

who after a brief explanation of the object for which the meeting had been called requested Dr. Twining to open the proceedings of the evening with prayer. The Chairman next addressed the meeting at some length, and expressed his warm and undiminished attachment to the Colonial Church Society, with which he had been associated since 1838—when he first became acquainted with the Parent Committee in London. He referred to the principles and constitution of the Society, and expressed his firm conviction that it was in the truest sense, a Church Institution composed of Churchmen only, and calculated to impart lasting benefits to the poor and destitute inhabitants of this Province. He referred to the good which had already been done, and the number of schools now in operation and the Catechists employed. He said that the Society had spent in this Colony for the last eight years between four and five hundred pounds, per annum,—and urged upon the gentlemen present the duty of forming an association to carry out the good work already begun under the valuable services of Mr. Richardson. He alluded to Mr. Alexander, the Catechist on the Eastern shore, Mr. Payne, at Douglas, Mr. Villiers, at Pugwash, and Mr. Wilson at the 3 mile house, and bore testimony to the pious and devoted character of those employed in the Society, and concluded with an earnest appeal in behalf of the Institution.

Dr. TWINING then moved the following Resolution:—
“That this meeting fully recognizes the duty incumbent on the members of the Church of England to employ all suitable means for alleviating the spiritual wants of their fellow creatures, and hails, with thankfulness to the Great Head of the Church, the institution and operations of the Colonial Church Society, in the objects and regulations of which Society this meeting cordially concurs.”

This Resolution was seconded by the Hon. M. B. ALMON—and supported with ability by both those gentlemen—who declared their firm attachment to the principles and constitution of the society, and appealed with much earnestness to all present to unite in carrying out the objects of the institution. Dr. Twining referred to the once destitute but now altered condition of the eastern shore, and ascribed the good done to the exertions of the Colonial Church Society and trusted that the day was not far distant when the missionaries which the parent committee proposed to send would find full and free admission among us, and the destitute portions of the land hear the glad sound of the Gospel message. Mr. Almon alluded in a feeling manner to the many privileges they were enjoying as Churchmen in the City, and hoped an exertion would be made to extend the blessing to others. He spoke of the “harvest being white and the labourers few,” and considered the Colonial Church Society destined to be extensively useful in this Province, and so far from interfering with the Diocesan Church Society, he believed that it would, on the contrary, stir up the zeal of its members and promote the best interests of the Church.

The second Resolution was moved by Samuel P. FAIRBANKS, Esq., Treasurer of the Province, and seconded by Jas. G. A. CREIGHTON, Esq., and is as follows:—
“That an association be now formed, and entitled ‘The Halifax Association in aid of the Colonial Church Society;’ and that the following be its Officers and Rules:—

- President—Hon. H. H. Cogswell, LL. D.
- Vice Presidents—Hon. M. B. Almon, and S. P. Fairbanks, Esq.
- Treasurer—Edward Binney, Esq.
- Secretary—Wm. Howe, Esq.
- Committee—Dep. Com. Gen. Robinson, Major Myers, James G. A. Creighton, J. B. Uniacke, Dr. Hoffman, A. M. Uniacke, Wm. Pryor, Jr., J. Merkel, Alex. Fraser, E. F. Stewart, Capt. Hill, Thos. B. Atkins, Nepean Clarke, T. Brown, P. Lynch, P. C. Hill, Dr. Dewolf, H. Ince, John W. Ritchie, Dr. Morris, Edw. Binney, Jos. Milward, Adam Fife, John Silver, Dr. Almon, J. M. Chamberlain, W. C. Silver, Wm. Howe, Fredk. Passow, W. A. McAgly, J. Withrow, W. Dunbar, R. Tremaine, J. C. H. Belcher, Lewis H. Jacobs, Thos. Ritchie, Wm. H. Tapp; and all Clergymen of the Church of England who are Members of the Society.

