

West Indies (1710,) Australia (1705,) India (1818,) South Africa (1820,) New Zealand (1839,) Ceylon (1840,) and Borneo (1840) When the Society was first founded, there were probably not 20 Clergymen of the Church of England in those lands. There are now congregations in the pastoral care of upwards of 3,000, of whom 413, stationed generally in the most destitute places, are assisted by the Society. There have been established in the British Colonies 17 Colleges, in which clergymen are educated, to 14 of which the Society lends aid. The British possessions abroad extend over a surface of about 9,000,000 square miles, and are the seat of 38 Bishops. In 1851 the Society's income was £102,592. The demand on its resources increases, year by year. At the Service the Prayers were read by the Rev. Mr. Wehber, the sub-Dean of the Cathedral, and the Lessons by the Rev. Mr. Povah, a Minor Canon. The sermon was preached by Dr. Villiers, the Bishop of Carlisle. A collection was made at the end of the Service in aid of the funds of the Institution.—The Society has resolved upon the establishment of two exhibitions, one at Oxford, and one at Cambridge, for the purpose of securing the services of the clergymen well qualified, by special study and preparation, for the work of Evangelists in India, whether among Hindoos or Mohammedans. The election of the first two missionaries at each University will take place in 1861.

The recently passed Act against Brawling in Churches, Churchyards, or Meeting houses in England and Ireland, has come into operation. It transfers the jurisdiction in those cases from the Ecclesiastical Courts to the Justices of the peace, who are empowered to impose a fine of not more than £5, or inflict imprisonment for a period not exceeding two months. As offenders may be apprehended "by any constable or churchwarden of the parish or place where the offence shall be committed," it cannot now be alleged that the legal remedy for such disturbances is either difficult or costly; and the Bill will answer its purpose very well if the option of paying a fine be occasionally withheld, at all events in the case of ringleaders, upon whom a few days' imprisonment would generally have a much more salutary effect than a heavy fine.

By commission from the Bishop of Exeter, Bishop Trower has lately administered the rite of Confirmation in thirty-five places in Cornwall and Devon; and also consecrated thirteen additional burial grounds. The confirmations began at Exeter in the Cathedral, May 19th, and ended in the Scilly Isles, June 25th. Bishop Trower was installed on the 5th inst., as (honorary) Sub-Dean of Exeter.

Two new churches are about to be erected in Westminster, one dedicated to St. Peter, in the parish of St. James', Piccadilly, one gentleman (a parishioner) having subscribed upwards of £4000 to the undertaking. Her Majesty the Queen and several of the nobility have liberally subscribed towards the erection of the new church. A site has been secured and plans prepared for the erection of another new church, to be dedicated to St. James-the-Less.

The foundation stone of St. Peter's Church, Windmill Street, Haymarket, was laid on the 25th ult., by the Earl of Derby.

The examples set by the rioters of St. George's-in-the-East, has been followed at a Wesleyan Chapel at Cudley Hill, Bradford. The building had been only recently erected by the Wesleyan Reformers, but the control of it had slipped into the hands of the New Connection, two-thirds of their body being of that variety. On the occasion, however, of their inviting one of their own views to preach, the congregation sung him down with a hymn, and the excitement has now got to such a head that the police are present during service.

The following very interesting statement is taken from a letter of the Rev. J. Brant, of Westleigh: "I send you the result of an attempt made here to maintain a church, in which the Prayer Book is very fully carried out, by the contributions of a congregation of working people. The district is very poor; nine-tenths of the property is in the hands of non-residents; the congregation consists of colliers, silk-weavers, and factory-workers; and all the seats are free and unappropriated. We have fortunately no 'middle class,' and we are at a distance from any great town. Our Services are, Daily Prayers; on Sundays, three Services. The Holy Eucharist is celebrated, of course, every Sunday, and on all Saints' Days. We have a surpliced choir of twenty-two men and boys, who serve gratuitously; on great festivals no stinted style of decoration; and, though not quite all we ought to be, we are, I believe, more 'advanced' than any other Church in this part of the kingdom. Whether these things are popular or not the following figures may tell. The amounts contributed by the congregation, through the weekly Offertory, and monthly evening, and other occasional collections, have been:—

From Advent, 1847, to Advent, 1848	£38	0	4
" 1848, " 1849	48	13	6
" 1849, " 1850	53	9	3
" 1850, " 1851	56	16	0
" 1851, " 1852	71	2	4
" 1852, " 1853	66	16	7
" 1853, " 1854	72	2	4
" 1854, " 1855	75	9	0
" 1855, " 1856	72	14	2
" 1856, " 1857	86	2	10
" 1857, " 1858	94	6	0
" 1858, " 1859	107	1	1."

