

and very neatly finished. The furniture of the interior, which was exceedingly admired by every one, was provided by the industry of the Froste Village Ladies' Sewing Society. The petition was read by the Incumbent, the Rev. D. Lindsay, and the ceremony of Consecration having been proceeded with in the usual manner, the Deed of Consecration was read by the Rev. Joseph Scott, who attended the Bishop as Chaplain. The prayers were read by the Rev. A. T. Whitten; and the Lessons and Epistle and Gospel by the Rev. Messrs. Balfour and Whitwell, all of whom had previously held a charge in the District. The Choir was a very effective one, assisted by some members of the Choir from Waterloo. An able and appropriate Sermon was preached by the Rev. Principal Nicolls, in the course of which the respective duties of both pastors and people were forcibly detailed; and a collection was taken up, amounting to £10 19s. The Church was filled by a crowded congregation, a large number of whom will, we trust, continue to be constant attendants in this material "House of Prayer," towards the erection of which they have so liberally contributed; partaking in the pure services of our Reformed Church, hearing the true Gospel preached by their faithful pastor, and being built up themselves as living stones of a Spiritual Temple. The following clergymen were also present:—the Rev. Messrs. James Jones, Wm. Jones, Slack, Robinson, Constantine, R. Lindsay, Machin, and Allen; who were all most kindly entertained at the houses of different inhabitants.

The Bishop, accompanied by the Revs. Principal Nicolls and R. Lindsay, left the house of the Rev. D. and Mrs. Lindsay (whose guests they had been) on the following day, and returned to Lennoxville, where His Lordship presided at a meeting of the Corporation of Bishop's College on Thursday the 13th, and came back to Montreal on Friday.—*Montreal Gazette.*

DIOCESE OF VICTORIA.

(From *Overland China Mail* of 20th Sept.)

CONSECRATION OF THE CATHEDRAL.—On Sunday morning, (September 19,) St. John's Cathedral was consecrated by the Bishop of Victoria; the building having been opened for Divine Service above three years ago by licence from the Bishop of London, but, through delays of a technical nature, never before having been formally consecrated.

On this occasion the garrison were present, in addition to the ordinary morning congregation.

According to the usual form, the Bishop was met at the west door by the trustees of the Church, and by them conducted to the vestry. On his Lordship's appearing at the communion-table, the deed of petition for consecration was presented to him by the Honorable W. T. Mercer, Major Hope Graham, R. D. Cay, Esq., C. St. G. Cleverly, Esq., Trustees in behalf of the Government; the Honourable J. F. Edger, and T. C. Leslie, Esq., Trustees elected by the pew-renters. Immediately after this, the Bishop and Clergy present proceeded down the middle aisle of the Church to the western door; at the same time reciting the 24th Psalm in alternate verses. When the Bishop, with the Chaplains, had returned to the space within the communion-rails, the Ordinances of the local legislature, authorizing the erection of the Church, and giving to the trustees the power of liquidating all sums due on the building, were presented on the part of His Excellency the Governor by R. D. Cay, Esq. The usual form of Consecration Service was then read by the Bishop; at the conclusion of which, the formal Sentence of Consecration was read by the Rev. S. W. Steedman, Colonial Chaplain.

Morning prayer was then said, being varied by lessons from the Old and New Testament, and a collect, epistle and gospel, suited to the occasion.

Morning prayer being ended, a sermon was preached by the Bishop, from 2 Chronicles vii. 12, in which, after referring to

the earliest instance of a consecration on record in the Old Testament, and drawing a contrast between the material splendour of Solomon's temple and the higher spiritual glories of a Christian temple, he alluded to the very peculiar circumstances under which St. John's Cathedral had been dedicated to Almighty God, standing on the borders of the vast empire of China, and on the farthest outpost of Christendom. Attention was also drawn to the many providential events which stamped a peculiarity on the present period in the history of mankind; and to the vast responsibilities which rested upon the European community in China in connection with the extension of Christianity and civilization through the world. His Lordship concluded by pressing upon the congregation the duty of clergy and laity uniting their efforts in promoting these important objects.

The whole service was marked with great attention on the part of the assembled congregation; and at the close a collection was made at the doors, amounting to between 300 and 400 dollars, in aid of the current expenses of the Church.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields.

December, 1852.

The Ven. ARCHDEACON ROBINSON in the Chair.

After the reading of several communications from the Bishops of Calcutta, Colombo, Montreal, Melbourne, &c., and the voting of several grants in aid of objects specified and recommended by their Lordships, the Standing Committee called the attention of the Board to the case of Pitcairn's Island and its inhabitants. Reference was made to a letter which had been received from Rear-Admiral Moresby on this subject, in connection with the Society's former services in their behalf, and which had been laid before the Meeting in November. The following particulars, in the form of an Address from the Committee of the Pitcairn's Island Fund, were brought under the notice of the Board:—

"The eventful history of the 'Bounty,' which led to the occupation of Pitcairn's Island by part of the mutineers, with some men and women of Tahiti, in 1789, is well known. After a few years spent in violence and unbridled licence, the Tahitian men, and seven of the nine mutineers, including Fletcher Christian, the leader of the mutiny, came to an untimely end; one of the remaining two died of consumption; and, within ten years of their landing, John Adams remained the single survivor of the men who had taken possession of the island. This remarkable man became impressed with the solemn responsibility of his position, when he found himself surrounded with a number of young persons, all children of the mutineers, between the ages of five and fifteen, ignorant of God, and likely, under the influence of their Tahitian mothers, to become idolaters. About the same time he bethought him of the Bible, which had been much used by Christian, and also by Young in his last illness. On finding this, as well as a Prayer Book, which had also been saved from the the 'Bounty,' he set himself to read their contents, which at first he was scarcely able to do from his imperfect scholarship. Still he persevered, so that he was shortly able to instruct the young people to read; and he became so impressed and imbued with the Gospel lessons of salvation, that he undertook the regular religious instruction of the inhabitants. From this time peace and contentment pervaded this small Christian community. Early in 1829 John Adams died, at the age of sixty-five years.

"Five months before his death, a young man, moved with a desire of assisting him in his work, arrived in the island, and being kindly received by the inhabitants, was, immediately on the death of Adams, appointed to the office of schoolmaster and pastor. In these capacities, as well as that of their medical