

be prolonged, and to become a snare by its wiles, and a scourge through its increase, both to the peace and principles of us and our posterity. It is but a righteous act of vengeance upon a careless Church.—Rev. C. Benson.

PRAYERS FOR RULERS.

In the absence of a national Church, worship may be conducted, week after week, without prayer for the king, [or queen.] We are altogether unwilling to leave this important matter in any uncertainty. We observe that it formed a part of the decree of the heaven-instructed king of Persia, concerning God's house of prayer, that therein prayer should be offered for the king and his sons. And it is a subject of high scriptural satisfaction to us, that in the houses of God in our land we have a prescribed "form of sound words," wherein, according to the commandment of God, and the commandment of the king, (not according to our own fluctuating choice or treacherous memory,) we are to pray for the king, and for all who are in authority under him, that they may be quietly and godly governed. And truly this is a precious exercise! There is something in it so congenial to the heart that loves the King of kings,—there is something in affectionate loyalty so near akin to true religion, because the king is an image on earth of God's temporal authority over all men,—there is something so congenial to the soul that is subdued under the authority of the great King, and finds that subjugation of spirit mingled with true affection, the love of Jesus as the Saviour of sinners joining with submission to Jesus as "the Prince of the kings of the earth,"—there is something so congenial to that soul, in pouring forth prayer for God's blessing upon the king, that I marvel not at the joy real Christians find in the liturgy of our Church in this respect. And I would affectionately and earnestly exhort you all to cultivate this joy more and more; and let the affections of your soul go forth, while your lips utter words of prayer for the king—"O Lord, save the king." You are invited to say it often in the course of our service; you are invited to remember that he is "the minister of God to you for good," and to pray "that he, knowing whose minister he is, may above all things seek God's honour and glory; and that we and all his subjects, duly considering whose authority he hath, may faithfully serve, honour, and humbly obey him in Christ and for Christ, according to his blessed word and ordinance."—Rev. H. M. Nells.

POPERY IN GERMANY.

In consequence of a misrepresentation by Mr. O'Connell in a recent letter, Mr. Gleig, of Chelsea, has published the following letter in a morning paper:—"My attention has been drawn to a paragraph in Mr. O'Connell's address to the people of England, in which he refers to me as corroborating his assertion that there is no such thing as religious principle anywhere except within the pale of the Romish Church. I express myself thus, because though these are not the precise words which Mr. O'Connell has made use of, such is clearly the inference which he wishes his readers to draw from them. Now, I beg distinctly to disavow ever having held or expressed such a monstrous opinion. I have stated, indeed, that in Protestant Germany the most extravagant and mischievous doctrines have long been taught, even from the pulpit, and that the result has been a general contempt for religious observances among all classes; but I have attributed the circumstance not to the emancipation of Protestant Germany from the thralldom of Rome, but to the absence of everything like a church from the States which have withdrawn themselves from that thralldom. Moreover, if Mr. O'Connell had looked to the preface of my work, he would have seen that the prevalence of infidelity is said by the German writers themselves not to be confined to the Protestant countries. I know that there is in the Church of Rome a discipline which must ever prevent her clergy from preaching what is called "Rationalism," but I have yet to learn that the amount of infidelity is greater in Protestant than in Romish Germany. "If Mr. O'Connell be desirous of trying the Catholic Church, or the Romish branch of it, by such a test as this which he would appear to have set up, I beg of him to compare the religious condition of England with that of France, or Italy, or Austria, and he will probably find that for one educated individual whom he meets in the first of these countries, he will meet 50 or 100 in either of the other three."

THE CHURCH.

COBOURG, SATURDAY, NOVEMBER 30, 1839.

