

the Minister for the Imperial domains, and who formed a special society among themselves under the name of Wehris-Kalmach. The religion of this tribe consisted of a tissue of the wildest and most senseless imaginations. Their chief divinities were named Jaji and Keremet; the one was the Author of all good, the other of all evil. To the first they offered worship but no sacrifices, as being too benevolent to require such; but to the god Keremet they frequently sacrificed animals in solitary parts of their forests, in order to appease his wrath. Transmigration of souls formed also a part of their creed, and, like their Tartaric neighbours, they practised polygamy. Their sole occupation was cultivating the barest necessities for their support in addition to the spoils obtained by hunting, and no art or trade, not even in the way of barter, was resorted to. The government employed various means to introduce civilization among this savage race, but for a long time every effort was vain. At length the unwearied perseverance of M. de Blodreff, governor of the district, aided by a priest named Pilyloff, has succeeded in gaining the confidence of the Tschermisson, and shaking the foundations of their pitiable superstition. At first but a very few were won over to the Greek religion; then whole villages followed, and the year 1816 boasts the conversion of 800 individuals. The society has changed its name with its belief, and, doubtless most appropriately (as marking the new source of beneficence they seek to please), have adopted the appellation of Nikolskischen (Nicolites). A Greek church has been built in the largest of their villages, which was consecrated on the 12th of last October by the Bishop of Orenburg, and on the following day mass was read in it for the first time. It is also intended by Government to erect an elementary school there. The present gain may be and probably is small on the score of religion, but great in respect of civilization, and that may prove the handmaid to more important benefits.—*Correspondence of Evangelical Christianity, from the States of Lie Baltic.*

The Berean.

QUEBEC, THURSDAY, JULY 1, 1847.

We have been favoured with a copy of a pamphlet printed at Toronto under the title "Characteristic Principles of the Church of England: three Speeches of the Rev. H. C. Cooray, B. A., at the Annual Meetings of the London and Harrow Branch Association of the Church Society of the Diocese of Toronto, in 1815, 1816, and 1817." The Clergyman, whose name is found on the title-page, felt it to be appropriate, on the first of the occasions mentioned, to allude to "the class of theological opinions which of late years have developed themselves under the various names of 'Puseyism,' 'Tractarianism,' 'Oxford Divinity,' and so forth" looking upon the subject as one "closely connected with the hold that our Church may be destined to retain upon the confidence and affections of the people." By a few observations at the commencement he wisely endeavoured to "divest the subject of all that is extraneous and foreign to the vital question" and it is impossible not to go along with him when he states that "an increased attention to Church order and discipline—a judicious revival, and a more general observance of the Church's Rubrics—a growing feeling of the essential character of Christian unity—a clearer perception of the evils and sin of schism—these are neither Puseyite nor old Polish fictions."

Various details of mere external arrangement are also enumerated as not constituting Puseyism, among which there is one, the real character of which the speaker has probably been led to view in a different light, since his address was delivered: it is that, which regards the "material" of communion tables, whether to be "wood, stone, or iron." It is true that we may coincide with the speaker's guarded statement that he "cannot perceive that Popery necessarily lurks behind" such questions as these; but when he adds "or that they reflect any discredit upon whatever parties first originated attention to them," we must frankly state on the contrary that the studious deviation from the ordinary material of "an honest table" for the Lord's board to that of a stone altar does reflect discredit and justly beget suspicion, when expressly connected, as it has been by the Tractarian party, with the profession of strict and revived adherence to the doctrines and rules of the reformed Church of England. The Oxford divines are not the men that could plead ignorance of the decided protest of the Church against the pernicious doctrine involved in the substitution of an altar for sacrifice, in the room of a table for commemoration.