- “1. Annual Subscribers of Ten Shillings or upwards shall be Members of the Association during the continuance of their subscriptions. Benefactors of Ten Pounds or upwards at one time shall be life Members.
- “2. Members will be entitled to receive the Annual Reports and other occasional publications of the Parent Society, and will have the same privileges as if they subscribed direct to the Parent Society.
- “3. The objects of this Association shall be to call forth the zeal of Christians in general, and especially of Members of the Church of England, in support of the Colonial Church Society; to promote its objects and proceedings; to procure collections, subscriptions, and other contributions, and to give the Corresponding Committee information respecting any places coming under the notice of the Association where destitution prevails, either as regards pastoral superintendence or the education of the young.
- “4. The whole of the funds obtained by the Association, after deducting incidental expenses, shall be remitted to the Parent Society.
- “5. A General Meeting of the Association shall be held annually on such day as shall be fixed by the Committee, when a report of the proceedings shall be read, and an account of receipts and disbursements presented duly audited, and the Officers of the Association chosen for the ensuing year.
- “6. The Officers of the Association shall be at all times re-eligible to their respective offices. All Officers of the Association shall be Members of the Church of England.”

Mr. FAIRBANKS, in moving the foregoing acknowledged that he had for some time entertained serious scruples respecting the society; but having had an opportunity of conversing with several of its friends, and reading its rules and constitution, he had now come fully prepared to support it to the utmost of his ability. He lamented the absence of the Bishop of the Diocese and the Archdeacon, but was gratified to hear that His Lordship had licensed several of the Catechists, and sincerely hoped he would see his way clear to co-operate with them in the good work; and trusted that the society would have full admission into the Diocese.—Mr. CREIGHTON, in seconding the resolution, heartily concurred in the sentiments expressed by Mr. Fairbanks.

The President, Vice Presidents, and Committee of the Association were then named as above, and the foregoing Rules for the Government of the Institution submitted, approved, and adopted. The third resolution, moved by J. W. Ritchie, Esq., seconded by A. M. Uniacke, Esq., is as follows:—
“That the Institution of the Colonial Church Society appears to be well calculated to promote the spiritual welfare of British subjects resident in the Colonies, and in foreign countries, and calls

for earnest exertions, and for continued prayer that the Spirit of God may rest abundantly upon its proceedings.

Mr. RITCHIE said he thought the very name and object of the Society must commend it to every Christian, and especially to the members of our own communion. When he saw such names on the parent committee—men of piety, rank, and fortune—as eminent for their distinction in the religious world as they were for their sound attachment to the principles and government of the Church, he felt constrained to give the society his cordial support and hoped that the exertions of the parent committee would be met by a corresponding feeling throughout this Province. He concluded with an earnest appeal to all present to unite in prayer to Almighty God for a blessing upon the undertaking, without which their best exertions would prove fruitless.

P. LYSEN, Jr., Esq., regretted that he had not arrived at the meeting in time to second the resolution moved by Mr. Ritchie, as he had intended, but expressed his admiration of the Institution, and his willingness to support it by every means in his power, and trusted that as this was the beginning—the initiation, as it were, of the Colonial Church Society in this community—it would continue to go on increasing till every destitute spot in the Province was supplied with a pious teacher and a faithful and exemplary catechist.

The meeting was addressed during the evening by Mr. SILVER, A. M. UNIACKE, Mr. INCE, and several others. The utmost harmony and unity prevailed, and a spirit of piety and love to the Saviour was manifested in all the deliberations of the evening. At the suggestion of the Hon. M. B. ALMON, a Deputation was appointed to wait upon the Governor and request him to become Patron of the Institution; and also to confer with the Bishop and Archdeacon, and solicit their approval and support of the Halifax Association of the Colonial Church Society. The names of the deputation are as follows:—Rev. R. F. Uniacke, Hon. M. B. Almon, S. P. Fairbanks, A. M. Uniacke, and J. W. Ritchie Esqs.

