Portry.

THE EVENING CLOUD. A cheel lay craffed o'er the setting sun. A gleam of crimson tinged its braided show: L no had I watched the glory moving on, Our the still rediance of the lake below; Trut will its spirit scened, and floated slow. Even in its very motion there was rest. Wale every breath of eve that chanced to blow, Watt if the traveller to the beauteous west. Emblem, methought, of the departed soul, To whose white robe the gleam of bliss is given, And by the breath of mercy made to roll Bight onward to the golden gates of heaven; White to the eye of faith it peaceful lies, And tells to man his glorious destinies. WILSON.

Exercist from the Annual Sermon, before the Bishers Cherry, and Laity, constirations the Board of Missions of the Professiont Episcopul Church in the United States of America, presched in St. J. ha's Church, Hartford on Tues. d were sing. O tober 3rd 1854, In the Pry. Small Cooke, Better of St. Bar-Volumete's Church, New York.

" His name shall endure for ever-His name shall continue as long as the sun-and all men shall be blessed in Him-all nations shall call Him blessel."-Psaues, Ixii., 17.

Tas is one of the great prophecies which concern the Messiah and His kingdon. We need not pause to state, much less to settle, the questions which have been valsed as to the primary application of the wor is of this Psalm. That they may point to Solomon, and find in him a partial fu'filment, is perhaps probablethat they pass beyond him, and touch one "greater than Solomon," is, as we read the record, certain. In the fulness of this faith we shall speak, having now no words for those who question the application. The text has its place in the line of g eat prophecies which tell of the Saviour and His work-prophecies which open a future to us as they did to the Jew, and bid us look onward to the things that will be bereafter. Many of these prophecies -especially those upon which the Jews of old lingered with tearful hope-centre upon the great fact of the Incarnation, and upon events which more immediately surrounded the first advent. That fact and those events now b long to history; we view them in the light of the past, and hence the prophecies which point to them have not the depth of interest which marked the period of expectation. The writing has been fulfilled, and the seal is set. But there are other prophecies in the great chain which concern the days vet future; they are lights which from their high places penetrate the dim unknown, and st al from the coming ages a little of the mystery that sleeps in the darkness and the silence. Why should not the Chris ian find in these unfulfilled prophecies what the Jew found in those which tell of the Messiah's comingsomething to cheer, and strengthen, and encourage! Are we to read the glorious mgs that are written concerning the church and the world in coming timesthe breadth of the future empire, and the completeness of the final victory—are we to read these things in sanctuaries and in closets, week by week and day by day, without thereby adding strength to strength, and power to power, and patience to patience, as we stroughe to do the will of Gold! The text points to a period more bessed than our own, asserting at once the perpetuity and the extension of Gosbel truth and Gospel institutions-how this name, which we revere, is to endure like the sun, and this faith which we preach is to spread-both living amid decay, and carried along upon the swell of centuries to a final and complete tri much. Are we to five and labor for the Master as if no such promise had place in

the record of eternal truth ! Under the shadow of the text I shall propose two or three points which seem to not to belong to the subject of Christian Messions. The first point is this: THE CHLISTIAN RELIGION IS A RELIGION FOR THE WHOLE WORLD. Such it is in design. and such a is in the power of its principles As to design, but few words need be spoken. The Gosnel is a remedial sysnon-having source in the common l Pa cut, and extending with the population, total tless of time and place. The remody has designs as broad as the plague. The Saviour came to the world and for the world-e atemplating the redemption, not ef a single comment, cor a single genera-We. but, as He himself again and again expresses it, "the world." And while, tha certain sense, He was "not sent but Bit's the lost sheep of the house of Israel," while within the narrow boundaries of a without time, power without place—both Trovace, He lived the life, taught the rising and living above the wasting vicissitrade, and died the death, which give power and sub-tance to the Gospel scheme; He sails not to assure us, that while He wineght under the shidow of the old Coverant, and in the midst of the chosen Frield, the work was for the establishment? "All nations shall call him blessed." Without another word, that, in the design