We have before us the Report of the Society for the Propagation of the Gospel in Foreign Parts for the year 1838; and its details are comforting and satisfactory, as well from the evidence they afford of a spreading and deepening interest on the part of the British public for the spiritual welfare of our Colonial possessions, as from the proofs they so abundantly furnish of marked and gratifying success in the vast and extending sphere of their christian enterprise. This venerable Society was established by Royal Charter in the year 1701; so that one hundred and thirty-eight years have elapsed since first it entered upon "the field of the world," which, when we regard the vast extent of the British dominions, it may with propriety be said to embrace. If in former times, with limited means at its command and peculiar obstacles to encounter abroad, its operations were not marked by results peculiarly striking; yet in looking back upon its earlier days of Christian effort, it must be a great and lasting consolation to reflect that to this effort is mainly to be ascribed the foundation of the Church in the United States of America,—the dropping of that precious seed which has since grown up into a great and goodly tree. Events have subsequently occurred calculated to impair its efficiency and retard its progress; but it has nobly struggled against them all, and in the energy of its exertions at home and the magnitude of its operations abroad, it may be said to have "renewed its youth like the eagle's," and after a partial slumber to have aroused itself to the spiritual contest as "a giant refreshed with wine."

In the East Indies,—including Calcutta, Madras, Bombay, Australia, and we may add the Cape of Good Hope,—many labourers of this Society are zealously prosecuting their Missionary work; and we have but to peruse the spirit-stirring letter of the excellent Bishop of Calcutta, which appears on our first page to-day, to learn how much success has crowned the labours of these undaunted servants of the cross. On the one conspicuously favoured but now long benighted East, the "Sun of Righteousness" seems again to be "rising with healing in his wings;" and while round the standard of the cross Jews themselves have begun to rally on the very spot where the Saviour died, the Hindoo is forsaking his pagoda for the temple of the living God, and casting away his idols is pressing for admission into covenant with Christ. To the planting of a Middleton, and the watering of a Heber, the God of blessings is vouchsafing indeed an abundant increase; and if, in his inscrutable Providence, those shining lights have been removed from the Eastern church, a successor has been provided in Bishop Wilson who, with a mind and energy able to grapple with every difficulty, possesses a fervour of zeal and a glow of piety which animates all around him to press on with an unquenchable ardour in their efforts to pull down the strong-holds of Satan and build up in their room the impregnable fortress of Christian truth.

Although, some weeks ago, we gave a brief account of the extraordinary success which is attending the episcopate of Dr. Wilson in the East, in the conversion of thousands to the Christian faith, we need offer no apology to our readers for presenting to them entire the admirable letter in which the particulars of that success are de-

tailed. It cannot fail to be perused with interest by all; and it ought to stand permanently recorded—as a triumphant fact in modern ecclesiastical history—in every journal specifically devoted to the cause of "Christ and his Church."

In the Report of the Society before us, the correspondence of the Bishop of Calcutta holds a prominent place; in which, amongst many other very gratifying particulars, is contained an interesting account of the progress and usefulness of the College at Calcutta established under the auspices of this Society. The best results are naturally to be anticipated from the education of native youth for missionary work in the Indian dioceses; and that the College established for that specific object is admirably realizing these expectations, the allusions to the successful labours of the native teachers in the letter on our first page, would sufficiently prove. We have, however, this further testimony in the correspondence of his Lordship with the Society for the Propagation of the Gospel:—

"It was delightful to see these lads, only fourteen months at College, vying with those of European extraction, who had been two or three years. Those young Hindoos have not only cast off all idolatrous usages and habits, but are steadily acquiring Christian knowledge. They are quick in their apprehension of truth, with tenacious memories and great piety. They translate Homer, Xenophon, Cicero, and Ovid, in a manner perfectly surprising and with a justness of English pronunciation which increases the pleasure. Concise only, if it be possible, in an adequate manner, of a Hindoo Baboo explaining Paley, Barrow, Graves, Bishop Sumner, and others of our English writers; then their knowledge of the Old Testament, which was proved to the bottom by the Venerable Archdeacon Dealtry; and of the Lord's Prayer, in which I examined them myself; and it would have charmed any of the members of the venerable Society, could they have been present."

With such a frame-work and organization of our Missionary plans in the East; with such prelates to superintend their operation, and such ministers under them to carry them into execution,—men, of all orders, single-hearted, devoted and self-denying,—we cannot but hope to see the power of England strengthened and settled in those dominions by the best and most enduring of ties; and, more glorious achievement, the foundations laid of a mighty Christian influence which, spreading and increasing throughout those vast regions, will accelerate the period when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

The West as well as the East Indies have long been a field of the Society's labours; and while many of their missionaries are actively and usefully engaged in those islands, independent of the parochial clergy who, in some cases, are sustained by the local Government, Codrington College in Barbadoes is working out similar results to those which are so cheerfully detailed in the account of Bishop's College at Calcutta.