A subscription list was immediately opened, and the Rev. Mr. UNIACKE closed the proceedings of the evening with prayer.

Halifax, Nov. 18th, 1847.

R. F. UNIACKE, Chairman.
WILLIAM HOWE, Secretary.—Halifax Morn. Post.

The Berean.

QUEBEC, THURSDAY, DECEMBER 23, 1847.

In accordance with the intention expressed in our last number, we have inserted, in the present, the extract from the Lord Bishop of Exeter's letter in which he describes the difficulties to be anticipated in the event of a Scripture-Reader's proving unworthy to bear any longer the office to which he shall have been licensed by the Bishop.

In all probability, most of our readers will arrive at the conclusion that in such cases it is a cause of satisfaction that the party was tried in the office of Scripture-Reader first, before he was entrusted with the higher responsibilities of the ministry, in which case the difficulty of removing him even when his unfitness or unfaithfulness are no longer doubtful, would only be so much the greater.

But so far as the Bishop's license increases the difficulty in the case of a Scripture-Reader, we are strongly inclined to adopt the Bishop of Exeter's view, though not by any means the wording by which he states it in the following passage:—

“It is perhaps true that twenty-four bishops may lawfully state, in one united declaration, what it is the separate intention of every one of the twenty-four, to do within the sphere of his own special duties, and to recommend to their several clergy respectively to do—namely, to invite the co-operation of such of their lay-parishioners as shall be willing to work with them in giving increased means of parochial efficiency; but for those high authorities to speak in such a paper of ‘permitting’ what they cannot forbid, and of ‘strictly forbidding’ only that, which the laws both of Church and State have already forbidden—viz., the Scripture-reader's (if a communicant in the Church of England) preaching either in houses or elsewhere, appears to me a very trifling, and, if trifling, a not very harmless expedient, considering the quarter from which it proceeds, and the wants which it is intended to satisfy. For these reasons, were there no other, I should deem it contrary to my duty to join in so questionable a measure.”

Remembering, how satisfactorily the Pastoral Aid Society has laboured for a number of years, enabling parochial Clergymen who wished for Lay assistance to engage and remunerate the same, involving their Diocesans in none of the responsibility arising from that part of their proceedings, we do not see, we must confess, why “well” was not “let alone,” and the Pastoral Aid Society more extensively encouraged in its efforts, instead of instituting a new movement. When, however, the Scripture-Reader comes to be looked upon as a candidate for the ministry, then it seems every way appropriate that he should be taken under the immediate cognizance, and continue his labours under the express authority, of the Bishop.

Our number of this day contains an account of the formation of an Auxiliary, in Nova Scotia, to a Society formed in the mother-country which has supplied some destitute stations in that Diocese with Catechists, and is likely, through the support now pledged to it by a number of influential Churchmen in Nova Scotia, to increase its labours in that part of Her Majesty's dominions. The express sanction of the Lord Bishop of Nova Scotia is not at present extended to that effort; yet we do not see how His Lordship could feel otherwise than well pleased to see an attempt made, under the responsibility of a respectable body of Churchmen, at the removal of destitution to which he himself has no means of applying a remedy. It is in something like this mode that the Church Missionary Society took its rise which, at the time when Bishops were as yet reluctant to join a movement which it was thought might possibly prove unsuccessful, received from the excellent Bishop Porteus, of London, just that kind of encouragement which we suppose the friends of the Colonial Church Society in Nova

Scotia may look for from their Diocesan: “Go forward, and your proceedings will be viewed with candour.”

The University question seems now to be approaching a settlement by the united desire existing in various quarters, to have it arranged in such a way as to allow of a religious character being given to the College or Colleges which the King's College property is to support, and at the same time to obviate the objection founded upon the preponderance of one religious body over others in the government of the institution.

