Tuesday, June 5th, 1855.

Poetry.

Though many a joy be given the pure bounty of all-pitying Heaven,-Bough sweet emotions in our hearts have birth diwers are spangled on the lap of earth,with the flag of Hope and triumph hung ith o'er our heads, we start when life is young, isi caward cheered by sense, and sight, and

ke a launched bark, we enter with a bound for must the dark cloud lour, the tempest fall, at the same chance of shipwreck waits for all. appy are they who leave the harbouring land tor a summer voyage, hand in hand, gaure's light slaves; but with an earnest eye triering all the future of the sky: it so, when life's cureer at length is past. the right haven they may steer at last, i safe from hidden rock, or open gale, ar by the oar, and furl the slacken'd sail .anchor deeply on that tranquil shore ere resing storms can never reach them more

fouldst thou be singled out by partial Heaven w ONE to whom a cloudless lot is given? k round the world and see what fate is there. kich justice can pronounce exempt from care:

ere lurks in each some canker-worm of woe; by some thorn the onward step is cross d, e least repining those who 're envied most: be poor have struggling toil and wounded pride. he rich, cold jealousics, intrigues, and strife, d beartsick discontent which poisons life; he loved are parted by the hand of Death e hated live to curse each other's breath.

Hon'ble Mrs. Norton.

Selected. From the Church Review.

MODERN SPIRITUALISM. New Testament "Miracles," and Modern "Miracis," the comparative evidence for each. The Naure of both. Testimony of a hundred wit-nesses. An Essay, read before the Middle and Senior Classes in Cambridge Divinity School, by J. H. Fowler. Boston: 1854. pp. 101. Spiritualism, by John W. Edmonds and GEORGE DEXTER, M.D. Vol. II. Third Edition. lew York : Partridge & Brittan. 1855. Nodern Spiritualism; its facts and fanaticisms, its consistencies and contradictions, with an Ap mder, by E. W. Capron. Boston: 1855.

The Apocutastasis: or Progress backwards. A

new Tract for the Times. By the Author. Burlington, Vt : Goodrich. 1854.

2. Another objection has been made to is effect—that it is impossible for the ins of the dead "to revisit the glimpses sence at their "circles" of such spirits, e simply lies. Here, then, let it be idenstood that we do not put ourselves from the verity of the alleged facts, in the om in which they are alleged. Very from it. To wit: among the wonders atters occurring within the sphere of his an consciousness, is an interview with adry spirits of persons lost in the Arctic, nd others. And among the goodly comainwright, " who made a prayer!" Now edo not believe that the spirit of Bishop inwright was there, any more than our ectors believe it. We have no doubt that blessed spirit was engaged, elseere in much less questionable work. e believe that the thing alleged, in the m in which it is alleged, is simply a lie. et of Judge Edmonds, whom we believe be as incapable of such a thing as we sire to be held ourselves. But a lie of e devil or his agents. We do believe at there was a spirit there, and one too a announced himself to be the spirit of thop Wainwright, and in his assumed aracter, " made a prayer." Do we not there, do we not know by most certain arrant of the holy word, that a great and of witnesses perpetually surrounds And have not good and bad spirits foretime spoken in audible voice to

man ears? But suppose there were no spirits there all; and that Judge Edmonds' revelation nothing but a delusion of Judge Edmonds. umen that made him so deservedly diswished at the bar and on the bench? any man go to New York, and inquire Ausiness men, who entrust vast pecuniary erests to his charge as a lawyer. Let enquire of his brethren of the legal supernatural causes for these phenena. If, then, Judge Edmonds is deeve that his persuasion of the presence Bishop Wainwright on a late occasion a delusion, but a delusion of the devil, sent was the spirit of Bishop Wainfight. As to the actual presence at any

re everywhere-is not to be denied-

be proved to be impossible or absurd, seeing they have done so before this, until our objectors establish contestibly that the condition of the workand men in it at the present day raises at the least a violent presumption against any such idea.

this. Almighty God, being, by the very conditions of His nature (so far as we have their reception of it, cannot be supposed to to the views here maintained, good men, various less dignified ways. Large numclerical, are believers of it. It'so, and the facts of " Modern Spiritualism " be allowed, as facts, or real events-facta or things done-then this thing is for good. God is wegh bright they bloom to empty outward in it and with it; not as permitting it only, for inscrutable, but undoubtedly wise ends of His providence, but as approving it. Then it is God's work; and if the devil, or any inferior evil spirit, under his command. have anything to do with it, it is only in hich seeks, and seeks in vain, its rage to hide; the same way and in the same degree, in which he or they are permitted to interfere in all things that concern our preparatory life in this world.