the world- or all who are born in sin-

gion in its design, is true of it again in the pacer of its principles: they embrace the whole world. In them we find none of the narrowness of place or period; they are as wide, and as strong, and as true, as the laws of nature. There is no condition of humanity which these principles do not reach, no form of life that is beyond their application. They deal with human nature itself, and that nature must change tian thith began its work, man has been busy with himself. In many respects he is not now what he was then. In his social, and moral, and intellectual state, change has followed change; spreading away from the old centres of life and thought, he has found new paths for his feet, and new truths for his head; continents have opened before him; great principles have been discovered; light has seek other ways, to the partial exclusion been forown upon dark places; the fallen sof this, what less do we thereby afficin, nature, goaled by its own cravings, has than that we know bette, than God how sought long and found much; while, as ito labor for human good? He thought one of the results of this progress, the Jupon man in his miseries, and conceived human character seems almost invested a plan for man's salvation; He sent His with new elements, as it shapes under the Son into the world to augounce and perpressure of the new order of things. How unlike, in many of its great relations, is the world of to day to the world into which (the story of life eternal; and here, at this the Saviour was born-how much that was real and true then is unreal and untrue, up the work, and send along the message now-what fusions and recastings have been seen; the great mass laboring all along, and heaving with the throes of revolution! Truly, in one sense, the justo which human faculties can be east words of prophecy are well high fulfilled -the earth is already " new." But with all this change, the Gospel, alike in its doctrines and its in titutions, has the same full and direct application to man's interests and wants now that it had at the beginning. We, with all that we have done, have not originated a form of life that puts us one step further from an interest in, and dependence upon, the system

of Christianity. There is the same close and vital application of that system to our concerns that marked its complete adaptation to the condition of the first generation to whom its truths were preached. Time and change have not touched us here. Permit me, moreover, to observe, that, as far as I remember, this truth has not had its appropriate place in any treatise upon the evidences of Christianity That a high place should be assigned to it, no carnest thinker will done. What nower less than the power Almighty could frame a religion for the world-a religion without the marks of time or place religion so deeply and closely fitted to human nature, that that nature, in all the breadth of its warderings and the power of its changes, cannot weaken the tie-a religion that, amid the revolutions that have swept down all besides, has proved itself able to survive all vicissitudes, and o do what it promises to do for man, regardless of conditions, and unmindful of time? What being, less than God Himself, could have moulded such a system, anticipated its necessities, and gifted it with immortality? Do we not know, even to demonstration, that if this work had been of man, it would have been filled with the houghts, and just suited to the wants, of that particular age; that its views of man would have been confined to man as he then appeared, and its plan of relief to man as he then needed—that these time and place marks would have covered it, and stamped it as unfit for use beyond the cen-

manifest His own love.

RICHARD HOOKER.

(Died 1600, aged about 47.)

He was a clergyman eminent for humi

ity, piety and learning, and the celebrated

inthor of the work called " Ecclesiasucal

Polity," wherein he judiciously set forth

and defended the doctrine and discipline

of the Church of England. About the

year 1600 he fell into a long and sharp

ickness, occasioned by a cold taken in his

passage by water betwixt London and

Gravesend, from the malignity of which be-

was never recovered; for after that time

till his death, he was never free from

thoughtful days and restless nights. But a

admission to his will that makes the sick

man's bed easy by giving rest to his soul,

made his very languishment comfortable;

and yet all this time he was solicitous in

is study, and said often to Dr. Saravia.

who saw him daily, and was the chief

he benefit of those books as completed by

nearer he was to his death, the more he

for which his vigorous soul appeared to

thirst. In this time of his sickness, and not

many days before his death, his house was

robbed; of which he having notice, his

question was. " Are my books and written

apers safe!" and being answered "that

hey were," his reply was, "Then it mat-

About one day before his death, Dr.

ters not; for no other loss can trouble me.