If, then, there is to be a division of the property, and various Colleges, under the auspices of the different religious bodies, are to afford that higher education to the youth of the Province which when completed, is to be testified to by the students' obtaining what are called degrees—will not something be done to prevent these degrees from becoming as worthless as those are become which are conferred by a great proportion of the Colleges on this continent? If every separate College must pursue its own course of study and instruction, lest religious differences should disturb harmony, it might at all events be hoped that the students from all of them would be subjected to examination by one body, unconnected with any one of the Colleges, with a view to their obtaining, or being refused, degrees. It is a plan which has been adopted in the mother-country; and if our Provincial Colleges are not to sink down to the level of what in Europe would be called decent Grammar Schools, something should be done to secure a periodical competition—we do not say rivalry—of the students from all of them, for the degrees which the Board of Examiners should have to bestow. The disposition to prostitute College honours has already shown itself in Canada; and if there are to be such honours at all, it ought to be provided that they should be conferred by those who have character enough to deserve that they be entrusted with the responsibility of conferring them upon none but the worthy.

In the 3th line of the leading article in our last number, for—many a Clergyman—read—many Clergymen.

ST. PETER'S CHAPEL, ST. ROCH'S SUBURBS.—We request the kind attention of our readers to the following notice which has been handed to us for insertion:—

“The regular meetings of the Working department of the Church of England ‘VISITING AND CLOTHING ASSOCIATION FOR THE CHAPELRY OF ST. PETER’S’ take place in the school room underneath the Chapel, on the Wednesday of each week, at 2 o'clock, P. M., when all persons interested in the objects of the Association are invited to assist.

“Donations, in money or clothing, will also be thankfully received by the Committee of Management—in the schoolroom on the above mentioned occasions, or at Mr. Brown's flour-store, next to St. Peter's Chapel.”

We learn that the aid of friends who may be able and willing to join the working members on the day specified would be acceptable; it would give us pleasure to forward donations of money to the Committee of Management; and we can hardly doubt but there are many individuals or families who could spare articles of clothing sufficiently serviceable to make very acceptable donations to that Association. It will gratify us to learn that the parties who have taken in hand this charitable work—so urgently needed at the severe season of the year now commencing—meet with encouragement from those whose circumstances enable them to give it.

Lord's Day Observance.—At a meeting of the Court of Aldermen in the city of London, held on the 8th ult., the following report was brought in and read:—“In obedience to an order of this Honourable Court of the 8th day of June last, to consider the Report of the inspectors of weights and measures for the last year, we, your Committee for General Purposes, do certify that we proceeded therein and directed the inspectors to visit their districts upon some Sunday, and report their observations as connected with Sunday trading, and having subsequently received a Report from them thereon, we have annexed the same to this our Report, and having procured copies of the Minutes of evidence taken before a Committee of the House of Commons on the subject of Sunday trading, which have also been furnished to the several members of this Honourable Court, we considered the subject, and are of opinion it is not expedient for the inspectors to exercise the duties of their office upon Sunday within this city.”

SIR PETER LAURIE said, the Committee had recommended that the inspectors should not be directed to inspect the weights and measures of tradespeople on Sunday, because to employ the inspectors in such a manner would be sanctioning Sunday trading by the authority of the Court of Aldermen.—He would tell the poor, however, for their government, that the shopkeepers who traded on Sundays were the grossest of all impostors with whom they could come in contact.

Alderman COPELAND owned that there were difficulties to be contended with in the matter of Sunday trading. He was not for preventing the poor from getting necessaries on Sunday morning, but he wished that the trading should cease at nine o'clock. The Report was agreed to.—The Record, Nov. 11th.

