

Religious and Missionary Intelligence.

COLONIAL BISHOPRIC.—We are happy to state that the plan determined upon by the archbishops and bishops for the establishment of new colonial bishoprics, will soon be carried into effect to a considerable extent. The Bishop elect of New Zealand, whose bishopric stands first on the list, will be consecrated in the course of a few days, and will take his departure for his distant diocese in the ensuing month, accompanied by several clergymen whom he has selected to assist him in his important work. Arrangements are also in progress for the immediate establishment of two bishoprics for the countries of the Mediterranean, one, as originally proposed, to have his principal residence at Valletta, in Malta, the other for Palestine, to reside chiefly at Jerusalem. With regard to another of the proposed new bishoprics, namely, British Guiana, it is understood that advantage will be taken of the vacancy occasioned in the see of Barbadoes, by the resignation of Bishop Coleridge, to provide for it either wholly or in part out of the revenues of that see, of which it at present forms a part. No announcement has yet been made from authority respecting the persons who are to be appointed to any of these new sees, except in the case of New Zealand, of which the Rev. G. A. Selwyn is now the bishop elect.—Ecclesiastical Gazette.

SHEFFIELD.—The Evangelical Churchmen of Sheffield have purchased the next presentation to the vicarage of that place for about £2,000, to prevent the installation of a Puseyite vicar.—Cheltenham Gazette.

ANTI-PÆDOBAPTISM RENOUNCED.—The Rev. Joseph Redmayne, who has ministered for several years in an ancient Baptist chapel in the neighbourhood of Winton, Cumberland, has recently renounced Anti-Pædobaptism, having taken his three unbaptized children to the Rev. Mr. Walton, of Blennerhassett, and, stating his deliberate change of sentiment, requested for them Christian baptism, which was readily administered. Having held possession of the trust deeds of the place where he preached, he has resigned them to the custody of the Baptist minister of Carlisle, as he, by the above act, withdraws from the Baptist denomination.—Watchman.

THE SCOTTISH CHURCH QUESTION.—We are extremely happy to have it in our power to intimate that the Cabinet and the Church of Scotland are coming to a right understanding on the subject which has so long agitated and distracted that Church and kingdom, and we are happy to believe, that in the exercise of that moderation which is a Christian grace, the question will be satisfactorily adjusted at the meeting of Parliament in February next. We see the Lord Advocate, on the occasion of his re-election for Bute, announced the fact in terms the most unqualified. And while we have reason to think that this announcement is characterized by a degree of the license which is a frequent accompaniment of election orations, we know that Ministers see the necessity of a settlement of the question and are disposed, not to say prepared, to found their measure upon the spiritual independence of the Church—that independence to be secured by statute, in terms satisfactory to the Commission of the General Assembly. In short, in this, as in all other important interests, we believe the country will soon perceive and feel the difference of having a Government in reality—not pretending to but actually exercising its high functions.—Record.

SCOTTISH EPISCOPAL COLLEGE AT PERTH.—In our last number, we gave an extract from the Correspondence of the Dundee Warder, stating that "Puseyism, in its rankest form, is the theology to be taught in the intended University." It appears, however, that the Rev. A. Lendrum has addressed a letter to the editor of the same paper contradicting the above statement. He says, "the proposal" to found a college "has nothing to do with the party dissensions in the Establishment, any more than it has with the crises of party politics. It is supported by men of all parties and of every shade of sentiment. . . . It is more than probable that several distinguished men will be brought from the English Universities to carry out the system of education that will be adopted; but that they will be Puseyites, any further than the sentiments of Pusey are in accordance with the doctrines of the Church of England, is an assertion without the slightest foundation."

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ADVANCE OF EPISCOPACY IN SCOTLAND.—During the last few years, episcopacy has made rapid advances in Scotland. The proposed college at Perth will, no doubt, to a certain extent, affect the interests of the Scottish universities, as well as serve to promote those of episcopacy.—Glasgow Courier.

FRANCE.—CALAIS.—The Anniversary of the Calais Branch Wesleyan Missionary Society took place here on Sunday and Monday, the 10th and 11th inst. The Rev. M. Young, of London, preached the preparatory sermons. On the Monday evening, the Missionary Meeting took place; Mr. J. Taylor in the chair. The meeting was addressed by two Ministers of the Church of England, the Rev. Mr. Lyon, and the Rev. Mr. Young, whose heart-stirring address produced an extraordinary feeling on the crowded and attentive audience. The collections amounted to the sum of £18 7s. 2d., upwards of 77 more than the collections of last year. On no former occasion has there been equal interest excited among the Wesleyans at Calais; and the neat little chapel, (which has been newly painted,) being crowded with most attentive hearers, was indeed an imposing spectacle to the friends here, accustomed to "the day of small things." The amount raised by the Calais Branch, for the past year, is £17 7s. 2d. On the day following the meeting, a respectable gentleman presented to the chapel six handsome metal plates, which he had lent for the purpose of making the collections. A missionary feeling has been awakened here, which, it is hoped, will continue to spread and grow. The state of the congregations, societies, and schools, on this station, is, at present, encouraging.—Watchman.

