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J. J. Cord
2 e. Montreal

THE CANADIAN ECCLESIASTICAL GAZETTE.



Vol. 2.]

QUEBEC, DECEMBER 11, 1851.

[No. 7.

DIOCESE OF QUEBEC.

JUBILEE OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Advent Sunday having been fixed upon for the observance of the Jubilee in this Diocese, sermons appropriate to the occasion were preached in the Cathedral and all the Chapels in the parish of Quebec. The Bishop of the Diocese preached at the Cathedral, where the sum of £51 2 6 was collected at the Offertory, and the Holy Communion was administered to a very large number of communicants. The Holy Communion was also administered at the Chapels of the Holy Trinity and St. Peter, the collections at which amounted to £5 17 10, and £4 respectively. The amount collected at St. Paul's was £1 10 1, and at St. Matthew's and All Saints' (at evening services) £6 and £1. 15.

A public meeting, in aid of the objects of the Jubilee, was held on Wednesday evening, the 3rd inst., at the National School House, which was crowded by a respectable and numerous assemblage, who manifested a lively interest in the proceedings. The Lord Bishop of the Diocese having been, on motion of the Hon. W. Walker, requested to take the chair, opened the meeting with prayer, and directed the Rev. Armine Mountain to act as Secretary. After an address from the chair, in which his Lordship gave full information respecting the operations of the Venerable Society, especially as regards Lower Canada, it was moved by J. W. Dunscomb, Esq., Collector of H. M. Customs, seconded by the Rev. Gilbert Percy, and

Resolved unanimously, That on this, the third Jubilee of the Society for the Propagation of the Gospel, it well becomes us to offer our praises and thanksgivings to Almighty God for the blessings extended, through the good offices of that Society, to the British Dependencies in general, and this Province in particular.

It was then moved by the Rev. Official Mackie, D. D., seconded by the Hon. W. Walker, supported by the Revd. T. Pennfather, and

Resolved unanimously, That, as dwellers in a land which has so freely and so largely received, we owe it to ourselves to present such a tribute of our gratitude to the Society, as may be deemed, if a small, yet a not unsuitable recognition of its many services to usward.

Moved by T. W. Lloyd, Esq., seconded by H. S. Scott, Esq., and

Resolved unanimously, That, in the opinion of this meeting, the formation of a Jubilee Fund, (in accordance with the suggestion of the Central Board of the Church Society at its meeting in July last,) would be the most suitable acknowledgment which we could offer.

Moved by Peter Sheppard, Esq., seconded by the Revd. C. H. Stewart, and

Resolved unanimously, That with a view to obtain subscriptions to this Fund from all the Churchmen in the Parish, who may be disposed to contribute, collectors be now appointed to visit them from house to house.

Moved by C. N. Montizambert Esq., Registrar of the County, seconded by the Revd. R. G. Pless, and

Resolved unanimously, That the following Clergymen and gentlemen be requested to act as collectors, with power to add to their number: The Reverend Messrs Burrage, Pless, Stewart, Mountain, and Wickes; The Hon. J. M. Fraser, and Messrs. W. H. Anderson, Wainwright, Le Mesurier, Weston Hunt, T. H. Dunn, R. Hamilton, A. Campbell, Cochrane, Jameson, Montizambert, W. Poston, John Ross, Frederick Andrews, Nettle, R. Symes, Maclaren, W. H. Davies, Eckart, and Williams.

Moved by William Andrew, Esq., M.A. seconded by the Revd. W. Wickes and

Resolved unanimously. That the Lord Bishop be requested to communicate to his Grace, the President of the Society, the result of our proceedings; and to assure him of the deep interest with which (in common with our brethren of the American Church, and of the Colonial Branches of the Church of England,) we regard its labors of love and great and yet increasing usefulness.

The Lord Bishop having, on motion of H. S. Scott, Esq., left the chair, and the Revd. Official Mackie, D. D., having been called to it, it was moved by the Honorable W. Walker, seconded by H. S. Scott, Esq., and

Resolved unanimously That the thanks of this meeting be given to the Lord Bishop for his able conduct in the chair.

His Lordship, having acknowledged the vote, informed the meeting that he had received a donation of Ten pounds towards its objects from His Excellency the Governor General. The Jubilee Roll was then produced, and a good beginning was made before the close of the meeting.

The several movers and seconders introduced their respective resolutions with appropriate remarks—The following clergymen, besides those whose names are mentioned above, were seated on the right and left of the chair; the Revds. E. W. Sewell, R. R. Burrage, G. Cowell, J. Torrance, and B. Lewis. The Revd. E. C. Parkin was prevented from attending, to his extreme regret, not having received the notice of the meeting in time.

The doxology having been sung, the meeting was closed with the benediction from the Bishop.

CHURCH SOCIETY.

Journal of Travelling Missionary (May to November, 1851.)

Continued from the last number.

Oct. 22. After waiting some time for an opportunity of getting down the river, I started early this morning, in a schooner, on a Missionary trip up the River Saguenay. We had a favorable wind the greater part of the way down, and the next morning at 10 o'clock, were moored by the wharf at L'Anse à l'eau. I was fortunate in this rapid run down, and still more so in finding the little steamer that plies occasionally up and down the Saguenay, just arrived with a ship in tow. On my landing, Mr. Price's agent here, Mr. Radford, received me kindly and entertained me at his house: and as the N. W. wind was blowing down the river and preventing the steamer's departure, I arranged to have an evening service at 6½, and walked over to Tadousac, (distant

about a mile,) to beat up the one or two Protestants there. When the hour of service arrived, I was gratified at finding nearly thirty persons assembled, the greater part Roman Catholics, but remarkably orderly and attentive. Several of them asked afterwards whether I could preach in French; however had I been able, there was no time for a second service, for the wind having lulled, the steamer started at 8 $\frac{1}{2}$, with the schooner in tow.

