

of the adjoining stations also assembled. At the six places 99 persons were confirmed.

**CHURCHES.**—One church, the frame of which was up last year, has been covered in, and will I believe be fit for service this winter—viz., centre of Arthur. A church has also been contracted for at Arthur village, which is, according to contract, to be ready for worship this winter also. A subscription has also been taken up for erecting one at Erwin's, Wellesley, next summer; and another subscription is on foot for the erection of one at Alanville, Peel.

This Mission is now vacant, but will, I hope, be filled ere long. There should be at least two Missionaries sent into it—one to be stationed at Alanville, and one at Arthur. This number is not, however, nearly sufficient to supply the Mission. And besides these nine townships which have been mentioned, several others have during the past two years so increased as to need regular ministrations—viz., Grey, Flora, Harwick, Minto, on the south-western side of the Owen Sound Tract, and, in another year, Luther, north of Garafrax, will require to be visited. The people in these places are willing to aid in supporting those sent among them; and in some of the townships I think from £50 to £100 per annum could now be raised for that purpose. May God of His mercies grant a supply for their spiritual wants, for they "are as sheep without a shepherd."

I remain yours truly,

FRANCIS TREMAYNE.

The Rev. T. S. KENNEDY,  
Sec. Church Society, Toronto.

**DIOCESE OF NEWFOUNDLAND.**—(From the Report of the Society for the Propagation of the Gospel, 1854.)—The following extracts from the Report of the Rev. W. K. White, the Missionary of Harbour Buffet, will convey a notion of the life of a clergyman on those wild shores, as well as of the many and peculiar difficulties with which he has to struggle:—

Christmas, 1853.

"My residence is upon an island 12 miles long, called Long Island, on which are three Protestant settlements, Harbour Buffet, Spencer Cove, and Haystack; but situated as they are, far apart, without a road between them, they are difficult of access from each other, except by water. The rest of the mission occupies about 150 miles of coast, including twelve settlements and their outposts, besides those of Long Island; of course, none can be approached by me otherwise than by water—and, indeed, nine of them are upon islands. It will be at once apparent that some kind of vessel and crew, with a good pilot well acquainted with the various harbours, is required, and that much time must of necessity be spent upon the water. Soon after my arrival I was enabled to purchase a convenient boat to replace the former Mission boat, which was defective. But two years ago, my boat was wrecked in a gale of wind, and I have since been compelled to hire a fishing boat, which is exceedingly inconvenient and uncomfortable.....

"The greater portion of the old Protestant inhabitants are Englishmen, who arrived here as youngsters many years ago. Although their feelings and prejudices are in favour of the Church of England, their knowledge of her tenets and practice of her rules, was not considerable. I have now several young Englishmen in the Mission who have had the advantage of the Charity or National Schools of late years before they emigrated; and it will hardly be imagined what a great assistance they are to me, in their knowledge and use of their Bibles and Prayer-books, their reverence for the Church and her

offices. The irreligious and uneducated emigrants actually shock the feelings of the families in which they have come to reside. Whole families have been taught to read and practise family devotion by a good youngster, who 'comes out' as it is called, 'o them. I have no greater demand than for the Bishop of London's simple but beautiful Book of Family Prayer, numbers of copies of which are circulated, and, I believe, used throughout the Bay. I am firmly convinced that one well trained charity-boy of the Church of England, in a family or settlement, is a Missionary of no mean kind.....

"At Harbour Buffet, a decided improvement has been apparent in the attendance and behaviour at Church, as well as in the increase in number of the communicants. One young man, who had led a profligate life, became in turns a member of my classes, and lastly a communicant at Easter, under circumstances to me of an interesting nature. During the summer, he was seized with sickness and died, displaying every sign of a true repentance, and receiving the last religious offices at my hands. .... I have just had nine additional communicants on Long Island. Among them were two young men, William Burton and Christopher Uplshall, both about twenty years of age. When I took charge of the Mission I found these young men, then boys, employed by the Lay Reader to lead the responses, as the people were negligent in that respect. The boys continued more or less under my direction—though I have been so happy as to have almost universal responding in an audible voice for a long period of time—and were attached to their Prayer-Books and Services, though their occupation ceased to be peculiar to them; I have now the great comfort and satisfaction to see them spontaneously join the communion-classes, and kneel at the Lord's table.