WESLEYAN ENERGY.—An English correspondent of the Christian Watchman, who has shown an invidious spirit towards the Wesleyans, makes the following remarks on their missionary energy. What an example are they for the imitation of American Methodists. According to this writer the deficit of the Wesleyan treasury is more than \$130,000. Ours is but \$50,000. They, with starvation stalking through the land, do not stop to retrench, but trusting in the God of Israel, go to work and vanquish their embarrassments, while we call home God's heralds in despair, and call upon the people in vain. Why is it thus? There are two reasons; first, we are not as liberal as our poorer brethren of England. The disparity between us in this respect is amazing; second, we have not their system in our missionary plans. Their system is the secret of their success. We have never had a uniform one, and we never shall succeed till we have one. The board at New York have announced one; it was modelled by an Englishman on the English plan. Shall we adopt it? We repeat, shall we adopt it? Some societies will, but alas, we fear that our characteristic irregularity will defeat the design. We love Methodism, and have always been sanguine of its capabilities, but we confess our despair of the success of this noble project, unless a stronger disposition to sacrifice established and local arrangements, exists through the church generally, than we have found where we have exerted our humble influence for this improvement. Men of God, up and to the work. Wait not for each other. But enough, here's the quotation:—"The deficit of the Wesleyans amounts to £6,000 more than would content us as our whole income! They have just been holding their annual meeting at Leeds, the centre and metropolis of our fast decaying woollen manufactures. The secretaries reported the local receipts for the year at considerably more than the year before, and the anniversary collections on the spot amounted to £450. Not content with this, they set to work to see what could be done with a view to reducing the society's debt. One individual presented £1000 for this purpose, and the rest pledged themselves to make it £3000 by May next. Manchester, Sheffield, Birmingham, and other large towns will, in spite of the depression of trade, follow this spirited example, and the whole debt will thus be wiped off. Truly, the Wesleyans are a wonderful people."—Zion's Herald.

SUNDAY SCHOOLS.—We learn from the Philadelphia Repository, the following facts respecting Sunday schools:

The first Sunday school was formed by Robert Rakes, in Gloucester, England, some time in the year 1781 or 82.

The plan of gratuitous instruction was adopted by Mr. Wesley, among his own people, in the year 1785.

The first Sunday school in this country was established by Bishop Ashbury, among the Methodists in the south. This was in the year 1786.

They were introduced into Philadelphia in 1791 and into New York probably in 1816.

The gratuitous system is said to have been first adopted in America by Robert May, in 1811. He formed a school upon his plan in the Northern Liberties, Pittsburgh, however, claims to have had such a school in 1809.

Regular Sunday schools were introduced into New England, it is thought, some time about the year 1816.

Mr. Rakes paid his teachers a shilling a day. Other teachers received thirty-three cents, and some as high as two dollars a day.

It is now sixty years since the first school was opened, and who can calculate the amount of good that has been accomplished! But the system is yet in its infancy. It is destined, under God, to create an entire revolution in the moral world.—Ib.

THE FOREIGN EVANGELICAL SOCIETY.—The Committee have sent out with the Rev. Mr. Scott the sum of \$450, to be appropriated, in part, to the support of two city missionaries in Stockholm, and in part to sustain the mission among the Laplanders.—Ib.

ST. JOHN, NEW BRUNSWICK.—The New Methodist Chapel in Carleton was opened for Divine Worship, Sunday last. The services were conducted by the Rev. Messrs. Temple, Bamford and Wood, and are stated to have been extremely appropriate to the occasion, and were listened to with the utmost attention by large congregations. The building, which was erected under the superintendence of Mr. Wm. Heatheay, from a Plan gratuitously furnished by Mr. John Cunningham, Architect, has a very neat appearance; it is 60 feet long, 45 feet wide and 27 feet posts; and is very creditable to all concerned. On Monday evening a sale of the Pews took place, when the preference of those disposed of realized £309.—St. John N. B. Courier.

