

people are very small, and the chief burden will ultimately fall upon myself and my clergy, who give very nobly and liberally to all such objects. The probable cost I cannot state at less than £350; it may reach £400. I give myself £50 towards it, my sister £50, and from the Rupert's Land Bishopric Fund I assign £50 besides. In labour and material the inhabitants of the district may contribute £50, and from other sources we may obtain £40 or £50; more than this I cannot look for. Might I beg £100 from the Society? With that sum the church might be completed during next summer, and consecrated, if God permit, in the winter. My own mind would be much relieved by such a grant, as, from the circumstances of the diocese, more falls upon myself individually than in many other colonial sees. The services of a laborious servant of God, and the ministrations of our Church, would thus be permanently secured for a large number of pensioners and settlers. To their grant, may I also hope that the Society will add a complete set of Service books, marked and lettered, St. James's Church, The Assiniboine, Rupert's Land?"

It was agreed that £100, and the books requested, be granted.

The Lord Bishop of Sydney forwarded a statement of the proceedings of a special Meeting of the Standing Committee of the Sydney Diocesan branch of this Society, held on the 12th March, 1851, respecting "the Pope's recent assumption of authority to divide the territory of England into ecclesiastical sees; and at his sole discretion to nominate bishops and archbishops to exercise spiritual jurisdiction within the same."

Accompanying this document was the Bishop's letter to his Grace the Archbishop of Canterbury, dated Sydney, March 17, 1851, on this subject, and a transcript of his Lordship's public protest of March 25, 1843, against the right of the Bishop of Rome to institute any episcopal or archiepiscopal see or sees, within the limits of the diocese of Australia.

The Lord Bishop of Adelaide, in a letter dated, Adelaide, February 24, 1851, wrote as follows:—

"Having lately inspected the school at Gawler, I am happy to report that it is in a very effective state, as indeed are all those mentioned in my former letter, namely:—1, Pulteney-street; 2, North Adelaide; 3, Walkerville; 4, Hindmarsh; 5, Gawler; 6, Burra; 7, Tungkello; 8, Port Adelaide. Saddleworth and Penwortham are now to be added to the above list; both schools in the bush, and in places likely to become important villages. With regard to the collegiate school I am able to report progress. Notwithstanding the recent agitation in matters connected with our Church, its character has been maintained and raised. I mentioned the setting up, about nine months ago, of a South Australian 'High School,' in connexion with the dissenting interest. It has not answered; and since the beginning of this year, eleven pupils have entered at the collegiate school, making the present number fifty-one. The boarding home is quite full, and excellently managed, and at the present time the institution is paying its own expenses with a surplus income. I mention this to convince the Society that its munificent vote of £2,000 is effecting its object. There is a theological class also, of candidates for holy orders, under the Rev. T. P. Wilson, as theological tutor. The collegiate buildings are progressing, and will prove a great ornament to the colony when completed. The beauty of the stone and the design itself will render it perhaps the best specimen of an ecclesiastical edifice, not only in this but the neighbouring colonies. With regard to the aspect of Church affairs in general, we are undergoing the like process of trial as the Church at home. There is a good deal to encourage, yet much to destroy; and we are in a sad state, when all is not sunshine; but lights and shadows by turns pass across our prospect. May the wise Disposer of all events make all things work together for good to His Church and people; and our Zion be brought through the day of our trial, purified and strengthened to do the work unto which she was appointed!"

In a subsequent letter, he said—

"The mercy of our heavenly Father has been shown, as well as His chastisement. My efforts will be continued to promote purity and peacefulness; and I trust the blessing of God will attend the endeavour. The old colonists are about to hold a festival to-morrow (March 27), the anniversary of the first sale of town land in Adelaide. They have kindly invited me to be their guest on this occasion. As far as temporal blessings are concerned, contrasting 1851 with 1836, well may we say, 'What hath God wrought?'—Above 63,000 Europeans, active, intelligent, in the prime of life, with Anglo-Saxon energy and independence, are in the enjoyment of wealth and comfort, the fruit of their own labours. I am pleased that they have asked the Bishop of Adelaide to witness their happiness and success. Indeed, if we are not without the drawbacks of colonial life, we have much, very much, to be thankful for."

A letter was read from the Lord Bishop of Melbourne, dated Melbourne, Port Philip, March 27, 1851. The following are extracts:—

"I beg to express my gratitude to the Society for its kind grant of £100 towards the new church (St. Paul's), and £50 to the enlargement of St. Peter's church, both in this city. The former building is, I am thankful to say, making rapid progress; and your grant will be a great encouragement to the trustees, who are very zealous in the work. The enlargement of St. Peter's is, I fear, not likely to be undertaken at present. Of the several churches to which the Society's grant of £700 was appropriated, that at the Mounce Ponds is so far complete as to be used for Divine Service, and the others are all in progress; but we have great difficulties to contend with on account of the fluctuations in the price of labour, and the unsettled character of the workmen."