In British North America, the operations of the Society include the Provinces of Upper and Lower Canada, Nova Scotia, New Brunswick, Newfoundland, the Bermudas, Cape Breton, and Prince Edward's island. In all these important portions of Her Majesty's dominions, labourers of the Society are to be found; and however inadequate their number is to the spiritual destitution to be supplied, proof is afforded sufficiently gratifying of the philanthropic intentions of the Society, and that their exertions in the cause of the Gospel are only bounded by their pecuniary resources. These, from the late published Reports of the Society, we are glad to perceive are rapidly increasing;—an evidence that the eyes of the people of England are opening to the magnitude and importance of the work to be performed, and that they regard the dissemination of the principles of the Gospel—so clearly embodied in the principles of the Church of England—as the surest means that can be adopted for binding our Colonial possessions to the Crown.

In the Province of Upper Canada it has been frequently demonstrated that 100 additional clergymen would find immediate employment amongst welcoming flocks; and the Letter of the Lord Bishop of Montreal to the Earl of Durham, which we conclude to-day, states that the services of twenty additional missionaries are required in Lower Canada. To secure the maintenance of these 120 additional clergymen, the annual sum of £12,000 would be required to be furnished from the Mother Country,—thus affording to every labourer employed in this manner, a stipend of £100 sterling per annum. We are far from meaning that the income of the clergyman should be limited to this scanty sum; but we consider that the residue which would be required to afford him a comfortable maintenance, should be supplied from local resources.

The amount necessary for ensuring the services of 120 additional clergymen in the Canadas, viz. £12,000 per annum, may seem to be large; but what is it when contrasted with the wealth of thousands in the Mother Country? If, for example, an hundred and twenty individuals in England should, by contributing for this object £100 each per annum, effect at once what is required to be done,—need we say that this is an amount which could, without the slightest inconvenience, be spared by twenty times one hundred and twenty amongst the wealthy and the benevolent of our father-land? As we have reason to believe that this is a suggestion which to a certain extent, will be acted upon,—we would recommend its appropriation for a given time, say ten years; at the expiration of which, the produce of the sale of the reserved lands—supposing them all to be sold—would (even after admitting the fullest extent of the Church's possible loss of her rightful interest in that property) afford something towards the alleviation of that individual burden, as well as meet many of the additional demands which would of necessity arise. We repeat our belief that there are many individuals in England prepared to act upon this suggestion; but while we invoke their assistance with all the earnestness of conscious want, it is not to be supposed that we mean to exempt ourselves from all charge in this matter. The contributions on the spot for the erection of Churches,—the building of Parsonage-houses,—and a fixed annual appropriation towards the maintenance of the clergyman, which, as a general rule, should be insisted upon, would amply occupy all the local resources which, taking into account the difficulties to be struggled with by the inhabitants of a new country, could possibly be brought to bear upon this desirable and highly appreciated object.

The meeting of our Legislature is appointed to take place on Tuesday next; and although we are not without an anticipation of what will be recommended as the prominent object of their deliberations, we shall withhold any remarks we may feel it a Christian duty to offer, until such recommendation is announced, as is expected, from the Throne.

There never, perhaps, was a time when, from the peculiar position of these Provinces and the very doubtful character of the policy which will probably be suggested in mitigation of our acknowledged difficulties, we stood more in need of a special direction from the Father of lights in the public deliberations about to be entered upon. Individual Christians should be earnest in their prayers that a divine illumination may be present with our statesmen, while the Church is not neglectful of her duty to call steadily upon her members to unite in the petition that "all their consultations may be directed and prospered to the advancement of God's glory, the good of his Church, and the safety, honour and welfare of our Sovereign and her dominions."