The speaker, after this introduction, proceeds to state succinctly, but with great moderation, the errors which have been committed by the founders of this school of divinity—with so much moderation, indeed, as to compel him, in committing the speech to the press, after the lapse of time and the events which have taken place since he addressed his audience in the Canadian London, to append a note to the following effect:

"It must be borne in mind that the view of Puseyism, confessedly a mild one, taken in the above speech, was drawn more than two years ago, and before the open renunciation of Protestantism, by many of the leading Tractarians, and the numerous pervasions from the Church of England to Rome, had displayed in so glaring a manner the certain tendency and termination of their doctrines."

It does not surprise us that the speaker has come to be so much the more earnest in contending for the truth, as he has been slow to impugn the motives or question the designs of those whom he found in error. We have met with his name at public proceedings, and with his initials at the foot of contributions to the periodical press, always as the clear-headed and rightly-minded defender of Anglican truth; and even in this first of the three speeches which make up the pamphlet before us, he utters no

uncertain sound when, to the inquiry, whether the Church, in her corporate character, "has affixed the seal and impress of her recognition and authority" to the opinions of those who belong to the school in question, he gives his decided answer, "No."

We shall probably recur to this pamphlet in a future number; and in bringing these remarks to a close, we can do no better than by recommending, as the subject of devout and earnest prayer at the throne of grace, the sentiments which the author, in the glowing language of cheerful confidence, pronounces, from his heart's inmost core, as his "conviction and belief, that these theological tenets held by some within the Church, are but as a passing cloud; and if, among many thousand clergy, and several millions of lay members, some should prove unfaithful to their principles, and turn renegades to the truth, it will be, under Divine Providence, but a wholesome expurgation, which will leave the Church in a more pure and healthy state for the duties in which she is constantly engaged,—which will leave her prepared to enter, like an Athlete, trained, vigorous, and unencumbered, upon the field of some great struggle that may be yet in store for her."

It is with gratitude we learn that petitions are coming in, praying that the Legislature would forbid the practice of selling property at the Churches on Sunday. It is a practice directly infringing upon the rights of that large portion of Her Majesty's subjects whose religious principles wholly forbid their being parties to a transaction so flagrantly violating the command of the Most High God, and indirectly also affecting the interests of others who may not entertain the same views of Lord's Day observance. The former cannot become purchasers, when perhaps their just interests would require their doing so; the estate on whose behalf the sale is to be effected cannot benefit by the competition which they would create. What would people in England say to an advertisement such as the following which appeared, by authority last year, and the like of which are of frequent occurrence?

Province of Canada, }  
District of Montreal, } IN BANKRUPTCY.  
In the matter of FLAVIEN M.—and  
OLIVIER M., Esqrs.

NOTICE is hereby given, that the following property belonging to the estate of the above bankrupts, will be sold by public auction, at the door of the parish church of Montreal, on SUNDAY, the TWELFTH day of JULY next, immediately after divine service in the forenoon, to wit:—A lot of land or emplacement situate in the parish? &c. &c.

Surely we may look to our Legislature's putting a stop to a practice so injurious to the citizens, and so offensive to the God who has commanded the Sabbath to be kept holy.—P. S. It will be understood by the reader, that the "Parish church" mentioned in the above is that of the Church of Rome.

We notice, with great pleasure, the circumstance that the banquet which closed the festival of the St. Jean Baptiste Society, held last Thursday, was conducted on strictly Temperance principles. We think, this might be a useful example for other Societies to follow, at all events with respect to any entertainments they may provide for boys.