There are very few families resident at Tadousac, and L'Anse à l'Eau, and among them only six Protestants.

Tadousac, I was told, is the oldest of the Hudson Bay Company's posts in North America. The chapel, built by the Jesuits, is said to be 200 years old.

Oct. 24. In the morning we had a fall of snow. Reached Rivière au Moulin (2 miles below Chicoutimi, and 70 miles from the mouth of the river.) at 11 $\frac{1}{2}$. Here I found a kind host in Mr. Forrest, who took me in the afternoon to call on some of the few Protestants.

The people here have only had two ministerial visits during the last six years, one from the Rev. Mr. Rollit, Travelling Missionary of the Church Society, in 1845, and the other from a minister of the Presbyterian Church in 1848. I need not therefore say how glad they were to see me.

Oct. 25. Walked over in the afternoon to Chicoutimi, where I found two Presbyterian families, and some few miles up the river there are two more.

I find that altogether there are in this neighborhood 71 Protestants; 34 Adults, and 37 children, the majority Presbyterians.

Oct. 26. Sunday. Gave a full morning service to a congregation of nearly fifty. A desk spread with ample folds of black cloth had been provided, and a small table, covered with a white napkin, placed by its side, on which stood the white bowl that was to serve as a font. I baptized four children after the 2nd Lesson. It was a touching scene. Here were some of the lambs of the flock, whom the Great Shepherd had sent one of his under-pastors to search for in the wilderness, till he should find them, and whom that Shepherd was now taking into His arms, and laying His invisible hands upon, to bless them. Two of the children were older than usual, and their sweet and solemn faces, their snow-white dresses, and the Saxon cast of their features, might have reminded one of Gregory the Great's exclamation, *Non Angli, sed angeli*.

After the service, I married two couples. A difficulty occurred in one of the cases, for neither of the parties understood English. However, after some delay, a French translation of our own Prayer Book was found, and with that I solemnized the service.

I may here remark that should (as I hope may soon be the case,) a Clergyman be sent to reside among these people, it will be necessary that he be a French scholar. Many of the Protestants, reared from their infancy among the French Canadians, speak not a word of English.

I did not get away till 5, P. M., a meeting having been held after the morning service, to discuss the possibility of securing a Lay-Reader and Schoolmaster. The people guarantee £56, and think another £60 may be raised from school-fees. I think, and sincerely hope that I shall be able to secure for them a competent person.

I intended to ride over to Grand Bay, 9 miles, this afternoon, and to give an evening service there: but I was advised by every one not to make the attempt, in the present state of the roads.

Oct. 22 & 23. Called on several families I had not before visited, and have now seen (with one exception) all the Protestants in the immediate neighbourhood.

Thrown, as they have many of them been, from their earliest years, among Roman Catholics, I was not surprised to find that some of them had fallen away from the faith of their fathers. Most of the children have been baptized by the Priest, and most of the married people have married Roman Catholics. The time of marriage is in particular a dangerous one for persons of little or no clearly defined religious principles: the Roman Catholic party often refusing to consent, or the Priest to solemnize the marriage, unless the Protestant abandon his faith.

There are some lots at Chicoutimi, which Mr. Price secured from the Government for the benefit of a Protestant Church. Some years ago an attempt was made to build a Church at this place, timber was drawn, and some subscriptions were collected, and others promised to the amount of £120; but (from various causes which it is not necessary to detail,) nothing further was done. The people now, however, seem anxious to unite in supporting a Clergyman, and would contribute, I believe, all that could reasonably be expected from their small numbers. This amount, added to what might be raised at the other establishments on the river, would, in all probability, be sufficient to pay nearly the whole of the salary required. A door is indeed, I think, opened here to preach Christ's Gospel to those who are perishing from lack of knowledge.

All possible kindness was shewn me during my short stay here, nor would the good people allow me to leave without making me a very handsome present.

On the evening of the 28th I went on board the steamer, which was to start early in the morning with a ship in tow for Grand Bay. In the night however, a strong easterly gale sprang up, and as the steamer is of very little power, the Captain was unable to face it, and was obliged to give up the idea of taking the ship down. Yet, not to disappoint me, he brought me the whole way round, (20 miles by water) though he had no business of his own at Grand Bay. This was an act of kindness, which I had no right to expect, and for which I felt exceedingly obliged.

Oct. 29. At Grand Bay, Mr. Robert Blair at once extended to me the right hand of hospitality, and introduced me to two snug little apartments, bedroom and sitting-room, which were to be mine during my stay with him. In the afternoon I went round to call upon the few Protestant inhabitants, who all (with one exception) live within a stone's throw of Mr. B's house.

There are 43 Protestants here, 18 adults, and 25 children.

I have arranged to give an evening service whilst I am here, at 8 o'clock,—a chapter expounded and prayer. About 30 attended this evening.

Oct. 30. I was pleased to find they have a school here, (which I visited,) under the superintendence of a respectable young man, engaged by Mr. Blair; and that the Protestants meet every Sunday for service at his house. Mr. B. seems indeed a most excellent person, and is much and deservedly respected. It is doubtless owing in a great degree to his example and influence that the Protestants here are often held up by the Roman Catholic Priest to his own people as setting an example which it would be well for them to imitate.

Oct. 31. Took my leave of the people, and had a full service in the evening.

I purpose starting by a schooner to-morrow morning for Petite Saguenay: I should like indeed to stay over the Sunday, but think I ought not, so late in the season, (and particularly as I have other places to visit,) to lose an opportunity of getting down the river. If I miss this opportunity, I may have to wait five or six days.

Nov. 1. Had a favorable wind, and reached Petite Saguenay, (40 miles,) in 5 $\frac{1}{2}$ hours. The schooner, however, started later than I had expected, and it was nearly 5 P. M. before I arrived. Mr. David Price is my host. There are 15 Protestants here, mostly members of our Church.

