

her heavenly founder—to spread the Gospel from one end of the earth to the other, to preach it to all nations, and in every quarter of the globe. The field in which Mr. Pettit laboured, comprised at first 12 Townships, but owing to the desperate state of the roads, the difficulty of travelling, and other hardships, and privations, he was obliged to relinquish a part of his duties, and to give up three stations, one at the Sawgeen, one in Durham, 8 miles from the Sawgeen, and another in Brant. But at the rest he was enabled, under the blessing of God, to minister once a month. At Arthur, 10 miles north, near Minto: 8 miles further north, Egremont, near Normandy: Township of Wellesly, 36 miles west of Guelph: Peel 8 miles north of this; Crooks Corners, Woolwich, Garafraxa and Erin Village. During the year, he administered baptism to between 70 and 80 persons, and travelled in the discharge of his duties 3 648 miles. At the station near Minto, the service was held in a log-house, very small and uncomfortable,—not capable of holding more than half of the congregation, and yet the Missionary remarks, these inconveniences did not deter them from coming, they flocked to the service whenever notice was given of it, without even seeming to reflect whether they could get admission within, or have to stand at the window outside in the snow, to listen to the service and the preaching of the Word of God. It is gratifying to hear from the Missionary, that in this place through the united efforts of the people, and through the liberal contributions of the Parish of Grimsby, a Church has been erected, and will probably be completed early in the summer. In attending the Township of Wellesly, the Missionary was obliged to walk 28 miles through the woods, carrying his Bible and Prayer Book and clerical robes under his arm, because there were no roads opened to these places. In Peel, exertions are making to build a Church. In Woolwich, at first an unpromising station, great encouragement was subsequently given to the Missionary, and before he left, it had become one of the best stations. The two congregations in Garafraxa and Erin, hope, by joint exertions to obtain between them a Resident Missionary.

The Rev. Mr. Tremayne, who succeeded Mr. Pettit writes, that having been but a short time in the mission he can say but little of its prospects—but that little is satisfactory—his congregations at twelve different stations in eight Townships are rapidly increasing, and great anxiety is evinced generally by the people for the ministrations of the Church.—In various places exertions are being made to obtain means to build churches.—The Missionary remarks that there is great difficulty in ascertaining the exact number of churchmen in each congregation from the fact that the methodists each station generally attend as regularly as churchmen—a circumstance which the missionary rejoices at as it may be the means of bringing them back to the good old paths from which they unhappily went astray. The Rev. Mr. Smithurst of Elora has kindly offered to administer the Lord's supper in each station, when a sufficient number of communicants can be found. The missionary being only in Deacon's orders.

The Travelling Missionary of the Owen's Sound Settlement begs leave to report, that after having received information from the Rural Dean (The Rev. A. Palmer) concerning the different parts of his extensive mission (Fifty-seven miles in one direction and forty-five in another), he commenced his labours towards the end of the month of July. Since then he has done duty on Sundays, once in six weeks, at the following stations, viz: Mr. Walker's house Township of Brant, Durham Schoolhouse, Township of Bentinck, Mr. Grey's house Township of Holland, Wheeler's Schoolhouse East Holland, St. James Church Township of Derby; And once a fortnight at the Indian village on the west side of the Owen's Sound Bay, St. George's Church Sydenham, St. Paul's Church West Holland. The congregations worshipping at these stations vary from forty to upwards of a hundred.

Your missionary also holds occasional week-day service on the Durham and Penetangore Road midway between the Township of Gretnock and the village of Durham, the ninth concession of St. Vincent, the Lakeshore Road in the Township of Sydenham, the first concession of Sullivan, and he finds at all these stations that his ministrations are cordially and thankfully received.

Your missionary also purposes having a week-day service at Southampton, a rising village at the mouth of the Saugeen, as soon as the contractor has completed the bridging of the Saugeen. Churches have been built at Sydenham, West Holland, and third concession of Derby. Of these churches, that at Sydenham has been completed, and was opened for Divine Service, by prayer and the administration of the Holy Eucharist, on February 8th 1852. The churches at West Holland and 3rd concession of Derby are so far towards completion that service can be held in them. It is hoped that, under the Divine blessing, these edifices will prove important auxiliaries to the edification of the members of the Church. Hitherto the ministrations of the Word and Sacraments in Shanties has rendered it impossible to conduct it with the decency and order equally due to the worship of God and conducive to devotion. The importance and necessity of providing these churches was recognized by the Venerable Society for Promoting Christian Knowledge, by its vote for £30 stg. towards the edifice at Sydenham. The remainder is due to the liberality of the Churchmen of Toronto and Hamilton, and the exertions of R. C. McMullen and Thomas Brunsell, Esq., Toronto. The congregation at Sydenham take

the present opportunity to express the great obligations they are under to the Churchwardens of St. George's Church Toronto, for the interest they have shown for the welfare of this mission, at whose cost a very neat service of communion plate has been provided for this church.