WESTERN CANADA—TORONTO.—The new Wesleyan Chapel, in Lot-street, in this city, was opened for divine service on Sunday, the 19th inst. The morning service, commencing at eleven o'clock, was conducted by the Rev. M. Richey, A. M., the theme of whose discourse was our Lord's transfiguration. The Rev. J. G. Manly conducted the afternoon service, founding his remarks on the Psalmist's joyous and grateful acknowledgment—"The lines are fallen unto me in pleasant places; yea I have a goodly heritage"—and showing the applicability of these words to temporal, national, and religious privileges and blessings. The Rev. J. Stinson, Chairman of the District, officiated in the evening, and drew the attention of the congregation to the important declaration—"Where two or three are gathered together in my name, there am I in the midst of them"—appropriately exhibiting the objects of Divine worship and some of the inducements and encouragements to the observance of its institutions. The Chapel, which is built of brick—40 feet long and 36 feet wide—and is a neat and comfortable edifice, was filled with large and attentive audiences. The Choir of George-street Chapel kindly and effectively rendered their services in the morning and afternoon. The collections amounted to upwards of £16, currency.—The whole of the pews have been subsequently taken; and, in fact, the applications have exceeded the amount of accommodation from those in George-street and Yorkville, the extensive population by which it is surrounded, and the zeal and activity of the trustees and friends on whom the management of its interests in a good degree depends, we have reason to hope and believe that, by the Divine blessing, it will prove an eminent means of spiritual benefit to the vicinity in which it is erected.

HAMILTON—DEDICATION OF THE NEW BRITISH WESLEYAN CHAPEL.—On Sunday the 5th inst. the beautiful Brick Chapel recently erected in this Town for the use of the Wesleyan Methodist Congregation, in connexion with the British Conference, was solemnly dedicated to the worship of Almighty God. The morning service was conducted by the Rev. Joseph Stinson, Chairman of the District, who preached from James iv., 8. The rich effusions of evangelical sentiment—and the earnest and deeply affecting appeals to the heart with which this admirable and very appropriate discourse was replete—were evidently duly appreciated—powerfully felt; and will doubtless long be remembered by the attentive and highly respectable congregation who had the privilege of listening to them. The Rev. Gentleman delivered another excellent discourse to a still larger audience in the afternoon with the same happy effect, from 1st Cor. iii. 16. In the evening the Rev. Matthew Richey, M. A., preached from Col. i. 14, 15. The spacious edifice was now found to be "too strait" for the multitude of persons who were desirous of hearing "the word of life"—every pew was thronged, both the aisles and altar were completely crowded, so that numbers were obliged to stand during the whole of the service, yet the inconvenience seemed to have been scarcely felt, so great was the interest which the all-absorbing subject of the discourse excited. It was certainly one of the Rev. Gentleman's happiest efforts. The foundation of the Socinian error was swept entirely away by the flood of argumentative eloquence with which it was assailed, whilst the doctrine of "atonement" in all its efficacy and universality, was established upon a scriptural and therefore immovable basis. We trust that the "bread cast upon the waters will be found after many days." The singing on the occasion was very superior and contributed much in raising a truly devotional feeling—and in promoting a spirit of grateful adoration. The collections made at the close of the service amounted we believe to nearly £20, and we are informed that the noble sum of £600 towards the erection of the building has been generously contributed by the people of Hamilton alone. The building is plain and substantial, every way becoming the house of God, and yet chaste and elegant both in its exterior and interior appearance. It is certainly a great ornament to the town, and does great credit to all concerned, especially to the taste of the excellent architect, our esteemed townsmen, Mr. Hutchinson, Clarke.—Hamilton Gazette.

Of the same services, the Branford Courier, with other remarks, says—

The services, which we had the pleasure of attending, were conducted by the Rev. Messrs. Stinson and Richey, in the presence of large and respectable congregations. These gentlemen in the exercise of their well-known and highly appreciated pulpit talents, riveted their hearers while delivering the appropriate discourses prepared for the occasion. The building was filled to overflowing in the evening, and after the thrilling eloquence of Mr. Richey and the captivating voice of melody from the choir, which poured its well-tuned praise to God upon the ear, a collection, which must have been very large in addition to the sums gathered in the morning and afternoon, was taken up. The noble edifice, which has been erected under great disadvantages from the absence of Rev. E. Evans the present pastor of the society, does honour to the heads and hearts of its managers and contributors. It is a substantial brick building and for commodiousness and respectability of appearance ranks among the best places of public worship in the province.

Miscellany.

POPERY AND SPAIN.—Concluded.—All this exasperated the priesthood to frenzy. They appealed to their "Lord God the Pope," and "the man of sin, the son of perdition," answers. On the 2d of March, of the present year, an "Allocution" was read, in a consistory, at Rome, which was afterwards sent to Spain, to be read in all the churches. The pontiff raises, he says, his "apostolic voice." Alas, it is not so loud and terrible as it used to be. But he raises his "apostolic voice," and renews "the injuries done to the Church," by the sanguinary governments of Spain, since 1808. He "calls heaven and earth to witness, against whatever has been done in that coun-