IRELAND.—On the 17th ult., a very memorable event in the annals of the Church of Ireland occurred. The Lord Bishop of Kilmore consecrated the new Cathedral Church of that ancient see, at Kilmore, in County Cavan. It is the first cathedral belonging to the Church of Ireland which has been built on an entirely new site and consecrated since the Reformation. The only relic of antiquity, a fine Norman doorway, has been removed from the former cathedral, and incorporated with the present structure. It is cruciform, with nave, transepts, and choir, the tower being in the centre. The interior is lofty and imposing. The stalls and Bishop's throne, elaborately carved, are beneath the tower, and a handsome organ has been placed in the north transept. Three stained glass windows have already been presented to the Church. About half-past eleven o'clock on Tuesday morning the Church was thronged by an overflowing congregation. Seventy-two clergy, all vested in surplices, and all but three belonging to the diocese, assisted at the service. The consecration of this Cathedral, and the reviving prosperity of St. Columba's College, near Du'lin, may well be considered as the two most hopeful signs in the modern history of the Church of Ireland.

UNITED STATES.

"THE CAUSE OF CATHOLICITY."—The Examiner of the 2nd inst., is out with an article under this title, in which it proceeds to dispose of Dr. Huntington in a very summary manner, and takes that gentleman to task for an address which he lately delivered before the "State Convention of 'Sabbath' School Teachers" assembled at Boston.

Abstractly we have the greatest possible objection to "fraternization" between the Church and the sects, and can only imagine one single motive which could induce a sound Churchman, such as we believe Dr. Huntington to be, to take part in such a proceeding, and that is to enable him to speak his own views boldly and fearlessly before persons who could probably in no other way be brought to listen patiently to the Church's claims. This was doubtless Dr. Huntington's object in consenting to deliver the address complained of by the Examiner.

A short extract from our contemporary's article will put our readers in possession of the main facts of the case. He says:—

"Among the 'institutions' of our Eastern friends, is the State Convention of 'Sabbath' school teachers. This body is made up from all Evangelical denominations. It has excited great and increasing interest, until, the present year, it drew together several thousand persons. The address was on 'The Relation of the 'Sabbath' School to the Church.' Dr. Huntington, whose conversion from Unitarianism and admission into the Episcopal Church has attracted so much notice, accepted an invitation to discourse on that topic, and much was of course expected from him. Great was the astonishment excited, when the speaker proceeded to assume that by Church, we understand an extended, Catholic, organized, historical body—such a body as the Episcopal Church professes to be—and that it not only practises Infant Baptism, but holds to its regenerating efficacy. These Pedobaptist and High-Church dogmas were not only assumed, but insisted upon. A more conspicuous violation of courtesy could hardly be imagined, than the delivery of such a production before a meeting in which Episcopalians and Congregationalists, Baptists and Pedobaptists, were understood to meet upon common ground."

Now, we positively do not see what the Examiner, or the Immersionist party which that paper represents, has to complain of in the premises. The managers of "the State Convention of 'Sabbath' School Teachers" had no right to invite an address from a Churchman, holding the sound views well known to be entertained by Dr. Huntington, unless they were prepared to hear those views strenuously advocated, and Dr. Huntington has done no more than his duty, in plainly and unmistakably placing the claims of the Church before the promiscuous gathering of "Episcopalians and Congregationalists, Baptists and Pedobaptists" who, for the nonce, composed his audience.—New York Churchman.

ANGLICAN CONSECRATIONS.—The able refutation of "the Nag's-Head Story," written by the Rev. S. Y. McMasters, D.D., LL.D., and inserted in late numbers of the American Quarterly Church Review, has been presented to the public in a pamphlet. The original documents are adduced. This historical effort convinces great research, and irrefragably sustains the Apostolic succession in the ministry of the Anglican Church. No honest Romanist, after once reading this able production, would presume to repeat that old fable of the Nag's Head Consecration.

CHRIST CHURCH, BOSTON.—A movement is afoot for renovating—we hope not modernizing—this ancient temple. It is now about 140 years old, well-built with thick substantial walls of brick. It has a full musical chime of bells, the gift of friends in England, in 1744, and a silver Communion set presented mostly by George II. in 1733. This venerable edifice is now in need of repairs, and a call is made for \$2,500 in order to put this monument of the past in a condition befitting a House of God. The Rev. J. A. Burrill, Rector, is Chairman of a Committee to raise the necessary funds, and to him contributions for the object can be sent.

We learn from the Pacific, that a few Sundays ago, the Rev. L. D. Rivieccio, at an ordination held in Trinity Church, San Francisco, united with the newly ordained candidates and the other clergy and