that, being tempted, a man will not fall. that knew no sin. Now we admit, of course, that God will not permit a good to bear, but will, with the temptation, send a way of deliverance to them that be godly. What then? Some godly men may have been, may be now the subjects of this temptation. Granted that does not prove it to be not of the devil. So far as it is temptation to any evil, however slight, it is surely not of God, who tempteth no man. It is the man's own "lust," the lust of the spiritual nature; the lust of his intellect, the worst of lusts—that spiritual pride that wrought the devil's ruin in the beginningand that lust of forbidden knowledge which Modern Spiritualists touching the actual prevailed on Eve to the ruin of her race. That any godly man has fallen a victim to it, proves nothing but the frailty of the godly man. It is no more proof that Modern Spiritualism is of God, than the boils upon Job's body were that he was in a higher condition of health than was good for him-or than the fall of our first parents which Judge Edmonds puts forth under his was proof that God approved as well as permitted the temptation.

nitted the temptation and shall show great signs and wonders; deceive the very elect." Sincere, earnest to have been hyprocrites; much less did it prove that Abraham and Moses, and Peter they were human beings. God certainly permitted them to be addressed by the temptation of whatever kind under which they fell. But that does not prove that ao, or what deluded him? Is he sick? God approved the temptations, much less he crazy? Has he lost any of that that He approved the sin. It proves nothing but that they as well as all human beings were imperfect, liable to sin, and in perpetual need of the disciplines and

strengthenings of divine grace. Notwithstanding all the objections which resion, and they will soon find, that the are made by spiritualists themselves, and of Judge Edmonds' craziness is a far by those who, in spite of the evidence, realer absurdity than any supposition of fuse to admit its supernatural character to our view, that it is the work of the devil; we are compelled to adhere to our opinion led, who, or what deluded him? We both of the reality and the character of the

And here, before we proceed further, by proofs drawn from the authorized pubin person, or by his agents, declared lications of the Spiritualists, to establish our Judge Edmonds that the spirit actually charge against the thing itself; and to prove, that whatever it professes theoretically, and whatever its adherents think of its purpose, he of spirits-truly the spirits of departed its origin, and its effects, it is essentially Certainly, we shall not presume to diabolic possession; we must once more under the category of a mere delusion of them; having carefully inquired concern-Soul's senses. But we are not called ing them. We admit the general excel-4 to pronounce either way. For lence of their lives and characters. Some ther any spirits of departed persons of them are as pure in their moral lives as e ever made their actual presence it is possible for men to be. And for In to these mediums or not, that spirits aught we know, or can ascertain, some good and evil were there—as they of them are religious men. Yet are they defiled with their wickedness. We deny

can their making their presence known . Matthew, 221 23, 24

3. Another objection is made, which seems to present greater difficulty. It is power to conceive of it at all) concerned to spread among men the knowledge of the gospel of His dear Son, and to secure permit anything to happen, the tendency of which is to impede the progress of the kingdom of the Messiah. Yet, according wise and learned men, are engaged in this thing, believe it, profess it, are "mediums," receive communications from spirits and transmit them, by voice, by writing, and in bers of good men—good as far as we can know, and good, as far as we have any right to judge—christian men, lay and

But the objection overlooks a somewhat important consideration, which is, that after all, and with all the help which the goodness of God has provided for them-men -the best and wisest-are only men. No grace, till we have cast off the burden of the flesh, is sufficient to make temptation impossible to any, or to certify beforehand Even the humanity of the Lord himself was tempted. But his was the only humanity man to be tempted beyond what he is able

Nor is there any real inconsistency hetween our idea of the diabolical origin of Modern Spiritualism and the unquestionable fact that many good men have fallen victims to the iniquity in which it is founded, and to which we suppose it must inevitably lead. Our blessed Lord Himself has anticipated a similar objection, and furnished the answer to it. "Then if any man shall say unto you, Lo here is Christ, or there, believe it not. For there shall arise false Christs and false prophets, insomuch that if it were possible they shall christian men in the times of persecution, fell away and made shipwreck of their faith. That did not prove the backsliders prove the falsity of the faith. It proved nothing but the weakness of the backsliders. No man ever lived on earth, but the holy and just One who was not perpetually falling into sin. But that does not and Paul were not saints, but only that

Tan beings-we express no opinion at diabolic, and its chief operators under the possibility of such a thing at any lenter a caveat against misconstruction. t until we are able to put the case of Personally, we know none of these chief appearance of the prophet Samuel to operators. By reputation, we know several

*Gai. i, 8. *Fowler's Easy, pp. 31, 32.