Nov. 2. Sunday. Gave a full service to about 20,—several Roman Catholics attending. After service I called on the Protestants.

At three o'clock I left with Mr. Price for L'Anse à l'eau, dist. 24 miles, hoping, when I made my arrangements for starting, that I should be there in time for an Evening service. The wind, however, proved contrary, and we had to pass the night on board. Our craft was a little *bateau*, cabin five feet square, and there were six passengers.

Nov. 3. At 10 reached L'Anse à l'eau: at 12 crossed over to St. Catharine's, (2 miles,) just outside the Saguenay, on the St. Lawrence. Found here seven Protestants, scattered about: one of them, who spoke nothing but French, had not seen a minister of any denomination for nine-years.

These people might be gathered for a service with the few at Tadousac and L'Anse à l'eau.

Nov. 4. Took the advantage of a schooner's leaving for Quebec: Mr. and Mrs. Radford, with whom I had stayed, kindly overloading me with good things for the voyage. On Nov. 7th I reached Quebec.

I have reason to be thankful that in this little trip I have enjoyed most favorable weather, have experienced no hardship, (as I might have done at this time of the year,) and have been most hospitably welcomed wherever I went. May my labor not have been vain in the Lord.

W. WICKES.

Quebec, Nov. 10th, 1851.

Payments made to the Treasurer of the Church Society.
General Fund.

Interest on Invested funds,.....	£22	0	0
Collected by Miss Tremain,.....	1	2	10
Rev. J. Carry's subscription for 1850-1.....	1	5	0
	£24		7 10

Widows' and Orphans' Fund.

Collections at River du Loup (en bas), 8s., St. Sylvester, 30s. St. Patrick's, 16s. 3d., St. Catherine's, 8s. 3d., St. Margaret's, 10s., St. Giles, 20s. 8d., St. Mary's, 15s. 7d., Broughton, 16s. 10d., St. Joseph, 5s., St. George, 14s. 7d., Semple's, 27s. 6d., Cumberland Mills, 23s., Madam Morrow's, 5s., sent from Hornby, C. W., 5s.,.....	£	10	7	9
Collections at East Frampton and Standon,.....		1	12	0
Drummondville,.....		1	13	6
Three Rivers,.....		3	0	0
Donation of a friend at Three Rivers,.....		3	0	0
Collection at Lennoxville,.....		5	10	0
Eaton,.....		1	0	0
Interest on Invested Funds,.....		13	4	0
	£		39	7 3

Nicolet Endowment Fund.

Interest on Invested Funds,.....	£	5	10	0
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Jubilee Fund, S. P. G.

Collections, Cathedral,.....	£	51	2	6
St. Matthew's Chapel,.....		6	0	0
All Saints'.....		1	15	0
St. Paul's,.....		1	10	1
St. Peter's,.....		4	0	0
Portneuf,.....		3	0	0
Montmorenci Falls,.....		3	12	6
	£		71	0 1

Quebec, 10th Dec., 1851.

R. SYMES, Treasurer.

MISSION OF NEW IRELAND.—The Rev. W. Wickes, M.A. has been appointed to the temporary charge of this Mission, vacant by the resignation of the Rev. S. H. Simpson.

DIocese of MONTREAL.

In consequence of some enquiries having been made respecting the manner in which the Representatives of the Laity are to be chosen, whom the Bishop of Montreal, in his circular to his Clergy of Oct. 24th, has invited to meet him at his visitation in January next, his Lordship wishes it to be understood, that these Representatives ought to be chosen by the Vestry, in the same manner as the Churchwardens are appointed.

The Bishop also takes this opportunity of stating that the Visitation will be held on Wednesday, the *twenty-first* of January, *not*, as erroneously stated in the circular, the 23rd.

The Lord Bishop of Montreal proposes to hold his next General Ordination in the Cathedral, Montreal, on the second Sunday in Lent, March 2nd, 1852. Candidates, whether for Deacons' or Priests' Orders, must be furnished with the usual testimonials, and certified Si Quis.

CHURCH SOCIETY.

Church Society's Office, Dec. 2nd, 1851.

At a meeting of the Central Board of the Church Society, held this day, in accordance with the constitution, there were present:—

The Lord Bishop in the chair; the Revs. Dr. Bethune, Dr. Adamson, W. Bond, E. J. Rogers, D. Robertson, T. Machin, A. D. Campbell, J. Irwin, J. Ellegood, Hon. Judge McCord, Hon. Judge Aylwin, Hon. Geo. Moffatt, T. B. Anderson Esq., R. S. Tylee, Esq., Dr. Holmes, S. C. Bagg, Esq., Capt. Mailand, Col. Wilgress, J. S. Roles, Esq.

After Prayer, the minutes of the last meeting were read and confirmed.

No Report from the Book and Tract Committee.

The Report of the Lay Committee was read and laid before the Board.

Moved by Dr. Bethune, seconded by S. C. Bagg, Esq., and Resolved—"That the Report now read be received and adopted, viz:—That since the last meeting of the Central Board, and pending the correspondence with England on the subject of Endowments, this Committee has been actively engaged in the collection of the necessary *data* to form a *terrar* of all the lands and Church property within the Diocese, their revenues and destinations; but in order to render this tableau sufficiently accurate for publication with the next annual report, (an object the Lay Committee have much at heart,) all those Clergymen who have not yet answered the circular on this subject, are respectfully entreated to do so *forthwith*, and with their statements to furnish the deeds if they have them,—if not, their dates, and where they may be found; in the event of there being no deeds, a statement to that effect, with such instructions and descriptions as may enable the Committee to get deeds executed. It is highly important that these deeds should be legally executed, and duly enregistered.

"The Lay Committee, fully impressed with the conviction that the formation of *new missions* is one of the primary objects of this Society, have drawn up, and now submit for the approbation of the Central Board, an *Appeal* from them, as representatives of the Laity in the Diocese, to the *laymen themselves*,—praying (should it be approved of) that it may be generally circulated as soon as possible, and, of course, previous to the annual meeting."

