

The Bishops of Barbadoes and Guiana have repeatedly urged upon the Society the needs of a large immigrant population which is continually flowing into the West Indies from Bengal and Madras, bringing with them the abominations of Hindoo idolatry.

The Bishop of Cape Town has intimated an intention of coming to England as soon as the state of his diocese will allow, in order that he may plead in person for missions to the Zulus, Fingoes, and Kafirs, whose souls are perishing for want of Christian instruction in his diocese. "If we," says the bishop (*Journal*, 1850, p. 209) "as a Church are to go forth in the name of God against the powers of darkness in this land, the means and the men must be furnished from home. Every parish in this diocese will contribute according to its ability: but the amount so raised will be wholly inadequate for the carrying on of any extensive work. I do earnestly hope that we must not plead in vain for men and means."

From the various British settlements on the West Coast of Africa applications for aid arrive from time to time, many of them holding out most promising openings: but the Society's income is not sufficient to allow of any encouragement being held out in this quarter.

Each of the three Indian dioceses, which include a population of a hundred millions of heathens, presents numerous missionary fields, in which the Society is requested to break fresh ground. A mission has been frequently and earnestly asked for the important city of Delhi, with its population of 66,000 Mussulmans and 71,000 Hindoos. And recently a solitary missionary has been sent to Deebroghur, in Assam, the Society being unable to maintain a second.

It is almost needless to repeat again the well-known requests which have been made by the millions of Borneo, to be taught and "made like white men." At present the Society merely assists in maintaining one of the missionaries there; but the want of funds is the obstacle which prevents more extensive operations.

The population which in a short time will doubtless be attracted to the newly-discovered gold regions of Australia, will of course add an overwhelming burden to the cares of the Bishop of Sydney and his brethren. How great the spiritual wants of that diocese already are is shewn by the fact that the bishop last year appropriated 500*l.* annually from his own income to their relief. "My impression," he writes, July 10, "is, that a maintenance is all that I ought to seek or require for myself in a country where, through want of additional means of grace, the whole population is in the constant and not very slow process of deterioration, and of the unimpeded declines into the lowest depths of spiritual ignorance."

The Bishop of Newcastle has recently (May 28) sent to the Society a detailed account of the state of his diocese. The colonists in general are cheerful and liberal contributors. But in order to maintain even the present number of clergy in that diocese, an additional grant of 300*l.* annually is asked of the Society.

Such are some of the more urgent claims which the Society has now to bring forward. Many of them, it should be observed, are of such a character, that the Society can only relieve them by continued annual grants, for which an increase of the Society's annual income is absolutely necessary. The friends of the Society are, therefore, once more intreated to signalize this year, by the commencement of increased annual support. There are not 3000 parishes in the United Kingdom in which associations are formed, or annual sermons preached for the Society.

The following gratifying letter has been received from the Bishop of Rupert's Land:—

"The Red River, Rupert's Land, June 24, 1851.

"My dear Sir,—You can scarcely imagine the joy with which I received the intelligence of the Society's grant for the district of St. James on the Assiniboine. I had been travelling for three days over the ice, in a dog cariole, on my return from

a visit to the Rev. A. Cowley. I had spent a week in inspecting that station of the Church Missionary Society, where a little light begins to appear after a long night of darkness. During my stay I had been permitted by God to baptize twenty-one, chiefly adult, Indians; I had also confirmed fifteen all of whom were examined by me separately before their admission to that holy rite. The place now begins to assume something of the appearance of a Christian village, and I therefore thought it might be well to change its designation from the rather unmeaning name of Partridge Crop, to that of Fairford. I trust it may now grow and flourish, and that, as the agricultural prospects are good there, many Indians may be induced to build and settle around.

"I was on my way home, much cheered by my visit, and had passed along the whole length of Manitoba Lake over the ice, when, halting to rest at one of the houses at the Bay, towards its lower extremity, I found a packet of letters awaiting me, and some American newspapers on Church matters, sent to me by the kindness of the Rev. E. Gear, Chaplain at Fort Snelling, United States. In one of these, my eye caught at once on the announcement of your grant, and your sanction of the Rev. W. H. Taylor. It gave me fresh encouragement, and filled my heart with thankfulness to God.

"It was certainly singular that I should receive the first intelligence through this channel. A few weeks afterwards I received your own welcome letter, confirming the glad tidings. Would you thank the Society for the Propagation of the Gospel for their timely grant, apart from which the entire support of the clergyman would have fallen on myself. The Society can therefore form some estimate of the relief which it affords me.

"Mr. Taylor will very shortly place himself in communication with the Society, and furnish some particulars of the nature of his charge. He is labouring very earnestly and diligently—has a good congregation in a licensed schoolroom, and a very regular Sunday-school with fifty or fifty-two on an average in attendance. The site for the church and parsonage has been given by the Honourable Hudson's Bay Company; the latter is in course of erection; for the former we have not wood enough until next year. The spot is very eligible, being the high ground to which the inhabitants of the Red River Settlement fled for refuge in the memorable flood of 1826.

"I wish we could do more for the Society in its Jubilee, which will already have commenced at home. I am glad that Rupert's Land stands among the dioceses aided by its liberality; and although we can do very little in return, we shall not be forgetful of you during this year. The only public celebration, of which I have thought, since the receipt of the Society's letter, will be a full service at the Upper Church on a day to be hereafter fixed, when many from the other congregations may be able to attend, and when their attention may be called to the past history and present objects of the Society. The collection on the occasion (in agreement, I trust, with the Society's wishes) I intend to devote to St. James's Church. The Jubilee Sermon would then assist in the erection of the church, towards the permanent endowment of which, in the salary of the clergyman, the Society has so seasonably contributed.

"Begging still a continued interest in the Society's prayers for myself and all those engaged with me in carrying on the work of the Lord in this remote diocese,

"I am ever, my dear Sir,

"Yours very sincerely,

"DAVID RUPERT'S LAND."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

October, 1851.

A letter was read from the Lord Bishop of Colombo, dated St. Thomas's College, Colombo, June 30, 1851. The following are extracts:—

"The College buildings are advancing satisfactorily. The Hall is now roofed in, an open room on pillars, and suited to our climate, 70 feet by 42, including the verandah for shade, a l