TORONTO, CANADA, JULY 12, 1855.

not their sagacity, their learning, their knowledged authority among them, informs by two who announce themselves to be wisdom, their moral purity, nay, if you us they are of two classes:-" First, those Bacon and Sweadenborg. Among others please, their religious excellence. And who still cherish a sanctity for their early are Voltaire, (whom the priests have never as to their wickedness, itself, we do loves which, by education become almost understood, p. 150). Charlemagne, Queen not presume to judge them. That is a part of our nature, and who, hence, feel Elizabeth, General Washington, &c., and God's business-none of ours. We pretend to judge nothing but " Modern Spiritualism." And our judgment of that must stand the same, even if any of them held the Apostolic office; are, though we know them to be angels from heaven! For their doctrine is in contradiction of the Word of God. It is a "new Gospel;" other than that which Christ gave, and the Apostles preached. And we have been expressly warned that though the Apostles, " or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, lot him be accursed!". Our stand-point, as we have said, is the

importance of that consideration lessened pared for its reception." pp. 19, 20. by the fact, which is patent enough all over their publications and operations, that often a very low intelligence is exhibited by the spirits; and that many of their pretended disclosures are-but for the solemnity of the topic-simply ridiculous. The inanity and ignorance of many of them-I they be indeed made by spirits-would, Nor can any pretence of morality or reliacts. If the devil himself were to appear men, as one of themselves, he would be careful to hide the cloven foot. You would never find him in any scene of avowed and shameless vice. He would be a thorough-going puritan in conduct, with the full measure of puritanic intolerance of all indulgences. He would, loubtless, be a regular attendant upon stated preaching;"—but withal a great his conqueror bid him, Get thee behind me, Satan! His intelligence, however the temptation. He overreached himself. And any intelligence of his subor-Holy Spirit to disclose to man, for whom, only, the written Word has been given. ars, contradict themselves.

But for our proofs of the opposition to the Scriptures of truth, which modern Gospel avow their belief that Christianity are of the same class, and had the same ! purpose, as the marvels of Modern Spiritnatism. Thus in Fowler's Essay, read And among these he does not fear to cite as a mortal once on earth," p. 243. paptism, &c. &c. Nor does he hesitate has begun, and it shall be finished.

on page 17, he misrepresents the Scripture account of our Lord's appearance on the authority of Mrs. E. the future And now we see the most unmistakable who believe that God himself is the product indications of a new and higher influx of of developed intelligence!" p. 238. life, of divine life, into the world, which is

To the same point Capron ears,-" The foundation on which belief (of Modern Spiritualism) rests is stubborn facts, and o religion ever spread with such unprecedented rapidity, and none ever rested on such positive foundation." p. 438. Speak-

cacy of prayer, the divinity of Jesus, &c. | " progress." his children." p. 269.

A main argument of Judge Edmonds' what was to be his ultimate destiny through truth and the finality of the Gospel. the countless ages of eternity." "I asked blind!" Spiritualism necessarily denies both; no impself why may not that now be revealed? matter what it pretends, or its advocates Surely nothing could be more important, think they intend and desire. Nor is the and man was never before so well pre-

If we had space at our command, nothing would be easier than to quote paragraph after paragraph and page after page in Judge Edmonds' book, in which are contained teachings both beyond Scripture and in contradiction either of its truth or its finality. Revelations are made " passim" of the occupations of the departed in of course, prove them to be not of God. the next world; and the leading doctrine of all is that the future life is, nearly in gion alter the essential character of the all particulars, but a continuation of the present. There are there rich people and visibly, and dwell in bodily shape among poor people. The luxuries and enjoyments of this present life are continued