"The Lay Committee of the Church Society of the Diocese of Montreal would respectfully, but most urgently, lay before the members of the Church of England, resident therein, the following *facts and deductions*, praying their serious consideration thereon:

"That it is a well established fact, evident to all, that many parts of this Diocese are in a state of total spiritual darkness, whilst many others are but imperfectly supplied, from their great extent of territory, and consequent overtaxed duty imposed upon the resident missionaries.

"That it is neither right, nor seemly, nor in fact possible, that the Missionaries themselves should take an active part to supply the pecuniary means necessary to remedy this great evil.

"That it is on the *laymen* that this sacred duty devolves; and they should not only *feel it their duty*, but also a sacred privilege to be permitted to co-operate in so pious a work.

"That this duty is not one, devolving solely on the head or father of a family, but it is also imperative on *every individual member of it*, to furnish his or her quota to entitle each to the privilege of being considered an assistant member of the Church itself: it should be looked upon as a *holy personal and voluntary tax* by every one, and as such, regularly and annually paid, to the full extent, which each in his conscience may feel he can afford.

"That if such a conscientious discharge of this sacred obligation were heartily fulfilled, this Church Society would soon have the means of sending new labourers into the vineyard of the Lord, and render fewer the many personal privations which the Missionaries now undergo in the prosecution of their arduous and responsible duties.

"That by the last census, (1844,) the members of the Church of England, in the district of Montreal, were computed at 25,355, of whom *one-half* may fairly be considered as capable of contributing something to this good work; and should each of them bestow but 2s. 6d. per annum, it would produce a sum of £1,584, equal to the provision for thirteen new Missions."

From the foregoing simple statement of facts, the Lay Committee consider themselves justified in hoping that an appeal in favor of

the establishment of new Missions, may not be considered as inopportune by their lay brethren, and that as Churchmen, believing it to be their sacred duty to supply the means of disseminating the Gospel throughout our destitute settlements, they will, on the occasion of the approaching Anniversary of this Society, shew forth the sincerity of their profession, by liberal and permanent subscriptions, towards the attainment of this most important work."

Moved by Rev. A. D. Campbell, seconded by Rev. T. Machin, and Resolved:—"That a Committee consisting of the Lord Bishop, the Chairman of the Lay Committee, and the Secretary of the Society, be appointed to make arrangements for circulating the Report of the Lay Committee throughout the Diocese."

No Reports from the Education, Finance and Insurance Committees.

A letter was read from the Rev. R. Lindsay, concerning an alteration in the action of the Parochial Committees.

The Rev. W. Bond gave the following notice:—"That he will resign the office of Secretary of the Church Society of the Diocese of Montreal, at the close of the operations of the Central Board for the current year.

Honble. Judge McCord gave the following notice:—"That in the event of the Rev. W. Bond persisting in his resignation of the office of Secretary of this Church Society, at the close of the operations of the current term, he will move that the Rev. E. J. Rogers be the successor to the Rev. W. Bond."

Moved by T. B. Anderson, Esq., seconded by Rev. Dr. Adamson, and Resolved:—"That the Lord Bishop, Rev. Dr. Bethune, Rev. D. Robertson, Rev. E. J. Rogers, Honble. Judge McCord, Hon. Judge Aylwin, Hon. George Moffatt, A. F. Holmes, Esq., M.D., and the Secretary, be a Committee to prepare resolutions and nominate the movers and seconders thereof, and to make such other preparations as may be required for the general meeting, to be held on the third Tuesday in January next."

Moved by Hon. Judge McCord, seconded by Rev. Dr. Adamson, and Resolved:—"That the amount of Taxes paid by the Hon. Geo. Moffatt, on lands of the Society in C. W. be repaid." The meeting was then closed with Prayer.

We understand that the subscriptions in the several Churches in Montreal, at the celebration of the third Jubilee of the venerable Society for the Propagation of the Gospel in Foreign parts, on Advent Sunday, amounted to £183 17s. 7d, viz:

Cathedral,	£132	12	2
St. George's,	34	3	5
St. Anne's,	7	12	0
Trinity,	5	0	0
St. Thomas,	3	15	0
St. Mary's, Hochelaga,	0	15	0

A collection was also made at Lachine, amounting to £10. The sermon in the Cathedral was preached by the Lord Bishop.

DIOCESE OF NEWFOUNDLAND.

(Concluded from the last number.)

Saturday, August 2. After Prayers in Burin Church the Bishop went in the Church-Ship, accompanied by Mr. Gathercole, to the settlement of Rock Harbour, intending to spend the Sunday there.

Sunday, August 3. Numerous boats arrived this morning from the fishing ground off Cape St. Mary, the wind having been contrary yesterday. These boats brought a large portion, perhaps the majority, of the male population. The Holy Sacrament was administered in the morning. In the afternoon nineteen Candidates were presented by Mr. Gathercole, and confirmed. The Protestant population of this settlement is small. They have, however, a neat Church, which they are finishing and furnishing by degrees and according to their means.

Monday, August 4. The Church-Ship this day left the extensive Mission of Burin for the still more extensive one of Harbour Bisset, the whole circuit of which is not less than one hundred and fifty miles, round the most dangerous part of Placentia Bay. It contains four Churches, and ten or twelve Protestant

settlements, not one of which can be approached from any other by land. Every visit, therefore, from the principal settlement requires a boat. The Church-Ship first touched at Isle of Valen in hope of obtaining some intelligence of the Rev. Mr. White. He had not visited the place since the month of May, and a parcel, which the Bishop had sent for him, nearly a month before, was still there, as no opportunity had occurred of forwarding it. The Church-Ship remained that night at Isle of Valen.