"Throughout the Mission, there is no member possessed of means, or able to aid me with funds in any work of charity among my scattered flock. All are poor together and with my scanty stipend, having a family of four children, I could do but little. Still I have no occasion to complain of any want of kindness or attention on the part of my poor people."

#### ENGLAND.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields.

Thursday, Nov. 7, 1854.

The Rev. Dr. Russel in the chair.

The following letter from the Lord Bishop of Colombo, dated St. Thomas's College, Colombo, Ceylon, Sept. 25, 1854, was read to the Board:

"With a heart full of gladness and thanks to God, to the Society, and to all who have aided in the holy work, I am now enabled to communicate to you the consecration of the cathedral of this diocese on the 21st, St. Matthew's Day. The proposal made on my first arrival having, from the circumstances of the colony, been forced into abeyance for several years, and seeing no hope of the conversion of St. Peter's church, within the fort of Colombo, into a befitting seat for the bishop of the diocese, I resolved, in the auspicious year of the Jubilee of the Society for the Propagation of the Gospel in Foreign Parts, to consecrate our humble work for the service of God by connecting the future cathedral with the college as its chapel, and doing the best within our power to secure the realization at least of its most important features,—the daily service, weekly communion, and a resident clergy. This, God be thanked, we have been able to effect, through the generous aid afforded by the Society and other mem-

bers of the Church, who, though removed from sight, have been glad to help forward its work in blessing this distant colony. On the 15th June, 1852, the last day of the Jubilee, the foundation was laid. The progress of the work has been uninterrupted from that day, and on Thursday last we had the happiness of setting it apart, and consecrating it in full solemnity to the service of God for ever. Our services for the day began at an early hour; the principal one, for the consecration, the installation of the bishop and warden of St. Thomas's college in their respective seats, and the celebration of the holy communion, being appointed for half-past seven a.m. The church was thronged, the chancel and stalls being filled by the clergy, of whom twenty were present. To impart something of a national character to the solemnity, the second service was partly in the Singhalese language, and was attended by almost all the Singhalese in high position at Colombo; who felt much gratified, I understand, by my selection of their pastor as one of the two first honorary canons of the cathedral—the Rev. J. Wise, Colonial chaplain of Kandy, and the Rev. J. W. Dias, Singhalese Colonial chaplain of Colombo. In this service, after the induction of Archdeacon Mathias, and the installation of the two honorary canons, the sermon was preached by the former, and in the evening service by the warden of St. Thomas's college. The communion at the first service was very fully attended, and the offertory collections exceeded £75.

"On the following day, after 120 of the college students had breakfasted in the hall, divine service was solemnized for them, when I delivered an address, and subsequently distributed the prizes in college hall. Subsequently about 800 children from all schools of the Society for the Propagation of the Gospel round Colombo were assembled to feast under the fine banyan-trees within the college precincts; and a very picturesque scene it was, with the motley color and costumes of the different races and nations. At 2 o'clock they filled the cathedral for divine service in Singhalese, and with their parents and teachers, amounting to not less than a thousand, though Christians only were admitted, were earnestly addressed by the Rev. C. Senanayaka, a Singhalese Colonial chaplain.

"Yesterday (15th Sunday after Trinity) again two native services, as well as two English, were solemnized; in the morning at 8 o'clock, in Portuguese; in the afternoon, in Singhalese, by the two colonial chaplains, the Rev. J. Kats and the Rev. Canon Dias; both services were thronged, and showed our need of transepts, if only we could raise them. At 11 o'clock, I held an ordination for the admission of the Rev. G. Shrader to the priesthood, born in Ceylon, but educated at King's College, London and Cambridge. It was a very pleasing service, the sermon being preached by the Rev. Canon Wise; and four presbyters joined with me in the laying on of hands. Next Sunday our entire services are to be (God willing) in Tamil and Singhalese, and a confirmation solemnized, and this will close our special consecration services, embracing all the principal ordinances of our church, and every age and race and language in the diocese; imparting, we trust, not only a national interest to the work, but a spirit of brotherly union around a common centre of light and faith and truth. Of the material fabric, &c., the local paper gives so full an account, that I send it to you in preference to describing it myself.

"The Society may rejoice with me in the completion of one more work for the glory of God, which, in a missionary aspect, as well as