TORONTO, CANADA, FEBRUARY 8, 1855.

VOL. XVIII.]

Poetry.

For The Church. LINES ON THE CRUCIFIXION. BY G. B. VINER. 'Tis early morn! at Salem's gate

Tumultuous crowds impatient wait For Calvary: Comes forth the Lamb that without spot (With malefactors cast his lot!) Died for me.

And now with shouts and profane song, About the cross the soldiers throng, And jeering voice: Upward the Saviour looks toward heav'n, And prays his murd'rers be forgiven, · Πάτερ, ἄφες αὐτοῖς."

Whilst these God's truth unwitting shew Επί τον ίματισμόν μου Έβαλον κλήρον: Reviling Levites wag the head Saying (by rage and envy led!)

" Σώσον σεαντόυ."

Two robbers, one on either hand With Jesus, hang the impious band On the dread cross: Accusing, one with blasphemy Cries, "Save thyself and us," où el Ει ό Χριστος.

The other trusting faith awoke And humbly thus the suppliant spoke, " Μνησθητί μου Κύριε," to thy kingdom when Thou com'st! " σήμερον εση εν

Τῷ παραδείσφ.'

Darkness now spreads her mantle round (As though the dew had kiss'd the ground) For gloomy hours three: The startled echoes note the cry Raised by despair, "'EAL, 'EAL,

By earth since first the solar ray Smiled on creation's newborn day Nought such was seen! Says, trembling, the centurion, (His heart to truth and mercy prone) " Οδτος δίκαιος ήν."

Λαμᾶ σαβαχθανι."

Lord, when to thy dear cross I flee And cry in tones of agony, " Ελέησον με: Thy grace send down, that even now I hear thee say, "'Η πίστις σου Σέσωκε σε.'

Toronto, Feb. 2, 1855.

From the Colonial Church Chronic VISIT TO OTAWHAO, NEW ZEALAND. description of the country, and a most satis- man has to administer in significant

Pokeno and Manga Tawiri. It was a beautiful walk through the forest, with octo plunge in, bag and baggage, and reached children and family, and devote all his time them at last. When the men had asked and thoughts to his mission work.

paddling off. My party lived half-way sermon for an English congregation. between the starting place and Mr. Ashwell's,' at Taupiri, so that when we got to their home, at twelve o'clock, they must needs stop there an hour and a half to tangi at meeting their friends again, then an hour and a half to cook and eat food, and then half an hour or an hour more to tangi again at the death of a relative they had heard of. The women are the great actors upon these occasions (as the præficæ at Rome), and they made a great many mesineric passes at one another, and bowed themselves forward with their arms stretched out above their heads, and then bending to their toes

At last I got them off, but they were 1 The Rev. B. Ashwell was sent out by the Church Missionary Society in 1833.

went down they picked up courage. They had about eighteen miles to go up stream, and when they asked me if I should like to get in at midnight to Mr. Ashwell's, I agreed rather to sleep a few miles down the river, and get there early next morning; and so I wrapped myself up in my blanket and fell asleep in the bottom of the canoe. My permission to take it easy that night seemed to have given them a spurt, for, to my surprise, they woke me up at ten o'clock at night to say we were at Taupiri. My good friends, Mr. and Mrs. Ashwell, greeted me with a hearty welcome, and I was not sorry to pass the rest of the night under cover, instead of suffering the cold and mist of the river towards morning.

Saturday, April 8th .- I examined the children of the school in arithmetic, and heard them sing. Great pains had been charm of this school consists in the spirit by Mr. and Mrs. Ashwell, being themselves and heartily, really loving the work and their children, and being in return really loved by them. We walked to Pepepe where his Boys' School is being established, and where he has already got some acres into cultivation,-luckily for him; as potatoes have, for the most part, failed throughsome for himself he would have been the other easy." obliged to dismiss part of the school. We crossed the river, and walked all over the new school grant of 1,200 acres, made over. by the natives to the Governor and Bishop (or rather to the Church) for school purposes. It is beautiful land, and possesses every advantage of wood and water, and