Tuesday, August 5. The day was fine, but the wind light; the Church-Ship, however, reached Harbour Bisset in the afternoon. Mr. White had gone on his summer cruise; but, fortunately, calling at Isle of Valen this morning, was directed to follow the Church-Ship, and arrived before eight.

Wednesday, August 6. The Bishop this day investigated a charge of refusal to administer the Holy Sacrament to a dying woman, advanced against the missionary in a letter published in a St. John's Newspaper. It appeared by the evidence of several witnesses that, so far from having neglected his duty to the poor woman, Mr. White had been most kind and unremitting in visiting and instructing her.

Friday, August 8. The Church-Ship visited Spencer's Cove. The distance, though only 9 miles, occupied eight hours. It was the first visit of a Bishop to the settlement. Unfortunately the greater part of the male inhabitants sailed that very morning for St. John's, and others were absent in search of bait. Evening Prayers were said in a cottage, and the Bishop addressed the congregation, and in particular the candidates for confirmation: and on the following morning,

Saturday, August 9, the inhabitants, chiefly females, attended Morning Service on board, and ten were confirmed. It was intended to return to Harbour Bisset for the Sunday; but a thick fog came on, and it was with difficulty the Church-Ship crept into a harbour on the opposite, or western side of the Island. The distance across, however, is not more than half a mile.

Sunday, August 10. After walking across the neck of land from Mussel Harbour to Harbour Bisset, the Bishop visited the Sunday School. The public services were similar to those of several preceding Sundays:—the Holy Communion in the morning—Confirmation in the afternoon. A piece of land, added to the Church-yard and fenced in, was consecrated. After these Services the Bishop read an address in the School room, stating the result of the enquiry into the charge of refusing to administer the Holy Sacrament, and declared himself perfectly satisfied that there had been no neglect of duty on Mr. White's part. The Bishop also informed the people in his address on what terms and conditions they must expect the personal services of the Missionary: that Church-membership must be understood to have its duties as well as its rights—and one important and most necessary duty was to provide for those "who labour in the word and doctrine."

Monday, August 11. In sailing this day from Mussel Harbour to Burgeo the Church-Ship ran upon the reef between Merasheen and White Island. The tide was happily down, and through God's blessing upon the skill and energy of the captain (who was in no degree to blame for the accident), seconded by the best endeavours of all on board, the vessel, having been lightened, floated with the rising water and received no apparent injury. This caused a delay of three hours, and the wind having failed, the harbour of Burgeo was not made till nearly 10 o'clock.

Tuesday, August 12. The Bishop with his Chaplain and the Rev. Mr. White went across to the Ragged Island in a fishing boat; and the Morning Prayer was said in a cottage, with an address, as usual, from the Bishop. Here, as at Spencer's Cove, the men were absent, and the females could not, as the wind was blowing very strong, venture across to Burgeo; and in consequence lost, to their great regret, the opportunity of being confirmed. Evening Prayer was said on shore at Burgeo, in a room kindly provided by the resident merchant (Mr. Chambers) in his own house.

Wednesday, August 13. The wind continued to blow so strong that it was impossible for any but the residents in Burgeo to attend the services, which were celebrated this morning on

board. A few men were confirmed, and afterwards the Holy Communion administered to an old Englishman, who had been long expecting the opportunity. The congregation adjourned to the Grave-yard, which was duly consecrated by the Bishop. The Church-Ship proceeded the same evening to the Isle of Valen.

Thursday, August 14. The harbour of Great Paradise (so named, it is presumed, from the difficulty of finding the entrance) was next visited. Just at the entrance of the harbour the vessel grounded, the water being too shoal for her draught, but soon floated again with the rising tide. Mr. White proceeded to the Burnt Islands (5 miles) in a boat to apprise the inhabitants of the Bishop's arrival at Paradise; and the Bishop, with his Chaplain, examined the Candidates at the latter place. Prayers were said at the Agent's residence, and the Candidates addressed collectively by the Bishop.

Friday, August 15. It had been intended that the Confirmation should have been on board; but it was thought advisable to take out the vessel at high water early in the morning, and she was then anchored at Marticot Cove, a place which the people could not conveniently reach. The Bishop therefore went on shore, and confirmed in the Agent's house. This was the first occasion of using this service in a private dwelling. The Church-Ship then returned to the Isle of Valen to await the Sunday.

Saturday, August 16. This day was occupied in examining and preparing the Candidates for Confirmation. The Bishop delivered an address after Evening Prayer in the Church. The services were well attended, both morning and evening.

Sunday, August 17. The services of the Church are unhappily so infrequent in this settlement (Isle of Valen) that the presence of the Bishop and two Clergymen, with the various holy ministrations of the day, was an occasion of much interest and joy to the people. The little Church was quite full: several partook of the Holy Communion in the morning, and in the afternoon twenty-five were confirmed. In the evening the Church-yard was consecrated. The need of a Grave-yard has not been much felt in consequence of the healthiness of the place. There has not been a death among the Protestant population, except a very young infant, for five years. It is in many respects a much favoured spot.

Monday, August 18. Sailed from Isle of Valen to Oderin.

Tuesday, August 19. Morning Prayers with the Holy Communion in the upper loft of a store obligingly lent for the occasion by Mr. Furlong. In the afternoon in the same place nine persons were confirmed. The congregation was too large to admit of these services being celebrated on board the Church-Ship, although, unfortunately, many of the men and boys had left home the preceding day. Mr. White in the evening went to the Flat Islands (6 miles) to prepare the inhabitants (if any should be found at home) for the Bishop's visit on the morrow. The evening was too far advanced for the Church-Ship to cross over, and there is no accessible harbour. The Bishop visited several sick folk in their houses.