But while the Church faithfully performs her part,

and while, with every humility, we urge upon individual christians the performance of the same duty, we must be allowed to press this obligation as peculiarly incumbent upon the members of the Legislature themselves. We do not allude to this obligation as simply resting upon them in their individual capacity; but that it is a solemn duty—which, in the sight of heaven, it cannot but be sinfulness to neglect—to invoke, in their public and collective capacity, the indispensable blessing of heaven. We have adverted before to the serious reproach under which our House of Assembly labour, of dispensing with the services of the sacred functionary who was, in former times, accustomed to offer up in their name those petitions to the throne of grace with which the business of life should always be preceded. We hope, however, that this is a reproach which will not be suffered to attach to them any longer. Although at the "eleventh hour," we trust that some member of that Honourable House will be found engaged with that becoming spirit of Christian boldness, who will stand up in his place and vindicate the character of this professedly Christian Assembly, by proposing the immediate restoration of its lawful chaplain. We can hardly believe that such a proposition will fail; but if it should unfortunately meet with a negative, the individual who makes it, and all who second him in the Christian effort, will feel that they at least have discharged a solemn duty.

In reply to our respected contemporary, the Editor of the Kingston Chronicle, we beg to state that the information we gave some weeks ago in regard to the improvement in the Revenue, was received—just as we stated it—from a gentleman who had every opportunity of ascertaining the fact with which we were so obligingly furnished. We are not in possession of any further particulars upon the subject; but during the approaching session of the Legislature, it is probable that such details will be furnished as will, substantially at least, confirm the gratifying information we had announced.

COMMUNICATIONS.

For the Church.

SIR JOHN COLBORNE.

The following remarks on the character of our late excellent Governor General were offered, after his departure, from the pulpit of Christ Church, William Henry, in connection with, and at the conclusion of, a discourse on the words of the prophet Daniel, 6th chapter and 10th verse:—

"And now, my brethren, in conclusion, perhaps the best practical application that can be made of the subject that we have just considered, will be a brief and passing notice of one who has recently gone from amongst us, and to whom this tribute of respect is most justly due;—of one, whose private character and whose public station were not unlike those of Daniel's; and who, like the latter, was a man of prayer and a man of God. In seizing the first opportunity since his departure of this publicly speaking of our late excellent Governor, no possibility exists of its being attributed to unworthy motives; for now that we shall see his face no more, to say of him what his character merits, is but truth and may be profitable, where else it might have been regarded only as flattery or have been connected with interested and improper motives.—In losing Sir John Colborne, we have indeed lost a really great and a truly good man. In his character was prominently blended the inspired account of two of the Lord's people of old: what was written of Barnabas and of Cornelius, was eminently true of him.—"He was a good man, full of faith and of the Holy Ghost, and one that feared God with all his house, giving much unto the people, and praying to God always."—I speak not of him now as the tried and faithful and war-worn veteran of a hundred fights; I regard him not as covered with the laurels of victory, gathered in many a hard fought field; or as glittering in the honourable insignia toly won by his prowess in arms. In these and other respects, his own has now become a part of his country's history. And not a quarter of the globe but can testify that his military career has been brilliant beyond that even of most of his gallant comrades in arms. Nor get do I speak of him now as the patriot and the civil ruler, having his country's weal at heart, and by his excellent judgment and paternal sway elevating those portions of the British Empire over which at times he has successively presided, to a high degree of earthly prosperity. These are subjects better fitted for others to discuss on than myself. It is simply in his character as a Christian and a man, unaccompanied with the insignia of military rank or with the appendages of civil authority; it is as one renewed by the Spirit of God and made an humble, sincere, and devoted follower of the Lord Jesus Christ, that I would now consider him, and that he himself appears to most advantage. To have seen him, as was constantly the case, daily leading his whole household in family prayer; or again, at their head, approaching, as was invariably his custom, the table of his crucified Lord; to have seen him, in his high and consequently dangerous and ensnaring station, yet maintaining a close and consistent walk with God, was a sight more truly glorious than were his noblest achievements, or than were all the honours won by him at Badajoz, Coonna, or when gallantly heading his own 52d he was foremost in meeting his country's foes in the deadly field of Waterloo. Religion with him was no mere form or empty name, but a vital and governing principle; he carried it into every day business of life, and was actuated by it in his whole conduct. And yet, there was nothing like pride or ostentation about him; on the contrary, he was one of the most retiring and unostentatious of men. It was saying much in his favour—but not more than the truth—that was spoken of him by one at present in these Provinces, himself high in command and also greatly distinguished:—"I have known Sir John Colborne for now more than twenty years, and he was always in private life one of the most humble-minded and unostentatious of men; and yet one of the coolest and most determined in the hour of peril that I ever knew." And as he feared God and loved the Lord Jesus in sincerity and truth; honouring him in all his ways, and making his word the man of his counsel and the rule of his life; so did he experience the fulfilment of the divine promises. He knew the blessedness of the man to whom the Lord imparteth not sin, and he found made good the promise, "Them that honour me I will honour." God did indeed put signal honour, and crown with eminent success, all that his servant did,—making him instrumental, both as a civil ruler and as military commander, in effecting what others had failed to accomplish. His house was the abode of peace and of great domestic happiness; for it was like the house of Lazarus, and Martha and Mary; it was the abode where Jesus dwelt; it was a house where the head, like Joshua of old, had declared,—"As for me and my house we will serve the Lord." A striking contrast this to what passes in many an irreligious home around, where ungodliness is rife and discontent and unhappiness prevail. He of whom I speak has set you, in the high station that he occupied, a very different example. And one main cause, perhaps the source of difference, was this;—he, like Daniel, both privately and in his family, habitually "knelt upon his knees to pray;" and at the same time "gave thanks before his God." He has now gone—and probably for ever—from the land which he so eminently served, and where he was so universally beloved; and whilst with many thousands in both Provinces, we cordially repeat the fervent wish—"God bless him;" may the Lord incline your hearts, in so far as he followed Christ, to go and do likewise."