Aukland down the river. Sunday before Easter, April 9th .- I preached at the Native Service to a very orderly and full congregation of 150, from the Gospel of the day-" Art thou the King of the Jews?" Not having been in the habit of preaching in Maori since the College broke up, exactly a year ago, 1 find the difficulty greater than I did two years ago when I was here last; I have less command of words, though a more correct knowledge of the idioms, and a better understanding of the people's capacity. I could preach more "marama" (or clearly) to them, if I had more practice in words. The Holy Communion was administered to about 100 men and women (equally divided perhaps). They kneel or squat in rows, and do not come up to the table, and I observed the practice had been to administer it in whole rows at once. [WE have been favoured with the following There is a certain amount of reason for this There is a certain amount of reason for this where this year—but he gave us his all. where this year—but he gave us his all. where this year—but he gave us his all. We found some tea in an old Raupo house and reproached, but how he persevered. tion of the country, and a most satis-statement of the results of Missionary symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-statement of the results of Missionary symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-statement of the results of Missionary symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-symbolizing more the Communion of Saints and a most satis-symbolizing more than the communication of the but it is a loss to the feeling of person * * * I left Tauranga on April 6th, and individual religion, and the communion and went on with my three natives to of each one soul and spirit with Christ, We soon withdrew to sleep in the Raupo itself attended.

casional openings and glades; when we service, at which I preached again on the had reached the highest part of the Second Lesson, Heb. v. 7:—on the tears mountain, and began to descend, there was of Christ thrice shed, and the three lessons a Swiss-like pass along the ridge of the that missionaries may learn from them; back-bone, just wide enough for a couple the care of their own household, -of their of carts, with intermediate precipices on church, and their own branch, diocese, or either side wooded up to the very edge. district,—and of the heathen world. Gen-Some day or other it will be visited like an erally speaking, at home in E gland men alpine mountain pass. When we got to are disposed to care for their own immethe ditch at Pokeno, up which the canoes diate interests, and to neglect duties that come, to our no small discomfiture, we lie beyond their parish, or the diocese, or found the canoe and party had gone; we at best the National Church—such as the climed up the hill above, and "cooi-ed," propagation of the gospel abroad among as they say in Australia. After waiting a our own emigrants, our heathen fellowfew seconds, to my great relief, the call subjects (as in India), or our heathen was answered, and we saw the poles of brethren in other parts. The danger to the men putting the canoe down the ditch the missionary is either the same—to neglect about two miles off; but reaching the canoe his charge, or to injure the cause by prowas no easy thing, for all the space between moting his own family interests at the exthe landing place at Pokeno and the broader pense of the means of his influence over river, Tawiri, is a deep swamp; so we had the native,—or else to neglect his own

my party who I was, and had learnt that In the evening we had another Maori I was a "minita," they got out of the canoe service, at which Mr. Ashwell preached. and took me in, and towed it down to the With a few English psalms and hymns nicely sung by his Maori girls in the even-We were soon in Menga Tawiri, and ing at home, the day ended, being anything then in another hour found ourselves on but a Sabbath or day of rest to the clargythe broad Waikato. By this time the sun man, whatever it is to the laity. Not that was setting, and the men asked me where I there is much difference in this respect should like to stop for the night-they would between a missionary abroad, and his put up my tent, &c. I heard them, however brethren in the ministry in large parishes say that they had very little food and wanted at home. Probably the fatigue of the to push on; so I said I would do whatever English clergy is greater than that of the they did, and would not put up my tent. missionary, if the latter has been long in Accordingly we just stopped to tea, and the country and knows the language well. while preparations were making, I took off But a new comer, and one but partially my wet clothes and got into my blanket bag; acquainted with the language, the effort to and after tea we had prayers, and they preach an unwritten sermon (for no one paddled up the stream, by moonlight, for ever reads a sermon to the natives, they five hours, singing very pleasantly as far would all fall asleep in five minutes), and as the sound went. All this time I was to catechise them, and find out how much wrapped in my blankets and poncho, and they understand of what they answer, is a lying stretched in the bottom of the canoe, great physical and mental exertion. But with my waterproof bag for my pillow, many a man can preach a good sermon to another of my kits at my feet, and I never the Maoris, who could not string ten gramslept better or more comfortably. Next matical words together in his own language, morning, before daylight, they were up and and perhaps could not write a passable

