

ured that it might rely upon the continuance of that attention to Missionary operations by which his Lordship's whole course in India has been distinguished. Several resolutions were agreed upon, under the Bishop of Madras's especial sanction; and the Society promised his Lordship, that it would always be ready, as far as circumstances allow, to attend to his valuable suggestions and recommendations, and would require strict obedience to his authority, and respectful deference to his wishes, from all persons under its control.

A communication has been made to the Archbishop of Canterbury by the Bishop of Calcutta, stating that her Highness, the Begum Sumroo, now residing in Bengal, had remitted to England the sum of 50,000 rupees, as a donation to such religious society or societies as his grace may be pleased to select; the proceeds of such donation to be laid out in good security, and the interest only to be expended by the societies. It was also stated to be the wish of her Highness that the fund should be called, "The Begum Sumroo's Gift." The Archbishop of Canterbury has been pleased to appropriate the whole of this sum to the Society for the Propagation of the Gospel. It has been invested in the 3 per cents. and will be applied in aid of the Society's expenses in India.

Another contribution on behalf of Missionary establishments has been announced to the Society by the Rev. Dr. Niemeyer, of Halle, in Saxony. He states that there is at his disposal, for the benefit of the Christian Churches and schools in Southern India, a fund amounting to £100 a-year, which sum he proposes to remit to the Society, in order that it may be applied towards the support of such Churches and Schools in the Madras territory, as the Missionaries, with the consent of the Bishop of the diocese, may select; such Missionaries rendering an account of the expenditure to the Society or its representatives in India, and transmitting copies thereof, together with reports of the Missions and schools, to Dr. Niemeyer and his successors at Halle. The Society has thankfully accepted this trust; and has assured Dr. Niemeyer that, if, as he believes, persons properly qualified for the offices of Missionaries to India, and willing to apply for ordination to the Bishops of the Church of England, can be found in the Universities of Germany, it will readily entertain their applications for employment in its service.

DIOCESSES OF JAMAICA AND BARBADOS.

In the autumn of the year 1834, it appeared from statements received from the West Indian Dioceses, that an increased desire for religious instruction had been manifested by the emancipated Negroes; that additional facilities for satisfying that desire were loudly called for; that the spiritual necessities of the people were already pressing heavily upon the means which the Clergy had at their command, and that those means were utterly insufficient to enable them to take advantage of the disposition which existed, both among the proprietors and the working people, to receive from them the benefit of a christian education for their children.

From a consideration of these circumstances, the Society felt itself bound to make a great and immediate effort in behalf of the coloured population in the West Indies, and to occupy the field of spiritual usefulness which Divine Providence had opened to it in that quarter of the world. And since the cost of such an undertaking could not be defrayed from the ordinary resources of the Society, it resolved to raise a general subscription, and procure a King's Letter, requesting general contributions for this purpose. The sum of five thousand pounds was appropriated by the Society for Promoting Christian Knowledge, and the sum of five thousand pounds by the Society for the Conversion of the Negroes, towards the formation of the proposed fund. Liberal subscriptions were received from many quarters, more especially from the West Indies; and the sum subscribed, independent of the collection now making under the sanction of the King's Letter, amounts to twenty-nine thousand pounds.

It has been determined to apply one half of the money eventually received to the erection of Schools and maintenance of schoolmasters, and the other to the erection and enlargement of churches and chapels, and to the sending out and maintaining of clergymen and catechists, on condition that, in every in-

stance, one half at least of the salaries of such clergymen, and catechists, and schoolmasters, shall be defrayed from other funds than those of the Society, and that the charge shall cease altogether, so soon as the Colonies shall be able to defray the expenses from their own funds.

Immediately after the formation of the West India Fund, application was made to the Bishops of Jamaica and Barbados for information respecting the wants of their respective dioceses, and similar inquiries were made from Mr. Archdeacon Spenser respecting the Bermudas, which are in the Diocese of Nova Scotia. In reply to this communication, the Bishop of Jamaica furnished the Society with a copy of his answer to the questions circulated by Government in 1834, and with reports which he had received from different parishes under his jurisdiction. The Bishop of Barbados, upon his return to the West Indies, in the spring of the present year, 1835, prepared and circulated among his Clergy a set of queries, which he has forwarded to the Society, together with answers returned to a considerable portion of them, and general reports from the greater part of his Diocese. Many of these documents from Jamaica and Barbados, together with extracts from an important letter from Mr. Archdeacon Spenser, will be found in the Appendix.

Authority has been given, both to the Bishops of Jamaica and Barbados, and to Archdeacon Spenser, to make grants for the building and enlarging of churches, chapels and schools; and also to engage clergymen, catechists, and schoolmasters, to be placed upon the Society's list. Seven clergymen, or candidates for orders, have been sent out already to Barbados; and of the latter, five have been ordained since the arrival of the Bishop of the island. His Lordship has also made grants for building chapels and schools to the amount of £5000. The Bishop of Jamaica, who is about to set sail on his return to the Colonies, will be followed by at least an equal number of clergymen, or candidates for orders; and there can be no doubt that the demand upon the Society for chapels and schools, in his Lordship's diocese, will prove as numerous as those which have been received from Barbados.