THE MOHAWK MISSION.

To the Editor of the Church.

REV. SIR,—The following particulars of a late meeting of the Western Clerical Society have been committed to paper under the impression that they may prove interesting to some of your readers. The meeting was held on Wednesday, the 13th inst., at the Mohawk Parsonage, where we were hospitably entertained by the Rev. Abraham Nelles, one of the worthy Missionaries to the Six Nation Indians on the Grand River. The first day of our meeting was spent, agreeably to the rules of the Society, in read-

ing and discussing a certain portion of Scripture, and in the consideration of various matters connected with the interests of the Church in our respective parishes. We were first of all, however, reminded of our Ordination vows by the rehearsal of that solemn service, which cannot fail to produce on any reflecting mind the most serious and salutary impressions. The room in which we were assembled recalled to the minds of many who were present, recollections of a melancholy nature. The last visit they had paid to the Parsonage had been during the life-time of their lamented friend and brother in the ministry, the Rev. R. Logges, who, having obtained leave to visit his native country for the benefit of his health, was not permitted, in the providence of God, to return to the scene of his missionary labours.

On the morning of the following day, before attending Divine Service, we visited the Mohawk Institution, a building near the Church, where about twenty Indian children are boarded and instructed gratuitously in all the branches of a plain English education under the auspices of the New England Company. The boys of the first class were examined in reading in the New Testament, and afterwards in the Catechism in broken questions, and acquitted themselves in both in a highly creditable manner. In writing arithmetical many of them had attained great proficiency, and would not suffer from comparison with any number of white children of the same age in our District Schools. We were particularly struck with the order and regularity of the school, and the neatness and cleanliness of the children, which reflect great credit upon the master and mistress of the Institution. In connection with the school there are several working-shops, where the different trades are taught to Indian boys, by experienced mechanics, with a view to introduce among the Indians a taste for the useful inventions of civilized society. Various articles of Indian handicraft were shown to us, executed in a neat and workmanlike manner,—an evidence, if any were needed, that the red children of the forest are not devoid of talent and ingenuity, nor incapable of industrious application to the arts and employments of European life. After having examined the various apartments of the Boarding-house, in all of which was visible the same air of cleanliness and comfort, we took our leave of this interesting establishment, deeply impressed with its importance and utility, and rejoiced to find it in such successful operation. If there be an individual so sceptical as to regard the poor Indians as a degraded race, but one remove above the brute creation, or so cold-hearted as to grudge them the zeal and fostering care of the Christian Missionary, I envy not that man either his head or his heart, and I would recommend him to visit the Mohawk Institution, where his infidel hypothesis will meet with a practical refutation.