Among other pictures which are given are such as follows: A party on horseback; the ladies in purple velvet riding dresses, the gentlemen in a short jacket and cap of crimson velvet, trimmed with gold cord. They were accompanied by dogs. Residents of the far interior, they had heard of disseminator of heresy under the guise of his (Judge E's) visit, and had come to see purity, and with the very Word of God in him, p. 126. The departed live in houses is mouth: as once before he was, when furnished just like our houses here—have vegetable gardens, wherein grow Indian corn, potatoes, beets and lettuce; p. 136; great, was completely at fault in the case orchards of fruit trees, p. 137, a saw mill at work with four saws going, p. 138, paultry, turkeys, geese, ducks and chickens, dinates, acting under his direction, is sure p. 139. The women tend the dairy and to be at fault, when it presumes to meddle make bread, p. 140. The young men and vith matters which it has not pleased the maidens fall in love with one another, and the young folks " tell stories, laugh and are full of fun," p. 142. A venerable matron The devils know no more about the future invites the Judge to make them another than we do. It is no wonder, then, that visit; and she would, she said, give me a when they pretend to make disclosures drink of butter-milk!" p. 144. And "just concerning it, they should lie, and, like all as I was leaving, my wife," (the spirit of Judge E's deceased wife.) "pressed her lips to mine!" p. 146. On one occasion the Judge is taken to his deceased wife's Spiritualism discloses. They are not to be house and there is astonished (nor do we ound so much in plain and formal state- refuse to sympathise with him) to find "her ments of doctrine against Scripture, as in old rocking chair in which she had nursed the general tone and uniform character of all our children, and whose screaking they all their utterances. Everywhere in them, yet remembered so well, and her work the devil (as we have been warned he table which was one of the first articles of would) puts on the character of an angel furniture I ever got her !" p. 163. He of light. Now and then bad spirits (styled takes a ride with the "presiding spirit and "unprogressed") avow their presence— his own wife, in a carriage and four." The but the superior ones are always there; Judge drives, but turning offers to converse apparently to control them, in reality to with his companions, the presiding spirit make the devil's doctrine more palatable. grows fearful of an upset, until Mrs. E. There lacks not however occasional utter- quiets his mind by telling him that "I ances, in which the devil overreaches him. (Judge E.) was at home where I was, self: so that if he had not possession of the and knew what I was about," p. 164. On mediums" and the "circles," he would one occasion the spirit of his wife told him thereby disclose to them the cloven foot. that she was a compiler of planetary history And occasionally the Apostles of the new and a teacher thereof; that she had chosen this pursuit for herself in the world of is either an imposition, or that its miracles spirits, because it was a favorite study of

his, p. 530. So much for teaching beyond the Scriptures. For a few specimens of contradicbefore the divinity classes of Cambridge, tion of the Holy Word and avowals of we have a classification of the Scripture contempt for it, we refer to the same Miracles, which, he pretends, find their volume. "There I saw the devil, if there repetitions in the modern manifestations. is one. Yet he, like the others, had lived

the miracles of our Lord Himself-the "From Heaven's high throne the word uminous appearance at the conversion of has gone forth. From the inconceivable Paul-(which, however, he saye, took brightness around the great I AM. flashing place on the day of Pentecost!)—the in its dazzling radiance, the mandate has descent of the Holy Ghost at our Lond's issued, "The work of man's redemption blasphemously to quote the Mystery of the "One will again be found to plant the Incornation itself, as being, if not utterly cross on the summit of Mount Calvary, as a lie, at least paralleled by many similar a beacon light to future ages, though he

after the Resurrection, and insinuates the judgment is "distinctly and decidedly" mpossibility of his entrance into the room | denied, p. 527. The spirit of Lord Bacon where the Apostles were assembled, if He | being present is asked "about the existence were not then merely a spirit. On page of matter, and whether it was coëval with 24, he cites the miracle of the cursing of God? It was answered, Matter being the fig tree, with the comment, "One can eternal does not prove that it was from the scarcely tell which is the more ridiculous, heginning with God. It exists eternally, the act itself, or the telling of the story as What idea have you (Bacon) of God? Is a fact in the history of that meek and he a personage or a principle? It was lowly person, Jesus." On page 97, he answered, God is a principle and an idenproclaims the superiority of the new Gospel tity." p. 237. Again: "God does not over Christianity. "From the first creation manifest himself but through his works of the world, there have been periods of and matter." p. 115. "Let the mind go the influx of a new and higher life into this back to that period when the spirit of the earth. It is distinctly traceable through all First Cause sprang forth self-created!" the geological ages, and in the traditions |" It may not be amiss to inform you that and monumental histories of mankind, among spirits of high estate there are many

