

bill has received the sanction of her Majesty's Assent, after much deliberation, the necessity for which was incurred by the defective character of part of its provisions.

10. With regard to the question raised in the address of the election of Bishops, the opinion of the law advisers already referred to states very distinctly the objections which exist to effecting this purpose by Parliamentary enactment. Her Majesty's advisers do not the less recognize in the case of a community like that of Canada the propriety of consulting the wishes of members of the Church of England on this head.—And they believe that the practical purpose which it is sought to attain may be secured without the obvious inconveniences attendant on direct legislation for it, if they adopt the course of recommending her Majesty to be guided, as a general rule, in filling up any vacancy which may occur by such representation as she may receive from the clergy and laity of the diocese duly assembled. I cannot too distinctly disclaim, on the part of her Majesty's Government, any intention or desire of placing the Church of England in a privileged or exclusive position in Canada. But they are most anxious to meet the wishes expressed by the Provincial Legislature, as well as by the Church of England, and to free its members from all unnecessary impediments to their own voluntary internal organization, and thus to put them on an equal footing with other denominations of Christians.

11. I am aware that an answer is still to be expected from you to that portion of Sir William Molesworth's despatch, which relates to the division of the diocese of Toronto. But on the whole I thought it advisable not to delay my present communication on that account.

12. You will make known the contents of this despatch to the several Bishops of the United Church of England and Ireland in Canada.

I have, &c.,

(Signed) H. LABOUCHERE.

Miscellaneous.

MISSIONS IN ABYSSINIA AND PALESTINE.—The following extract of a letter from Bishop Gobat contains some interesting information respecting, especially, the religious state of Abyssinia. It is gratifying to see the activity displayed by the Jerusalem Mission, under the direction of this able and devoted servant of God, whose watchful eye continually embraces every region of his vast diocese. We hope he will be largely assisted in the prosecution of his missionary work by the contributions of the Christian public, for at no former period did the providential opening for Christian exertion in these highly interesting regions so loudly call upon all the Lord's true servants to spare no sacrifice for the advancement of His kingdom among their benighted inhabitants:—

Jerusalem, Nov. 5, 1855.

"With respect to the Abyssinian Mission, my first difficulty arose from the bankruptcy of Messrs. Strahan and Paul, but, seeing the believing cheerfulness of four of the brethren, I have determined to send them, *via* Cairo, towards the end of this month, unless I should discover in the meantime that the state of my funds absolutely prevents it.

"My first object in sending them is to disseminate the Word of God as widely as possible, whilst the King is in favor, and gives the example of having the bible read in the vernacular Amharic.

"So that even if they should not find it possible to settle in Abyssinia as missionaries, the

best of all missionaries, the Bible, may remain to witness for Christ in as many places as possible. If they can settle and work there, it is all the better, but even if they cannot, and must return, it will be little worth while to make the trial.

"I have just written to the Bible Society for a large supply of bibles to be sent immediately, that the brethren may start from Cairo, during the first part of January, before the hot season in Nubia and Sennar. Pray that God may prosper this work, which I undertake after many prayers for Abyssinia.

"The brethren are not only sound in faith, but I believe they live in faith. I am about to write my annual letter, if I can find time, and therefore I cannot enter into many details respecting this count.

"The congregation of Nablous is going on quietly and nicely under the care of Mr. Brown.

"I have sent Mr. Kawan to spend a few months with the American missionaries of Beyrout for his own improvement. I have every reason to be satisfied with him.

"The young men in Nablous begin to come out, but the priests will not allow people to give them employment. Popery is making great progress in this country by means of large sums of money, and the influence of the French Consulates.

"Sir Moses Montefiore's visit has done much harm to the Jews. I fear many will starve during the winter. Pray for them, and for us; and believe me ever faithfully yours.