At 11 A. M. the bell announced the hour of prayer, and we proceeded to the Church, an antique and venerable wooden building, one of the first places of worship erected in this Province. Upon entering, the same simplicity and antiqueness of appearance meet the eye. A single aisle divides the Church, on either side of which are ranged open seats or benches of a sombre colour.—At the extremity of the aisle stand the Pulpit and Reading-desk side by side, and a neat communion railing describes a semicircle in front. There are three Jews at the upper end of the Church, one of which was occupied by the surviving members of the Brandt family, and the other two by some of the oldest and most distinguished chiefs. Behind and over the pulpit are two tablets upon which are engraven in golden letters the Creed, the Lord's Prayer, and the Ten Commandments, in the Mohawk tongue, and at the opposite end, immediately over the entrance, are affixed the Royal Arms,—a speaking memento of the inextinguishable loyalty of Her Majesty's Indian subjects.

Around the walls of this ancient temple have been pasted, by the hands, it is presumed, of some modern Missionary, with laudable zeal but questionable taste, several striking texts of Scripture, printed on white paper in large capital letters. The congregation, which was respectable in numbers (about one hundred and fifty being present notwithstanding the inclemency of the weather), consisted, with the exception of the Clergy and one or two other individuals, exclusively of Indians; the men were seated on the right hand, the women on the left. The service was commenced with the Hundredth Psalm, which was sung in Mohawk by the whole congregation, male and female. The devotional character of Indian Psalmody has frequently been the subject of eulogium, and deservedly so; for no one, I am persuaded, can listen to it without being forcibly struck with its plainness and deep solemnity. In all my experience, I have never been so vividly affected by sacred music,—no not even by the swelling peals of the deep-toned organ—as I was by the Old Hundredth Psalm sung by the Mohawk Congregation. The prayers were read with great fluency in the Mohawk language by the Rev. Adam Elliott, the zealous Missionary to the Tuscaroras, (another tribe of Indians about ten miles further down the River,) and the responses were made in a devout and audible voice by many in the congregation. The lessons were read out of the English Version by the Rev. J. G. Geddes, of Hamilton; and the sermon, which was delivered through an Interpreter, was preached by the Rev. W. McMurray of Dundas.

Having been engaged for six years or more in Missionary labour among the Indians at Sault St. Marie, the Preacher seemed perfectly at home in what would have been to many of his Brethren a novel and awkward position. His text was taken, with judicious selection, from John xiii. 16, and was expounded in an interesting manner and with studied simplicity of language. His audience listened with marked attention, and seemed to weigh with their characteristic gravity every sentence which fell from the preacher's lips. The Interpreter, who was an interesting and intelligent Indian, performed his part with great ability; to me at least, the celebrity with which he caught the Preacher's meaning in English and conveyed it in Mohawk to his hearers, was truly astonishing, and gained for him in my estimation the credit of being an extremely clever and sensible man. I had the satisfaction of learning afterwards that he bears a high character both for piety and intelligence.

Upon returning to the Parsonage-house we were shewn the Service of Communion plate belonging to the Church, which was presented to the Mohawk Nation by Her Majesty Queen Anne. It consists of a massy Silver Flagon, Chalice and Paten, and also a Silver dish which serves the purpose of a Font; each bearing the following inscription:—"Presented by Her Majesty Anne, of Great Britain, France and Ireland and of her Plantations in America, Queen, to Her Chapel of the Mohawks."

I cannot close my letter without congratulating my worthy friend the Missionary to the Mohawks, upon the interesting field of labour in which he is so happily engaged, and for which he is so admirably adapted. The Indians of his charge are an interesting race, and if, as has been ably argued by many intelligent writers, they are in reality descendants of the chosen people of God,—a fragment of the Ten Tribes scattered abroad; oh, how should our hearts yearn towards them—we the wild olive-graft, they the natural branches—oh, how should our zeal be kindled in behalf of those of their brethren, who are yet "the lost sheep of the house of Israel," "sitting in darkness and the shadow of death," their "souls fast bound in misery and iron;" and how fervently should we pray in the beautiful language of our Liturgy that God would "take from them all ignorance, hardness of heart and contempt of his Word," and so fetch them home to his flock that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd Jesus Christ our Lord.