Wednesday, August 20. The wind was so high that it was ossible for the Church-Ship to leave Oderin before 11 o'clock. Morning Prayers were said in the store at 9 o'clock. After beating over, and coming to anchor in Flat Island Cove, the Bishop received information from Mr. White that nearly every male inhabitant was absent, and that, in consequence of the very strong breeze, it would be very difficult to pass over to the principal Island. It was therefore determined to take advantage of the wind, which was fair for sailing out of the Bay. Here the Bishop took leave of Mr. White, this settlement being at the Southern extremity of his Mission, sixty miles in a straight line from the most Northern settlement, and forty-five from his head quarters at Harbour Buffet. Eight settlements in this Mission were visited by the Bishop and Confirmation given at six.

Thursday, August 21. The Church-Ship stood into Renew's harbour this morning on the chance of finding the Rev. Missionary from Ferryland there. After a short stay she proceeded to Ferryland.

Friday, August 22. Divine Service was celebrated twice in the Church this day. In the morning the Holy Sacrament was

administered, and in the afternoon two persons were confirmed. The Bishop preached at each service.

Saturday, August 23. The Church-Ship returned to Renew's to be ready for the Sunday Services, with the Consecration of the new Church.

Sunday, August 24. St. Bartholomew's Day. The little Church of this settlement (Renews) was duly consecrated this morning by the name of St. Bartholomew. The Bishop, assisted by his Chaplain, celebrated and administered the Holy Communion. There are only five families of Protestants in this settlement, and it is gratifying to state that every grown up member partook of the Holy Communion. The Bishop preached both in the morning and afternoon. The fact that the cost and trouble of building the Church have fallen upon two or three families will account for its slow progress towards completion: it has however been substantially built.

With the Consecration of the Church at Renew's ended the special business of this Visitation: and on the following day the Church-Ship returned with the Bishop and his companions to St. John's, after an absence of nearly three months.

The Church-Ship was everywhere welcomed with interest and thankfulness by the people, and the same respect and hospitality, as on former occasions, were shown by the Merchants and their Agents to the Bishop and the attendant Clergy, with a due recognition of the important and sacred objects of the Visitation. The weather was generally fine, and the winds favourable: and with the exception of touching on the reef off Merasheen, no misadventure occurred of any consequence or causing any hindrance. And thus blessed and giving blessings the Church-Ship has gone out and come in, and concluded her fifth voyage of Visitation.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

CELEBRATION OF THE THIRD JUBILEE.

We have not the materials for reporting one-tenth of what has been done since June 16th, when the example was set simultaneously at Westminster, New York, Barbadoes, and other places, but we cannot refrain from mentioning some of the recent results, in England, which have come to our knowledge.

At the Metropolitan Cathedral of Canterbury, on October 3rd, after Divine Service, and a Sermon preached by the Archbishop, the Holy Communion was administered to more than 200 persons, and £153 collected at the Offertory. At Lichfield Cathedral, on October 2nd, the Bishop preached. The communicants were numbered by hundreds, and the Offertory collection amounted to more than £120. In Ripon Cathedral, the Bishop preached on the occasion to a crowded congregation on September 5th. At Chester, where the Bishop preached on September 16th, the sum of £130 was collected in the Cathedral, and at a meeting which followed the service. At Exeter the celebration took place on October 23rd, when £97 were collected in the Cathedral, and donations to the amount of £324 were sent in. At Lincoln the Sermon was preached by the Bishop on October 23rd, and £162 collected at the Offertory. The Jubilee was commemorated at Huntingdon, on the 16th Oct., by a special service and administration of the Holy Communion. The collection at the doors, and at the Offertory, amounted to £81. Bishop Spencer preached the Sermon.

While the celebration of the Society's Jubilee is proceeding throughout the country, it seems a fit occasion for laying before the public some of the more pressing spiritual wants which the Society may be enabled either to relieve partially from the proceeds of the Jubilee collections, or to supply permanently by means of additional Parochial Associations and Annual Sermons, which, it is hoped, will be established this year in many districts where the appeals of the Society have hitherto met with little or no response.

1. First of the four objects proposed for the Jubilee Fund is the Extension of the Episcopate abroad. The present generation of English Churchmen has witnessed efforts, public and private, to carry out this object which have been without precedent among us, and which, let us thank God, have led to an extension of the

Gospel in its purity and integrity beyond the most sanguine expectations of its promoters. Sixteen bishoprics have been erected within the last twelve years. One of them, Melbourne, may be taken as a specimen of the happy consequences which have resulted.

In 1847, three isolated clergymen, overwhelmed with labour and discouragements, were the only channels by which the Church of England ministered the Word and Sacraments of Christ in the colony of Port Phillip, covering 80,000 square miles, and numbering 50,000 scattered souls. Now, after four years' watchful superintendence by a zealous Bishop, the clergy have increased to twenty, churches and school-houses are rising, liberal contributions, according to their means, are supplied by the colonists, the Church is taking up a definite and prominent position in the colony, and the way of salvation is thus made plain and open to all within the land who will enter upon it.

This is one favourable instance of the blessings which have been extended to sixteen colonies within the last twelve years. All these blessings the Society desires to assist in extending to other destitute places. Sierra Leone with more than 10,000 Christians, under the care of the missionaries of the Church Missionary Society, is yet without a Bishop. The diocese of Cape-Town, now 250,000 square miles in extent, including a population of 200,000 colonists, and 600,000 heathens, is immeasurably beyond the energies even of its present devoted Bishop to manage effectually: the need of at least a second chief spiritual pastor is urgently felt. The large and important island of Borneo, than which no part of the world presents a population more ready for the Christian harvest, is still a nominal appendage to the diocese of London.

The Bishop of Toronto has petitioned, some time since, for coadjutors to relieve him: of a portion of duties which have more than doubled since his consecration in 1839. The see which then included ninety-six parishes under seventy-one clergymen, now comprises more than 230 parishes under 150 clergymen. There are already 342 townships, each about 100 square miles, settled; and additions are continually being made in the remote west, to which the ministrations of the Church are scarcely yet extended. Adelaide, at a distance of more than 1000 miles, is the nearest see to West Australia, where the Romanists have already planted one or two bishoprics among a population mainly belonging, in name, to the Church of England. The diocese of New Zealand has long overtasked the energies of its admirable Bishop, and needs a speedy subdivision.