> Monday, April 10th .- I attended the morning school and examined the classes in scripture. At Maori schools, men, women, and children and of all ages attend, and the elders learn a great deal from the young, as has been often said is the advantage of catechising in churches at home. The effect of all the pains and kindness taken by these good people, Mr. and Mrs. Ashwell, is as visible to the eye as it is in England, where the bright intelligent faces of children at school are in marked contrast with the dull and unmeaning looks of un-

cared for, unruly urchins. Tuesday, April 11th .- My companion very lazy all the afternoon-as I had de- and I crossed the river, and mounted horses for Otawho. We thought we might return by water and see the scenery

again to a little village called Kiai-kiriroa, where we expected to find our baggage, a native teacher having promised to carry us without food or clothing. I told the natives our plight, and immediately one man named Athanasius (and not altogether care of us. I went to church for service before it got dark, as they had no candles. Luckily I knew most of the prayers by people acquained with the state of knowledge and character of the natives, are return from chapel, our friend Athanasius, who had got ready the fire and kettle bepotatoes, which are very scanty every- how John Williams, the martyr of Errowhere this year-but he gave us his all. mango, was in like manner discouraged

My companion told stories of his travels, gathering which this man, unasked and unknown occasion.

had ridden the day before.

bishop £800 a-year for education purposes in this northern district, the bishop divided in this northern district, the bishop divided in this northern district, the bishop divided out of church I found this man waiting over the stumps of trees in the forest. that sum between St. John's College; St. for me, and a lot of others, not much bet. Englishmen keep looking about them in Stephen's native girls' school, near Auck- ter looking, and intending apparently, to these grand forests at the birds and the attack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights are trees.

