

which the society granted a loan of £1300, have been erected at Williamstown; and I hope, if God permit, to consecrate the former in the course of a fortnight or three weeks. The delays which we have experienced, first from the manner in which the buildings were shipped, and the lengthened voyages of the vessels which conveyed them, and afterwards from the want of any plans by which to erect them, were, speaking according to man's judgment, most untoward; as confirming the prejudices of the people here against this kind of structure, and depriving me of the power of answering their objections by reference to a building actually in use. In consequence I have now three other churches and parsonages on hand, and without any immediate prospect of disposing of them. Although somewhat anxious, I am not, however, dispirited, but still hope that if (with God's blessing) those at Williamstown are found to answer, these will turn out to be very useful to us."

A memorial was read from the Rev. D Fidler, Island Curate of the parish of Westmoreland, Jamaica, stating that he, with the inhabitants, had succeeded in erecting five chapels. The fifth (St. Paul's Chapel), which was consecrated in the course of last year, is still unfinished, and requires £150 for its completion. Towards it is amount the memorialist requested a grant from the Board.

The Lord Bishop of Jamaica, who is now in England, forwarded the above memorial with his recommendation.

It was agreed that £15 be granted.

The secretaries reported that since the last general meeting several supplies of books, consisting of Bibles, New Testaments, Prayer Books and Tracts, had been forwarded to Scutari, and for the troops in the Crimea. In addition to gratuitous grants from the Society, some benevolent individuals had, on their own account, directed dispatches of books to be transmitted, for the use of wounded and sick soldiers, from the Society's Depository.

A letter from the Rev. S Kolson Stothert, dated Camp, Balaklava, 11th December, 1851, said:—

I have been now appointed chaplain to the navy brigade on the heights of Sevastopol. There are now 2000 sailors under my charge; and thanks to your most useful society, we have a certain number of Bibles and Prayer Books for Divine Service.

Mr. Stothert requested a further supply of books for use and distribution, and in pursuance of his request, books to the amount of £15 have been selected and sent to Mr. Stothert.

It was agreed to grant books for soldiers in the East, and elsewhere, and for the militia, on the several applications of the Rev. G. Fitzroy Kelly, chaplain to the troops at Pembroke Dock; the Rev. Ernest Hawkins; Lieut-Col. Deverell, Barracks, near Deal; Schoolmaster-sergeant Irwin, Fort Hare, Cape of Good Hope; Rev. Marwood Tucker, Exeter; Rev. E Hobbhouse, Oxford.

A letter was read from the Lord Bishop of New Zealand, expressing his regret that an important engagement for this day prevented his attendance at the meeting, and added that he was about to leave England in a few days.

The Bishop recommended a request from the Rev. R. Cole, of Wellington, New Zealand, who informed the Society that there are in the town and district of Wellington five churches, in one only of which are proper books for the performance of Divine Service. He asked for books for the other churches.

It was agreed to grant four sets.

Several grants of books, &c., were then made. Books were granted for the performance of

Divine Service in three new Churches and Chapels, and for three Licensed School-rooms. Thirty-seven grants of Books and Tracts were made for Schools, for Lending Libraries, and for Distribution.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Jan. 5, 1855.

THE Society's accounts for the last year have not yet been audited; and it is impossible to pronounce at present whether or not the income has balanced the expenditure. But the Society takes this opportunity of reminding its members and friends that the experience of the last year warns them that without extraordinary personal exertions the income—the increase of which in 1853 was so encouraging—must suffer a reaction, and as a necessary consequence some of the many good works in which the missionaries of the Society are engaged must be abandoned. Timely and strenuous exertions may prevent that unhappy result. To all its clerical friends, without distinction, the Society earnestly appeals for a sermon and collection this year in their churches. Let a Sunday be at once fixed, before the pressure of other classes is felt. And in a time of so much difficulty the Society feels emboldened to solicit from its lay friends even a larger amount than usual of self-sacrifice, and of personal efforts in aid of the propagation of the Gospel. Only by such assistance can the Society continue and extend its present operations.

CANONICAL SYNODS.

The following important opinion affecting the question of the lawfulness of holding in the colonies ecclesiastical assemblies for conference has been forwarded to the Society:—

"We are of opinion that the Act of Submission, (25 Hen. VIII. c. 19) does not extend to prohibit, or render illegal, the holding of diocesan synods within the diocese of Adelaide.