For further particulars concerning the already opening upon mankind the dawn character and attributes of God and denials of a NEW ERA, as much more glorious than of His proper personality, vide p. 120 and the "Christian" era, as that is more glo-rious than the Mossic." 130. At p. 272, we have present the Bishop of — and others. "After they had gone Lord Baron wrote,-I was somewhat inclined to answer the Bishop cavalierly, when he asked me to write the Apostles' Creed in Latin. I have forgot both the Apostles and the Creed, and hope I shall not again be subjected to the indiging of the organization of the Spiritualists in Philadelphia, the same writer, an actionugh Judge Edmonds and Dr. Dexter are made by a great number and variety their duty to make such provision according to of spirits, male and female; though chiefly their means.

that there is a sacredness hovering around a convict whom Judge E. had sentenced the Bible not attaching itself to other books. to death, and who died impenitent. Him Also those who still cherish some of their (as well as others) the Judge preaches former opinions in reference to the etti- to-leads to repentance, and to begin to There is a long struggle, The second class is composed of those who occupying in the relation from page 511 feel cut loose from all authority of both to 522, at the end of which the murderer Bible and church, and who seek to attain who died impenitent-and in his spiritual to a more perfect knowledge of both God state begins the interview with an attempt and man by the study of the great book of at personal violence upon the Judge; and nature, as transmitted by the Creator to garnishes his discourse with a number of very "earthly" onths-becomes penitent, much subdued, thoughtful, and goes away introduction to his second volume, is that saying, "Good night. The way before me Scripture has left unrevealed to man looks so bright: I have left the darkness all behind. I now can see. I once was

This is Modern Spiritualism-in its facts

and its doctrines. We could cite more, had we space; but this is enough to establish our charge against it, that it is of the devil; and that it cannot stand, unless the Bible fall. What then I what then, for us Christians-for our comfort here-for our hope hereafter? Only this: to let Spiritualism alone. "Touch not, taste not, handle not!" Like every other machination of the devil, it will die out the sooner for our avoiding any contact with it. If we refuse to touch it, or to go within the charmed circle of its influence, it will do as no harm. But once within that bound -once voluntarily defiling ourselves with this blasphemous iniquity—we shall be no longer safe. We shall have no longer a right to count upon that protection which knows how to deliver the godly out of a temptation. We shall have chosen to rely upon our own strength: or worse than that, to reject the help of God as He has youghsaled it through the Gospel, in favor of lying spirits of darkness, against whom that Gospel so fully warns us. As then we value our faith in Christ, as the alone Saviour: as we revere the Bible, as the alone Word of God: as we are persuaded that we need for our comfort in this life, and the assurance of our reasonable, religious, and holy hope for the life to come, a solid, enduring, unchangeable, high, noble and holy ground of faith in Him, Who has said, "The heavens and the earth shall pass away, but not one jot or tittle of this word shall pass away till all things be fulfilled,"-let us beware how we peril it all, ty bringing ourselves within the sphere of an influence, which pretends to be wise above what is written in the Word of God, the Author of what contradicts Himself.

Ecclesiastical Intelligence.

ENGLAND.

OCIETY FOR PROMOTING CURISTIAN ENOWLEDGE, 67. Lincoln's Inn Fields.

Tuesday, May 8th, 1866.
The Lord Bishop of St. Asaph in the Chair.
The Lord Bishop of Melbourne was present. The undermentioned members of the Society having been proposed by the Standing Commit-

were elected:-Rev. R. W. Browns. | Rev. W. G. Humphry. Rev. C.W. Edmonstone, Rev. Dr. Jelf, llev. J. II. Gurney, Rev. John Thomas.

ltev. Richard Harvey, A letter was read from the Lord Bishop of Graham's Town, dated Feb. 16, 1855, upon the subject of a grant made by the Society in 1860 towards the erection of a church at Bloom Fon-tein. It appeared that since that grant was made the "Sovereignty," as it is called, beyond the Orange River has been abandoned by the English government. And it was agreed that the grant of £150 intended for Bloom Fontein o assigned to the erection of a church at such

dace as the Bishop shall approve. The Lord Bishop of Rupert's Land, in a let-ter dated St. John's, Red River, Peb. 8, 1865, recommended the application of the Rev. John Chapman, minister of St. Paul's, Red River, who is desirous of receiving a grant of books for his school, containing upwards of sixty chiliren The people are composed of Indians and half breeds, just emerging from barburism, but they sent £5 as a mark of their willingness to do what they can, and they hope at some future ime to express their gratitude in a more substantial manuer.

The books requested were granted.