Saravia, who knew the very secrets of this

oul, came to him, and other a conference

of the benefit, the necessity, and safety of

the Church's absolution, it was resolved

that the Doctor should give him both that

and the sacrament of the Lord's supper on

the following day. To which end the

and privacy, they two returned to the

, and some of those friends which were with

him, the blessed sacrement of the body and

blood of Jesus. Which being performed,

the doctor thought he saw a reverend gaiety

and joy in his face. But it lasted not long;

dealy, and became more visible, insomuch

that the doctor apprehended death ready

to seize him; yet, after some amendment,

calutions.

tury of its birth ! Thus it has been with all other systems, whether of philosophy or of religion-filled with the mere thoughts and wants of the generation, the world outgrew them, and they were soon forgotten. Thus must it have been with the Christian faith, if an intellect human, and having the stamp of the age, had shaped its theory and developed its life. What was cause and effect in all other systems would have been cause and effect in this. Now, with what power infidelity would turn upon us, if either of two things were true! First, if the plan and principles of the Christian religion betrayed a provincial mind-hard by the views, and seeking to relieve the sins and sorrows pecuhar to the age or country; and second, if, in the progress of time, these principles had been unable to meet the new and varied features of life, and apply themselves with constant power and effect, " This"-would be the infidel's taunt-"this is your relito cure, are as broad spread as the race of gion for the world!" But as neither of these things are true-as the reverse of both is true-why should not we turn upon him, and give the truth its power? If told, that we as Christians believe too much, what shall we say of that credulity which affirms that Christianity is of man,

and that man has thus made a religion

which the world cannot ou grow? The

constituents of man's work, as tested in

other forms, are wanting here; but here

are the constituents of God's work-truth

tudes of earth, ministering to the fallen

nature in all its forms and periods, and

thus pledging themselves to a future work,

more extended and more glorious. The second point upon which we touch is this: CHRISTIAN MISSIONS ARE THE doctor came; and after a short retigement Constitut covenant and a wider realm. HIGHEST FORM OF BENEVOLENCE. "All men shall be blessed in Him." The con- company; and then the doctor gave him, Hence, in the great mirricle of the tongues, siderations which belong to this truth are Wen the dwellers in distant countries too numerous to be stated—the work here heard, each one in his own language, the is mainly one of selection. We use the with of salvation, we find the promise word benevolence in its broader significathe law of extension; here, in the tion, not merely as wishing well to others, first sermon that was preached, the invision but as doing well for others. The will tation. " Come, and he saved." was given and the act are both included in the now "to all that were afar off." It is manifest, common use of the word. We are to consider, then, first of all, that in the work of of Gal, the faith which His Son came Missions tee have the form in which it to the world to establish, is a faith for pleased God Himself to manifest His return early the day following, which he originate in which he originate to make the first and foremost

then and there communicated is the very schnable to discourse, which gave the doctor truth which we, in the work of Messons, occasion to require his present thoughts, to Railway Company have given notice of their insend again to those who are ignorant of the which he replied that "he was media tention to apply to Parliament the ensuing Christ. In this was manufested the love latting the number and nature of angels, of God, and here are we to find the great and their blesset obedience and order, school-houses, for the benefit of the operatives evidence of that love. "Goe so loved the swithout which peace could not be in heaworld, that He gave His only-begotten ven. And, O that it might be so on earth!" Sor." When, then, infinite wisdom and After which words, he said: "I have room in connection with the plant.