On the Durham and Penetangore Road the church people are very numerous, and manifest a strong desire for the services of a resident clergyman. Sectarianism has not made much progress amongst them. But, still, unless these scattered sheep are gathered into the fold of a settled missionary, the worst consequences are to be feared. If a regular system be pursued, the church people settled on this Road will in a short time, your missionary is persuaded, be able almost entirely to bear the expense of spreading the gospel amongst themselves. They are for the most part willing to contribute according to their abilities towards the maintenance of a resident clergyman.

Early in the month of August your Missionary, by the special invitation of the Indians of the village of Newash, added the Indian territory to his labors. And your Missionary has seen enough to convince him that within a few years the whole of these people will be listening to the teaching of our holy Church. By the recommendation of the Bishop, the Parent Society has granted your Missionary £50 for the present year, to pay an Interpreter and Schoolmaster. If a contributor to the Society could witness the thankfulness with which these poor creatures listen to one of the humblest of their Missionaries that benefactor would feel abundantly convinced that his money had been employed in a cause of the purest benevolence.

The population of the mission at present cannot be less than 15,000, it is rapidly increasing, both from the influx of emigrants from the Mother Country, and also from the older settlements of this Province. To provide even for its existing inhabitants, adequate means of religious instruction, would imply no slender efforts; and when it is further considered that the circumstances of the country require, as indispensable to its well-being, a continued immigration. The question then involuntarily rises—How are all these souls to be taken care of? It is under the influence of such considerations that your Missionary would respectfully suggest the division of his Mission into three, so that two more Missionaries would be required to cultivate the field in which he is now laboring single-handed.

There are few parts of the Diocese which require more the labours of additional Missionaries than the Owen Sound settlement. Ever since your Missionary has been placed here, it has been a source of constant trouble and anxiety to him, for he has known the wants of the people and their destitution, and been unable to supply them. The increase in the numbers of the various Congregations during the last few months is considerable. But your Missionary must be allowed to express his opinion that unless active measures be taken to bring the people under close and constant superintendance, unless the number of Missionaries be increased, and the discipline of the Church established amongst them, it is doubtful how far their connection with the Church will be beneficial. Without additional laborers your Missionary places but little confidence in the Multiplication of Stations.

Your Missionary has admitted forty-four persons into the Church by baptism, officiated at seventeen burials, and solemnized eleven marriages.

Now the missionary reports just read, must convince every reflecting individual of the absolute necessity which exists for maintaining the Church Society—if we wish to raise funds to provide for additional missionaries—and that but for the Church Society the spiritual famine in the remote settlements of these Districts would be much more fearful and disastrous.—Your committee would suggest that if any individual hears this recital who has not yet enrolled himself as a member of the Church Society or paid a subscription towards its funds he should before this meeting breaks up come forward and assist them on the spot.

Parochial Reports have been received from the following associations. Guelph, Galt, Paris, Mount Pleasant, Upper Cayuga, Ancaster, Dundas, Oakville, Norval, Wellington Square, Palermo Milton, Trafalgar, the Church of the Ascension and Christ's Church Hamilton.

(To be Continued.)

ENGLAND.

MORE CHURCH SPOILIATION.

Whilst the minds of Churchmen throughout the country are deeply moved with indignation at the proposed spoliation of the Canadian Church, a Bill has been rapidly and silently progressing through the House of Commons, which deals with the property of the Church at home as unceremoniously as the Clergy Reserves Bill with that of the Church in Canada. So vicious, indeed, is the measure in question, in point of principle, and so objectionable in its details, that if we had not ocular demonstration of its contents, we could hardly have believed it possible that an enactment of this nature could have reached its last stage in the House of Commons without a single voice being raised to protest against so unprecedented an interference with the rights of ecclesiastical corporations, and with the provision made for the discharge of ecclesiastical functions.