swamps, covered with rich volcanic soil; Morgan's half-caste school. But this year | reply, when old Solomon, hearing a talk, admirably suited for all kinds of agricultural the imperial grant ceased, and the new came up and asked what the matter was. purposes; as the crow flies (or rather would regime came into operation, by which I told him what the fellow had done, and fly, if he were—which he is not) it is twenty £3,500 a-year are given for religious and he gave sentence in the emphatic language. miles from Taupiri to Otawhao. The road educational purposes for the benefit of the which invariably follows any sound rule of round these swamps is forty, and the river natives of the church of England through ours. "E. tika ana tan." "Your word is sixty. One of the native teachers ac- out the whole land (and an equal sum for and deed is right." And the whole party companied us to bring back the horses- the Roman Catholics and Wesleyans to- seemed quite satisfied, the man himself he was a very quiet old gentleman, but gether). This has fallen rather hard upon re-echoed the words, and we parted very acute, and could take in an idea quickly Mr. Morgan, as no provision is made for good friends. enough. For instance, I asked him the half-caste schools, and he has had to On Easter even, I went with Mr. Morname of the mountain on our left towards dismiss half his numbers of the Anglo-Maori gan to visit his neighbouring Kainga Ranthe Thames and the East, and he said it race, and to take in Maories instead. He giaowhia, about four miles off. It certainly was Mount Aroha (Love), and that it was has some very nice half-caste young women, did astonish me to find myself all of a sudvery steep and difficult of ascent, because but the school is not satisfactory as that at den transplanted to a civilized English-like of the watercourses. I asked him if he Tukupto, for the simple and obvious reason community, as far as outside appearance knew of any other mountain of love that that in the latter case, Mr. and Mrs. Ash. went. First there was to be seen a large was difficult of ascent. He said he knew well are their own schoolmasters, while Roman Catholic chapel, and preparations taken with them in both respects; but the of one that was difficult for the "natural Mr. Morgan has a paid English master and for a much larger Church of England chaman," but easy and pleasant to the new mistress. But then Mr. Morgan does pel, the timbers of which the natives felled and tone of the whole life infused into it creature. He readily caught at the idea much more in general missionary work and got sawn by English sawyers, and of the streams of water, that make the than the other people, and has advanced brought a distance of ten miles to the site. the teachers, and doing the work deedily actual mountain difficult, making the his district in cultivation for beyond any Then I saw houses in every direction, spiritual hill easy; and the analogy was the part of the northern province, and perhaps surrounded by a pretty fence of peachmore marked in Maori, because the Maori almost on a par with the Otaki district trees, and a cart, a horse, and a plough, as word for Holy Spirit is one that means under Archdeacon Hadfield. It is almost a matter of course, at every two or three 'two waters." The alliteration would impossible for any man to do both works hundred yards. There were young men have delighted St. Augustine, "Ma te thoroughly-to keep school and attend in European working dress, not idling and wairere ka pakeke ai tetahi-ma te Wairua much to the older people, unless he has smoking about the place, but carrying off ka ngawari ai tetahi." "The streams grown up sons and daughters who would a winnowing machine to their rick; others, out the country, and had he not grown make the one difficult—the Spirit makes help him. No paid teachers are a substi- in all directions, plying the flail and thrash-We accomplished our twenty miles to Mr. Morgan's people will be so far settled were 150 wheat-stacks to be seen from Waiketo by sunset, and crossed the river in agricultural and general industrial per- the highest point of the village, and they suits, that he will be able to pay more will bring 15,000 bushels of wheat from attention to his school. And here it must their settlement alone, consisting of 400 be observed, that he is not making civiliz- people. Close by was a mill, built five them up the day before in his canoe but ation his primary work, and ministerial years ago at an expense of £250, and now he had unfortunately gone on with them to duty his secondary. But his civilization they are building another, at £350, on the the ready means of carrying produce to Mr. Morgan's at Otawhao, and so had left plans have had a most direct and important other side of their property. Though the bearing on his ministry, in this way :- Scoria mill-stones of the original one work While the natives were pursuing their old very well, yet they cannot believe that any modes of life, and growing nothing but thing Maori is so good as Pakeha stone, unworthy of the name), said he would take potatoes, they soon wore out the land, and and they have sent for two large millstones had to go further and further away from the from France, the expense of getting which missionary's central station. Consequently, altogether cannot be less than £50. he found himself likely every day to have heart, and so got through it, and then held greater difficulty in collecting his people a sort of catechising lecture, at which (as and visiting them, and himself getting older of yore, when I was a boy at Eton) only and less able to do the work. He thereone person knew anything, and the rest de- fore induced them to grow cereal crops pended upon him for their answers. All and build mills, and so has fixed them their old stockade, carved as they were round himself, and has every prospect of being able to visit his people more easily Other people cast their false gods to the agreed that sermons do very little good when he is old, than when he was a young bats and owls, these turn them into bridges, unless the subject is afterwards thoroughly and active man. All his plans have met and almost literally convert their swords catechised in and out of them. On my with the greatest opposition, and been into ploughs; for the stockades, which but he has persevered, and reaped his re- mies, are now used as tramroads for their forehand, brought out his supplies of ward. I pointed out to him for his comfort