2. With regard to the education of Missionary candidates, it may suffice to mention the great advantage which would accrue to the Colonial Church if the Society were enabled to maintain, at St. Augustine's Missionary College, a sufficient number of students to meet the wants of countries which cannot yet train and educate their own ministers. The funds of that noble Missionary Institution are, as is well known, insufficient, at present, to allow of a free education being given to many approved candidates, selected from among the poorer members of the Church. The Society has also been urgently requested to assist in the foundation or maintenance of institutions for Christian education at Delhi, and in Guiana, and Bermuda.

3. The Emigrants' Spiritual Aid Fund, begun in 1849, is entirely exhausted, after having been the means of supplying thirty-one emigrant ships with religious teachers, and providing, in some measure, for the spiritual oversight of emigrants at their embarkation and landing at various ports. The Society is anxious to continue its work; but the fund must be replenished to enable it to do so. More than a quarter of a million of emigrants leave our ports annually, of whom more than one-fifth go to British colonies; yet no special provision is made for their spiritual necessities.

4. It is impossible to mention more than a few of the urgent calls upon contributions to the general purposes of the Society. Pressing appeals for assistance, to a large or small extent, are very frequently and reluctantly rejected, because the Society's income is already more than pledged to meet existing claims. One of the most recent and deserving was forwarded within these few weeks by the Bishop of Rupert's Land, who, on August 4th, reiterates a request with which the Society was unable to comply

last year. His Lordship writes, "May I prefer another petition? I have an urgent letter from the Indians at York, which I forward. It does seem hard that all the clergymen coming to this country land at York, see the Indians there, and then pass on to their destination. Now this petition I should be ready to meet, and settle a clergyman permanently on the spot, if the Society would grant me £50 a year towards this object. I have great reluctance to make the appeal; but I know most of the Indians subscribing the letter, and I feel for their souls. And there is besides an important post with many clerks and servants of the Hudson's Bay Company, without the means of grace among them. I can only state the case, and leave their urgent appeal with the Society, and beg ever your earnest prayers for my distant and wide-spread diocese." The petition of the Indians is as follows:—

"We, the inhabitants of York Factory, who have embraced the religion of God's Eternal Son, having been baptized in the name of the ever-blessed Trinity, Father, Son, and Holy Ghost, and having had occasional visits from Protestant ministers, do earnestly beseech your Lordship to station a minister at York, that both we and our children may be further taught, and may enjoy the blessed means of grace which Christ ordained and commanded to be observed by all His followers.

"We do endeavour, as far as our knowledge goes, to worship Almighty God in spirit and in truth; we read the books printed in our own tongue and pray night and morning, and observe the Sabbath; we mention these things not to boast of our doings, for we come far short of glorifying God's holy name as we ought, but to shew how much we require the spiritual oversight of the Church; we are indeed like a flock of sheep without a shepherd. Long have we cried for help, but our cry has been unheeded: will you not take pity upon us, our ignorant wives, our helpless children, many of whom are still unbaptized, and some of us too?

"We sign our names below, as concurring in the earnest desire for a missionary, as expressed in the words above.

"George Ma-sau,	his mark x	baptized.
"William Sanders,	" x	"
"O-ke-jo-ke-ek,	" x	not baptized.
"Ah-ke-ne-ke-se-quas-kum,	" x	"
"Henry Ma-sau,	" x	"
"George Sanders,	" x	baptized.
"Francis Nah-pa-sis,	" x	"
"John Wa-oos-ke-ne-qua-nao,	" x	"
"John Me-yah-ham,	" x	"
"Wa-tas-tah-mah-ko-cluin,	" x	not baptized.
"Richard Ma-me no-ko-jeu,	" x	"
"Pa-ah-tahs-ah-wa-ta-oo,	" x	"
"Amo O-ge-mah-ah-wah-sis,	" x	"
"Na-koo-wa-oo,	" x	"
"Ka-nah-wah-pah-mow,	" x	"

Beyond the boundary of the bishop's diocese is the large island called Vancouver's to which the Society has never been able to send any assistance whatever, although a Jesuit bishop is said to have recently been sent there among a population chiefly English and American.

The Bishop of Newfoundland writes, under date June 17:—"The need of additional clergymen to open and occupy new missions in this diocese is very urgent: a diocese perhaps in all our great colonial empire the most uninviting in respect of all worldly comforts and advantages."

The Bishop of Montreal (June 28, 1851) mentions a place in his diocese, where "the people have been trying all kinds of religion, and have ended, to a great extent, with none at all. When I visited the place, many of the mothers of families, with tears in their eyes, implored me to send somebody to look after them, and to teach their children, as it was quite dreadful living in a godless place; and they had prevailed on some of the principal inhabitants to promise to contribute towards the support of a clergyman. One of them said that he was willing, as he expressed it, "to give the thing one more trial; indeed the women will have it so." There is no minister of any kind officiating there now; and it is just possible that the time is come for some good work to be effected by the Church among them."

The Bishops of Barbadoes and Guiana have repeatedly urged upon the Society the needs of a large immigrant population which is continually flowing into the West Indies from Bengal and Madras, bringing with them the abominations of Hindoo idolatry.

The Bishop of Cape Town has intimated an intention of coming to England as soon as the state of his diocese will allow, in order that he may plead in person for missions to the Zulus, Fingoes, and Kafirs, whose souls are perishing for want of Christian instruction in his diocese. "If we," says the bishop (*Journal*, 1850, p. 209) "as a Church are to go forth in the name of God against the powers of darkness in this land, the means and the men must be furnished from home. Every parish in this diocese will contribute according to its ability: but the amount so raised will be wholly inadequate for the carrying on of any extensive work. I do earnestly hope that we must not plead in vain for men and means."

