

DIocese of New Zealand.

Extract from a letter from the Bishop of New Zealand, to the Rev. E. Coleridge, Eton:—“You must not suppose, that I wish to devote myself to the life of a sea-bird, dropping here and there a seed, which the nearest land-bird may forthwith devour; but I look (still in faith and submission) to those ‘twins of learning,’ Trinity and St. John’s, as the central reservoirs, into which all my phials will be poured from the wells and springs of many nations. There I should hope to spend such portions of my time as I can allot to collegiate residence, in the midst of the scholars of many tongues, who are all being conformed to the ‘one tongue of immortals.’ I need men of a right stamp, such as Charles Abraham, to conduct the central organization of a system, which will require an entire devotion, in a spirit of the most single-minded love, of every faculty of body and mind, to duties apparently of the humblest kind, to the most petty and wearisome details of domestic teaching; but all sanctified by the object in view, which is to take wild and naked savages from among a very untamed and lawless people, and to teach them to sit at the feet of Christ, ‘clothed, and in their right mind.’—Religion, civilization and sound learning—all, in short, that is needful for a man, seem to be meant by those three changes—the feet of Christ; the clothing; and the right mind. You see, then, what I shall require.—In the course of two or three years, if this work grows upon me, a larger vessel will be needed; not for comfort or safety, for the dear little *Undine*, under God’s protection, has borne me safely over so many raging waters, that it would be ungrateful to discard her for any personal consideration. But I could not with any prudence or propriety crowd her with my scholars in these hot climates, as I do in the South, where, for weeks together, I have had a mess of sixteen in a space not so large as an Eton boys’ smallest room. But this is the very point and key of the whole—the constant interchange of scholars between the college and their own homes. If I were to keep them away altogether, not only would the parents (very properly) send to take them away, but even while they remained at school, the great benefit to the parents, and the great impulse to the system, which it afforded by the sight of the progressive improvement of the youths, would be entirely lost. Again, to transplant scholars from the college too soon, would be to lose the best fruit of their training; for we gain little, if we do not succeed in rearing native teachers and masters. To carry out a system of frequent intercourse with their own countrymen, which would be necessary and beneficial in every respect, would require a vessel of considerable size, that is, from 100 to 150 tons, whereas the little *Undine* is only twenty-one, new measurement, which I think is about the size of the *Thames Yacht Club*. I am prepared, if means be supplied, to undertake the personal inspection and supervision of the whole of Melanesia; that is, of all the islands lying between the meridian of the East Cape of New Zealand, or nearly 180 deg. to the meridian of Cape York, and the Eastern Coast of Australia; and I am convinced that I could do this, not only without injury, but with the greatest possible benefit to my own work in New Zealand.”

ENGLAND.

SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.—January, October 1st, 1850.
A letter was read from the Lord Bishop of Quebec, dated Quebec, June 22, 1850, inclosing a Statement of the Expenditure of the last general grant for aid in the completion of churches. His Lordship thankfully acknowledged the late grant of £4000, in aid of the establishment of the new Bishopric, and the grant for the erection and restoration of Churches in Canada East. He forwarded several letters of acknowledgment from the Clergy in his Diocese, for the purpose of showing the appreciation, upon the spot, of the bounty of the Society.
A letter from the Lord Bishop of Montreal (the Right Rev. Dr. Fulford), dated Montreal, Sept. 16, 1850, was laid before the meeting. The following extracts will be read with interest:—
“Your Society was such a large contributor towards the funds raised in England for the endowment of this Bishopric, that while I am bound to feel most grateful for your bounty, I am sure you will be glad to hear of my arrival in my diocese, and that I have been most kindly welcomed by both clergy and laity. I am sorry to say that another very disastrous fire occurred here but a few days before my arrival; and that the trade of the city is generally in a very depressed state.
“With grateful thanks for past assistance, and my earnest prayer for the continued prosperity of your Society,
“I remain, &c.”
The Lord Bishop of Cape Town, in a letter dated March 30, 1850, informed the Society, that he was about to leave home again on Visitation. “I propose,” said his Lordship, “to start next Monday for Natal. I travel by land in my cart. My route will lie through the Karroo, the sovereignty of Putermaryburg; and I hope to return by the coast through Kaffraria to King William’s Town; then to visit the Eastern Province, and return home before Christmas. I shall probably be out nearly nine months.” He thanked the Society for the grant of Twelve sets of Service Books, and inclosed a letter of acknowledgment from the Rev. J. Willson.
The Bishop forwarded, with his earnest recommendation, an application from the Rev. H. Badnall, his examining chaplain, for aid towards a new church at Clarmont. Mr. Badnall said:—
“The population in that district is increasing rapidly. Many of the newly-arrived emigrants settle down there. The Malays are, I understand, about to erect a mosque. They obtain a great number of converts (if they can be so called) from the coloured population, and apostasies from Christ are unhappily not unknown. I trust that the erection of a church might lead to the bringing within the true fold many heathen who are now in entire ignorance and darkness.”
It was agreed that One Hundred pounds be granted towards a Church at Clarmont.
The following letter from the Rev. W. F. Faylor, dated September 11, 1850, was read to the meeting:—
“Owing to the publication, in the Society’s Monthly Report, of the Rev. Mr. White’s interesting letter concerning Tristan d’Acunha, I have been appointed to proceed thither as the clergyman and schoolmaster of the island. While grateful for the grant already made to that island, I trust I shall not be thought impertinent, if I beg a further grant of some books for the performance of Divine Service, and a few other useful works for this interesting and apparently deserving people.”
The Secretaries stated, that Bibles, Prayer Books, and books and maps to the value of £15, had been sent, directed by way of St. Helena, to Mr. Glass, of Tristan d’Acunha.

