

the members only were enabled to attend. Three full services were held in Chester and one at Sherbrooke, twenty miles distant, where not many years ago the wild beasts of the forest were in undisturbed possession. On this occasion we may safely say, that "the wilderness and the solitary place was made glad." The Brethren next assembled at Liverpool on the 2d and 3d September, six in number, and were again permitted to celebrate the worship of the Lord, three times in the parish church, and once at the chapel at Eagle Head.

On the 30th Sept. and 1st Oct. we met at New Dublin, but in consequence of unfavourable weather the first day had but few hearers, to the great disappointment of the people. Two services were performed in the church, and two at stations 7 miles distant on the following day. The last meeting for the season took place at Shelburne on the 4th and 5th of November, in the venerable parish church of which place we had the pleasure of performing Divine service four times.

At every place, when not prevented by the state of the weather, and sometimes even when that was extremely unfavourable, the laity testified their interest in our meetings, by a full, serious, and gratifying attendance; and many joined us in commemorating at the altar, the dying love of our common Redeemer. Many came around us and expressed the comfort they had enjoyed while engaged with us in the delightful services of the sanctuary, and the hope that God would permit us to meet again in a similar way—And not a few expressed their astonishment, that what proved to be so good and so pleasant, had not been thought of long ago.

At Chester, the interest and solemnity of the meeting were greatly increased by the circumstance of two adult females coming forward to dedicate themselves to their God at the Baptismal font, with every appearance of being duly impressed with a sense of the sacred obligations then assumed. The service was performed at the time pointed out in the Rubric, and thus was witnessed by the whole congregation.

It was likewise at the altar of the same church that the interesting spectacle presented itself of several very aged persons advancing with trembling limbs and feeble steps, to be strengthened and refreshed once more at the "most comfortable sacrament of the Body and Blood" of their Saviour. One of these, who could not approach without assistance, nor bend her aged knees without support, on being asked the number of "the days of the years of her pilgrimage" replied in the broad dialect of her native land, which length of absence has not removed, "aucht aucht, (88) years has the Lord spared me," adding with evidently heartfelt fervour, "Oh sirs, but this has been a real refreshing day to my poor soul! the like I never expect to see again." At every place similar satisfaction was expressed.

While we hope we may gather from evidence like this that our meetings have been blessed by God to the edifying of his Church, we speak from personal experience when we say that they have been eminently comfortable to ourselves, and have drawn closer than before, the bonds of love by which we are united to our church and to each other.—Strengthened by mutual counsel and mutual prayer, we have separated to our respective fields of labour, clothed as it were with fresh energy, and resolved to devote ourselves with new ardour to the great work in which we are engaged.

We are not able to offer any account of the meetings of the other Clerical Society, which we understand have been regularly held; but we doubt not they have been found as edifying as our own. That so they may continue, and be blessed to the good of our respected Brethren and their flocks, is our earnest prayer.

PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.—From Sword's Pocket Almanac for 1835, we find that there were then belonging to this Church, sixteen Bishops, namely—White, of Pennsylvania, (consecrated in England nearly 49 years ago, and now the oldest

protestant Bishop in Christendom); Griswold, of the Eastward Diocese, comprehending Maine, Massachusetts, Rhode Island and New Hampshire; Moore, of Virginia; Bowen, of South Carolina; Chase, of Michigan; Brownell, of Connecticut; H. U. Onderdonk, of Pennsylvania, (assistant); Meade, of Virginia; Stone, of Maryland; B.T. Onderdonk, of New-York; Ives, of North Carolina; Hopkins, of Vermont; Smith, of Kentucky; McHvaine, of Ohio; Doane of New Jersey; and Otey, of Tennessee.

To whom is to be added, Bishop Kemper, lately consecrated as Missionary Bishop of the south west region of the United States—Total, living Bishops 17—dead 14.

The Clergy are stated as follows—Eastern Diocese, 71; Vermont, 15; Connecticut, 74; New York, 200; New Jersey, 26; Pennsylvania and Delaware, 78; Maryland, 56; Virginia, 59; North Carolina, 22; South Carolina, 35; Georgia, 4; Ohio, 30; Mississippi, 4; Kentucky, 14; Tennessee, 11; Alabama, 4; Michigan, 8; Louisiana, 2; Missouri, 1; Florida and Illinois, 8 missionaries—Total, 722. Of these, we believe, the general and well deserved character, is that of "workmen who need not be ashamed."

For piety, learning, activity, and zeal, we believe, the Right Reverend Bishops, and many of the inferior clergy, will bear comparison with those who have been "burning and shining lights" in the best and purest ages of the Church.

WEST INDIA CHURCH.—We are agreeably surprised to find by a list published in the New York Churchman, that our Brethren in the warmer latitudes of this hemisphere, are so numerous. It appears that in the Diocese of Barbadoes and the Leeward Islands, over which Bishop Coleridge presides, there are 2 Archdeacons and 74 other clergymen. In Jamaica, under Bishop Lipscombe, we believe, there are between thirty and forty ministers.