THE BISHOP OF LONDON AND THE IRISH CLERGY.—On the 11th of May, Lord Montezule presented to the House of Lords a Petition from the Rev. Dr. Thorpe, Minister of Belgrave Chapel, London, praying that their Lordships would pass a declaratory Act carrying out the principles of the Act of Union, which he conceived to be violated by the course adopted with regard to Irish Clergymen by the Lord Bishop of London. It appears that Dr. Thorpe, being desirous, on account of ill health, of spending some time on the continent, wished his place to be filled during his absence by a Clergyman from Ireland, who he nominated to his Diocese for that purpose. The Bishop's reply was: "If Mr. —, who I suppose is an Irish Clergyman, has been licensed to officiate in any English Diocese, I am ready to admit him into mine; but if not, I shall be under the necessity of declining to do so." Lord Montezule stated that, finding that the question raised in this case was not a disqualification in point of doctrine, morals, or learning, but simply his being an Irish Clergyman, and that objection raised to in 1817, he could not hesitate in laying the matter before their Lordships—which he would not have been willing to do if it had been a question of an ecclesiastical nature, or of disqualification in morals, education, or otherwise. He could not understand upon what ground the Right Rev. Prelate made the distinction between an English and an Irish Clergyman, and that for the purpose of drawing an invidious distinction—a distinction wholly inapplicable to the present state of the Irish branch of the establishment, connected as it was with the most illustrious and distinguished names of the United Church. "Did it not seem hard that, whilst an Englishman was appointed to one of the highest offices of the Church in Ireland, an Irish Clergyman should be excluded from serving in a humble curacy in the London diocese, merely because he was an Irishman?"

The Lord Bishop of London, in his reply, expressed his hope that he would be able to show that in the course which he had pursued he meant to show no disrespect to that branch of the United Church which was established in Ireland, and of which he spoke in the very highest terms. The regulation now complained of was not a new thing; it had been in operation three or four and twenty years; it had been made public in the usual way, when he was Bishop of Chester, and none of the Irish Prelates had ever addressed a word of expostulation or remonstrance to him on the subject. Of the grounds which he had for adopting the rule, two appeared to his Lordship especially strong, which he stated as follows: "In the first place he did not think that young men who were educated for the service of the Church of Ireland should take the very earliest opportunity of quitting that Church in the midst of its difficulties, and to come to England to find some other situation which was less irksome. Far from intending disrespect by this, he thought he could not show a more sincere regard for the interests of the Irish Church than by discouraging the migration of young Clergymen, the ablest labourers in the field, from those ministerial duties in which

all their energies would be called into action. Another reason was, that when he looked at the system of education which was then in force in Trinity College, Dublin, but which was now altered—looking to the education which was obtained at that time, he could not encourage the practice of young men going over from England to Ireland, staying a short time in Trinity College, till they should take a degree, and then returning to England; and he thought it hard that their own young men, educated in the English Universities, and in some sense under their own observation, should be displaced from their curacies, and be prevented from being ordained by the emigration of young Clergymen from Ireland." His Lordship further stated that the rule had at no time been very rigidly adhered to, because in any case when he was satisfied of the purity of motive of the young men, he had no difficulty in licensing them. In the case of Dr. Thorpe's application, the Clergyman whom he proposed as his assistant, had called on his Lordship, subsequently to his sending the letter which had been referred to, and was told that it was the Bishop's wish to make some inquiries but that he might go on preaching for Dr. Thorpe until that Clergyman's return from the continent, and it would be time enough then to talk of licensing. Dr. Thorpe, however, following this up by a threat to bring the matter before the House of Lords, His Lordship, when he had satisfied himself of the young Clergyman's character, intimated to him that though he could not license him to preach for Dr. Thorpe, after what had passed, yet he would be very happy to license him for any other Clergyman within his Diocese. His Lordship concluded by saying that he had done nothing unbecomingly, and that he would continue to act upon his regulation until it was declared by public authority to be contrary to law.

The Earl of Clarendon expressed the satisfaction he felt at the testimony borne by the Right Rev. Prelate to the worth of the Irish Clergy, but his regret, at the same time, to find his Lordship draw a distinction between the Irish and English branches of the Church, which he did not think the terms of the Union warranted. They had heard much of the repeal of the Union; and he must say that nothing would tend more to advance the cry for it than to give the Irish people the idea that they were considered as of an inferior race.