The Bill to which we allude, and which bears the not very explanatory title, "Cathedral Appointments: A Bill to make provision concerning the future regulation of certain appointments connected with Cathedral and Collegiate Churches," was prepared and brought in by

WAR, and ordered by the House of Commons to be printed on the 3rd instant; it passed through committee on Tuesday, was reported on Wednesday, and now only awaits the third reading. So far from corresponding with the mild and inoffensive wording of its title, it places under suspension, at once and for two years to come, all ecclesiastical appointments connected with Cathedrals and Collegiate Churches, whether appointments to offices in these Cathedrals and Collegiate Churches, or appointments to benefices with cure of souls, in the gift of the Cathedral and Collegiate bodies. That is to say if this Bill shall pass into law, no person appointed to any such office since the 20th of November last,—for it is proposed to give the Bill a retrospective effect,—and until the 1st of January, 1855, will acquire any permanent title to any emolument, or to any residence, arising from or belonging to such offices, or any claim to compensation in the event of alterations, or even the total abolition of the office.

Now what is the effect of this sweeping enactment? In the first place it is a manifest invasion of the rights of patronage, whether such patronage be vested in the Crown, or in the Bishops, or in the Cathedral and Collegiate bodies themselves. Is such an invasion consistent with the due regard for the rights of property? Would such an invasion be tolerated for a moment, in reference to any other kind of property, whether corporate or private? Would the Duke of Bedford or the Duke of Devonshire, would the great landholders, ay, would the great lay impropriators of tithes submit to have all their dealing with their property from a given day to a given day made provisional, in the prospect of the Legislature eventually despoiling them of a portion, if not of the whole, of that property? Or would municipal bodies, or other corporations, submit to have their hands tied in this manner, their present disposal of their property interfered with, and their future possession of it rendered doubtful? And if it is clear that such a course would not be tolerated in regard to any other kind of property, why should it be permitted in regard to Church property? Is Church property less, is it not, on the contrary, more sacred than any other property?

In the next place, how will the proposed suspension operate upon the appointments thus rendered provisional, and upon the performance of the duties attached to these appointments? The major part and the more important of these appointments are such as would, in the ordinary course, be conferred upon persons already possessing preferment in the Church; which, to accept those appointments, they would have to vacate. Can it be reasonably expected that men of character and standing in the Church would relinquish permanent positions for the sake of appointments rendered precarious by a special Act of Parliament? And if the precarious character imparted to them shall scare away the persons best fitted to fill these appointments, will not the consequence be that when the necessity of the case requires that they should be filled up, they must be conferred upon persons of inferior note, thereby bringing further reproach upon the Cathedral and Collegiate bodies?

And what is the plea under which it is proposed to perpetrate this wholesale invasion of the rights of property, and to deteriorate the character of a numerous and important class of ecclesiastical appointments? That the Cathedral Commission has only just commenced its inquiries, and that two years at least must elapse before any practical measure of Cathedral reform can be expected as the result of its labours. But supposes that the Commission does not bring its labours to a close within the period assumed; or that the measure of Cathedral reform founded upon its report does not receive the sanction of the Legislature; that year after year passes away, and the Cathedral Reform Bill is still delayed,—how then? Is this measure of suspension to be extended from year to year, till at last the whole of the Cathedral property is hung up, and no one remains that can plead any vested right in it? Might not an adverse Government, a Church-hating house of Commons, create such a delay intentionally, with a view to the prolongation of the suspension, and the consequent extinction of vested rights, and thereby pave the way for a process of general spoliation? And is not the very character of this Bill, the principle on which it is founded, and the sweeping nature of the suspension which it contemplates, calculated to raise a suspicion that a wholesale spoliation of Church property is the ultimate object which the framers of this Bill are driving at, and that with this view they desire to familiarize the public mind with the idea of sacrilegious interference with Church property, until it shall cease to be looked upon as a sin? We ask these questions in the confident hope that they will be considered by those who have it in their power to arrest the Bill in its future progress. In the House of Commons it may be, we fear, too late to prevent its passing, but assuredly the House of Lords will not give its sanction to a measure which has so direct a tendency to injure the Church, and to impair the securities under which property of every kind is held.—John Bull.