THE BISHOP ELECT OF MANCHESTER.—On the 2nd of November, a meeting was held at Birmingham, attended by a numerous assemblage of influential inhabitants, for the purpose of considering the propriety of presenting a testimonial of respect to the Rev. James Prince Lee, on his retiring from the Headmastership of the Free Grammar School, which office he has held for the last nine years, and from which he is called by his nomination to the newly erected see of Manchester. The Mayor presided, the Lord Bishop of Worcester addressed the meeting in favour of the object, dwelling upon the Bishop Elect's great qualification for the office he is to occupy, as “a man of true liberality,” and moving the following resolution:—

“That, as a decided proof of the respect, esteem, and honour, which it is our wish and desire to testify towards the Rev. James Prince Lee, we earnestly hope that on the present occasion the inhabi-

tants of this town and neighbourhood, who value and wish to uphold in a public man high character, founded upon Christian principles, firm integrity, unyielding truthfulness, elevated morality, and consistency, unalloyed by bigotry either in politics or religion, will, without hesitation or delay, unite with us in subscribing to a fund which shall provide the Rev. Gentleman with a service of plate as a testimonial of regard, alike gratifying to him and worthy of presentation by his friends.”

Among the speakers was also the Rev. Dr. Raphael, Jewish Rabbi, whose address we find condensed into the following somewhat debatable form:—“When church, chapel, and synagogue, all united in favour of one individual, he must be a man whom the Supreme King of Kings would delight to honour. He hailed it as a sign of the times when a Jew Rabbi and a Protestant Bishop of the Established Church were found united in offering their meed of honour to a Christian clergyman.”

THE NINETEENTH CENTURY.—The Emperor having been informed that a young officer had joined a religious sect which is considered heterodox, issued the following decree:—“Seeing it results from the inquiry made by the Count Marshal of Volgeda, that Frederic Schuchebsky, gentleman, sub-lieutenant of the battalion of infantry garrisoned in that town, has been guilty of the crime of abjuring the Apostolic Roman Catholic religion, wherein he was born, and has joined the sect of the Ducliborgas, or Molokas, a sect which has separated itself from our orthodox Church, I ordain that he shall be deprived of all his rights of nobility, and that he shall serve as a private soldier in the armies of the Caucasus for the rest of his life.—Given at St. Petersburg, Oct. 12.—NICHOLAS.

TEMPERANCE MEETING.—Thursday evening last the Quebec Total Abstinence Society held a public meeting of the Juvenile Branch of the Association, in the Hall of the House of Assembly.

There was a good assemblage of children as well as grown persons.—The addresses were interesting and instructive—and the meeting was on the whole very satisfactory in its results.—A larger attendance would doubtless have been present, but for several other meetings of a religious character being held on the same evening.

The following are the Resolutions proposed by the different speakers:—

- 1st Resolution.—That the principle of Total Abstinence from all intoxicating drinks is as essential for the safety and preservation of the young as of those of maturer years.
- 2nd Resolution.—That abundant evidence is afforded by the Police reports of this and other places of the prevalence of intemperance amongst youthful persons, and that this vice may therefore be regarded as the fruitful source of a large amount of that immorality and licentiousness so prevalent in almost every community, by which so many fair and hopeful prospects are blighted, and so much misery and wretchedness produced.
- 3rd Resolution.—That it is of incalculable importance to direct at an early age the attention of children to the subject of Total Abstinence, and enlist their sympathies in its behalf, as well with a view to the benefit likely to be produced in their own families, as to the influence they may exert on the juvenile community at large.—Morning Chronicle.

ECCLESIASTICAL.

INCORPORATED CHURCH SOCIETY.
The fifth annual report of this Society has just been published—some delay having unavoidably resulted from the lamented decease of both the Secretary and Assistant Secretary—the late Rev. W. Dawes, and Lieut. Lloyd, R. N., both of them of Typhus.

Our number of July 15, contained a summary of the state of the Funds, and some interesting extracts from the report, furnished by our brother, the late Secretary; we subjoin a few particulars from the publication now before us.

District Associations.—“During the past year, an alteration has been made in the distribution of the Diocese into Districts.