The Earl of Mountstuart defended the character of Dr. Thorpe, and stated, with regard to the regulation laid down by the Right Rev. Prelate, that if it were adopted by the other Prelates of the kingdom it would have the effect of keeping every Irish Clergyman out of England.

The conversation here dropped. We have been considerably disappointed, in reading the Report of this case, to find not one member of the Episcopal bench to have taken part in it, except the Bishop whose course is complained of. Some expression of opinion from the Irish Bishops, that the regulation in question was approved of by them, would have settled men's minds much more satisfactorily on the subject, than the mere absence of remonstrance on their part. If the law really warrants the Bishop of London in pursuing the course he has adopted, Irish Bishops would perhaps be reluctant to address a remonstrance to him, under the uncertainty whether it would induce him to alter his proceeding.

There can be no doubt, however, that a disposition in Clergymen ordained for these parts of the great field of labour, where service is of the more arduous and unenviable character, to transfer themselves to spheres which call for less self-denial, ought to be discouraged by fair and generally recognised means. The question is of some interest to the Colonial branches of the Church: the Clergy ordained in the British Provinces are by law subject to certain formalities, before they can hold curacies in the mother-country, whereby some check is imposed upon any inconvenient influx there, or an embarrassing drain upon us here; yet we find the cases frequent where Clergymen from the Colonies are admitted to ministerial charges at home. We should imagine that the Colonial Bishops are not desirous to see many of our country-missions transfer their services to the more inviting fields on the other side of the Atlantic; and yet it might not be very pleasing to them to have an English Bishop lay down the rule that he will admit none, unless filtered through some period of service in another English diocese. One would much prefer having the Bishop of London's rule be His Lordship's exception; and the ex-ptions by licensing Irish Clergymen, which he aims to be as frequent as his refusals, to become his Lordship's rule.

In the mean time, it cannot be too most satisfactory to every Irishman, to know that the proceedings in the House of Lords on this subject have elicited, both from the Bishop of London and from the Lay-Peers who took part in them, expressions of the highest respect and warmest sympathy towards that suffering and earnestly contending branch of the Church established in Ireland; and probably the advancing solicitude for the unity of the Church, unimpaired by personal dislikes or predilections, will aid the effect of the discussion which has taken place, so as both to mitigate the operation of the Bishop's rule on the subject of Irish Clergymen in the Diocese of London, and to prevent its adoption by other Prelates.

THE REV. WILLIAM JACKSON, late Rector of St. Paul's Church, Louisville, Kentucky.—The extracts from sermons by this deceased Clergyman, which we have inserted in this and the last number of the BEREAN, are taken from a volume recently published by Messrs. Stanford and Stovors, New York, under the title "Remains of the Rev. William Jackson" &c., containing a Memoir, Sermon, and Fragments from the papers of the deceased who seems to have been an excellent man. He was a native of Tisbury, Staffordshire, in England.

A QUESTION OF LAW: ARE MILLERITES IN A SANE STATE OF MIND?—A suit is now pending before a Board of Referees in Boston. Ezekiel Hale versus E. M. J. Hale, (his son,) both of Haverhill. It appears that in the autumn of 1812, plaintiff, a convert to the "Millerite delusion," made over to defendant his property, valued at from \$40,000 to \$50,000—the latter to pay the heirs \$20,000, and inherit the residue himself. The old gentleman has since recovered his "right mind," and now seeks to regain possession of his property.—*Protestant Churchman.*

THE JEWISH SABBATH.—A letter from Konigsberg (Prussia) of the 16th inst. says, the proposition which has been so often made to the Jews, and as often refused, to celebrate the Sabbath on Sunday instead of Saturday, has at last been accepted by 700 Jews of that town, who form the great majority of the Israelitic community. The measure is considered one of great importance, especially in commercial operations. Similar intelligence is received from Offenbach, Grand Duchy of Hesse. Whether this concession on the part of the Jews proceeds

from indifference to their own faith, or from favour towards Christianity, is not stated.

ECCLESIASTICAL.