THE CHURCH OF ENGLAND—has 2 Archbishops and 24 Bishops. In IRELAND, there are 4 Archbishops and 15 Bishops. In SCOTLAND, 6 Bishops. In the EAST INDIES, 3 Bishops—(one not yet known.)

There will be a public examination of the National School in this town, on Wednesday next the 23d instant, at 10 o'clock, A. M. when the parents of the children, and the friends of education, are invited to attend.

The weather has continued, with little variation, very severe for the season, since the 23d November, when sleighing commenced. This morning a little before sunrise, the mercury was at the cypher, and the harbour is covered with ice. La Have river is also frozen over, and is already safe in some parts for horses to pass.—State of the thermometer, in a northern exposure, marked at noon each day—

December 1—28	December 10—27
2—15	11—25
3—20	12—36
4—32	13—37
5—38	14—36
6—28	15—18
7—20	16—17
8—26	17—10
9—22	

The following letter from Bishop Wilson, of Calcutta, addressed to the Rev. Dr. Milnor, of this city, will be acceptable to many of our readers.—N. Y. Churchman. Bishop's Palace, April 15, 1835.

My dear friend—Very few circumstances could have afforded me more sincere and heartfelt pleasure than your letter of October 2, 1834, received a few weeks since.

The books you have sent me have all interested me extremely. I have no return in kind to make, except by enclosing you a copy of my two charges to the Clergy of this extended and almost limitless Diocese. If they should be reprinted in America, I would wish you to send copies to the Right Rev. Bishops of your Church. But probably the distance of the scene, and the locality of the topics, might make such a step inadvisable.

The missionary brethren, by whom your communication was received, immediately called upon me, and afforded me in my interviews with them much pleasure. They are filling India, Ceylon, and the Burman empire. The missionaries from America seem able, well-informed, pious, devoted self-denying men, with little or no party spirit. If they proceed as they do, and England is so tardy as she now is in sending out missionaries, America will convert the world.

I have been much struck with the superior talents and piety of those whom I have seen. The immense population of your United States, their vigour of intellect, their simplicity of manners, appear to mark them out for great things in the diffusive work of the Gospel of CHRIST our Lord.

And this leads me to inquire whether your Episcopal missionaries could not come out here, as well as your Presbyterian, and Independant, and Baptist. O if you could send us some holy men, Swartz-like in their spirit, full of love to CHRIST, mild and gracious in their spirit, and well-versed in Christian antiquities, it would be a blessing indeed!

I am more and more convinced that the Episcopal Churches, with their paternal order, their liturgies, their offices of religion, their meek and holy doctrine, their visibility and stability in the sight of the Heathen, are best adapted for the feeble, prostrate, lubricious, half-civilized minds of the Hindoos.

Turn this in your mind. The act of Parliament of England never surely can affect India. If I am not prevented or impeded, my heart and hands will be open for such brethren.

Thank God, I have hitherto had health for two years and a half, but—but—but—I am fifty seven, and in India. The thermometer now is 82½ of Fahrenheit at six in the evening, with the house shut up since eight this morning, with the punkah agitating the air above me. I am immensely hurried. The new bishops of Madras and Bombay are not yet come. I cannot do half I ought.

But I can scarcely tell you more by letter than my charges disclose.

Farewell, dearest brother. God's will be done in and by us. I beg the benefit of your prayers, and am yours most affectionately. D. CALCUTTA.

A correspondent of the Episcopal Recorder says: "The character and labors of the late Dr. Morrison, called the Apostle of China, are probably well known to most of your readers. He was a dissenting English clergyman, and continued such to his death. The following extract from one of his letters will not be uninteresting:"

Sept. 4, 1817.—I have translated the morning and evening prayers, just as they stand in the Book of Common Prayer, altering only those which refer to the rulers of the land. These I am printing, together with the Psalter, divided for the thirty days of the month. I intend them as a help to social worship, and as affording excellent and suitable expressions for individual devotion. Mr. Milne wished to modify them, so as to render them more suitable to our peculiar circumstances; but as they possess here no authority, but their own general excellence, and are not binding on the practice or conscience of any, and as they are not exclusive, I judge it better to preserve them as they are. Additional helps may be afforded, if they shall not be found fully adequate. The Heathen at first require helps for social devotion; and to me it appeared, that the richness of devotional phraseology, the elevated views of the Deity, and the explicit and full recognition of the work of our Lord JESUS CHRIST, were so many excellencies, that a version of them into Chinese, as they were, was better than for me to new model them.

"The Board of Directors," continues the same correspondent, "to whom this language was addressed, were also Dissenters. The translation of the Scriptures was not complete until November, 1819, more than two years afterwards."

MARRIED.

At Chester, 2d Dec. by the Rev. Shreve, Mr. John Barkhouse, jr. to Miss Mary Sartie.

DIED.

At Chester, of scarlet fever, 4th inst. Edward William, aged 4 months, son of Dr. Kearney.