infinite love counselled together how best lived to see this world is made up of per- schools for the education of the children of the they could move for the uplifting of falien (turbations); and I have long been preparing ere they can cease to have power over its man, here, in the sending of the Son, is to leave it, and gathering comfort for the and only require the internal fittings to com wants. Since the day when the Chris- the form which they assumed. This is sheadful hour of making my account with plete them. God's great expression of His own bene- God, which I now apprehend to be near. volence; and how is it possible for us to And, though I have, by his grace, loved appeal to the Clergy and Laity of the Church has give a higher form to ours, than by seeks him in my youth, and feared him in my Jones and Grant, with a view of obtaining ing to do good to others in the way which age, and labored to have a conscience void money to reinhurse Mr. Veley, who conducted God declares to be His? Can it be that of offence to him and to all men, yet it the Braintree case on behalf of the pro-rate His way is not the truest and the best- thou, O Lord, be extreme to mark what I party through eight suits to final failure. can it be that we can devise another way have done amiss, who can abide it ! And, of working that will touch deeper places therefore, where I have failed, Lord, show to 1853, a period of sixteen years, amounting and secure higher blessings? If, then, we merey unto me; for I plead not my to £2,885, 11s. 6d. After deducting £700, the and secure higher blessings ! If, then, we aghteousness, but the forgiveness of my feet that plan; the Son, under his own awful commission, sent others to publish he did; but it was to speak only these ranging between 250 and 220. point of time, are we commanded to take words: " Good doctor, God hath heard me ! daily petitions; for I am at peace with all men; and he is at peace with me; and of the great salvation. Is there my higher from that blessed assurance, I feel that I work for us, seeing there was no higher inwaid joy which this world can neither work for God-is there a sphere of action give nor take from me; my conscience contiguous to the Church. that has the promise and the rewards of bearetti me this witness; and this witness makes the thoughts of death joyful. 1 thas? A we first opened by the mighter power of Him who sitteth upon the throne -then hallowed by the incarnate Son, as he touched and shaped it for the coming

More he would have spoken, but his multitude-then consecrated by the everspirits failed him; and, after a short conflict by archdencon Croyke. lasting Spirit -three persons, but one God, petwixt nature and death, a quiet sigh -travelled, first by apostles, and since by put a period to his last breath; and so he holy men of all ages-leading out from this fell asleep. And now he seems to rest gratitude in the diocese of Salisbury;world with its time and its miseries, to another with its eternity and its glorieslike Lazarus in Abraham's bosom. Let me here draw his curtain, till, with the what better work can life bring to us than that of showing the stranger the path, and most glorious company of the patriarchs ind apostles, and the most noble army of guiding the wanderer into the lines of salmartyrs and confessors, this most learned, vation? This is the work of Missions, and he who excuses himself from this nost humble, holy man, shall also awake to receive an eternal tranquillity, and with work, under the plea that he has something greater to do, must have views of it a greater degree of glory than common prayer of a righteous man availeth much." Christians shall be made partakers of In his own calling and e-pacities as absurd the mean time, bless, O Lord, bless his in their folly as were ever dreamed, When, then, man seeks to do good to brethren, the clergy of this nation, with others, and asks, as he will, how he can best labor for the end, let him remember that he may mingle his work of charir-win that of Deity, and find contentment moderation; for these will bring peace a the last; and, Lord, let his most excellent in the truth that thus it pleased God to writings be blessed with what he designed when he undertook them, which was glory to thee, O God on high, peace in thy

Erclesinsticul Intelligence.

Church, and good-will to mankind! Amen,

ENGLAND.

imen.— Walton.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Patt Malt, Nov. 10, 1854. THE society, in compliance with the augges-Land manners and Fund for maintaining additional elergyman at the seat of war. The following statement was adopted at a General Meeting of the Society on Oct 21th, the Bishop of London in the clair. The effort which the Society has recently made

procure from its missionaries regular periodical accounts of their proceedings has already cen generally responded to. Many interesting ommunications have been received specially rom North America, and will in due course be The following extract is from a letter, dated

omfort of his life.) " that he did not beg a ong life of God for any other reason but to Oct. 10th, from the Rev. R. L. Webber, Special ve to finish his three remaining books of John from the for. It. 15. Wester, Special Commissary of Demerara, Guinna:—