Diocese of Quebec.

We beg to call the attention of our readers to the Annual Meeting of the INCORPORATED CHURCH SOCIETY which is to be held next WEDNESDAY, pursuant to advertisement in another column.

The Collection made after Sermon, last Sunday morning, at the Chapel of the Holy Trinity, amounted to £3. 15. 10, which, after deducting £1. 12s., being the average of Sacrament days' collections, leaves the sum of £2. 3. 10, to the benefit of the INCORPORATED CHURCH SOCIETY.

The Rev. Official MAESTRI went down to the Quarantine Station, Grosbe Isle, last Friday, to engage in such services to the Protestant sick as may tend to the relief of the resident Missionary; and his return will probably not take place till tomorrow.

DIocese of Toronto.

INCORPORATED CHURCH SOCIETY.—The fifth annual report of this institution—after acknowledging that "every good gift and every perfect gift is from above and cometh down from the Father of Lights," and that all preventing and co-operating grace is derived from the same sacred fountain, and recording its humble thanks for the considerable measure of success with which it has pleased Almighty God to bless its exertions during the past year—states that though no new object has been carried out, and several important measures, in which the clergy and laity feel a deep and mutual interest; yet that all things, as he said, are in a healthy and satisfactory state, and proceeding gradually, but it is hoped, securely in their legitimate course.

No definite plan of operation has as yet been adopted for making a work of but secure provision for the Widows and Orphans of the clergy. With regard to Education, the report adverts to the plans adopted by Her Majesty's government in the mother-country, and expresses a hope that "our own Colonial Legislature will follow so just an example, and, under the same limitations, provide for the members of the national Church in the Dioceses of Quebec and Toronto the like religious instruction, as may now be obtained in every Diocese throughout England and Wales. At least the same privileges will ere long be undoubtedly conceded to the members of the Church of this great Empire, as are now, in this Colony, exclusively granted to the Romanists."

INCOME AND EXPENDITURE.—It has been customary to include, under the head of actual income, the amount of sales in the Depository, and also of the rents received from lands held in trust for special purposes; but as this course might unintentionally mislead the members of the Church, with regard to the amount of the Society's resources, actually available from year to year, it has been deemed advisable that, for the future, the account of the actual income, for each year, should be confined to the amount of charitable contributions received during the year, and of dividends arising from monies invested for the general purposes of the Society.

The Society's receipts, then, for the year ending 31st March 1847, were £1921. 13. 3, to which adding a balance of £142. 15. 4, from last year's account, the total of available funds appears to have been £2363. 11. 7. The year's contributions exhibit a small decrease, but it must be remembered that considerable sums have been raised for the relief of the sufferers by famine in Scotland and Ireland, which circumstance has no doubt somewhat diminished the Society's receipts for the past year.

The District Branches have raised, during the year, £1051. 0. 9, from which deduct £188. 4. 3, which were remitted to the Parent Society, and are therefore included in the above receipts, and there remain £862. 16. 6, to be added to £1921. 13. 3, showing a Total of £2777. 9. 9, raised during the year by the Society and its branches.

In the proceeds of the three sermons preached during the year in behalf of the Society, there has been a decrease of upwards of £145, as compared with the former year. There are in the Diocese 163 Missions, but collections have been received from only 84 Missions in behalf of the Widows and Orphans' Fund, 82 for the Missionary Fund, and 73 for the Bishop's Students Fund.