The Bishop of Melhourne addressed the meeting on the subject of Church metters in his liocese:—

"I. As to Church buildings. "Ilis lordship acknowledged several grants which had been made by the Society for Promoing Christian Knowledge to various churches, schools &c., referring especially to the grant by the Society of an iron church and parsonage-house which had been sent out from England. After some delay, arising from difficulties in putting the parts together, the church and parsonage-house had been erected at Williamstown, the port of Melbourne, and the former had been

consecrated shortly before his departure.

"He also described the comparative position of the Church in respect of buildings on his arrival in the colony and at the present time, with reference to Melbourne, the chief city, and Geelong, the next largest principal town. On his arrival there were only two unfinished churches (St. James's and St. Peter's) at Melbourne, and a small neat church at Geelong. There was no parsonage at Melbourne, but there was one at Geelong, a substantial brick building. There was also a neat brick school-building at Geelong. At Melbourne there was nothing but a miserable weather-board building. Since that time the number and the character of the churches, parsonages, and schools, though far from adequate to the wants of a rapidly increasing population, had been such as to indicate no small measure of seal and liberality on the part

"IL As to Prayer Books and Religious Books. "The Bishop stated that he had on his arrival established a Book Depot, and had made arrangements for the disposal of the books furnished by the Society, at such prices as would cover the cost, and, to a certain extent, prove emunerative.

III. As to the Character of the People, and their power to provide Church buildings for themselves.

"As to the Educated Class.—1. A general respect was entertained for religion. They took great interest in the welfare of the Church, and had a strong sense of their responsibility and of

many individuals of that class. As an instance the Bishop stated that a Stipend Board having been established, with the object of raising, by voluntary contributions, a general fund, out of which all deficiencies in local contributions might be made up, and thus a certain supensecured for every elergyman; by means of this Rhard in the year 1852 alone, the large amount of £1652 12s, has been raised (chiefly in the parishes of St. James and St. Peter in Mol-bourne), in addition to local subscriptions for individual parochial ministers. "As to the Uncludited Class.-1. The mass

of this class the Bishop stated to be ignorant, and indifferent to spiritual things.

unaccustomed to give. They were chiefly labor-ers, and resembled the laboring class in Eng-land.

"3. A few of them were, however, godly and liberal.

1V. As to the Principles by which the Bishop had regulated his own conduct in the adminis-tration of his Diocese.

" I. He had endeavored to commend his ac-

"I. He had endeavored to commend his actions to the judgment of all, both elergy and laity, by the most perfect openness.

"2. He had sought to obtain the co-operation of the laity by consulting them, and showing a deference to their opinion on ecclesiantical matters. He had bold two conferences of the clergy and laity to consider the affairs of the Church, which were attended by some of the principal officers of the consider the second of the principal of the conference of the chief theors of Government, and by many of the chief bankers, merchants, and other commercial men, whose time was extremely valuable to them; but who gave up their time for several days, and several hours each day, to the discussion of the topics submitted to their consideration.

"3. While maintaining the closest connexion with the Church in England, he had aimed from the commencement of his episcopate to cherish a feeling of Independence in the colony, which might make the members of the Church trust to themselves rather than to foreign assistance

V. As to the Necessities of the Church in the Colony, and its Claims for help.

"As to its Necessities .- The Bishop referred to certain returns made by the clergy in answer to printed inquiries circulated by him. These returns showed an inadequate provision for the members of the Church of England in comparion with other religious bodies.

"As to its Claims for help.—Those the Bishop

stated to be founded-

"1. On the immigration, annually, of many housand poor persons from England; and, "2. On the return of most of the rich to England. As soon as people had made their for-tunes they went home again.

"Thus poverty was constantly flowing into the colony, and wealth flowing out of it." In conclusion the Bishop requested the pray-

The Rev. Dr. O'Meara, missionary among the Indians of Lake Hurm and Superior, Canada West, in a letter dated London, April 9, 1855, requested the aid of the Society towards the erection of a new church in his mission. He also requested a grant of buoks for the schools

The Board granted £25 towards the church, ul books to the value of LB for the policols.

