

ligious—thus meeting, in some measure, the want of good sound secular literature of a simple character, created by the great increase of popular education.

Under the head of the Society's work for the Church abroad must be mentioned its care to produce trustworthy translations of the Bible and of the Book of Common Prayer in foreign languages. It also affords very considerable aid to Missionary efforts by making grants towards the production of works, such as grammars and dictionaries, in the hitherto unwritten languages of native tribes. There is not indeed a colonial or foreign diocese, in connection with the Church of England, which is not indebted more or less largely to the Society for Promoting Christian Knowledge. Grants in aid of the establishment of new bishoprics, for building new churches in remote and poor districts abroad, &c., &c., are frequently applied for, and always made in proportion to the means placed at the disposal of the Society. The sum paid upon these grants amounted, during the last year, to £1,029 2s. 5d.

The Society has carried on these and similar works for upwards of 160 years. Commencing in 1698-9 with five members, four of whom were laymen, it now numbers 11,500, a vast proportion of whom are clergy. There are also about 5,000 ladies, who are annual subscribers. The members are elected as attached members of the Church of England, and the whole management of the Society is in their hands. The General Committee meets once a month (August and September excepted), and receives the reports of the several Committees to whom they entrust the details of the various branches of their work.

The issue of the Society's publications during the last year, as compared with that of the two preceding years, appear to have been:

	1864 5.	1863-4.	1862-3.
Bibles,	182,424	210,777	178,449
New Testaments, ..	156,353	179,164	85,098
Common Prayers, ..	503,681	820,358	365,119
Bound Books,	2,530,734	2,552,405	2,267,292
Traacts, &c.,	3,250,527	3,382,391	3,393,456
Total,	6,625,719	7,145,235	6,289,414

THE English Government having declined to appoint a day of fasting in respect of the visitation of the cattle plague, the Primate has issued the following letter to his Suffragans:—

Lambeth Palace, Feb. 16th, 1866.

My dear Lord—As it is now understood that no day will be appointed by the Crown for national humiliation on account of the sore plague which is raging among our cattle, I feel it devolves upon the spiritual fathers of the Church to take upon themselves the responsibility of moving in this matter: I trust, therefore, that you will see fit to request the clergy of your diocese to invite their several congregations to assemble in the house of God, on such day during the present Lent as from local circumstances may be most convenient, that they may humble themselves under His mighty hand, may deprecate His judgments for their sins, and pray Him to avert our present calamity. I would fain hope the united supplications of the faithful may so avail through the merits and intercession of our Lord Jesus Christ, that in God's own good time the plague shall be stayed and our national distress alleviated.—I am, my dear lord, your faithful and affectionate friend and brother,

C. T. CANTUAR.

IN his address to the clergy of his diocese, the Bishop of Salisbury says—

I am persuaded that your parishioners will welcome such an observance, as expressing their own fear of God's just judgments—their confidence in God's mercy and lovingkindness—their faith in the power of prayer—their gratitude to God for their past and present exemption from this fearful visitation—and their sympathy with those upon whom this great calamity has fallen so heavily.

It would seem natural to select a Wednesday or Friday in Lent for such special devotions, but you will of course take counsel with your churchwardens and others about this; and you will do well to let your selection of the day have some reference to the Psalms and Lessons which are fixed for it in the table. I have no power of making any changes in this or any part of the Morning and Evening Prayer, but I can and do appoint for this day of humiliation the use of the Litany, and the Communion Office.

I leave all other arrangements to you, but it may help you to make them if you know what will be the services of the cathedral on Friday March, 2, which is the day fixed for our day of humiliation in Salisbury. They will be the following:—

Morning Prayer,	7½
Holy Communion,	8
Litany, Communion Office, and Sermon, with Holy Communion,	10½
Evening Prayer, Litany, and Sermon, ..	3

The alms offered at the cathedral will be given to the Salisbury Infirmary.

Although I do not suggest that the day should be observed as one of rest from labour, I have every confidence that there will be a general wish and endeavour to facilitate attendance at the services of the Church.—I remain your affectionate friend and brother,

W. K. SARUM.

AT the Conference called by the Bishop of Melbourne in September last, the Bishop of Melbourne was present by invitation. A communication was considered from the Bishop and Synod of Newcastle, requesting the Bishop of Sydney, as Metropolitan, that "a Conference or General Synod" of the three dioceses of New South Wales should be held in Sydney, for "determining what form of constitution should be adopted for the Church in the colony; and also on what points it would be desirable or necessary to apply for legislative sanction." A difference of opinion was shown in the Conference as to the expediency of making any application to the civil Legislature; but it was unanimously agreed to join in the Newcastle request. The Bishop of Sydney promised that no time should be lost in the convening of the desired General Conference.—*Colonial Ch. Chronicle.*

MELBOURNE.—The "Order" of Bishop Perry against choral service continues to excite the liveliest feelings in his diocese. A writer in the Melbourne *Church Gazette* states that "the Bishop, in accordance with the Prayer book, has referred to the Archbishop in England with certain other Bishops," and suggested, "until their views are ascertained, the injunction should be withdrawn." Surely the Prayer-book, in the Preface "concerning the Service of the Church," means by "Archbishop" the Metropolitan of the province in which diocese where the dispute arises is situate, and it is equally certain by the grounds on which the Bishop of Capetown was refused a seat in the Convocation of Canterbury, that the See of Melbourne is in no other province than the Province of Sydney.—*Colonial Church Chronicle.*