I remain, Rev. Sir, Your humble Servant.

R. H.

ECCLIASTICAL INTELLIGENCE.

OPENING OF ST. MICHAEL'S CHURCH, BLACKBURN.—The ceremony of opening this building for Divine Worship according to the form of the Establishment, and by a regularly ordained minister, took place last Sunday. The church was so crowded, both in the morning and afternoon, that many persons were unable to obtain seats. The service of the day was begun by the con-

gregation singing portions of the 132d Psalm; after which the Rev. Dr. Whittaker, having previously advanced to the communion table, accompanied by the Rev. Anselm Paul Hughes, read the bishop's license. This document set forth the large and increasing population of the two hamlets of Brookhouse and Daisy Field, and the peculiar want of church accommodation under which they labour, and empowered the Rev. Dr. Whittaker, the Vicar of Blackburn, and his curate or curates, or any or all of them, to perform Divine Service, according to the rites and forms of the Church as by law established, in that building, recently used by a certain body of Dissenters called Wesleyan Methodists, but now and henceforth to be called St. Michael's Church. We cannot but congratulate our fellow-townsmen on this auspicious event; for the want of church accommodation in the eastern part of the town has long been a crying evil. The minister appointed to the superintendance of this church and district is the Rev. Anselm Paul Hughes, and we understand that the Pastoral Aid Society has granted £100 a-year towards his stipend.—Blackburn Standard.

CHURCH BAZAAR AT WAKEFIELD.—The bazaar, in aid of the funds of the Holy Trinity Church (now in course of erection in this town,) was opened on Wednesday last, at noon in the splendid saloon of the Newport Exchange-buildings, and on no occasion do we remember to have witnessed a more earnest desire to render an exhibition of the kind worthy of the great object in view. The stalls or tables, were ranged round the entire of the room; the one immediately on the left of the entrance being devoted (on the first day) to the sale of articles of substantial clothing, the "donations from Harewood House." The display of articles for sale was exceedingly profuse; and some of them, especially the cabinets, screens, chairs, and ottomans, were superb. Further we may not venture to particularise, so interminable appears the list even at a glance. The main attraction of the exhibition was a splendid carpet. It is six yards square, worked in Berlin wool, by the following ladies:—Mrs. H. Dawson, Miss Fanny Drake, Mrs. Blakney, Mrs. Stott, Miss J. Stott, Miss Drake, Mrs. Thomas Lee, Miss Jones, Miss Hewitt, Miss Wainhouse, Miss Robinson, Miss Richardson, Mrs. Dodgson, Miss Smith, Miss Hargrave, Mrs. W. Dawson, Mrs. Jones, Miss Beckett, Miss Woodmald, Miss Wood (now of London), Miss Booth, Miss Lambert, Miss Crossland, Miss Haigh, Miss Holdgate, Miss Dawson, Miss Jackson, Miss Tootal, Miss Whitworth, Miss Kelley, Miss Irvin, Mrs. Lingard, Mrs. John Dawson, Mrs. Vaux, Mrs. Smithson, Miss Smithson, Miss Mary Smithson, Miss Hardisty, Miss Stocks, "A Lady from Rochdale," Miss New, Miss Hingworth, Miss Pindar, Mrs. Brown, and another lady whose name we could not procure. The borders were also worked by a number of ladies. To say that a production combined of fancy, so completed, excited attention, were a work of supererogation. It occasioned an excitement to such an extent that on the first day alone no less than 437 persons paid a shilling each for a view of it! How to dispose of so rich and rare an article was a matter of consideration. One hundred pounds were offered for it. It was at length resolved, wisely so, that it should be entrusted to J. L. Fernandes, Esq., to see if influence, perseverance, and persuasive eloquence, could do no more to crown the efforts of the ladies. "Success" is the motto to be emblazoned upon this emblem of beauty. In the course of Wednesday and Thursday, Mr. Fernandes succeeded in obtaining 75 subscribers, at two guineas each, thus gaining for the cause a third more than the original bill. This was beyond all expectation, and Thursday was the day of trial for the ownership, and few can imagine the intensity of feeling occasioned by the issue of the draw—prize or no prize. At length, a prize was announced, coupled with the name of Miss Stocks, of South Parade, and there was an instantaneous burst of applause, followed by a hearty clapping of hands, and huzzas. It was understood by many that if Miss Stocks (as well as others) drew this prize, she intended to present it to the noble head of Harewood House; and hence the feeling of approbation; for certainly a family enabled to be the proper trust for such a lasting work of art. A sum not less than £800 was realised on the first two days.—York Chronicle.