The books requested by Mr. Taylor were granted.
The Rev. Jas. Barrowes, Colonial Chaplain, Bathurst, River Gambia, Western Africa, in a letter dated May 20, 1850, requested aid towards the building of a church in that colony. The room at present used for Divine Service does not hold more than 120 persons; yet the population of the town is about 5000, nearly all professing Christians. Mr. Barrowes considers one clergyman totally inadequate to the occupation of so extensive a field of duty. Ground for a church has been offered by the governor, and £400 or £500 may be obtained from the English inhabitants, of whom there may be fifty or sixty, besides about 300 persons of mixed descent. He added that he should be very thankful for a grant of books, especially Bibles and Prayer Books, which cannot be procured there.
It was agreed to grant £100 towards the church at Bathurst; and books to the value of £8.
The following is an extract from a letter addressed by the Lord Bishop of Fredericton to the Society, dated Kingston, N.B., August 26, 1850.
“I have just completed a tour through part of my diocese, and to Prince Edward’s Island, where I confirmed 27 persons for the Bishop of Nova Scotia. On September 2, I purpose setting out for Newfoundland to assist at the consecration of the cathedral, Sept. 15.
“The tower of my cathedral church is finished, and we are now proceeding with the interior, but, of course, slowly.”
The Lord Bishop of Newfoundland, in a letter dated July 16, 1850, acknowledged the unanimous concurrence of the Board in the grant of £500 towards churches and schools on the coast of Labrador.
A letter from the Rev. T. F. H. Bridge, dated The Rectory, St. John’s Newfoundland, 28th August, 1850, was read:—Mr. Bridge stated that the Society’s generosity has enabled him to distribute amongst about fifty shipwrecked members of our Church (emigrants on board the *Corsair*, bound to Canada) Bibles and Prayer Books.
In the case of the shipwreck of another vessel, Mr. Bridge had not been able to supply the wants of the emigrants so far as he could have wished, the distribution to their predecessors in misfortune having exhausted the stock at his disposal.
Under these circumstances, with the knowledge and sanction of the Lord Bishop of the diocese, Mr. Bridge solicited another supply of Bibles and Prayer Books.
It was agreed to forward gratuitously to Mr. Bridge, Bibles and Prayer Books to the value of £10.
The Lord Bishop of Adelaide, in a letter dated Adelaide, April 10, 1850, furnished a satisfactory account of Archdeacon Wollarton’s visitation of Western Australia. His Lordship expressed his wish to transfer the sum of £20 granted for the church at Busselton, to the church at Albany, which being somewhat larger, he suggested that the sum be increased to £25. The windows for Busselton had been presented by a private donor. He mentioned the opening of the large room of the collegiate school, and the appointment of a third master, Mr. May. “I can now,” said he, “report the institution to be in a most efficient state, and such a one as makes me desirous to send my little boy to it, as capable of affording a really sound English, commercial, and classical education.”
The Bishop thanked the Society for the grant of £50 towards the new church at Port Adelaide, requested that the Society would be pleased to contribute towards the want of funds. To each of these I should gladly have contributed small grants, had I any fund of the Society still remaining.
It was agreed to grant £60 in aid of the churches at Mitcham, Hindmarsh, and Port Adelaide.
The Rev. H. Haines having requested a grant of Five Pounds’ worth of Books for a School and Lending Library at Geelong, in addition to a supply of the Society’s publications purchased to an equal amount, the Books specified were granted.
Letters from the Lord Bishop of Antigua, dated July 26, August 10, and August 29, 1850, were laid before the Meeting.
The Bishop recommended two applications for assistance in restorations, one from Archdeacon Braithwaite, in aid of his chapel school in St. George, in the town of Basseterre, St. Christopher’s, this building having been destroyed by the hurricane of 1848, and lately rebuilt of stone, but still unfinished; the other application from the Rev. R. R. Abbott, for a grant towards his church, All Saints, Antigua, a district largely peopled with agricultural labourers, who have contributed both money and labour to the extent of their power.
Mr. Abbott said:—“From the Legislature it would be unreasonable to expect any further aid, as the very depressed state of the finances of the colony forbids the exercise of that liberality for which they have hitherto been so conspicuous. Under these circumstances, I am constrained to lay before the Society the deplorable condition of my congregation, who, since the destruction of their church, have been compelled on the Sabbath to assemble in a *sugar-boiling house*—a place where they must ever be without their hallowed associations which so endear to the sincere worshipper the house that has been consecrated to the worship of God.”
The Board granted towards the church of All Saints, Antigua, £100; and for St. George’s, Basseterre, £25, with a set of books for the performance of Divine Service.
A letter was read from the Rev. Wm. Armstrong, dated Valparaiso, June 28, 1850, acknowledging the receipt of a second supply of Books and Maps, granted by the Society for the use of the inhabitants of Pitcairn’s Island; a supply which, in Mr. Armstrong’s opinion, would complete their library to an extent quite sufficient for a long time to come.
A letter from George H. Nobbs, dated Pitcairn’s Island, December 21, 1849, and inclosed in Mr. Armstrong’s communication, was laid before the Board. The following are extracts:—
“I received by the way of Valparaiso, and through the medium of our untiring friend, the Rev. Wm. Armstrong, a case of books for the religious institution of the inhabitants of this island. I am requested by the magistrate, churchwardens, and community at large to tender your grateful acknowledgements for so valuable a donation; for they anticipate a vast benefit to themselves and their numerous progeny, from the prayerful study of so many excellent treatises, and epitomes of our most holy faith. I have often been sadly perplexed to provide books suitable to the exigencies of our unique commonwealth; this difficulty is now entirely obviated by the beneficence of your Society.
“The number of inhabitants at this date amounts to one hundred and fifty-four, viz., seventy-six males, the last survivor of the ‘Bounty,’—three are Europeans, two of these have resided here twenty-six years, and the third (Mr. Notts) has held his office twenty-one years, the time of his abode on the island; the rest were born here; all are baptized in their infancy, and all are members of the Church of England. There are forty-

