineteen sermons, delivered seventeen addresses, administered the Holy Communion once, consecrated one church at Henryville—presided at one public meeting of the Church Society at St. John’s, had interviews with the Building Committees, and saw proposed sites of three new churches: was met and attended at various places by twenty-two of the Clergy, several meeting me at three or four different places: and travelled 346 miles.”

The Bishops of Quebec and Montreal had fixed Advent Sunday for the celebration of the Society’s Jubilee, throughout their two dioceses.

RUPERT'S LAND.—The Society has received, during the past year, letters from the Bishop of Rupert's Land, urgently soliciting a stipend for the support of a Missionary in his distant northern diocese, either at York Fort, or the Assineboine, to minister to a population of settlers and pensioners. The Society, anxious to show its sympathy with the devoted Bishop of that remote settlement, and encouraged by his undertaking to provide a portion of the salary, and to build a church, has resolved to place the sum of 100*l.* a-year at his disposal, for the support of a Missionary at whichever of the stations mentioned his Lordship should determine; and to approve of the appointment of the Rev. William Taylor, of the diocese of Newfoundland, whom he had nominated for the duty.

TORONTO.—Very shortly after his return to his Diocese, the Bishop of Toronto held a Visitation, at which thirteen Deacons were advanced to the Priesthood, and five literates ordained Deacons.

His Visitation was held in May of the present year. The Clergy since the last had increased from 118 to 150. The number of Churches in the Diocese was upwards of 200, and occasional services were held at various stations; a great effort had been made in the Diocese for the erection and endowment of a College in close connexion with the Church, and so successful had that effort been, that at this moment a stately structure is rapidly rising on a very commanding site near Toronto, and already an act for the incorporation of the proposed institution under the name of Trinity College has passed the Legislature. It is proposed to transfer the Students of the Theological institutions at Cobourg to this new College, which will be opened in the month of November.

The Charge delivered by the Bishop to the Clergy and lay delegates is full of earnest advice to them to take vigorous measures for the maintenance, and prospective extension of their own Church. Even supposing the Clergy Reserves should be retained without further diminution, the welfare and efficiency of the Church must depend upon the affection and self-denying liberality of her members.

At the conclusion of the Visitation resolutions were unanimously adopted concerning the alienation of the Clergy Reserves, and a Petition was agreed upon to the Queen, to

give the Royal sanction to the assembling of a Convocation of Clergy and Laity for the Diocese of Toronto.

NEWFOUNDLAND.—On St. Matthew's day (Sept. 21st) 1850, the Cathedral of St. John's was consecrated, and has ever since been open for the daily service of the Church. The seats are all free. On the day after the consecration, viz. Sunday, September 22d, an ordination was held in the new Cathedral, when the following Missionaries of the Society were ordained Priests:—The Rev. W. K. White; the Rev. O. Rouse; the Rev. Algernon Gifford; the Rev. A. G. C. Bayly; and the Rev. Julian Moreton: and Mr. Crosse, a Schoolmaster, was ordained Deacon. The subjoined recommendation of him, by the Bishop, was considered abundantly sufficient to justify his being placed on the Society's Missionary Roll:—

“ Mr Crosse is contented to receive only 50*l.* a-year from the Society for the Propagation of the Gospel, continuing to act as schoolmaster. He is a very meritorious young man, and his services in an important part of the Mission of Twillingate, called Herring Neck, have been very acceptable and valuable, and pursued and continued under great difficulties and privations. His residence is in a settlement of rather an alarming title—Starve Harbour—and it was near justifying its title by starving poor Mr. Crosse. He was obliged to discontinue his night-school in consequence of the snow drifting so much into the room. He lives in a little cabin portioned off from the fisherman's kitchen, and never is visited by brother or friend. And yet, in the midst of all these discouragements and difficulties, he has succeeded in building and furnishing a very neat church with a chancel, and, what is of far greater importance, has been instrumental in bringing a wild, undisciplined race of people to a state of, at least, outward order and decency, and, I trust, to a real concern for their own salvation and the glory of God.

“ I shall not, therefore, ask in vain that he may be employed as a Deacon by the Society for the Propagation of the Gospel, (continuing to act as a schoolmaster) at the moderate salary of 50*l.* per annum.”

“ I had,” says the Bishop, in the same letter, “ the satisfaction of expressing my high sense of Mr. Bridge's services by founding an Archdeaconry by the title of the Archdeaconry of Newfoundland and Labrador. I wish I had the means of making the Archdeaconry something more than a mere title of distinction and place of labour.” The Society has to acknowledge the important services conferred upon it by Archdeacon Bridge during his late visit to this country for the benefit of his health.

The Society has made a grant of 250*l.* to the Bishop for the

purchase of certain eligible mission premises at Forteau Bay, Labrador, a purchase on which, in the opinion of the devoted Missionary Mr. Gifford, the firm establishment and success of the Mission depended.

The Reports, both of Mr. Gifford and Mr. Disney, are published in No. XXVI. of the "Church in the Colonies," and will amply repay the trouble of perusal. Mr. Gifford, who speaks cheerfully of the weather on that icy shore, says, in respect to a severer kind of trial, "If it be not the solemnity of a Missionary's duties here, and generally the holy influences of religion, nothing can resist the extreme loneliness and seclusion of Labrador."

The Rev. H. P. Disney, who is stationed at St. Francis Harbour, has a district of above 200 miles of coast under his care. During the summer of 1850, he visited all the harbours, above twenty, between Henley Harbour and Sandwich Bay; admitted fifty persons into the Church by baptism, and married nine couples. The population within his district amounts to 10,000 in the summer, of whom about 600 reside there all the winter. He kept school every Wednesday and Friday, and had a large attendance of Esquimaux women and children, some of whom came from a considerable distance; and all showed the greatest anxiety to learn to speak and read English. It should be mentioned, to the honour of the principal merchants there, the Messrs. Hunt, of London, and the Messrs. Slade, of Poole, that each of these firms subscribes 50*l.* a-year to the expense of this Mission.

The Society has lost, during the past year, the old and faithful Missionary of Harbour Grace, the Rev. John Chapman: he died shortly after his return to this country. Mr. Blackman, a Student of the Theological Institution, has been allowed to remove to St. Augustine's, Canterbury, retaining his Scholarship, for the completion of his Theological Education. Mr. James Carter, formerly employed as Schoolmaster in the Naval Establishment of Bermuda, has also been admitted at St. Augustine's.