The issues from the Depository have been to the value of £269. 15. 2, being a decrease of rather more than £150, compared with last year, which is attributed to the circumstance that the Society was disappointed in the receipt of its miscellaneous stock from London last fall, at a time when it was too late to obtain it from any other quarter. The following is the detailed statement of publications circulated:

Bibles.....	513
Testaments.....	583
Prayer Books.....	179
Publications of the Society—Bound.....	126
Tracts.....	952
Soc'y. for Prom. Ch. Knowledge—Bk. Books.....	6738
Tracts.....	1529
Bristol Tract Society.....	2177
Miscellaneous—Bound.....	333
Tracts.....	19380

Under the head of Grants, the report enumerates £12. 10, towards repairs in the Parsonage of Wood-ley, £5. 15. 01, expenses of a missionary visit to the Indians at the Saint St. Marie, by the Rev. Dr. O'Meara, £5. 7. 6, expenses of the Rev. J. McHenry, in visiting certain Indians in his mission, £10. 17. 8, travelling expenses of a Catechist serving St. John's Church, and £10. 3. 10, to the Church at the Manitowish. Several grants of books are also mentioned; and it is further stated that "two Travelling Missionaries are entirely supported by the Society, and the stipends of two more Travelling Missionaries are paid in part; while four resident Missionaries are likewise in part supported from the same source.

During the year salaries have been paid to two Indian Interpreters, and a small grant has been made to one catechist and schoolmaster.

Assistance has also been given from this Bishop's Students' Fund to four Divinity Students in the Diocesan Institution at Cobourg; one of whom, having found himself in circumstances to do so, has liberally returned to the Society the sum, which had been granted to him.

Certain sums have been invested in stock, including £197. 10s. on account of the Widows' and Orphans' Fund. The Society has paid the second instalment on lands in the Home District, in several townships not otherwise provided with glebes, in the hope that the members of the Church in such townships will repurchase them for the endowment of their respective townships; in which case the Society will assist the purchasers to a moderate extent, if their circumstances require it, and will, as far as its means allow, extend this system to other districts; and with this

object in view, will be glad to receive information from all quarters, of lots of land eligible for glebes. The land department of the Society is entirely managed by the Assistant Secretary, who, as Secretary of the Land Committee, has by his exertions brought this branch of the Society's operations into a very methodical and orderly system.

THE DISTRICT BRANCHES are still nine in number:—

1. Newcastle and Colborne.
2. Milland and Victoria.
3. Prince Edward.
4. Eastern, Johnstown, Bathurst and Dalhousie.
5. Niagara.
6. Gore and Wellington.
7. London, Western and Harrow.
8. Hochel.
9. Tabat.

The Newcastle and Colborne Branch has one Travelling Missionary, who, having also to perform the duties of Assistant Minister at Cobourg, cannot appropriate more than three-fourths of his time to ministrations in the distant settlements. It is considered desirable that a Missionary should be placed in the exclusive charge of Cartwright and Auvers, and another in that of Seymour and Percy, while a third might be profitably employed in the Colborne District.

By the Kingston Parochial Association—in the Midland and Victoria District—a resident Missionary at Barrield is considerably assisted; the Rev. Wm. Greig is labouring there in the room of the late Rev. T. Pope.

In the Gore and Wellington District, one Travelling Missionary is now engaged, and application has been made to the Bishop of the Diocese for the appointment of a second, which it was expected would be considered by the members of the Association as entailing an additional claim upon their zealous co-operation.

The Eastern, &c. District having been deprived of the services of a Travelling Missionary by the removal of the Rev. Mr. Tiemayne to another sphere of labour, it was resolved to apply to the Bishop for the appointment of a successor to Mr. T. as soon as possible.

In the Simcoe District, the Rev. Geo. Bourne continues to be engaged in his laborious office of Travelling Missionary; but he finds his strength materially impaired by the incessant travelling over his extensive Mission.

The closing part of the report contains urgent calls upon the Church to combine their efforts in support of the Society's objects. Reference is made to the increase of the Episcopate by the erection of new Sees at home and in the Colonies; to the assistance still received from the Venerable Societies at home, and the Reports sent in by the sister Societies of Nova Scotia, Quebec, and New Brunswick. The members are described as "associated in the great work of being the humble instruments used for propagating the Gospel in the Church, and setting forth the faith once delivered to the saints." It is a great and arduous task; but let the work be done in faith, and let it be remembered, that "the battle is not to the strong, nor 'the race to the swift,' and that, though men are the instruments used in this work of mercy, the Almighty alone can render such instruments efficient."