eight scholars in the day-school, and thirty-nine in the Sunday-school. Divine Service is performed twice on the Sabbath, according to the rites of the Church; and we have an adult Bible-class on Wednesday afternoon. The school books were much wanted, and will be of great service.”
The Bishop of the English Church in Jerusalem said in a letter, dated Jerusalem, 27th August, 1850.—
“I beg to inform you that your Society could scarcely show a greater favour to the hierarchy of the Greek Church in this country, than by making a grant for them of some hundreds or even thousands of copies of the Book of Psalms in Arabic. I have already sold and given several hundred copies to the Greek Patriarch (through my Bible Reader). In most of their schools it is the only school-book in use; and I am told that in several of their schools there are only about half a dozen of copies for forty or fifty children.”
Five hundred copies of the Psalms in Arabic were granted, and placed at the Bishop’s disposal. A further supply will be furnished, should they be needed.
A Memorial from the Clergymen and Congregation of Dingwall, Scotland, stated, that the present place of worship is in a ruinous condition; that by the advice of an architect it has been resolved to erect a new building in its stead, of which the estimated expense was about £700; that the subscription set on foot in 1848 has produced nearly £500; that the memorialists are utterly unable to raise the balance of £200; they therefore earnestly expressed the hope that the Board would be pleased to make a grant in their favour.
The Right Rev. Bishop Low recommended this application to the favourable consideration of the Society. The Board granted £40.
The Rev. J. D. D’Orsey applied for a grant of books for the performance of Divine Service in the church of Anderson, Glasgow. These were granted.
Several grants of Books and Tracts were made.
Books were granted for the performance of Divine Service in fourteen new Churches and Chapels, and two Licensed School-rooms.
Fifty-four grants of Books and Tracts were made for Schools, for Lending Libraries, and for distribution.
We have been requested to state that the Rev. R. Eden, of Leigh, was not only in total ignorance of his name being put up for the office of coadjutor Bishop to the present venerable Bishop of Moray and Ross, but that he did not even know that an election was about to take place.—*Guardian*.
The thirteenth annual report of her Majesty’s Commissioners for building new Churches states that twenty-one churches had been completed since their last report, providing accommodation for 14,793 persons, including 10,114 free seats. In the whole, 470 churches have been completed, and provision has been made for 498,066 persons, including 291,190 free seats; thirty-two new churches are now in course of erection, and plans for seventeen others have been approved of.
The new church at Landilo was consecrated by the Lord Bishop of St. David’s, on Thursday last. Lord Dynevor and his family contributed more than one-third, it is stated, of the cost of rebuilding.
The Bishop of Landaff has been administering the right of confirmation to several candidates of his diocese in Welsh and English; the former to the astonishment of a congregation at Glyniff and St. David’s Merthyr address:—“*ἡ ἀποστολή*,” is stated his lordship’s many instances, his words were choice, lucid, and eminently expressive. In its delivery, he has realized the fullest expectations of all his hearers; from its opening to its close we failed to discover an instance of false or even faulty accentuation. On Monday, he Bishop again attended Neath Church, when the lector read the morning prayers, and his lordship addressed the candidates for confirmation in English. When he rite of confirmation had been performed upon about eighty candidates in English, the Bishop again ascended the pulpit, and addressed the catechumens in Welsh. This was done in so clear a tone, and in such an impressive manner, that every syllable was heard, and every sentence understood by the meanest capacity. The Welsh candidates were then confirmed, in number more than 150. The church was crowded in every part, and all appeared struck with the solemnity of the rite, and the admirable manner in which it was conducted.”
We understand that the Rev. G. C. Gorham is seriously ill, at Bramford Speke, and that his medical advisers are in constant attendance.—*Exeter Gazette*.
The Rev. William C. A. Maclaurin, Elgin, Dean of the united diocese of Moray and Ross, has forsaken the Scottish Episcopal Church for the Church of Rome. On Sunday last the Dean announced his “conversion” to his congregation at Elgin. The event was not unexpected, and it has, of course, given rise to much speculation. Mr. Maclaurin has a wife and family, consequently he cannot become a priest.—*Inverness Courier*.
At the annual diocesan meeting at Wells, on the 3rd instant, the Bishop in the chair, J. H. Markland, Esq., in proposing one of the resolutions, urging the claims of the Society for Propagating the Gospel in Foreign Parts and the Society for Promoting Christian Knowledge, gave the following account of some recent endowments. He said:—“The Secretary had twice alluded to a deceased friend of his (Mr. Markland’s)—Mrs. Ramsden. That lady had not only recorded her attachment to the Society in her will, but, during the last nine years of her life, large sums had passed through his hands in aid of the Society, or for the benefit of particular Colonial Bishops; and he would avail himself of this opportunity, in the presence of the Bishop of the diocese, and at the first diocesan meeting which had occurred after her death, to state that, although it was at his own suggestion, the endowment of the two sermons on the subject of Church extension in our colonies and dependencies to be annually preached in our Universities of Oxford and Cambridge, was provided by the sole munificence of the late Mrs. Charlotte Ramsden, of Bath. (Applause.) That excellent woman, whose charity was equalled by her humility, strictly forbade her name to be published, and in communicating his (Mr. Markland’s) proposal to the Parent Society, he used these words:—‘The means for accomplishing these objects were placed at my disposal by an aged and valuable friend of mine, one “full of good works and alms and deeds,” a steady supporter of our Society, but whose name I am not at liberty to mention.’ She was now called to her rest, and was out of the reach of human praise; therefore he (Mr. Markland) had a most cordial desire that this good work of hers should be known, not only in this city, but throughout this country and the colonies. (Applause.)”
A gratifying compliment was paid a few days back, to the Incumbent of a district church, in the island of Jersey, who has for some time favoured his congregation with an opportunity of joining, daily, in the public prayers of the Church. Upon his retiring to the vestry after divine service, on Saturday last, he found an elegant portable silver communion service, with the following note, directed to himself:—“The attendants on