(as he supposed), laid his own mat for us I had a good opportunity of seeing to-day, some sudorifics, and next morning, finding in the native house. The natives here, as with what childlike docility the people it impossible to get a canoe for love or at Auckland, (and elsewhere I believe,) obey any sensible and proper rule (or money, I started off for Kirikiriroa againhave the very worst character for covet- "tikanga," as they call it). On their first got there by sunset—had to pay 5s. for sness and rapacity, and sure enough, one coming into the new church in the morn- the use of a skiff, which held two people the neighbours made me pay five shil- ing, the novelty and strangeness of the properly, and now had to hold four and ings for the use of a kepepa (or skiff for scene made them all crowd up in confusion our baggage, and went down the Waikato two) on my return. But nothing could to the chancel steps; I suggerted that the in perfect darkness, expecting every minexceed the kindness and hospitality of the native teachers should each take their own ute to knock against a sunken tree or rock Kiri-kiriroa people. Next morning again party, and put the men on one side and in the middle of the river, which we only we found breakfast prepared for us after the women on the other, leaving a space escaped by the natives listening very atservice, and a damper of ample size given in the centre; and that they should sit near tentively to the sound of the waters, and us for our journey. We had sent back their people, and keep order, and march avoiding any quarter whence they heard a the horses over night, and now walked them out of church in their regular turn, rushing sound proceed. I was thankful to over just the same kind of country as we instead of letting them scramble out. In get to Taupiri again, at eleven o'clock at the afternoon service it was all done as I night, with a dry skin and no mishap. The chief object of my journey was to suggested, and on Easter Sunday the whole The next day it began to blow up for a pen the new church at Otawhao (Mr. thing was as reverent and decent as could gale, and I could not persuade the natives Morgan's nearest native settlement.) It is be wished. I fancy that many an English to take me down the river in the canoe. large handsome wooden church, with clergyman will envy his missionary brother They met me with one of their proverbs; ower and spire, built for about £300, of the ease with which such an order was "Waikato horo pounamu," "Waikato has which the natives gave £150, besides all introduced. Why, it would take six swallowed many a man's ear-ring." And the timber, and labour of felling the trees, months talking to the people, and occasional I was glad afterwards that they would not and drawing them to the saw pit and allusions in sermons, to get anything of the go, for it rained very violently all night, thence to the site of the church. The sort done. But let this people once see and I should have been out in it. The Church Missionary Society gave £100, that the thing you propose is right and next day we started late, and, in spite of and English friends of Mr. Morgan's at sensible, and they act upon it. I had all I could say, they got me to Pokeno Auckland, &c., made up the rest. It will another instance of the valuable influence swamp in the dark. Unluckily I had left nold 250 persons. This has been built, of exercised over them by a good native my paddle behind; if I had had that, I course, by English carpenters. Mr. Ash- teacher. There is an old man living at could have kept them up to their work. well's, at Tukupoto, is the largest native Otawhao, named Solomon. He is quite The consequence was, I had to start off in built church I have seen, and that perhaps blind, and has been so for many years. a night so dark that I could not see an inch s more interesting in some respects than He was once a great fighting chief, and before, and tried to reach an Englishman's this, because one could see there the best is one of the fertilizing volcanoes the house two miles off, where a light was visistyle of native architecture. It is about Bishop spoke of; for all his zeal had been ble. But there was a wood to pass, and 150 feet long, built much in the same sort of late years directed towards evangelizing of course we soon lost our track. The of way that an out-house for carts, &c. is his countrymen. He is sometimes to be men told me to stand still and they would built in England; that is to say, a frame met at night walking over to teach at look for the path; in about a quarter of work of large posts, at ten feet distance some distant village: a few years ago he an hour one called out that he had found from one another and about fifteen feet was able to do much more, now he is old it, and I made my way to him through the high, and the roof timbers in the same way, and infirm. His appearance is most thick undergrowth. By some wondrous tied to a long ridge pole; and all the inter-striking—a fine, intelligent, and peculiarly faculty, the clever fellow actually led me stices filled up with reeds and fern stalks amiable expression of countenance, with a half a mile more through the thick forest, beautifully arranged and plastered. All clear voice that is heard all over the church, where I could not see him, but held hold the posts are pained in arabesque patterns as he leads the responses, which (with of his kit; he said he lelt his way with his with native dyes, and the different colours many of the Psalms) he knows by heart; hands and his feet, broken sticks and fern of the reeds and ferns present a very bright long white hair and beard, and a row of told him he was on the right path. Having picture to the eye. Of course, this will lage white teeth very prominent; and got me to the edge of the first forest, and

prived them of their siesta-but as the sun of the Waipa, and so we went across land; Mr. Maunsell's school for native asked how he came to mistake the house the great plain from here to Maunga boys and girls, at Waikato Heads; Mr. of God for a mere lounging place and Tautari, a series of low clay hills, flats, and Ashwell's native girls' school, and Mr. sleeping house He began to make some

tute for the labourers of love. Very soon | ing out wheat to take to Auckland. There

I was much amused with a trait of the practical character of this people. Just outside their kainga there was a swamp to cross, and they had filled up a part for their carts to go over with the logs of with heads of demons and their enemies. called secular and unspiritual, and so forth; had been their defence against their ene-