MISCELLANEOUS.

The Liturgy among the Australasians.—A Missionary, witnessing for the first time a congregation of Christian New Zealanders, thus describes the scene. It is a gladdening sight to see and hear the Natives at prayers. Religious worship is generally conducted by a baptized native Christian. Their language conveys in its tones something peculiarly devotional. The Confession, the Lord's Prayer, and other parts of our beautiful Liturgy, sound, in the native tongue, really awe-inspiring. Every morning and evening, the chief and the slave, the once cannibal-warrior, and the smiling babe, are to be found together prostrate before the mercy-seat of their God and Saviour. If any one's heart wants animating toward Missions, he should witness this sight: if he did not soften, he must be, indeed, harder than the nether millstone. We can now adopt the language of the Prophet: *From the uttermost parts of the earth have we heard songs, even glory to the righteous!*—*Gam. Obs.*

Sunday School Anniversary.—The anniversary celebration of the Sunday schools in this city and Brooklyn, in connection with the General Protestant Episcopal Sunday School Union, took place in St. John's Chapel on Thursday, the 6th ult. Divine service was performed by the Rev. J. M. Forbes, Rector of St. Luke's, assisted by the Rev. Dr. Milnor, and the sermon was preached by the Rev. Hugh Smith, Rector of St. Peter's. The Bishop and a large number of the clergy who took no active part in the duties of the day, being seated in the chancel, the teachers in attendance with their respective classes, filled the body of the Church, while the galleries were occupied by a congregation anxious to testify, by their presence, the interest which they felt in the occasion. The number of teachers present was 252, and the number of scholars 1980.

In the afternoon the celebration was continued at St. Thomas' Church, on which occasion the other moiety of the Sunday schools was present, embracing 257 teachers, and 1847 scholars. At this time the sermon

was preached by the Rev. Mr. Hart, and service was read by the Rev. Dr. Creighton, assisted by the Rev. Mr. Walker. The solemnities of the day were highly gratifying, and calculated to afford the most delightful encouragement to persevere with new spirit in these interesting labors.—*Churchman.*

Gilbert West and Lord Lyttleton.—Perhaps few events tend more powerfully to impress the mind as to the overwhelming power of the evidence attending true Christianity, than the fact that many who have sat down to read the sacred volume with the view of opposing it, have been compelled by the force of conviction, cordially to embrace its truths. From many instances of this kind the following are selected as related by the Rev. T. T. Biddulph. The effect which was wrought on the mind of the celebrated Gilbert West by that particular evidence of our Lord's resurrection, which was afforded to his apostles, was very remarkable. He and his friend, Lord Lyttleton, both men of acknowledged talents, had imbibed the principles of infidelity from a superficial view of the Scriptures. Fully persuaded that the Bible was an imposture, they were determined to expose the cheat. Mr. West chose the resurrection of Christ, and Lord Lyttleton the conversion of Paul for the subject of hostile criticism. Both sat down to their respective tasks, full of prejudice and contempt for christianity. The result of their separate attempts was truly extraordinary. They were both converted by their efforts to overthrow the truth of Christianity. They came together, not as they expected, to exult over an imposture exposed to ridicule, but to lament over their own folly, and to felicitate each other on the joint conviction that the Bible was the word of God. Their able inquiries have furnished two of the most valuable treatises in favor of revelation, one entitled 'Observations on the Conversion of St. Paul,' and the other 'Observations on the Resurrection of Christ.'

Dr. Bloomfield's Greek Testament.—We stated a few weeks since, that a second edition of this valuable work had lately been published in England. We are happy to add, on the authority of the following communication, that the work is to be republished in this country.

Mr. Editor,—A letter, which I have just received from the Rev. Mr. Bloomfield, editor of the Greek Testament, with critical and exegetical notes, contains information in which theological students are particularly interested, and which I have no doubt you will cheerfully communicate to them through the medium of the Churchman.

A second edition of this valuable work was published in England early in December last; and with the author's consent, "a reprint of this edition is to be brought out by Messrs. Perkins, Marvin & Co., of Boston, to whom two copies were sent" previously to December 16th. The laborious author states that "this edition has cost him infinite pains, indeed little short of that bestowed on the first," that "no inconsiderable part is either new, or in a manner rewritten, or at least remoulded." Those who are accustomed to literary exercises of this kind, will readily believe that this is not the language of exaggeration. The student of the New Testament who purchases Dr. Bloomfield's work, should be careful to procure the second edition.

It may further interest the lovers of the Bible and of antiquity, to know that the same learned writer is occupying his leisure time in preparing a critical edition of Josephus. This work will be a valuable accession to the library of the theological student, who ought to be familiar with the writings of the great father of Jewish history.—*Churchman.*

Cause and Effect.—"I don't drink because I love it, but because it does me good; I can leave off any time." This remark was made by a man about five years ago, who was then called a temperate drinker. No one, with the exception of a very few of his most intimate friends, entertained either suspicion or fear of his habits. Within a short time he has been picked up in the streets a miserable drunkard, where he must have perished with the cold, if no one had more compassion on him than the rum-seller who made him so. Unless interrupted, a cause will always produce its legitimate effects. No man was ever born a drunkard.—*Banner.*