"I have not much to communicate this quar

Ecclesiastical Polity'; and then, 'Lord, et thy servant depart in peace,'" which vas his usual expression. And God heard mr ranks of three clergymen is by far the most important item. We were sadly in want of sid. The districts which last year were deprived of is prayers, though he demed the Church their superintending clergy have gon- back materially, especially the island of Wakemann, imself; and it is thought be hastened his n the Essequibo River. Once more again have been applied to by the poor people, entreating wn death by hastening to give life to his own books; but this is certain, that the me to send them a minister: The attorney of the estate also, A. Powler, Esq., pleaded their cause very atrongly; but I could only reply that the grew in humility, in holy thoughts and shop was using every exertion to supply the ost, but that in consequence of the prevalence of cholera and yellow fever throughout the West About a month before his death, this god man, that never knew, or at least Indies, his fordship found it most difficult to Indies, his lordship found it most difficult to persuade men to come over and help us. This quarter, however, by the arrival of the three clergymen shove alluded to, and the return of the Rev. J. Freeman to his district, the bishop out never considered the pleasures of the nalate, began first to lose his appetite, and hen to have an averseness to all food. insomuch that he seemed to live some has been enabled to remove the Rev. M. B. John intermitted weeks by the smell of food only, son from his station at Hampton Court to the and vet still studied and wrote. And now ere destitute and more important curacy of his guardian angel seemed to foretell him Wakennam. Let us hope that he will answer all that the day of his dissolution drew near.

their and our expectations of him.
"Rev. W. Brett will doubtless send you an account of the progress of the missions under his superintendance in Pomeroon and Moruca. 1 have seen the catechist's 'Mr. Landroy's) report God, to the Society, and to all who have alded for the quarter, and it appears most eatisfactory. In the holy work, I am now enabled to comonce restlers and benighted tribes of Indians seem gradually settling down into civilization in various parts of the colony. Christianity is evidently doing its work surely, though it may be slowly and silently. They have now the Holy Scriptures in their hands in their own peculing and as yet unwritten dialect; and this of itself is an unspeaka de boon. Mr. Wadie telle me that on reading to some of the Caribial tribo the Lord's Prayer, translated into their ontive tongue by Mr. Brett, the effect was quite electrical. He mentions also his own satisfaction yet surprise as he saw persons of different tribes together before him in promiscuously mingled ommon worship, and reflected that but a few ng proof of the gradual fulfilment of Ernine' lessed prophecy, . The wolf shall dwell with the lamb, and the leopard shall lie down with the kid. . . they shall not burt nor destroy in all my holy mountain.' Let us not despise this our day of small things. God can and will use even the meanest to the furtherance of his

Almighty counsels.

"I could not help rejoicing on seeing in the for his bodily infirmities did return sudleft him for the night with a promise to this diocese than to all the others put together; And what is true of the Christian reliable world of ignorance and sin, and the truth ance, deep in contemplation, and not in-

A RAILWAY CHURCH .- The Great Northern and servants of the Company employed at the service is temporally performed in the reading

THE BRUNTREE CHURCH-BATE CASE --- A cost of these proceedings," says the Archidescons, "which were protracted from 1837 amount of the subscription in 1841, before unrighteousness, for his merits who died to Mr Veley for money actually advanced, or still purchase pardon for pentent sinners; and to be paid by him, the sum of £1,6%, 11s. 4d. since I owe there a death, Lord, let it not independent of an outlay of more than £200 for be terrible; and then take thy own; I travelling and personal expenses during 130 submit to it. Let not mine, O Lord, but let thy will be done," with which expression he fell into a dangerous slumber—
dangerous as to his recovery. Yet recover:

| Canterbury and the Bishop of London with constant of the constant of the

> Sr Sternes, Willexhall .-- The Bishop Lichfield consecrated this new parish Church last week. The style is early English. The Church contains 607 free and 194 appropriated sittings. A parsounge-house of red brick and stone has been erected on a site immediately

St. Sternes's, Alne.-This Church, built and enlowed at the sole expense of Lady Frankould wish to live to do the Church more land Russell, and situated on her estate at service, but cannot hope for it; for my Alme, was consecrated by the Archbishop of days are past as a shadow that returns not. York on the 7th instant. The segmon at the Morning Service was preached by the Rev. S. Coates, Canon of York; that in the afternoon

The following has been circulated, and we have reason to believe will be received with

"Prayers which in the present distress may be used (with the addition of the names of individuals and other particulars), in the chamber, the family, or privately in church, from 'W. K. Sarum,' with the carnest desire of their Bishop that all the members of his diocese may at this and all other seasons remember that it is wrtten, Pray for one gnother. The effectual fervant "Palace, Salisbury, Nov. 1864.