THE LATE BISHOP OF LINCOLN.—The secretary of the late Bishop of Lincoln has indicated the memory of Dr. Kaye, in a reply to the reflections cast upon the late Prelate by the Morning Chronicle, in reference to the state of his diocese. The following is his statement:—

On the Bishop's accession to the diocese, in the year 1827, he certainly found it not in satisfactory condition as to residence, pluralities, the state of the Curacies, and discipline generally, but, in fact, a model at that time, with other dioceses, of the old school. Under his supervision and gradual though unceasing activity

during that period, and without offence or great hardship to any of his Clergy, non-residence, both of Incumbents and Curates, has been diminished at least two-thirds, as the annual reports to the Privy Council this year, as compared with the year 1826, will clearly show; to promote which desirable objects 214 parsonage-houses have by his direction been built, rebuilt, or made fit for residence under the provisions of Gilbert's Act. Plurality of benefices has been prevented to a great extent, and confined to nearly contiguous parishes of small population; double services in Churches have been ordered and enforced where the population has amounted to 200 persons, and a congregation been found willing to attend both; and the holding of Curacies has been confined chiefly to single, and never extended to more than two adjacent small parishes, where the Curate's residence has been so fixed as to enable him to discharge the duties of both satisfactorily, in opposition to the old system of four or five Curacies being held by one fast-riding Curate.

Bishop Kaye has also reformed the great evil of holding confirmations in the distant large towns only, and, regardless of his own personal convenience and cost, greatly and abundantly increased the places of confirmation in the several villages of his diocese, at a distance of not more than seven or eight miles apart, so that the performance of that sacred rite has been brought home to the doors, as it were, of the children of the present generation; thus rendering it a most solemn and impressive rite, and suppressing the evils with which it was frequently accompanied previously to his accession to the diocese, in consequence of the great crowds of children which used to be assembled from a great distance in the market towns.

Bishop Kaye has also been the instrument of reducing this heretofore extensive diocese, consisting of six counties, and bringing himself and future Bishops into residence close to Lincoln, in the very centre of the diocese.

He has also revived the useful but almost obsolete system of Rural Deans, there being now a body of 14 Rural Deans appointed by him to make frequent visitations and report to him the state of the Churches, parsonage-houses, and parishes, and conduct of the Clergy in their respective Deaneries, to any defect or complaint in which his own attention and directions were immediately applied. With respect also to the better preparation of candidates for holy orders, Bishop Kaye was the first who insisted on the passing the voluntary theological examination at Cambridge by candidates of that University in addition to the examination by himself and his Chaplain at the time of ordination. Many of his brethren have since followed his example in all the above mentioned regulations, and adopted his plans. I need not advert to his indefatigable exertions in the formation of schools, and in the cause of the education of the rising generation, nor to the regularity, activity, and ability with which his visitations were conducted, and the force, learning, and usefulness of the admirable charges upon those trying and fatiguing occasions, for they are universally known to, and appreciated by, the laity as well as the Clergy of this diocese. With respect to the building of Churches, the villages in this agricultural county are, generally speaking, so small, and the parishes and parish Churches so numerous and near to each other, that very little necessity has existed for increasing the number of them, excepting in some particular case to which Bishop Kaye's attention and assistance were most actively and munificently afforded. I will only add, in conclusion, that his conciliatory, pastoral, and, at the same time, firm administrations to his Clergy, particularly the young and inexperienced part of them, have entirely suppressed all unseemly dissensions throughout this diocese, which, unhappily in others, have caused such melancholy results to the Established Church.

THE BISHOP OF MANCHESTER AND THE BIBLE SOCIETY.—The Bishop of Manchester presided at the Jubilee meeting of the British and Foreign Bible Society, in the Free Trade Hall, at Manchester, when there were present on the platform many of the Ministers and influential laymen of all the evangelical religious sects.

THE BISHOP OF CAPETOWN.—The Bishop of Capetown attended, on Wednesday week, a public meeting at Leamington, presided over by Archdeacon Sandford, when his Lordship made a statement of the spiritual condition of his diocese, the claims of which for increased support he urged upon the Clergy and laity of the mother country. The appeal was responded to, by donations amounting to nearly 40l., and the promise of a similar sum in annual subscriptions for five years. In the evening the Bishop preached at Trinity Church, Coventry, and next day at Cubington, where a collection of 18l. was made in aid of his mission.

THE MADEIRA CHAPLAINCY.—The following letter, addressed by the Bishop of London to the Rev. R. T. Lowe, throws light upon the recognition of Mr. Brown's position by his Lordship since the departure of Mr. Lowe:—

Fulham, 30th of July, 1851.

"My dear Sir,—After the most careful consideration, I have arrived at the conclusion that it will be better for the Church's peace that I should not license any Clergymen as your successor. If Mr. Brown was permitted to receive my license, as he desires, a question might arise whether it would be right for me to license a second Clergyman at Madeira; but as that cannot be, and as I have no power to prevent any Chaplain appointed by the Secretary of State from officiating without my license, I fear it would serve to perpetuate the unhappy divisions which have so long existed at Madeira, if there were