the daily service at St. Matthew’s, Millbrook, beg to present the accompanying offering to the Rev. George Poingdestre, B.A., in acknowledgement of the comfort and privilege which have been thereby afforded them, and as a testimonial of their personal regard and respect.”
The quarterly meeting of the Parochial Association of St. Martin-in-the-Fields, was held on Thursday evening, October 8th, in the National School-rooms.—The Vicar presided, and very impressive addresses were delivered by the Bishop of Toronto, and the Rev. J. P. Gell, Organising Secretary for the Diocese. The rooms were well filled, and a very large number of the poor were present, who seemed to take a lively interest in the details given of the work of the Church in Canada and Tasmania. The report of the Local Secretary, Rev. Sydney Clark, gave an encouraging account of the progress of the association.
A dispute has arisen between the Bishop of London and the Rev. Daniel Wilson, the Vicar of Islington, which is likely to terminate in proceedings before the Judge of the Ecclesiastical Court. It appears that Mr. Wilson has taken very decided steps in arresting the progress of the movement made by the High Church party, and has, in a letter which he has published, called upon the Evangelical members of the Church to combine for the purpose of combating their pretensions. The Bishop of London, it seems, has, in consequence, been instituting strict inquiries as to the ecclesiastical management of Mr. Wilson’s parish, and the result is, that the reverend gentleman has been served with a “monition” for not having daily prayers in his church. It is stated that Mr. Wilson does not deem it advisable to adopt the system of daily prayers without a congregation, and that upon this subject the Vicar and his Diocesan will come into conflict.
The *Exeter Gazette*, defending its Bishop from the attack of a local contemporary says:—“We could not produce a more triumphant testimony to the soundness and the faithful zeal of our venerable Diocesan than the following remarkable statement from the *Tablet*, the notorious organ of Romanism:—‘Bishop Hendren has resigned the Vicariate of the western district, in consequence, it is supposed, of the extreme destitution there.’ So, then, Romanism—which is rampant in Ireland, and gathering immense strength in the midland and northern parts of England, in the Diocese of ‘Evangelical’ Bishops—is positively expiring in the West, which is presided over by the Bishop of Exeter and the equally ‘Tractarian’ Bishop of Bath and Wells! If this be the happy effect of these Right Rev. Prelates’ ‘Tractarian’ views (so-called)—what loyal son of the Church and State of England is there who does not wish that all our Bishops were actuated by the same high and uncompromising zeal and faithfulness?”
Arrangements, which it is very generally stated, have received the sanction of her Majesty’s Government, have been made for introducing, early next session, a bill into Parliament providing for the erection of Southwark into a distinct Episcopal See. To accomplish this object it is intended to subdivide the present immense Diocese of London and Winchester (in the latter of which Southwark is situate), in other words, to divide amongst three Bishops the labour which is now performed by two. The new Diocese of Southwark will comprise the whole of the county of Surrey, and all that portion of the Archdeaconry of Middlesex lying eastward of the city of London, as within the boundaries of which are now comprised the new arrangement of the Diocese of Winchester will consist of the entire county of Hampshire, the Channel Islands, and the Isle of Wight. The Diocese of London will consist of the parishes within the city, and of that portion of the Archdeaconry of Middlesex westward of the city. The new Bishop of Southwark will have under his jurisdiction a large number of benefices, and arrangements will be made for conveying to him that portion of the patronage now held in the proposed new See by the Bishops of London and Winchester on the avoidance of one or both of those Dioceses. A provision will be made for a seat in the House of Lords for the new Prelate, in rotation with other Bishops, on terms similar to those introduced into the bill for the erection of the new See of Manchester.—*Globe, Ministerial paper*.