"RICHARD BETHELL,

"FITZROY KELLY,

"JOSEPH NAPIER,

"A. J. STEPHENS

"Lincoln's Inn, Dec. 1st, 1851."

TORONTO.

The following extracts from reports recently sent by missionaries in the diocese of Toronto afford pleasing evidence of the care which is still bestowed by some of the Society's missionaries on the relics of the native Indian tribes. The Rev. R. Flood, of Delaware writes, on 23rd September, 1854:—

"During my residence in this country, I have, as for as in me lay, endeavoured to communicate both to the white settlers as well as the aborigines the unsearchable riches of Christ, and I bless God for the measure of success which attended my feeble efforts. I can also now in the decline of life take a retrospective view of the labour bestowed upon this moral wilderness, and rejoice that the seed of the divine word has not altogether fallen upon an unproductive soil.

"Twenty one years since the great majority of the inhabitants of the township of Caradoc were Indians, which circumstance induced me at the time to make a division of my ministrations in their behalf, seeing they were sunk in all the midnight darkness of Paganism; but they have, through grace from on high, with few exceptions, long since cast their idols to the moles and the bats, and embraced the gospel of our Lord and Saviour Jesus Christ. How pleasing and gratifying are the replies made in some of my late visits by the sick among the Muceys! One young woman, who was never known to absent herself from church, was lately seized with affec-

tion of the chest, accompanied with great billy suffering and debility. In addressing her in reference to those various ailments and afflictions to which every son and daughter of Adam is subject, and showing from the authority of God's word that they are not sent in vain, her remark was, that they were trials sent to test our faith and love to Him who first loved us by laying down His life, and that we must follow Him here, as we hope to be with Him for ever after death. Laughpawans, an aged female, aunt to the young woman, who had been a great lover of idols formerly, was lately ill, and unable to walk from extreme feebleness; when spoken to in reference to the one thing needful, and the necessity of looking with the eye of faith to the blessed work of the atonement for pardon and acceptance with a sin-hating and sin-avenging God, she made the following reply; I was very foolish, like the rest of our people, when you preached to us the good word long ago, but now we never think of that way but with sorrow. My great doctor in heaven (meaning the Saviour Jesus Christ) can only help and save my soul, whether the body is in health or sickness, 'This tribe is far in advance of the Oneidas or Ojibways: they are temperate, and attentive to the means of grace. They are turned from darkness unto light, and from the power of Satan unto God,' can be illustrated more strikingly in the conversion of a pure Pagan than in that of a nominal Christian.

"The white population has increased twelve per cent, in the mission during my residence. I have overflowing congregations in both townships. Caradoc and Delaware, but feel quite unequal, of late years, to discharge the increasing duties which devolve upon me."

The Rev. A. Jamieson writes, on 30th September, 1851, from Walpole Island:—

"The mission, I am happy to say, is in a prosperous condition, and the Indians are being gradually reclaimed and added to the congregation of Christ's flock. We have two services regularly every Sunday, and also a service once a fortnight, in a school-house three miles and a half distant, for the benefit of the Pottowatomies, who are very regular in their attendance. We have likewise meetings at the houses of the Indians twice a week, for the purpose of teaching the Indians the prayers, the psalms, and the canticles in Dr. O'Meara's translation. As the adult Indians are unable to read, the prayers, the Creed, and the ten Commandments, and hymns, have to be read again and again to them before they are able to commit them to memory. This mode of teaching the Prayer Book of course is very tedious, and much patience is necessary; but the teacher is cheered in his labours by seeing the progress of the pupils, and by hearing them on Sundays and at other times, making the responses audibly and correctly, piously and intelligently.

"As there is neither government agent nor medical man on the island, I find myself often doing work that does not properly devolve on me but which, nevertheless, I do willingly, as it increased my influence and usefulness amongst the Indians. I am at once the clergyman, the physician, and the superintendent of Indian affairs:—at one time preaching the gospel, at another dealing out medicine to the sick and infirm, at another overseeing their temporal affairs aiding them in the distribution of their annuity, and composing differences of various kinds as they may arise amongst the Christians or the Pagans, and between the Indians and the white settlers on the mainland.

"Since my appointment to this mission, I have given my days and nights to the acquisition of the language, and much of my time is still devoted to it; nor do I regret it, as I now con-