Letters were read from the Rev. J. Wallace, intel Koulalie Hospital, April 23, 1855, from dates Roulane Rospital, April 23, 1809, 170m the Rev. H. P. Wright, dated Readquarters, Army in the East, above Sobastopol, April 22, 1855, and from the Rev. J. Escreet, dated British Rospital, Smyras, April 80th, 1855. They severally gave an account of the manner in which the books granted by the Society for the use of soldiers and for hospitals in the East had been distributed and requesting further. had been distributed, and requesting further

The Secretaries stated that other very considerable supplies of Bibles, New Testaments, and Prayer Books, with religious books and tracts, as well as volumes from the supplemental cata-Bast and to the military hospitals.

supplies of the books. These requests were

A letter was read from the Rev. W. F. Taylor, missionary at Tristan d'Acunha, dated Tristan, Jan. 5, 1855, acknowledging the further grant of books made by the Society for the use of the people under his charge. Mr. Taylor said, "Such a favor was totally unanticipated, but none the less desired. I have also received the books, &c., quite safe; they will be very useful and acceptable. The collection of pictured broad-sheets of objects in natural history will he specially interesting to my young pupils, whose acquaintance with the living objects does ot extend to more than a dozen different animals. For one and all I return our grateful thanks to the Society, and for past as well as present favors. Were you to enter our little oom in which we most to worship God on Sunday, you would see every person, from the oldest to the youngest, without exception, employ-ing a l'rayer Book and Bible supplied him from the first liberal grant of the Society. Our school is almost equally indebted, and our public library contains many valuable works. We have now a next open room, just large enough to hold us all, set spart for school and public worship; and every one on the Island may still be found there twice every Sabbath-day. And they do use their Prayer Books, not merely hold them in their hands. All join with voice, if not with heart, in the holy service; I trust often with both. All now above the age of six or seven can rend sufficiently to use a book. At daily prayers, and on the other holidays, many of the omen, and occasionally some of the men, attend, and good fruits are being brought forth rom all this."

Several grants of books and tracts were Books for the performance of Divine Service were granted for a new Church and two licensed

Thirty-one grants of books and tracts were nade for schools, for lending libraries, and for

Thomas Turner, Esq., gave the following notice motion for the next general meeting on the 5th of June :-

"That the fourth standing order be altered by leaving out the part beginning with the word Except' in the second line, and ending with the word 'And' in the fifth line." The fourth rule would by this alteration stand

IV. "That a general meeting he holden at the Society's house on the first Tuesday in every month, except the months of August and Sep-

tember, at two o'clock."

The following donations were announced :--On behalf of the late Rev. Robt. Palk Hartopp 2500 0 Connop, Mrs.

St. Hary's, Lambath, by Robert Parris, Eq.
Cleveland Committee, by Hav. C. Cato
Henley Association of Church Societies, by Rev.
F. K. Leighton

Kendal Committee, by Rev. Joseph Farcett
Whilehurch Committee, by John Lee, Eq.
Evans, Rev. J. H.

Poreign Translation Puvd. er. Wm. Dalton, of St. Paul's, Wolverhampton Legacios. Ber, Sheidon Jodrell, late of Saxlingham, Nor-

folk

Sir. Charles Wildgoss, late of Staverton, in the county of Northampton

Miss Shary Lyne, late of the parish of St. Fancras, Reading

" Having just completed my visitation, embracing the eastern portion of the Diocese, with Trincomalce and Batticaloa, I gladly employ my ship-board leisure to recount its gratifying cir-cumstances to the Society. The latter has lately been made a full station of the Society for the Propagation of the Gospel, by the transfer of the services of the Rev. S. Nicholas, a native Presbyter, who has been now resident nearly a twelvementh, with a native Deacon and Catetwervements, with a native beacon and taxe-chist to assist him. By his activity and seal it has been satisfactorily organized, amid difficul-tics which he has met in good spirit. His ser-vices, both in English and Tamil, are well attended, and the Holy Communion, every fort-night attended, and the Holy Communion, every fortnight alternately in each language, the average number of communicants being about twenty-five and thirty in each. On this occasion of my wish the number was more than doubled, and it was very grafflying to observe so nearly an entire adult congregation remaining to partake of the Lord's Supper. At the early service previously, he presented to me afteen approved candidates for Confirmation, selected from a much larger number, the greater portion of whom he judiciously required should receive further instruction before their admission to the

The Lord Bishop of Llandaff in the Chair.