" O Lord God of Husts, by whose permission nation riseth aginst nation, Who usest their swords for Thy judgments, and at Thy will effectual endeavors to attain, if not to his makest wars to cease, purify us, we humbly great learning, yet to his remarkable meek- pray Thee, from all sin in our share of this preto a rigift advices it speedily, if it please Thee, " For those who fight by land or sea, -that

Thou wouldnst give them protection and true courage in danger, and mercy in victory;
" Hear us, good Lord:

"For those who suffer,-the dying, the woun ded, the sick, the mourners, for the fallen,that Than wouldest be with them for support and comfort:

"For those who are gone forth to minister to the suffering, to their souls and bodies .- that thou wouldest grant them endurance and patient watching, with skill and gentleness, to the healing of pain and sorrow;
" Hear us, good Lord:

"And, if it may be, O our God! overrule, we beseech Thee, all these things to the blesses sue, beyond mere carthly peace, of restored rotherhood among Christian nations, the enre-union of Christendom in one faith and love All this we ask, O Heavenly Father, for Jesus hrist's sake, Thy Son, our Lord .- Amen.

Wykenan, near Scarborovon.-On the 8th instant the Archbishop of York consecrated the new Church at Wykeham, built and endowed at the sole expense of Viscount Downs. edifice has been erected by the noble lord on a new site, fronting the Malton and Scarborough ond, and in all its details presents a most elegant appearance.

TRINITY CHURCH, BOLLINGTON. - This church, in the parish of Rostherne, Cheshire, was conserated by the Bishop of Chester on Friday Chapel of Ease to the Parish Church of Rose therne; but it is intended to have a district assigned to it, when it will become a separate Benefice, the patronage remaining in the Vicar of Rosthern The Church contains 256 sit tings, of which 160 are free. .

St. Luge's, Chelternan .- This new Church was consecrated by the Bishop of Gloucester and Bristol, on the 8th instant. The Church is of the decorated style, and consists of nave, transcepts, and chancel. There are sittings to accommodate 1,000 persons. The Rev. F. Close preached the sermon. The collection at the ffertory realised £30, after which the Holy Communion was pluninistered.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE 67, Lincoln's Inn Fields. Thursday, Nov. 7, 1851. The Rev. Dr. Russel in the chair.

The following letter from the Lord Bishop o Colombo, dated St. Thomas's College, Colombo, Ceylon, Sept. 25, 1851, was read to the Board: With a heart full of gladness and thanks to o With a heart full of gladness and thanks to God, to the Society, and to all who have alded municate to you the consecration of the catho-dral of this diocese on the 21st, St. Matthew's Day. The proposal made on my first arrival 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 be sting seat for the bishop of the diocese, I re-solved, in the suspicious year of the Jubilee of the Society for the Propagation of the Gospel in Foreign Paris, 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 mort important rears since they never met together 'but forto features,—the daily service, weekly communion, cill and destroy' each other. Is not this a speakand a resident elergy. This, God be thanked, ng proof of the gradual fulfilment of Essins' we have been able to effect, through the genernus aid afforded by the Society and other mem hers of the Church, who, though removed from sight, have been glad to help forward its work in hieraring 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 Guardian, a few weeke back, an account of it apart, and consecrating it in full soletinity to the prosperous state of the Society's affairs.

The truth is, we are far more behobsen to it in 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 sents, and the celebration of the

chancel and stalls being filled by the clergy, of ; It was agreed to grant £20, chiefly from thing 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 hono-vary canons of the cathedral—the Rev. J. Wise, Colonial chaplain of Kandy, and the Rev. J. W. Dias, Singhalose Colonial chaptain of Colin this service, after the induction of Archdea con Mathias, and the installation of the two ionorary 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