"What do you think of the population of Melbourne exceeding 23,000, as the recent census shows it to do; and we have not church accommodation at present for much more than 1000? I mention this to give you some idea of the progress of things in general among us, and of the urgent need in which we stand for help: for this increase of population is for the most part of a class from which we can look for little assistance in the way of subscriptions to churches, &c. At the same time I am well aware of the demands upon the Society, and thankfully acknowledge their liberality towards us.—May the Lord increase their means, and so enable them to do more for us and for others also!"

"The time seems to have come for placing our Grammar-school upon a permanent basis; and I hope, in the course of this winter, to be in a position to ask for the remainder of the Society's grant of £2000. Do not forget to pray for us."

A letter from the Lord Bishop of Newcastle, May 28, 1851, was laid before the Board. The Bishop gave a very satisfactory account of the progress of the Church, with respect to the augmented number of clergymen, new churches, and schools in his diocese. The Secre-

taries stated that this letter had not reached the office in time for the consideration of the Standing Committee at their last meeting; but that a report on the subject of his communication would probably be made to the Board in November.

W. Knok Child, Esq., Mount Vincent, East Matland, Sydney, in a letter dated April 16, 1851, requested books for the performance of Divine Service in a church which he and his neighbours have been instrumental in erecting. He said—

"In our little wooden church we have two full services every Sunday. Our excellent Bishop (of Newcastle) has preached here five times since his arrival, and twice performed the duty alone. I personally know that he is a hard-working labourer in the Lord's vineyard. He often rides fifty miles on horseback in a day, which in this warm country is a great exertion."

The books required were granted.

The Secretaries stated, that since the last meeting the Standing Committee had assigned portions of the emigrants' fund to the religious purposes of poor emigrants quitting our shores; that several supplies of Bibles, Prayer Books, and books and tracts had been issued from the Depository, and distributed in the ships by the visitors of emigrants at Liverpool and Plymouth. The Rev. T. B. Murray informed the meeting, that he had lately visited Plymouth, and had been on board the emigrant ship *Neptune*, then about to sail to Sydney with 250 emigrants, and had placed books at the disposal of Mr. Gillett, the religious instructor of the passengers. He added, that great exertions are being made by the Rev. T. C. Childs, in conjunction with several benevolent persons, ladies and others, at Plymouth and Devonport, for the temporal and spiritual welfare of these emigrants, and that these efforts appear to need encouragement. The boat in which Mr. Childs is in the habit of visiting the vessels in the Sound is small, and not seaworthy. In a letter dated July 14, 1851, he said,—

"Plymouth Sound is by no means like the Thames; we have often very rough weather; still I never allow it to hinder me, provided any boatman will go with me. Last winter I was caught in the roughest squall that we ever had; our boat, to use my boatman's expression, came in almost upright. The wind took the sea, and dashed it into the air as if it had been snow. Several were watching us from the shore with the greatest interest; but although our boat was sometimes almost buried in the sea, yet at last, through God's mercy, we safely reached the shore. My friends remonstrate with me about going to sea in a shore boat; still what can I do?"

The Secretaries further reported that the Standing Committee had appropriated from the fund at their disposal £50 for the purchase of a boat, and towards the two depots at Commercial Wharf, Plymouth.

The Rev. H. Baily, warden of St. Augustine's College, Canterbury, acknowledged the addition made at a former meeting to the College library, by the Society's present of a copy of each book on the Permanent Catalogue; and he requested a copy of each work published since that grant was made. He also asked for the large map of Palestine, for the use of the students in lecture. He added, that Mr. C. J. Gillett, late a student in the College, who had held one of the Society's exhibitions, had finished his academic course with every satisfaction to the College authorities, and had lately sailed in the emigrant ship *Neptune*, bound for Sydney. Mr. Baily proposed to confer the vacant exhibition on Mr. John Pearson, an exemplary and diligent student of St. Augustine's.

It was agreed to present the books desired by the warden, and to express approval of his plan of the permanent library exhibition.

A letter was read from the Lord Bishop of Antigua, dated Antigua, August 27, 1851, saying that he had proceeded with the fifth series of confirmations in his diocese. Since his consecration, his Lordship has held confirmations in Dominica, Bermuda, Montserrat, Nevis, Anguilla, and in some of the parishes of Antigua.—When at Anguilla he had received a pressing invitation from the members of the Church in the Swedish island of St. Bartholomew, to visit them, and to hold a confirmation there; a request with which he had complied, confirming twenty-four young persons, administering the holy communion on the Sunday, and holding daily service during his visit.

