

husband's or father's care, we of the Laity done, and are doing all they can, with justice; are imperatively called upon to aid this Fund to their own congregations, to supply the needs of our Church. It is most judiciously managed; and that is small in comparison, and indeed, it cannot be otherwise, when you consider the extent of the country, and the distance which they have to travel. But that is not the only destitute part. Going up the Miramichi river, and along its south-west branch, there are a number of settlements, and no Presbyterian minister. On the south-west are Nelson, Blackville—both having churches—and Boiestown. In the valley of the Nashua also are a great number of settlers; and there, also, there is a church belonging to the Presbyterians, in which the Rev. Mr. Brooke also are a great number of settlers in the woods, back from the river. On this road, extending from Newcastle to Fredericton—a distance of one hundred miles—I spent some time in a spring, visiting and preaching in the different settlements.

Missionary Visits in New Brunswick.

Letter from Rev. James Murray to the Secretary.

Before I left, the congregation in Bathurst gave me a call to be their minister; but I did not intend to accept any call till I had first visited some of the other destitute settlements, and therefore delayed for some months giving an answer. After arriving in Miramichi, I went to Black River. (parish of Glenelg,) a settlement of Scotch Highlanders; thence to Tabusintac, (parish of Athwick,) also settled chiefly by Highlanders; and next to Burnt Church, a settlement adjacent to the latter. From these places conjointly, a call to be their minister was presented. After some time, as the Committee are by this time aware, I accepted the call to Bathurst. This I was induced to do, because, in the present deficient supply of divine ordinances in the province, I considered it to be the more central place, where I could, when convenient, visit other places. In the situation of this district just now, a minister, even when in a settled charge, must, to a certain extent, necessarily be a missionary; for in some places, from the beginning to the end of the year, the people have not the opportunity of hearing a sermon, except what a minister from another place, or a missionary in his often hurried travelling, can give them. This is especially the case with Tabusintac; lying on the coast, and away from the direct road through the province, it is shut out from receiving any such passing visit. Unless when a minister is able to go to it expressly, they have no divine service. May I be allowed earnestly and strongly to recommend to the consideration of the Committee, the pressing wants of these two places—Tabusintac and Black River? With a little assistance from the funds of the Committee, they could easily and comfortably support a minister between them. They are willing to do so, and are very anxious to obtain a minister. I understand that, some time ago, they sent to the Committee a call and bond, for a minister to be sent out to them; but making Gaelic a requisite on the part of the person sent. This, however, would be dispensed with now, and they would receive with open arms any one who would preach the Gospel in English. Here the Gaelic language will, through time die out; and all, with the exception of an old settler here and there, understand and can speak English. The call given to me, and of which a copy was sent to the Committee, will show you what they are willing to do, and what I am perfectly certain they would do, if any minister were sent out to them. Tabusintac is, indeed, very destitute, and is a very large settlement. There is no minister there of any denomination whatever; and since I came to this district, they have had no service except what was given by myself and once or twice from others who visited them. The want of ordinances is felt more particularly by heads of families, seeing their children growing up without habits of church-going, and careless about it, even when they can obtain the opportunity. The ministers of the Presbytery here have

done, and are doing all they can, with justice; to their own congregations, to supply the needs of our Church. It is most judiciously managed; and that is small in comparison, and indeed, it cannot be otherwise, when you consider the extent of the country, and the distance which they have to travel. But that is not the only destitute part. Going up the Miramichi river, and along its south-west branch, there are a number of settlements, and no Presbyterian minister. On the south-west are Nelson, Blackville—both having churches—and Boiestown. In the valley of the Nashua also are a great number of settlers; and there, also, there is a church belonging to the Presbyterians, in which the Rev. Mr. Brooke also are a great number of settlers in the woods, back from the river. On this road, extending from Newcastle to Fredericton—a distance of one hundred miles—I spent some time in a spring, visiting and preaching in the different settlements.