Easter Day, April 10th.-We had a full congregation from all the country round, and 120 communicants. I preached on and I translated them for the company. Good Friday, only the people of Otawhao for the completion or live for the new altogether, it was a day to be remembered house. Just before I had seen a young I preached on St John xix. 26, 27, the with thankfulness. In the afternoon I man enter the hovel with a mat and leave words from the cross, our Saviour's dying baptized four adults, and Mr. Morgan five it there without saying a word-nothing care for His church and His disciples; and children. By this time I had quite lost could exceed the delicacy of the way in I applied the thought to the particular my voice, and went home to bed in a shivering fit, but I was restored by taking

not stand very long; while the Otawhao then his dress is so becoming—the Gover- having lost sight of the Englishman's house, church will last sixty or seventy years, nor gave it to him, a neat new cloth blouse, I determined to go no further, and so we unless an earthquake comes and knocks it and white trowsers, and a cap to match, lit a fire, and cooked our bacon, and had down. But these are much less frequent and there he stands erect with his long our service, and slept soundly. There here than they used to be, and are travelling to the south.

But to return to my subject. In twas very little rain fell in the night, and to the south.

Staff. But to return to my subject. In twas very little rain fell in the night, and only one mosquito buzzed about me, and On Thursday morning, I examined Mr. Maori came into Church, and flung him I caught. I was very ill with cough Morgan's school, which mainly consisted self down at the door at full length, just as and cold before, but this homeopathic reof half-castes. He had about fifty half- if he was in his own kainga. I stopped medy of sleeping out all night, near a damp caste boys and girls under the old regula- the service and beckoned him to get up, forest, set me up, and I walked next day lations. When the government gave the which at length he did, and rolled hmiself twenty-seven miles, with a good share of

and fall. I did this repeatedly, but nothing far from well. Most of his men are for the worse followed than being left in rags and dirt; and the parasitical creepers hang down about you like bell ropes, and as you touch one it brings down a pelting storm ing to £200, be renewed. of rain-water, like a shower-bath. But it was a glorious day, and I reached home dated St. John's College, Auckland, New Zealand, July 13, 1854, thanking the society for safe and sound on Friday morning early. several grants of books which had been made

Ecclesiastical Intelligence.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields.

Tuesday, Jan. 2nd, 1855. The Rev. W. Short in the chair. The undermentioned members of the society vere proposed by the Standing Committee for lection on the 6th of February, as the Comittee of General Literature and Education for the year ensuing.

Very Rev. the Dean of Chichester.

John Leycester Adolphus, Esq.
Ven. Archdeacon Allen.
Thomas Bell, Esq.
Rev. R. W. Browne.
Rev. F. C. Cook.

Rev. Thomas Watson.

The following statement, in the form of an ppeal for additional subscriptions and benefacms in aid of the society's funds, was laid, by direction of the standing committee, before the

"30th December, 1854. "The treasurers think it their duty to lay efore the standing committee, for the information of the society at large, the present state of

the finances of the society.
"The very great demands made on the reources of the society, by the increase of the ome population and the progress of education, well as by the extension, during the last twenty years, of the Colonial Church, have induced the society to make very liberal grants, which have greatly reduced the funds which had been placed at the disposal of the society by the bequests and donations of former bene ctors. After providing for the grants already nade, less than £2000 now remain available r this purpose.

"During the twenty years subsequent to the audit of 1834, when these funds amounted to £134,482, the society has expended the followng sums:

"By loss on publications £228,812 In building churches in the colonies... Ditto, colleges, ditto In aid of founding colonial ditto 40,220 27,000 In educational purposes at 31,980 In grants of books, chiefly for 62,234 £479,585

"After expending the whole of the annua renue from subscriptions, donations, and legaies, in the manner mentioned above, and in ne increase of the number and value of the publications, the reserve fund has been reduced to the sum of £17,302 7s. 6d., 3½ per cent. Stock, which is chargeable with liabilities from the Board. amounting to nearly £15,000, leaving less than £2000 available for the purposes of the socie manifest, that unless the

WILLIAM "EDWARD HAWKINS, Treasurers." " WILLIAM SHORT.