“Much inconvenience was found in the working of some of the District Branches, owing to their territorial extent, and the consequent distance at which some of the Clergy resided from the usual places of the meetings of the Committees. To remedy this, three of the Districts have each been divided into two parts, thus making in all eleven Districts, which are as follows:—
The Upper Ottawa D. A. St. Francis D. A.
The Lower Ottawa D. A. Three Rivers D. A.
Beauharnois D. A. Port Neuf D. A.
Mascouche D. A. Megantic D. A.
Richelieu D. A. Gaspé D. A.
Missisquoi D. A.

It is trusted that this sub-division of some of the more extended Districts will facilitate them in governing the Associations strictly in conformity with the provisions of the General By-Laws of the Society. When the systematic course therein prescribed shall be uniformly adopted in all the Districts it is believed that it will be found more convenient, and conducive to the advancement and prosperity of the Society and its Branches. That this may be soon attained, the subject is again commended to the early and kind attention of the officers of the District Associations.”

To a detailed statement of receipts at Montreal, amounting to a total of £403. 10. 10, the report subjoins the following remarks upon the sources from which this income has been derived.

“It will be seen by the foregoing statement, that the congregation of Trinity Chapel have taken upon themselves the maintenance of a Travelling Missionary, in addition to Annual Subscriptions for the general objects of the Society. In thus devising liberal things, we may trust they will stand, and be prospered from on High.

“The Minister, in officially communicating this information, says—‘We have lodged in the Savings Bank, ready to be paid, when required, into the hands of your Treasurer, £135, being £125 for one year's stipend for the Missionary, and £10 given as a donation towards the purchase of a horse for his use. I must add that one kind friend has given a sleigh, and another a new saddle and bridle.’

“He adds, ‘The sum of £12 has been placed in my hands by some friends of Israel's descendants, to be paid to the London Society for Promoting Christianity among the Jews, for the benefit of the Institution at Liverpool; also, £1 for the Church Missionary Society, and £1 for the Society for the Propagation of the Gospel in Foreign Parts.’

“No Missionary having yet been appointed by the Bishop to derive his maintenance from this source, from the difficulty of finding a suitable clergyman to undertake it, the first year's stipend, has been placed, as mentioned in the extracts, at the suggestion of the Treasurer of the Church Society, that it may receive interest.”

“The sums paid to our Treasurer, on behalf of certain Home Societies, have been received, and

will be remitted, in conformity with the 15th Article of the General By-Laws of this Society.

“It will be perceived that no collection was made in Christ church on Quinquagesima Sunday, for the Society, as on former years. This arose from the large amount which the congregation has been engaged in paying to the Minister of St. Anne's Chapel, connected with the Parish Church, and which was partly met by a collection made in the Church, soon after Quinquagesima Sunday. On this account, with the sanction of the Bishop, the Quinquagesima Sermon for the Society was dispensed with. But His Lordship having been enabled to make some permanent provision for that Chapel, from the Clergy Reserve Fund, the same diminution of receipts from Christ Church will not be likely again to occur.

“The sermon at St. Thomas' was also dispensed with, on account of the financial difficulties of the Chapel. But this Chapel also has received aid from the Clergy Reserve Fund, and will, therefore, it is hoped, exhibit no blank in the Report of next year.”

We add to these extracts the concluding paragraphs of the report.

“There is one feature in this report, which may have been observed, as it proceeded—the absence of any allusion to grants of lands towards the endowment of Parishes. From the comparatively small value of land at the present time, and the abundant evidence we possess of great ultimate advantages resulting to the Church from the possession of landed estate, it is a matter both of surprise and regret that we have to record so few donations of land. Were the subject fully explained, and the prospective benefits to the Church made known to those of our people who are proprietors of land, that by the gift of a portion of land, of but little present value to them, they may be perpetuating the ministrations of the Church, and laying up in store blessings for generations to come, they would not surely withhold the gift.