ADVICE TO OPEN-AIR PREACHERS.—The Rev. Robert Miller, who was with Mr. Wesley at Winchelsea, in 1790, on the last occasion on which he preached in the open air, suggested to Mr. Wesley that he should stand with his back to the wall. This he declined, and afterwards, at dinner, he said: "Brother Miller wished me to stand while preaching with my back to a wall, forgetting, I suppose, that I preached out of doors before he was born, if not before his father was born. Many of my preachers have killed themselves for want of judgment, by preaching out of doors; they have stood so as to have nothing to collect the sound of their voice. Any person may preach out of doors with as much ease as in a chapel "if he will only stand in such a way as to have the people between him and some high building."

A NOVEL, AND YET ANCIENT PLAN of MISSIONS.—Messrs. Rayland, Fenn, and Meadows, three laborers of the Church Missionary Society in Southern India, have adopted the plan of having no abiding place, but dwelling in tents, and going from village to village, to preach the unsearchable riches of Christ to as many heathens as will hear them; they seldom remain longer than a week in one place, and aim to pervade every part of it with the truth of God; they have visited hundreds of villages, and left behind them evangelical tracts and books, to remind the people of the truths they have heard. Always, and everywhere, they set forth the guilt and vileness of sin, the death of the Lord Jesus Christ, and the sanctifying work of the Holy Spirit, as the only hope of the sinner. Is not this apostolical? Did not Paul and his brethren do the same thing?

DR. KRAFF IN ABYSSINIA.—I have received a most satisfactory and interesting letter from my friend Dr. Krapp, respecting Abyssinia. The

Lords ways are not our ways. Dr. Krapp has traversed the whole breadth of it, a journey of about 700 English miles from the shores of the Red Sea to the banks of the Blue River. He says, "All our enemies are removed, and new rulers in Church and State are in power, and manifest a friendly disposition towards us." He makes mention of the King Theodosius, who is a most remarkable person; he has forbidden slavery and polygamy in Abyssinia; he has ordered all the Mohammedans to embrace the Christian religion within two years, or to leave the country. He means to conquer the Gallas, and make them Christians! He was most kind to Dr. Krapp, and gave him a safe conduct through the country.

A singular circumstance attended the thanksgiving at Bombay, desired by the Governor General for our successes in the Crimea. On the 2nd of December, the day fixed upon, the Parsees of their own accord met in the town hall to listen to a lecture on the freedom and blessings of the British Government, contrasted with the tyranny and oppression of Russia, drawn up and delivered by one of their countrymen—Doosathoy Framjeey. The lecture being concluded, the service of the day was wound up by the following prayer, not only remarkable for its own excellence and appropriateness, but doubly so as one of the first ever delivered by a layman in public, and in the ordinary conversational language of the hearers, the Parsee worship being conducted, and their sacred books being written, wholly in an unknown tongue, unintelligible to the worshippers, and very imperfectly understood by the great body of the priesthood themselves:

"O Almighty God, let Thy shadow always fall wherever the British rule exists. Grant it, O God, success in all its undertakings. Vanquish by the aid of Thy powerful hands all its enemies, and grant that its greatness may still rise, and its moral effects be spread over a still greater portion of the world. Receive our humble acknowledgments, O Lord, for having placed us under such a beneficent rule, and we pray to Thee to preserve us under it. Grant, O Heaven, that the Government over our head be actuated in ruling over us with still greater kindness, and its effects be spread still wider. O Almighty protector, preserve for ever secure our lives and properties as they now are—and grant that the security may be still more strengthened. Bestow, O Lord, a still more merciful heart to the Queen who reigns over us. We pray to Thee, O Almighty God, to bless her armies with success in the great war in which they are now engaged, and bring to a speedy end the great strife, by granting victory to those who have gone to shed their blood in the right cause. Grant, O gracious God, that we may continue to live as we now do, with perfect security to ourselves, under the Government in which we now are, and that we may ever be impressed with a grateful sense of the advantages which we enjoy under this benign reign. Amen."

SUBSCRIPTIONS RECEIVED TO APRIL 15.

Mrs. A. E. P., England, Vol. 3; Miss M., England, Vol. 3, W. W., Weston, in full; Rev. W. B., Trenton, Vols. 1 and 2; Rev. H. H., England, Vols. 3 and 4; F. W., Toronto, Vols. 1 and 2.

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