The Lord Bishop of Barbados, August 28, 1851, recommended an application on behalf of a new chapel (St. Leonard's), Whitepark, in the parish of St. Michael, Bridgetown in that island. The necessity for further church accommodation in Bridgetown appears to be evident from the consideration of the dense population of the city and suburbs, and the small amount of church room. The former is computed to be, at least, 24,000; the latter as follows:—Cathedral, 1700; St. Mary's, 1400; St. Paul's, 1300; total 4400. The Rev. R. F. Berkeley, Assistant Curate, stated, that great efforts had been made in the island, but that further help is needed.

It was agreed to grant £100 towards this church.

The Rev. Thomas Clark, Rector of St. Michael, Barbados, who was present at the meeting, acknowledged this donation.

A letter was read from the Lord Bishop of Gibraltar, who is now in London, informing the Society that he had lately availed himself of the opportunity of securing, for the benefit of the Protestant inhabitants of the southern part of Gibraltar, a chapel, which had belonged to the Wesleyan Methodists. This the Bishop has purchased for about £900 with the view of converting it into a church capable of holding between three and four hundred persons. He requested a grant from the Society toward the purchase; the financial state of the colony being such as to preclude the hope of much local assistance. His Lordship added, that the Wesleyan schools connected with the chapel had been transferred to the Church, and that about seventy children from these schools would now be brought up as children of the Church of England.

It was agreed to grant £200 on the Bishop's application.

Several grants of Books and Tracts were made. The Rev. Lucius Arthur, Curate of Oddingley, near Droitwich, gave the following notice of motion for the next General Meeting:—

"That the Amendment carried at the last General Meeting, on the subject of intended representations of Christ, be rescinded."

In the event of this being carried—

"That no picture or other intended representation of Christ be sold or published by the Society for Promoting Christian Knowledge."

If the above motions be not carried, then to move:—

"That any Member who is convinced that one purpose or another of the Society is wrong, be allowed to name some other object or objects of the Society to which his subscription shall be applied, rather than to making, printing, or publishing any intended representations of Christ."

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

79, Pall Mall, Oct. 11, 1851.

The celebration of the Society's Third Jubilee is still proceeding throughout the country. In addition to the Cathedral commemorations mentioned last month, a similar celebration took place at Chester on Sept. 16th, at Lichfield on Oct. 2nd, at Peterborough on Oct. 9th. The celebration is announced at Ely on Oct. 14th, at Exeter on Oct. 23rd, at Lincoln on the same day, at Worcester on Oct. 30th.

Tidings of similar celebrations projected or accomplished in the various colonial dioceses continue to reach the Society's office.

The following gratifying letter has been just 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. on the Assiniboine. I had been travelling for three days over the ice, in a dog-carriage, 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."

## VISITATION OF THE DIOCESE OF SALISBURY.

The Bishop of Salisbury commenced his triennial visitation on Tuesday week, at his Cathedral. In the course of his Charge his Lordship observed in reference to the Education question, that although he had not been satisfied originally with the management clauses proposed by the Committee of Council, he saw no objection to them in the form to which they had been reduced by recent negotiations:—

"If the Committee of the National Society thought it right, in the distribution of their own funds, to avoid those stringent rules by which the State grants were regulated, he could see nothing in that decision which placed us in an antagonistic position with the Committee of Council, or impeded that harmonious co-operation which it was so desirable should exist. It should not be forgotten, even in cases in which persons were indisposed to accede to the management clauses, and to accept a share in the public grant for building schools, that it was open to them to apply after the school should have been built for other modes of assistance, for masters allowances, pupil teachers, &c. He deemed any agitation on this subject a most unwise and injurious proceeding; it tended to foster divisions amongst themselves at a time when it was required that they should be united in reference to other questions of really serious importance. He was anxious not to commit himself on the subject, when the question might even yet assume a more important form, and he ventured to advise them to adopt the same course, and only to be careful to keep up the principles of the religious character of education, and refuse to be parties to any compromise which might mutilate the doctrines of the Church, or impede the instruction of young members of their own communion in the whole system of scriptural truth."

His Lordship next adverted to the position of the Church of England in reference to the Roman Communion, and its recent aggression upon the Church; to the practice of confession, which, the Bishop observed, was required by the Church of England only in rare cases;

and to the sacramental doctrines, in reference to which he said, a twofold danger was to be guarded against, on the one hand exaggeration, engendering Romanizing tendencies, on the other hand reaction, leading to the opposite extreme of latitudinarianism and scepticism. The Bishop next adverted to the danger of making admissions which might be taken advantage of by Romish controversialists:—

