

it presented many inducements to a clergyman with a rising family, the missionary removed to Milton in the spring of 1850.

The people at Granby, being dissatisfied with this arrangement, although they had hitherto neglected to make any effort to provide a parsonage house, petitioned the Bishop of Montreal, who had then recently assumed the charge of the Diocese, for a resident minister. Their petition was granted, the mission of Granby being separated from Milton, and the Rev. Thomas Machin appointed to the former charge. Under his auspices a parsonage house of stone was erected contiguous to the Church.

Mr. Machin was succeeded, April, 1858, by the Rev. W. Jones, the present incumbent, under whose diligent and painstaking ministrations the mission is making quiet but steady progress. The Church has been painted and renovated and the church at North Shefford, which had been partly built under Mr. Machin, has been finished. Granby is now in a position to form shortly, it is hoped and desired, a mission by itself. The township is increasing in material prosperity; the village is in a central situation, and is now the terminus, as it will be an important station, on the Shefford and Chambly Railroad. There is a considerable church population in the village itself and scattered throughout the township, and it would be a worthy object of ambition with them to become the first self-supporting mission in the Diocese.—*Communicated.*

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### ENGLISH CHURCH, AND DISSENT.

American Non-Episcopal religious newspapers so often predict the speedy downfall of the English Church, that we quote as worthy of attention, the following testimony of Dissenters themselves. It may be added, that the large cities and manufacturing towns are the strongholds of dissenting influence.

The London correspondent of the *Manchester Guardian*, an able dissenting paper, says: "The dullest individual who walks the streets may note it, that all the external characteristics of a London Sunday, in so far as Divine worship is concerned, is in favor of the predominance of the Establishment. In all the suburban districts, not even excepting Hackney, noted of all as the peculiar habitat of Dissenters,—in Brixton, or Clapham, or Newington, or Highbury, or Islington, where merchants, stock brokers, and tradesmen now reside—new churches start up almost daily, and these are almost invariably crowded. I simply state this as a fact. I cannot shut my eyes to the palpable evidence which every Sunday affords, that, with the middle and upper classes, the church is more popular, or at least more affected, than Dissenting chapels. More than once I have made it my business to note the congregations of people pouring out of churches and chapels, that I might try to ascertain, as far as externals go, the character of the classes who attend them; and I repeat though the assertion may wound the self-love of sincere and ardent Dissenters, that the evidence of a London Sunday is decidedly