“How small a thing it doubtless appeared in the eyes of our forefathers, to set apart a little, perhaps forest, land for the services of the Church; but for how many ages has that small gift caused the Church-going bell to sound, and the hamlet to smile upon all to emulate in this particular, in this young land of our adoption, the deeds of our fathers. Did many contribute but a few acres, the aggregate might amount to an endowment, and under God, would prove a perpetual blessing to the land.

“But we would conclude, as we began, by commending to the grateful consideration of all who long to be instrumental in advancing the Redeemer's cause on earth, that there are promises—Divine promises, rich and abundant,—that cannot fail, and that may well encourage activity and energy in the sacred cause. May the Spirit from on High be poured out upon our Church and land! then shall we not be barren or unfruitful in the work of the Lord. May He smile upon the labours of this Society, then shall we see an abundant increase.”

PARISH OF QUEBEC.—To-morrow, being the eve of the festival of the Nativity, divine service will be held in the CHAPEL OF THE HOLY TRINITY, to commence at the usual hour of one quarter to seven in the evening.

On Christmas Day, divine service will be performed in the morning in the different places of worship connected with the Church of England; also in the CATHEDRAL at the usual hour in the afternoon, and both in ALL SAINTS' CHAPEL, and in the temporary Chapel in the BEUVEING GROUND, at seven o'clock in the evening.

DIocese of TORONTO.
His Lordship the Bishop of the Diocese has appointed the Reverend DANIEL MURPHY, Travelling Missionary in the Victoria District.

The Rev. ROBERT GAGGORY Cox, Travelling Missionary in the Prince Edward District, begs that letters and papers for him may be addressed to Wellington.—Church.

DIocese of FREDERICTON.—At a general meeting of the Society for Promoting Christian Knowledge, held in London on the 2nd of November, it was agreed, pursuant to notice given at the last Meeting, that £500. be granted towards the cathedral of Fredericton. It was also agreed that £300. of this sum be paid as soon as the building is fit for the performance of Divine service, and the remaining £200. upon the completion of the works reported by the Bishop of the Diocese to be now in progress.

DIocese of GIBRALTAR.—A fund has been established under the sanction of the Archbishop of Canterbury and the Bishop of London, for the following purposes:—To assist in providing chaplains and churches or chapels wherever they are required for the English congregations, under the superintendence of the Bishop; to assist in the formation and support of schools for the children both of the English and of the native population, wherever the establishment of such schools may be practicable and desirable; and generally for such objects connected with the religious instruction of English residents and others as may be undertaken under the immediate superintendence and control of the bishop of the diocese.

KING'S COLLEGE, WINDSOR, NOVA SCOTIA.—At a meeting of the Society for Promoting Christian Knowledge, held in London on the 2nd ult., this institution was brought under its notice by extracts read from letters written by the Lord Bishop of Nova Scotia, conveying the intelligence that the alumni of the College had unanimously resolved, at a meeting lately held in Halifax, to raise the sum of £2,000. to be applied towards the support of the College, so long as it shall continue to maintain its connexion with the Church.

The Standing Committee, having taken the subject into their consideration, give notice that, at the General Meeting of the Society on the 7th of December, they will propose to the Board as follows:—That the sum of £1,000 be granted towards King's College, Windsor; this sum to be paid as soon as the above mentioned £2,000. shall have been contributed; and also that a further grant of £1,000. be voted to be paid as soon as an additional amount of £2,000. shall have been raised by the friends of the College; it being a condition of these grants that, before the sums voted by the Society are paid, all the regulations for the future government of the College shall have been submitted to his Grace the President of the Society, who is the Visitor of the College, and shall have been approved by him.”

The Agent for the ACHILLE HERALD, acknowledges the receipt of Fifteen Shillings from LADY CAWDELL, being half from herself and half from a Friend, for the ACTING MISSION.

Quebec, December 16, 1847.