"On the following day, after 120 of the college students had breakfasted in the hall, divine service was solumnized 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 wers 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 enthedral for divine and tenchers, amounting to not less than a thou-sand, though Christians only were admitted, were carneally addressed by the Rev. C. Sen-anayaka, a Singhalese Colonial chaplain. "Testerday (15th Sunday after Trinity) again

two untive services, as well as two English, were solemnized; in the morning at 8 o'clock, in Portugese; in the afternoon, in Singhalese, by the two colonial chaplains, the Rev. J. Kats and the Rev. Canon Dias; both services were throughd, and showed our need of transcrits, if only we could raise them. At 11 o'clock, I held an ordination for the admission of the Rev. G. Shrader to the pricathood, born in Ceylon, but educated at King's College, London and Cambridge. It was a very pleasing service, the seeman being preached by the Rev. Canon sermon being preached by the Rev. Canon Wise; and four presbyters joined with me in the laying on of hands. Nost Sunday our entire services are to be (flod 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 discess; impacting, we trust, not only a first large. New Walter, Rev. Manufacture, Rev. Walter, Mailton, Rev. II. M. Hawite, Rev. John, M.A. Hawite, Rev. II. M. Hawite, Rev the discess; imparting, we trust, not only a intional interest to the work, but a mirit of brotherly union sround a common centre of light and faith and truth. Of the material abric, &c., the local paper gives so full an count, that I send it to you in preference to leseribing it myself.

"The Society may rejoice with me in the completion of one more work for the glory of led, which, in a missionery aspect, as well as for the purposes of education, may, with his continued blessing, exercise a most important and improving influence on this colony, through their timely and generous aid."

In a subsequent letter the bishop said : "The Key, Joseph Baly, the Warden of St. Thomas's College, who has intely come out from England outed with seas, who spreads in overy way malified to maintain the institution in the fullst efficiency and usofulness.

" Mr. Senanayaka has two large Singhales chools close to his chapel, one of a hundred ind eighty boys, another of fifty girls, supported by the Society for the Propagation of the Gos-pel. A mould grant of £5 for books would greatly befriend and assist him where he mos

The sum requested by the bishop was granted. A letter was read from Archidencon Shortland, Intel Madras, August 19, 1864, stating that s minnes of £75 remains out of the £300 votes in July, 1848, towards the erection of churches Madras. He saye:

"Provious to my visit to England, three grants of £50 each had been made from this Ala aantelbution for aburaban ut Virlana Suddapah, and Mount Road, Madras, and our of £25 for a church at Chicacole. All these have been finished, and another grant of £50 was made last year for a church at Mercara the capital of Coorg, which is still under constenetion. Connected with the church at Cud dapah, the interesting mission has sprung from which such excellent results are hoped for.

"I have received a letter, of which the en closed is a copy, applying for assistance for a small church which is contemplated at Comba

"Combaconum is a small English station, but

t is a very celebrated Hindoo city,
"The gentleman interested in this undertaking are all liberal contributors to the adjoining alssions of the Tanjore circle, as well as gene refly to our various diocesan societies. The proposed church has the sanction of, and will be consecrated by the bishop, and the property is to be legally conveyed to the bishop and archdencon; and under these circumstances I beg to solicit the sanction of the Standing Committee, and of the Society, if necessary, for the appro-priation of a sum not exceeding £50, (in part f the remaining £75,) for this object."

This appropriation of £50 from the fund was approved by the Standing Committee and Board. In another letter, the archiescon conveyed o the Society the thanks of the friends of the Juddapah mission for the grant recently made by the Board in behalf of Cuddapab.

"I have every reason to hope," said the arch dencon, "that your Diocesan Committee wil now also determine on publishing a Teloogoo translation of the Book of Common Prayer, with ome other suitable works, which are more than ever called for by the circumstances of this vast incese, in which, irrespective of varieties of linlect, five distinct languages are spoken."

A letter was read from the Lord Bishop of Nova Scotin, dated Halifax, Sept. 26, 1854, in-closing a letter from the Rev. E. B. Nichols, Liverpool, Nova Scotia, requesting a grant to-wards the erection of a church at Mills village in his mission. The cost of the building will be

about £300. It was agreed to grant £25.

The hishop also recommended the Rev. Robert lamieson's request for aid towards the comple-ion of a church at Ship Harbor, in the county of Halifax, Nova Scotia. The poor fishermen and sailors of this and the adjoining little station within aix miles of the intended church, have ubscribed to the utmost of their power.

It was agreed to grant £15.