After visiting these I went to the Bend of Pentecost, ninety miles from Miramichi. This is likely to be a place of great importance in the province and is now rapidly increasing in population, as many are gathering there from all quarters, on account of the commencement of railway operations and coal works. The Presbyterians there—of whom there are a considerable number—are very anxious to secure the services of a minister of the church of Scotland between that place and Shediac, which is but a short distance from it. If a minister or missionary could now be obtained exclusively for that part, it would be highly prized by all the Presbyterians there and would also be a great support to the interests of the Church in the province. The people there have been corresponding about the matter with the Rev. Mr. Donald, minister of St. Andrew's Church, St. John, and he, I believe, with the Committee; but I mention it merely to draw your particular attention to that place, as there is no doubt, that in a short time, it will be the most populous place in the province. Shediac is also likely to prosper greatly, from its being on the sea-coast, and a shipping port for the railway now commencing.

After this I returned to Tabusintac, where, with the assistance of the Rev. Mr. Henderson, the sacrament was dispensed on the first Sabbath of April. Leaving that, I went round the east coast by Shippegan and New Bandon; at both of which I preached. I then proceeded still along the coast by Bathurst, to the district of the Restigouche river, where I spent some time. Since that, I have been going round some of the same places, visiting them, and preaching as often as possible.

Such is a brief statement of all the districts, which I have visited during the time I have been acting as missionary. There is of necessity a great deal of travelling; but the roads are comparatively good; and the welcome which a missionary receives everywhere, amply compensates for any disagreeables which one may encounter. But there is work enough here for three or four missionaries. I am glad to hear that you have the prospect of sending out one to us shortly. I hope you will succeed in doing so, and that we will soon have the pleasure of welcoming other labourers to supply the wants of this country. I do not think any one would regret coming here, for a short period at least; and I can insure any one who comes, of a hearty welcome from both ministers and people. And I am the more anxious that another missionary should come now, as I will not go about much longer in that capacity.

No one but those who have experienced it can have any just conception of the kindness of the people, and the thankfulness with which the services of a missionary are everywhere received. But I hope that soon others will experience it, and will come to promote the cause of our Master, and deliver his message here.

We learn from "*The Toronto Colonist*" that the ladies of the congregation of Scott and Uxbridge have presented their recently settled pastor, the Rev. William Cleland, with an elegant silk pulpit gown in testimony of their approval of his ministerial conduct, since his appointment to the charge of those churches. They also at the same time re-furnished the pulpit fittings. It is pleasing to notice such tokens of esteem on the part of congregations towards their ministers.

MOVEMENTS IN OTHER CHURCHES.

MEETING OF CONVOCATION.—Both Houses of Convocation of the clergy of the province of Canterbury met on Tuesday. In the Upper House, the Archbishop of Canterbury read a report from a committee, recommending several alterations in the Church services. After a long discussion, a resolution by the Bishop of Oxford was carried, to the effect—"That, in any modification of the Church's rules, as to her services, it should be a fundamental principle that the Book of Common Prayer should be retained entire and unaltered, except so far as shall concern the rubrics thereof, and allow of the division of the present and the formation of new services by re-combinations from those now existing, with such alterations in the Psalter and Table of Lessons as may be judged needful; and that no division of the services would appear to us desirable which would not insure the use of the whole order of Morning and Evening service now contained in the Book of Common Prayer on Sundays and holidays." In the Lower House, Archdeacon Denison read a document embodying the charges against him; which it was resolved, by a majority of three, not to receive. The resolution adopted by the Upper House being brought before the meeting, Archdeacon Denison moved a negative to the resolution, on the ground that the house had declared itself incompetent, as at present constituted, to legislate for the Church, and, therefore, it was not fair that they should be called upon to alter the Prayer Book. The Archdeacon of Worcester briefly seconded the motion; when the house adjourned till Thursday.

Irish Church Missions.

"It can hardly be unknown to any of our readers, that for many years back there has been going on in Ireland a great work of Reformation. Protestant missionaries have been most indefatigable in breaking ground among the Irish Catholics. All over the surface of Ireland, schools, orphanages, mission stations, and churches, testify to the industry and the success of the missionaries of the United Church of England and Ireland. There is now before us, as we write, a map of Ireland, where the stations of the Society are marked, and nearly two thirds of the island is literally divided into districts, which are permeated by Protestant agents. The Society supports forty-four mission stations. There are connect-