MADRAS.—The bishop, in a letter dated January, 1839, informs the society that he has admitted Mr. Von Dadelson and Mr. Schmitz into deacon's orders, and expresses a conviction that they will prove a valuable acquisition to the society's missionaries in his diocese. The bishop concludes his letter thus:—"We have still many important stations unoccupied, and I cannot too earnestly impress upon the society the claims and necessities of Southern India. Continue to send us labourers fit for the work, and I humbly hope our labour will not be in vain in the Lord."

BOMBAY.—The report contains an urgent application from the bishop for missionaries from England, especially for the province of Gojuatz, where there are a considerable number of Indo-British. The following is the concluding paragraph of the bishop's letter:—"Let me, dear Sir, plead for Gojuatz. If you cannot send two missionaries, could you not send one missionary and a schoolmaster? I pray that it may please God to direct the hearts of some one to aid us."

On Thursday the new church, named the St. Catherine, in the town of Northampton, was consecrated by the Lord Bishop of Peterborough. On his lordship's return from the ceremony, he was presented with a memorial of congratulation on his attaining the episcopal dignity, which was signed by Dr. Butler, the chancellor of the diocese, and the clergy. Dr. Davys appeared much affected at the kind sentiments pervading the address, and returned thanks to the clergy present, assuring them of his love for the Established Church, and his great desire to merit their regard and co-operation.—Northampton Herald.

A new church has been completed in Park-street, Southwark, and was lighted up for the first time on Saturday evening. It is a large and commodious structure, with a handsome bell tower, 100 feet in height. The style of architecture is Gothic, and it is capable of accommodating 1000 persons. One-half the sittings are free. Adjoining the church is a range of lofty buildings intended for the new grammar school of St. Saviour's, corresponding with the architecture of the church. The old school-house opposite the ancient church of St. Saviour is to be rased to the ground; the site will be devoted to the enlargement of the Borough Market, and will considerably improve the appearance of that locality. The benefits of a moral and religious education according to the tenets of the Established Church will be extended to a larger number of scholars than the old school-house could accommodate. The new church will be consecrated in a few days by the Bishop of Winchester. The site was presented by Messrs. Potts, the vinegar-merchants. The church has been erected by the trustees of the late Mrs. Hyndman's bounty, at an expense of about £6000. The new school-house will cost about as much more, and will form an ornament to the district.

A splendid piece of plate, consisting of a candelabrum of solid silver, and weighing 200 ounces, was on Friday presented to the Rev. Robert Downes, M.A., by the inhabitants of Leamington Priors, Warwickshire, in testimony of his faithful services during the 18 years the rev. gentleman officiated as curate and vicar of that parish. Mr. Downes is now Rector of Fetcham, in Surrey. GOVERNMENT GRANT.—PRINTING FOR THE BLIND.—Our readers are aware that Mr. Alston has already completed the printing of the New Testament, and many other works, in raised Roman letters, for the use of the blind. Some time ago he commenced the arduous task of printing the Old Testament; and having finished the Book of Genesis, he proceeded on a tour of all the institutions for the blind in England and Scotland, in order to ascertain the extent to which they were willing to aid him in this important work. With the exception of one, the directors of all the institutions expressed their readiness to assist him by taking a proportion of the different volumes in their progress through the press. Encouraged by this consideration, he made application to Lord J. Russell, as Secretary for the Home Department, for assistance from the Royal bounty to aid him in the accomplishment of this benevolent object. We are happy to state that the application was transmitted to the Lords of her Majesty's Treasury, who have been pleased to direct that an issue of £400 be made to him.