"EDWARD WIGRAM, "The standing committee beg leave to call the attention of the members of the society, and of all who are desirous of promoting the spiritnal interests of our vast home population, of the heathen, and of the colonies, to the foregoing report of the treasurers, confidently ping that, when the real state of the society's funds is made known, extensive and effectual

aid will be forthcoming. "The attention and the exertions of the society for many years past have been especially directed, not only to the dissemination of Bibles and Common Prayer Books in English and in foreign languages, and the publication of cheap religious books and tracts for parochial and educational purposes, but also to the giving of assistance towards the erection of churches olleges, and schools, and the endowment of

pishoprics in our extensive colonies. 'In the prosecution of these urgent and most mportant objects, the funds of the society have been, as it will be seen, nearly exhausted. appeal is now earnestly made for increased assistance; and while it is not wished to diminish the contributions to other Church institu tions, the standing committee would remind their friends, that the increased exertions of these institutions tend to multiply the demands nade upon the Society for Promoting Christian Knowledge, the most ancient of all the societies in connexion with the Church.

connexion with the Chitter.
"By direction of the committee,
"T. B. MURRAY,
"JOHN EVANS,
Secretaries." "J. D. GLENNIE,

It was moved by the Rev. S. Smith, "That the treasurers and finance committee be requested to take such steps as may seem to them most desirable for a systematic visitation of the district committees and depositories of this Divine Service in three new society, and for the organization of new district Chapels, and for three Licensed School-rooms. Thirty-seven grants of Books and Tracts were This was seconded by the Rev. H. Clissold, made for Schools, for Lending Libraries, and for

and carried unanimously.

The Lord Bishop of Cape Town, in a letter dated Bishop's Court, October 10, 1864, thanked the society for its grant towards the formation of a parish library, and also for the intimation TO MY FLOCK AND FRIENDS, AND ALL FRIENDS that the society would contribute towards the expense of the publication of tracts in Dutch | Dear Brethren and Friends,

for use amongst the Hottentots. for the committee's assurance that the lapsed fast disappearing from among us, I feel it a duty grants would be re-voted. "At present," the Bishop said, "I would apply for the renewal of friends who have been mercifully spared, to unite the King William's Town and Uitenhage grants with me in some expression of devout and grate-(£100 each), and for that portion of my grant ful acknowledgment. (£100 each), and for that portion of my grand of 1847 which has been cancelled, amounting to £357 6s. I am expecting to be drawn upon poor and destitute, and how mercifully those in every day for the King William's Town grant, better circumstances have been dealt with none as the church is roofed in, and I have promised that they shall have it immediately. The Uitthe purposes of this difference—of this greater enhage Church will, I believe, be begun imme- favour, as it appears, to the rich than the poor

the 29th of September, with a party of sixteen.
They sailed for Port Elizabeth on Saturday, after spending a week with me. He is much better than when he left England, though still

Kafir Mission. tainty about funds for the support of the work add greatly to the burden of his work." It was agreed that the lapsed grants, amount-

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on his application; and also for the society's liberal contribution towards the stone church at St. Matthew's, Auckland. The archdeacon said: "I shall soon hope to forward you a small

additional sum for the Maori Prayer Books, and with it the money for the 250 small English Prayer Books I ordered. I hope that it will appear on the society's accounts that the £100 have sent for the Maori Prayer Books was actually received from the natives themselves. Most of the English Prayer Books that you kindly sent me will, as a grant, go to the half-castes and school-children that cannot afford to buy them. The sale of the rest will pay all expenses of freight, and enable us to sell the rest at the cost price.