In a subsequent letter, the bishop inclosed with his recommendation an application from the Rev. R. S. Uniacke for aid towards the rection of a small church in the parish of St. George, Sydney, Cape Breton. The sum of £15 would enable the friends of this object to complete the building.

A letter was read from the Rev. R. Kemp-

thorne, requesting a grant towards a church at St John's, St. Helens, for the use of Africans who have been liberated, and have arrived in that island.

The Board granted £40.

Several grants of books, both foreign and

English, were made. The Rev. Dr. O'Meara, Missionary among the Indians at Mahnetouchneng, in the diocess of Toronto, and translator of the New Testament and Prayer Book into the Ogybwa language, was present at the meeting, and gave a sati-tac tory account of the progress of his efforts among the Indiana. He stated the need which exists of an addition to the number of elergymen in that promising field of missionary labor, which will probably form a portion of one of the new sees into which it is expected the large diocese of Toronto will ere long he divided.

limks were granted for the performance of divine service in seven new churches and chapels and four Licensed School-rooms.

Forty-nine grants of books and tracts were made for schools, for leading libraries, and for distribution.

The following donations were announced:

former District Society, by Thory Chapman

Foreign Translation Fund:-

New Members elected :-

Hutler, Hav H. J.

'Ampholi, C., Kad.

Collae, Rev. W. H.

Cromwell, Rev. J. G.

Currey, Wm., Kad.

Currey, Wm., Kad.

Currey, Wm., Kad.

Franchen, Ruw. A., Eag.

Franchen, Ruw. A., Eag.

Filler, Rev. Trayton.

Goodestid Hav. Wm. G.

Gorat, J. M., Eag.

Corresponding Members :-

Jones, Nev. M. J. Taylor, Rev. Jes., M.A. A PRAYER FOR THE ARMY AND MAYY.

From the English Churchman. (Fgr Families and Schools.) ALMIGHTY Goo, in whose Hauds are Peace and War, and the issues of Life and Death, for nations, kingdoms, and, peoplet, we them, in

all things. Let thine Eye ever watch over them, and thine Arm strengthen and guide them; give wisdom and faithfulness to these who command, and obedience and contentment to those who serve; and to all give Thy grace and heavenly honodiction, that whether they live or die they may be Thy true soldiers and servants. Blees and support their relatives and friends, in mind, body, and soul, and give them a happy issue out of all their anxieties and afflictions. Hear us, O Lord, and grant us Thy grace, that in all our trials we may so look to Thee for help, and succour, that we may so look to Thee for help, and succour, that we may obtain that peace which passeth all understanding, through Jusus Chuzar our Lord, to Whom, with These and the Holy n the smaller English stations in the diocess of Gnost, be all honour and glory, new and ever. AMEN.

COLONIAL.

DIOGRAM OF NEWFOUNDLAND .- (From the Report of the Boolety for the Propagation of the Society for the Propagation of the Gospet, 1864.)—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 ciergyman on those wild abores, as well as of the many and peculiar difficulties with which he has to atruggle;-Christmas, 1868.

"My residence is upon an island 12 miles long, called Long Island, on which are three Protestants settlements, Harbour Buffet, Spenoer Cove, and Hayetack; but situated as they are, far apait, 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, buildes those of Long Laland; 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 erew 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 troets 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 Prayerbooks, 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, to 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 amirmly convinced that one well trained charity-boy of the Church of England, in a family or settle-ment, is a Missionary of no mean kind.

"At Harbour Buffet, a decided improvement has been apparent in the attendances and be-haviour 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 communi-cant at Easter, under circumstances to me of an The Board granted £15.

A letter was read from the Lord Bishop of Barbadoes, forwarding an application from the Rev. E. A. Eckel, for assistance towards the erection of a new church at St. Stephen's, Trinidad.

Among Island. Among them were the communicants on the Island. Among them were the communicants on the Island. dad.

The sum of £25 was granted.

A letter was read from the Rev. F. Fleming, Chaplain to the Forces, Mauritius, asking for a grant of books for soldiers, and also for the poorer inhabitants of the place.