

John's, a short time before Bishop Spencer arrived, and was consecrated by him, but the arrangements were similar to those already described. There was in St. John's one Cemetery or Grave-yard common to all denominations, in which Roman Catholic Priests had liberty to officiate; but other persons, of whatever denomination, were buried, if any funeral service was used, by the Rector of St. John's. In several districts there were buildings for Public Worship (not consecrated) used by the Clergy of the Church and other Protestant Ministers; or, as the people expressed it, 'by any good man that came along;' his goodness and other qualifications being, I believe, determined by his own representations, and his ability to 'hold prayers.' The whole number of consecrated Churches in Newfoundland, on my arrival was forty-three; all, with the exception of eleven or twelve before mentioned, consecrated by Bishop Inglis, in one or other of his two visitations of this portion of his enormous Diocese.

"A Church Society had been established three or four years previously, but the income, after the first year, appears not to have exceeded £212. No part of the Collections had been appropriated to the extension of the Church, and, except in St. John's, very little, if any, aid was given to the Clergy by their Congregations. An idea was very commonly entertained, and sometimes, I fear, by those who might, if they pleased, have known otherwise, that the Clergy in Newfoundland were maintained by the Government in England.

"The Theological College, or Institution as it was then designated, had its origin in the provision obtained by Bishop Spencer from the Society, for the education and maintenance of a few candidates for the Ministry. The Society allowed the Bishop to draw £50 per annum for each of six Students, and made a grant for the erection of a Lecture Room. But this allowance was the whole endowment and income of the Institution, part of which (nearly one third) was paid to the Clergyman of the new Church for meeting and instructing the Students in the Lecture Room, the remainder to a widow-lady, a *dissenter*, in whose house they lodged and boarded, who presided at their meals and had the oversight of their behaviour.

"There was no Depository for the sale of Bibles and Prayer-books, and other publications of the Society for promoting Christian Knowledge—no fund for the Widows and Orphans of the Clergy—no Asylum for the Widows and Orphans of the Church's poor—no School for the Education of the Boys or Girls of the upper classes, under the direction or supervision of the Bishop and Clergy, or members exclusively of the Church of England.

"It cannot be necessary, I conceive, to insist upon the importance of every one of these Institutions in connection with the Church, in a Colonial Diocese. I have shown how this Diocese was provided or circumstanced in respect of them twenty years ago; and will now proceed to describe our present condition, taking them in the reverse order."

(*To be continued.*)

## IMPROVED PROSPECTS IN NEW ZEALAND.

At a recent meeting of the Church Missionary Committee despatches were read from New Zealand, which give a somewhat more hopeful account of the state of things. Archdeacon Hadfield writes from Otaki, on the South-west Coast, Nov. 10th, 1865:—"I certainly observe more interest in religious duties than was apparent a short time since. Last week, at Manamatu, there were several communicants present who had of late been absent, and their grief for