The Lord Bishop of Victoria, in a letter dated Hongkong, September 8 1854, said:
"I add a few lines to explain the Chinese

book sent to you by this mail. It is the Church Morning and Evening Prayer,' just published in connexion with, and with the funds, of our St. Paul's College Mission at Hong Kong. I am printing 5000 copies. Yesterday I despatched 100 copies to Loo-choo; and to-day I send a few hundred copies, probably 500, to Melbourne, at the bishop's request. I believe it is the best verion into Chinese of our Liturgy ever printed; being the work of Dr. Medhurst, of hanghae, the most eminent living Chinese

A letter was read from the Lord Bishop of Melbourne, dated Bishopscourt, Melbourne, September 28, 1854. The following are extracts:—

"Your society will have been anxious to hear the result of my proceedings in iron churches, but I have had nothing satisfactory to report upon them. Now, however, I am happy to say, the church and parsonage, for the purchase of which the society granted a loan of £1300, have been erected at Williamstown; and I hope, if God permit, to consecrate the former in the course of a fortnight or three weeks. The delays which we have experienced, first from the and the lengthened voyages of the vessels which conveyed them, and afterwards from the want of any plans by which to erect them, were, speaking according to man's judgment, most unto-ward; as confirming the prejudices of the peo-ple here against this kind of structure, and depriving me of the power of answering their objections by reference to a building actually in use. In consequence I have now three other churches and parsonages on hand, and without ny immediate prospect of disposing of them. Although somewhat anxious, I am not, however dispirited, but still hope that if (with God's blessing) those at Williamstown are found to answer, these will turn out to be very useful to

A memorial was read from the Rev. D. Fidler Island Curate of the parish of Westmoreland, Jamaica, stating that he, with the inhabitants, ad succeeded in erecting five chapels. The fifth (St. Paul's Chapel), which was consecrated in the course of last year, is still unfinished, and requires £150 for its completion. Towards this amount the memorialist requested a grant

The Lord Bishop of Jamaica, who is now in England, forwarded the above memorial with

It was agreed that £15 be granted. gratuitous grants from the Society, some volent individuals had, on their own account, directed dispatches of books to be transmitted, for the use of wounded and sick A letter from the Rev. S. Kelson Stothert, dated Camp, Balaklava, 11th December, 1954,

I have been now appointed chaplain to the navy brigade on the heights of Sevastopol. There are now 2000 sailors under my charge; and thanks to your most useful society, have a certain number of Bibles and Prayer Books for Divine Service.

Mr. Stothert requested a further supply of books for use and distribution, and in pursua of his request, books to the amount of £15 have been selected and sent to Mr. Stothert.

It was agreed to grant books for soldiers in the East, and elsewhere, and for the militia, on the several applications of the Rev. G. Fitzroy Kelly, chaplain to the troops at Pembroke Dock the Rev. Ernest Hawkins; Lieut-Col. Deverell, Barracks, near Deal; Schoolmaster-sergeant Irwin, Fort Hare, Cape of Good Hope; Rev. Marwood Tucker, Exeter; Rev. E. Hobhouse, Oxford.

A letter was read from the Lord Bishop of New Zealand, expressing his regret that an important engagement for this day prevented his attendance at the meeting, and added that he was about to leave England in a few days.

The Bishop recommended a request from the Rev. R. Cole, of Wellington, New Zealand, who informed the Society that there are in the town and district of Wellington five churches, in one only of which are proper books for the performance of Divine Service. He asked for books for the other churches.

It was agreed to grant four sets. Several grants of books, &c., were then made. Books were granted for the performance of

COLONIAL.

Distribution.

OF THE POOR IN NEWFOUNDLAND,

The Bishop further expressed his obligation the fatal scourge of Cholera is, by Gon's mercy,

diately, as the archdeacon has been appointed to reside there.

"The whole of the society's general grant to me has been pledged; but I have omitted to draw for it, because the conditions upon which I promised it have not been compiled with. I promised it have not been complied with. I and opportunity to minister to their poorer bink that not less than £200 of this will be brethren; and in them, to their very Lord and called for during the next few months.

"The Bishop of Graham's Town arrived on clous words) "as you did it unto one of the least

* "The loss on the publications of the society now amounting to about £10.000 per annum, arises almost entirely from the sale of Bibles and Prayer Books at members' prices. No loss accrues to the society from the publication of illustrated works or from the sale of books upon the Supplemental Catalogue."

special layours and mercies to which, in God's good providence, we owe our preservation? and at the same time extend most seasonable relief to the many left fatherless and widows in this visitation? I believe I shall only express a very generally entertained opinion when I reply—1 y