"To show the advantage taken of any admissions, let them bear in mind a recent correspondence which had attracted much attention. This proved at least the attempts which would be made by the Church of Rome, although he was far from believing for a moment that such baseness would be sanctioned by the members of that Church generally. The lesson which ought to be drawn from this by the members of the English Church was—that they might easily underrate the importance of their controversy with the Church of Rome, and the real position of their own Church, as a true branch of Christ's Holy Church. It was no light or unimportant thing to maintain that they had a Divine mission as a Church—real orders—valid sacraments. Nor was it easy to estimate the evils which might flow from an admission against any one of these points, carrying with it the weight of authority, and underrating their importance. Those who deemed lightly of the organization of the Church in its Divine character, must also affect the faith which the institutions carried with them. In reference to the Gorham case, his Lordship admitted the incompetency of a secular tribunal in questions of faith, but contended that the decision of the Judicial Committee of Privy Council left the doctrine of the Church untouched, and did not even deal with the errors of Mr. Gorham; and expressed his conviction that great benefit had resulted from the closer attention to the language of the Church in her formularies, which the agitation of the question had induced. As regarded the proper tribunal for the adjudication of questions involving doctrine, he had voted for the Bill introduced in the session of 1850, but in consequence of some of the objections since raised against it, he would not be prepared to support it if it were again introduced. While admitting the Supremacy of the Crown in all matters ecclesiastical as well as temporal, he contended that the interpretation of the Word of God was not an attribute of the temporal power. The difficulty in which the Church was placed, arose from the fact that she was still governed by the Canons of 1603, and the formularies of 1661, while in the legislature and in the power of the Crown itself, great changes had taken place, which called for new safeguards to protect the Church from being injuriously affected by those changes:—

"Under these circumstances he could not be surprised that the minds of earnest men should be perplexed, and that there should exist in so many quarters a desire for the revival of the legitimate functions of the Church, which were only suspended in an early period of the last century. This hope and wish had been most commonly declared in reference to the doctrine of baptismal regeneration. He could not at present join in such a wish—he was content with the expression of the doctrine of the Church, and with her existing formularies; and he could not, unless fresh matter should arise, say that it would be desirable to put forth more detailed assertions than those they now had. He did not think that the removal of the disadvantages of any rubrical ambiguities would be an adequate compensation for the hazard which would attend it. He believed in the right of the Church to the exclusive guardianship of her own doctrines, and the regulation of her own internal organization. While he thought that the circumstances of the present time were such as to call for a regulation of the Church's functions; he felt that the desire which existed in many quarters for fresh doctrinal definitions was an obstacle to the revival of such an action of the Church, instead of a reason for promoting it."

## UNITED STATES.

### REGENERATION AND CONVERSION.

These terms are often confounded by persons who have not accustomed themselves to accuracy of language, or have been trained in the modes of thought of dissenting theology. They are exposable for the errors arising from this defective theological education, if they do not carry out their principles in wilful hostility to Catholic truth as held and expounded by the Church. If they do so teach, they are exposed to the charge of teaching false doctrine, and it may be of advocating heresy itself. It is unhappily the case, however, that persons set themselves up for teachers, when they have need to become learners; and because they can quote a few texts fluently, imagine that they have a complete knowledge of the whole sacred volume. Thus they denounce the doctrine of regeneration in and through Baptism because they find texts declaring the necessity of faith on man's part in order to salvation, and therefore sagely conclude that faith is all-sufficient for the purpose. Many other errors in doctrine and practice flow from this partial and contracted knowledge of the sacred volume, which we have not time now to enumerate.

This ignorance of Divine Truth also leads some to make false accusations against their Fathers and Brethren in the Church, and accuse them of teaching the very errors which they detest and denounce. We have a little book before us, of the religious novel class, entitled "Ruth Churchill," in which the authoress—"a Lady of Virginia"—declares that the Tractarian writers and their supporters (by these she means those who teach Baptismal Regeneration and its kindred doctrines) ridicule the necessity of conversion. Now it is true, no doubt, that the pious but mistaken writer has never read a line of the books in question, and has no knowledge of them except by hearsay, and that from the enemies of the system they teach. But it is truly melancholy to see that she has the temerity to charge such able theologians with an ignorance of the elements of theology, which would disgrace a decently instructed Sunday scholar. The question, for instance, of persons receiving baptism in hypocrisy or impenitence, has been discussed again and again, and no one that we know of contends that such a one is safe because he has received Baptism. What the Apostle said to Simon Magus, each Tractarian clergyman would say to him, "Repent, therefore, of this thy wickedness," and exhort him to turn to the Lord, in weeping, fasting and praying, if he would enjoy the benefits of the Christian covenant. This writer might find out, if she would inquire, that the orthodox Divines above referred to are so far from holding light sin after Baptism, that they lay great stress upon its peril to the soul and its awful heinousness in God's sight. So solemn is the language of Dr. Pusey, for example, that his opponents have charged him with making too much of these sins, and detracting from the freeness of the Gospel. We are not going to enter into this question now, which would occupy full attention of itself, but are merely showing