Communication.

[We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—Ed. Ch.]

To the Editor of the Church.

MR. EDITOR.—When a person takes up the pen for the avowed purpose of correcting the mistakes or the errors of others, it becomes him to make himself perfectly certain that he is on his part properly informed upon the subject under discussion. Conceitedly to attempt the correction of one blunder by substituting another in its stead, and that, too, in language which betrays a large share of overweening self-sufficiency deserves a reproof of no mean severity. A correspondent of yours from Scarborough, signed “W. M.,” in commenting upon the views of Edinburgh lately exhibited here, severely reprimands the *Yunkee* exhibitor for his blunders in describing the different locality in and around that city, and himself volunteers to your readers the following piece of valuable information which is as wittily expressed as it is truly affirmed. He says:—“Now sir, all the world and his wife know that Ben Lomond is in Dumbartonshire.” I am unhappily one of those persons who know very little of the world, and of the world’s wife I know absolutely nothing at all, but I have some slight acquaintance with the world’s wife’s mother, who is a very respectable, sagacious old lady; and she says “that though Loch Lomond is in Dumbartonshire Ben Lomond is in Stirlingshire.” If W. M. will only be so very condescending as to examine any ordinary sized map of Scotland, he will find that *grand-mama* is perfectly right.

YOURS,
GLOTTAENSIS.

From our English Files.

In France, the President is occupied in reviewing and feasting the soldiers, whilst his Ministers are busy in prosecuting the Editors of the newspapers. M. Montalivet has published an account of the monies expended by the late King of the French, which completely exonerates him from the charge of ingratitude towards Lafayette and others, who assisted him in 1830. This document has caused a great sensation in Paris. It appears that M. de Persigny came to London on a matrimonial excursion, being about to marry the daughter of the Prince de Canino. M. Thiers was at Clarmont on Sunday.
The Queen of the French, the Duchess of Orleans,