

## DIOCESE OF FREDERICTON.

On Trinity Sunday an Ordination was held by the Lord Bishop of Fredericton, in Christ Church, Fredericton, when the following gentlemen were ordained :

Rev. W. Jeffrey, Missionary at St. Mary's, Priest.

Mr. Thomas Hartin, of King's College, Deacon.

The sermon was preached by the Bishop, from Psalm 72. 8, 9. An offertory collection was made on occasion of the Jubilee of the Society for the Propagation of the Gospel, for the Diocesan Church Society, amounting to £19. 6s. 9d. A collection was also made at St. Anne's Chapel for the same purpose, amounting to £2. 3s. 0d.

## SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

FIRST WEEK OF THE THIRD JUBILEE, 1851.

The Society for the Propagation of the Gospel having, through the mercy of Almighty God, completed one hundred and fifty years of Missionary labour, determined to celebrate with public thanksgiving and prayer the opening of its fourth half-century.

Accordingly, on Monday, June 16, being the 150th Anniversary of the day on which the Charter was signed, full service was performed in Westminster Abbey. A large number of Clergymen in their robes occupied the Sacrament, while the Choir and transepts were completely filled by members and friends of the Society. The Sermon was preached by the Bishop of London, from St. John viii. 12; and his Lordship, after a full exposition and application of the text, proceeded to make a rapid sketch of the advances which the Society had made of late years, more especially since the erection of so many new Colonial Bishoprics. After the Sermon, the Prayer for the Church Militant was read, and an Offertory Collection, amounting to £282 18s was made from the whole congregation.

No fewer than eighteen ordinations had been held on the day before (Trinity Sunday), and consequently but few Bishops were present on the occasion; but it was most gratifying to see representatives of the American, Colonial, and Scotch Church—the Bishop of Tennessee, the Bishop of Jamaica, the Bishop of Argyll and the Isles—taking part in the administration of the Holy Communion. No occasion could be more suitable for manifesting the intimate union which exists—and which may God long continue—between the various branches of the Anglican Church. The number of communicants was upwards of 500.

The second day of the Jubilee was devoted to a Public Meeting in St. Martin's Hall, at which His Royal Highness the Prince Albert very graciously consented to preside. The Hall was densely crowded, and many persons remained standing during the whole time. The Royal Chairman on rising to open the proceedings of the meeting, was enthusiastically cheered. He addressed the meeting as follows:—My lords, ladies, and gentlemen, we are assembled here to-day in order to celebrate the third jubilee of the foundation of the Society for the Propagation of the Gospel in Foreign Parts, incorporated by Royal charter, and one of the chief sources of the spiritual aid which the Established Church affords to our extensive colonial dependencies. We are not commemorating, however, an isolated fact which may have been glorious or useful to the country, but we are thankfully acknowledging the Divine favour which has attended exertions which have been unremitting during the lapse of 150 years. (Hear.) We are met, at the same time, to invoke the farther continuance of that favour, pledging ourselves not to relax in our efforts to extend to those of our brethren who are settled in distant lands, building up communities and states where man's footsteps had first to be imprinted on the soil, and wild nature yet to be conquered to his use, those blessings of Christianity which form the foundation of our community and of our State. The First Jubilee of the Society fell in times when religious apathy had succeeded to the over-excitement of the preceding age. Lax morals and a sceptical philosophy began to undermine the Christian faith

(hear, hear)—treating with indifference, and even with ridicule, the most sacred objects. Still this Society persevered in its labours with unremitting zeal, turning its chief attention to the North American continent, where a young and vigorous society was rapidly growing into a people. (Hear, hear.) The Second Jubilee found this country in a most critical position. She had obtained by the Peace of Amiens a moment's respite from the tremendous contest in which she had been engaged with her continental rival, and which she had soon to renew in order to maintain her own existence, and secure a permanent peace to Europe. Since the last Jubilee, the American colonies, which had originally been peopled chiefly by British subjects who had left their homes to escape the yoke of religious intolerance and oppression, had thrown off their allegiance to the mother country in defence of civil rights, the attachment to which they had carried with them from the British soil. (Cheers.) Yet this Society was not dismayed, but in a truly Christian spirit continued its labours in the neighbouring North American and West Indian settlements. (Hear, hear.) This, the third Jubilee, falls in a happier epoch (hear, hear), when peace is established in Europe, and religious fervour is rekindled (hear, hear), and at an auspicious moment, when we are celebrating a festival of the civilization of mankind (cheers), to which all quarters of the globe have contributed their productions and are sending their people (cheers)—for the first time recognising their advancement as a common good—their interests as identical—their mission on earth the same. (Loud cheering.) And this civilization rests on Christianity—could only be raised on Christianity—can only be maintained by Christianity (cheers); the blessings of which are now carried by this Society to the vast territories of India and Australia, which last are again to be peopled by the Anglo-Saxon race. (Hear, hear, hear) While we have thus to congratulate ourselves upon our state of temporal prosperity—harmony at home and peace abroad—we cannot help deploring that the Church, whose exertions for the progress of Christianity and civilization we are to-day acknowledging, should be afflicted by internal dissensions (hear, hear,) and attacks from without.—(Hear, hear.) I have no fear, however, for her safety and ultimate welfare (cheers), so long as she holds fast to what our ancestors gained for us at the Reformation—the Gospel and the unfettered right of its use.—(Cheers.) The dissensions and difficulties which we witness in this, as in every other Church, arise from the natural and necessary conflict of the two antagonistic principles which move human society in Church as well as State—I mean the principles of individual liberty, and of allegiance and submission to the will of the community, exacted by it for its own preservation. These two conflicting principles cannot be disregarded—they must be reconciled. (Hear, hear.) To this country belongs the honour of having succeeded in this mighty task as far as the state is concerned, while other nations are wrestling with it. And I feel persuaded that the same earnest zeal and practical wisdom which have made her political constitution an object of admiration to other nations, will, under God's blessing make her Church likewise a model to the world. (Hear, hear.) Let us look upon this assembly as a token of future hope, and may the harmony which reigns among us at this moment, and which we owe to having met in furtherance of a common holy object, be, by the Almighty, permanently bestowed upon the Church. (Hear, hear, hear.)

The Bishop of London moved the first Resolution:—

“That the members and friends of the Society for the Propagation of the Gospel, assembled on the occasion of its third Jubilee, an occasion which demands their thankful acknowledgments to Almighty God for His blessings upon their past labours, desire to express their devout hope that the same providential guidance and support may be graciously continued, so as to enable the Society to discharge more adequately for the time to come the duty in which it has been so long engaged in behalf of the Church of England, towards the colonies and the heathen dependencies of the British Crown.”