DIocese of Fredericton.

CLERGY OF THE CHURCH OF ENGLAND. The Right Reverend JOHN MENLEY, D. D., Lord Bishop of Fredericton.

Venerable GEORGE COSTER, A. M., Archdeacon and Rector of Fredericton; Rev. W. G. KEICUM, Curate of Fredericton.

Rev. BENJAMIN GENISH GRAY, D. D., Missionary of the Society for the Propagation of the Gospel in Foreign Parts.

"I. W. D. GRAY, D. D., Rector of Trinity Church, St. John, Chaplain to the Lord Bishop.

"ALEXANDER STEWART, Curate of Trinity Church, St. John.

"WILLIAM HARRISON, Rector of Portland.

"B. SIMONS, Curate of Portland.

"W. N. BOYD, Curate of Portland.

"FREDERICK COSTER, Rector of Carleton.

"JAMES ALLEY, D. D., Rector of St. Andrew's.

"R. WINGERS, Curate of Saint Andrews.

"SERRINGTON THOMSON, LL. D., Rector of St. Stephen.

"H. W. HERRT, Curate of Saint Stephen.

"NATHAN DISBROW, Rector of Bathurst.

"THOMAS MAGRE, Rector of Upham and Quaco.

"W. E. SCOVILL, A. M., Rector of Kingston.

"WILLIAM W. WALKER, A. B., Rector of Hampton.

"WILLIAM SCOVILL, A. M., Rector of Norton and Springfield.

"CHRISTOPHER MILNER, Rector of Westfield.

"H. N. ARNSOLD, Rector of Sussex.

"ABRAHAM WOOD, Rector of Waterborough.

"N. A. COSTER, Rector of Gagetown.

"J. M. STURLING, A. M., Rector of Maugeurville.

"E. J. W. ROBERTS, Rector of Kingsclear.

"JOHN DEXTER, Rector of Douglas.

"JOSEPH ELWELL, Missionary at Prince William.

"S. D. L. STREET, A. B., Rector of Weststock.

"S. JONES HANFORD, Curate of Woodstock.

"JOHN BLACK, A. M., Rector of Sackville.

"R. SIMONS, Rector of Westmoreland.

"GEOFFREY S. JARVIS, D. D., Rector of Shediac.

"SACRILEY BACON, A. B., Rector of Miramichi, Chaplain to the Lord Bishop.

"J. N. DREWETT, Rector of Richibucto.

"SAMUEL THOMSON, A. M., Rector of St. George.

"JAMES NEALLES, Rector of Grand Maran.

"T. W. ROBERTSON, Missionary at Musquash.

"J. W. DISBROW, A. M., Rector of Loch Lomond.

"J. BARTHOLOMEW, Missionary at the Nerepis.

"A. SQUART, Missionary at Stanley.

"J. HUDSON.

"JOHN MCGIVERN, } Visiting Missionaries.

"L. WRENS, Curate of Cocaigne.

"Wm. JEFFRIES, Missionary at St. Mary's.

"Wm. H. DEVEREN, A. B., Deacon.

The St. John, N. B., Courier mentions, from accounts received by the Cambria, that the Rev. Dr. Gray, Rector of St. John, who was in England, and of whose indisposition advices had been previously received, was still too unwell to return to his charge.

DIocese of Sonora & Maz.—The consecration of the Hon. & Rev. Robert Eden to the bishopric over this Diocese took place in Whitehall Chapel on Sunday the 22nd of May. The Lord Bishop of Carlisle officiated for the Archbishop of York, assisted by the Bishops of Ripon and of Oxford. The Lord Bishop of Oxford preached the sermon.

THE INDIAN BISHOPRICS.—We regret to find it stated, among other items of intelligence from India, that the Bishop of Calcutta has been advised to go