

6. Number of visits to sick or afflicted for the special purpose of administering the consolations of the Gospel.

7. Number of Sunday Schools, with the number of persons of all ages receiving Instruction in them—and what portion of time is given to them by the Missionary.

8. Number of daily Schools which receive any attention from the Missionary, and the number of the pupils who attend them.

9. Amount contributed by the people to whom he Ministers for the support of the Missionary.

10. Number of Baptisms—Marriages, and Burials within the year, with the whole number of Communicants in the Mission, and the largest number of Communicants at any one time.

All remarkable occurrences should also be stated, and especially such cases as have required and received more than ordinary spiritual care, with the particulars of the treatment which such cases have received.

Earnestly praying for continual blessing to yourself, and your flock, and to all your Ministrations among them as the servant of the Divine Head of the Church, I am

Reverend and dear Sir,

Your affectionate Brother,

JOHN NOVA SCOTIA.

(COPY.)

HALIFAX, November 23, 1847.

REVEREND AND DEAR SIR:—

Your Note of the 19th, as soon as I could attend to it, induced me to take a careful review of all the communications and conferences I have had with the Colonial Church Society: and the result has left a firm persuasion on my mind, that I ought not to be a member of that Society. The chief reasons which led first to this persuasion, and now confirm it, are contained in two Circular Letters which I addressed to the Clergy of this Diocese, one of which was dated April 15, 1841, and the other October 2nd, in the same year.

I cannot believe that I ought to join any Society in London, bearing the name of a Church Society, which has no sanction from the English Bishops. These cannot fail to be acquainted within the objects and character of that Society, and with its leading members. As far as I am yet informed, not one of these Bishops has even given his name to this Society. I barely state the fact, but cannot doubt that the reasons for it must be powerful, or at least sufficient.

From personal communication and from correspondence with that Society, I have been quite satisfied, that it cannot be regarded as representing the Church generally, but only a particular portion of the Church. Their objects may be, doubtless they are, very desirable, and yet if there is a desire to carry out the best objects with any thing like partial or party views, such desire must have a tendency to interrupt our union, and lead to division among the members of the Church, than which a greater evil could hardly be named.

But even if it should be contended that the ground for such apprehension is insufficient, which all my experience serves to convince me cannot be, there is another reason which ought to have great weight with the members of our Communion. However insufficiently it may be known and appreciated here, it is most true that the two ancient Church Societies in England have been instruments, under God, in making the way of the Redeemer and His saving health, known not only in this Colony, but throughout the whole of this large Continent, and through other vast and remote regions of the earth; and they have communicated this knowledge through the faithful teaching of the pure branch of the Church of Christ, which it is our privilege and our happiness to belong. No one can conceal from himself that such high and holy benefit should fill our hearts with gratitude to God, and to his chosen instruments. Some years ago it was thought desirable to shew this gratitude by forming Committees of these Societies in the Colonies, and thus aiding by our very feeble contributions, the great work in which they have been steadily engaged for nearly a century and a half. I rejoice to add the first Colonial Committee was formed in place. It produced happy effects; but after some years it was thought by many that much more ef-

REVEREND J. W. UNIACK.

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