, 1855, wrote as follows:-

The Lord Bishop of Colombo, in a letter dated On Visitation, at See, 'The Rangoon,'" April

guages. "I observed in his chapel that there are no books for the English Services, and as they have newly and very neatly seated the whole chapel and obtained lately new Communion plate and s bell from England, and are about to put up a font, I shall be thankful if the Society will kindly grant a 4to. bible, prayer and altar

holy rite. The Confirmation was administered

in the English, Portuguese, and Tamil lan-

" The summons by the Metropolitan to Calcutta for the consecration of the likhop elect of labuan will readily be obeyed in October next, if by God's blessing my health enables me to continue so long within the tropics; but I have already obtained the Secretary of State's permission to leave the Diocess for a twelvementh to recruit my enfectied strength, and may be sent home to England at a week's notice.

sent home to England at a week's notice. It shall not however leave Ceylon till after the consecration unives compelled to do so. 2013 Self-Withe college buildings for the divinity star-dents are progressing entirfactorily, and we hope to get them covered in before the rains. The Board graited books for the performance of Divine Service in the church at Batticalca. The Bishop afterwards informed the Sectety that, on account of the state of his health by

that, on account of the state of his health; he had been advised by his medical attendants to visit England; and in a letter dated "The Indus," off Gibraltar, May 28, 1885, he wrote

and after a short period of retirement with my family, if my health continues to improve a

shall gladly avail myself of an early opportunity of being present at the meeting of the Society.

A full meeting of the Diocesan Committee was held at St. Thomas's College a few days before my departure, at which I was able to presented; and after a kind address presented to man by the classer, was deputed to convey to the me by the clergy, was deputed to convey to the Society their sincere feeling of reverence and gratifully near the execution of the Church's usefulness and blessings in so many ways.

desing in someny ways. "Our whole voyage has been one of blessing t both vessels on either side of the Isthmus of Bucs, the Bontlack and the Indus, being very full, and in both it has been a real comfort to seemble a congregation of fifty or more in daily service of prayer and thanksgiving every moraling; and on Sundays the observation of the day has been correct and exemplary. "It was the ground of, I hope, not unthankful feeling as 3 went on board at Galle, on the teath anniversary of my conservation that with an inversary of my conservation that with an inversary of my consecration, that with so many short-comings I had been permitted to complete the first decennium of the episcopate without having

"The Gospel according to St. Luke, in Japanese and Chiness intermixed, sent by the Lord Bishop of Victoria, was laid before the Board." The Lord Bishop of Cape Town, in a letter dated "Bishop's Court, Cape, of Good Hope; Fob. 8, 1856," informed the Bodiety that, at the village of Plumstead, in his neighborhood, Mission premises are being erected, containing school accommodation for 200 children, but

there will still be a great deficiency." I have said the Bishop, "was commenced about three years ago, and has been already greatly bleased. At present there is an attendance of full 100 children daily in a small dilapidated building, in which also a night school is held, and which is the only place in which Divine Service can be held, for the colored people. The new premises are intended to serve both for chapel and school . Through means of this Mission not a few adults both from the Heathen and Mahommedans have been brought into the fold of Christ, and I can safely say that it is effecting great good. It has been taken up warmly by some of the laity residing in the dis-trict, who will be very thankful for any sesist-

ance from the Society. And the state of a school at Rivers-dale, undertaken by a realous layman and this aunt, with a special view to the instruction of Heathen and Malays; in the Christian faith.

this good work also? A farmage of sole to spore erected, we are turning our attention more and more to direct Mission work among the Heathen. For this we are greatly in need of devoted men." The Board agreed to grant £60 towards; the school-buildings at Piumstead, and £26 towards the school at Riversdals.

motion of which he had given notice, and prope-sed the following resolution for the adoption of out the part beginging with the work 'Except.'

'And' in the fifth line." R. Perry, Esq., seconded this. It having appeared on a show of hands, that the numbers for the adoption of this resolution and the numbers for its rejection were equal, the Bight Reverend Chairman gave his vote in

favour of its adoption. The Rev. R. Belcher gave notice, that at the next meeting he should propose that Bule IV.
stand thus,
"That a General Meeting he holden as the Society's house on the first Tuesday in every month, except when such Tuesday shall fall upon the Tuesday before Easter, and except the onths of August" and September, at two

o'clock."

J. C. Meymott, Esq., gave notice, that he should move that the Rule be restored to the state in which it stood previously to the head tion of the resolution of the Meeting of this day.

The Rev. J. W. Welsh's Report of the victimates

The Kev. J. W. Wester is believe.

That a general meeting he holden at the Scolege's house on the first Teneday in every month, except when such Tuesday shall full wose a halpday of the Church, for which an Edited's and Gospel, any laggedysted, in the Stock of Commen Erayer, and then upon life first, Annalay mot such a holyday; except the months of August and special and the such a holyday; except the months of August and Especialists of the such a holyday; except the months of August and Experiment; at two evaluations of the such that the su

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