From the various British settlements on the West Coast of Africa applications for aid arrive from time to time, many of them holding out most promising openings: but the Society's income is not sufficient to allow of any encouragement being held out in this quarter.

Each of the three Indian dioceses, which include a population of a hundred millions of heathens, presents numerous missionary fields, in which the Society is requested to break fresh ground. A mission has been frequently and earnestly asked for the important city of Delhi, with its population of 66,000 Mussulmans and 71,000 Hindoos. And recently a solitary missionary has been sent to Deebroghur, in Assam, the Society being unable to maintain a second.

It is almost needless to repeat again the well-known requests which have been made by the millions of Borneo, to be taught and "made like white men." At present the Society merely assists in maintaining one of the missionaries there; but the want of funds is the obstacle which prevents more extensive operations.

The population which in a short time will doubtless be attracted to the newly-discovered gold regions of Australia, will of course add an overwhelming burden to the cares of the Bishop of Sydney and his brethren. How great the spiritual wants of that diocese already are is shewn by the fact that the bishop last year appropriated 500*l.* annually from his own income to their relief. "My impression," he writes, July 10, "is, that a maintenance is all that I ought to seek or require for myself in a country where, through want of additional means of grace, the whole population is in the constant and not very slow process of deterioration, and of the unimpeded declines into the lowest depths of spiritual ignorance."

The Bishop of Newcastle has recently (May 28) sent to the Society a detailed account of the state of his diocese. The colonists in general are cheerful and liberal contributors. But in order to maintain even the present number of clergy in that diocese, an additional grant of 300*l.* annually is asked of the Society.

Such are some of the more urgent claims which the Society has now to bring forward. Many of them, it should be observed, are of such a character, that the Society can only relieve them by continued annual grants, for which an increase of the Society's annual income is absolutely necessary. The friends of the Society are, therefore, once more intreated to signalize this year, by the commencement of increased annual support. There are not 3000 parishes in the United Kingdom in which associations are formed, or annual sermons preached for the Society.

The following gratifying letter has been received from the Bishop of Rupert's Land:—

"The Red River, Rupert's Land, June 24, 1851.

"My dear Sir,—You can scarcely imagine the joy with which I received the intelligence of the Society's grant for the district of St. James on the Assiniboine. I had been travelling for three days over the ice, in a dog cariole, on my return from

a visit to the Rev. A. Cowley. I had spent a week in inspecting that station of the Church Missionary Society, where a little light begins to appear after a long night of darkness. During my stay I had been permitted by God to baptize twenty-one, chiefly adult, Indians; I had also confirmed fifteen all of whom were examined by me separately before their admission to that holy rite. The place now begins to assume something of the appearance of a Christian village, and I therefore thought it might be well to change its designation from the rather unmeaning name of Partridge Crop, to that of Fairford. I trust it may now grow and flourish, and that, as the agricultural prospects are good there, many Indians may be induced to build and settle around.

"I was on my way home, much cheered by my visit, and had passed along the whole length of Manitoba Lake over the ice, when, halting to rest at one of the houses at the Bay, towards its lower extremity, I found a packet of letters awaiting me, and some American newspapers on Church matters, sent to me by the kindness of the Rev. E. Gear, Chaplain at Fort Snelling, United States. In one of these, my eye caught at once on the announcement of your grant, and your sanction of the Rev. W. H. Taylor. It gave me fresh encouragement, and filled my heart with thankfulness to God.

"It was certainly singular that I should receive the first intelligence through this channel. A few weeks afterwards I received your own welcome letter, confirming the glad tidings. Would you thank the Society for the Propagation of the Gospel for their timely grant, apart from which the entire support of the clergyman would have fallen on myself. The Society can therefore form some estimate of the relief which it affords me.

"Mr. Taylor will very shortly place himself in communication with the Society, and furnish some particulars of the nature of his charge. He is labouring very earnestly and diligently—has a good congregation in a licensed schoolroom, and a very regular Sunday-school with fifty or fifty-two on an average in attendance. The site for the church and parsonage has been given by the Honourable Hudson's Bay Company; the latter is in course of erection; for the former we have not wood enough until next year. The spot is very eligible, being the high ground to which the inhabitants of the Red River Settlement fled for refuge in the memorable flood of 1826.

"I wish we could do more for the Society in its Jubilee, which will already have commenced at home. I am glad that Rupert's Land stands among the dioceses aided by its liberality; and although we can do very little in return, we shall not be forgetful of you during this year. The only public celebration, of which I have thought, since the receipt of the Society's letter, will be a full service at the Upper Church on a day to be hereafter fixed, when many from the other congregations may be able to attend, and when their attention may be called to the past history and present objects of the Society. The collection on the occasion (in agreement, I trust, with the Society's wishes) I intend to devote to St. James's Church. The Jubilee Sermon would then assist in the erection of the church, towards the permanent endowment of which, in the salary of the clergyman, the Society has so seasonably contributed.

"Begging still a continued interest in the Society's prayers for myself and all those engaged with me in carrying on the work of the Lord in this remote diocese,

"I am ever, my dear Sir,

"Yours very sincerely,

"DAVID RUPERT'S LAND."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

October, 1851.

A letter was read from the Lord Bishop of Colombo, dated St. Thomas's College, Colombo, June 30, 1851. The following are extracts:—

"The College buildings are advancing satisfactorily. The Hall is now roofed in, an open room on pillars, and suited to our climate, 70 feet by 42, including the verandah for shade, a l

round it. The Orphan Asylum for native boys, admissible at five years old, before any corruption of heathenism or caste has laid hold upon their minds, is completed, and has been opened since the beginning of the month, and has already under its protecting roof seven children, within the precincts of the College. The foundation for twelve students' rooms is laid, and the building will be recommenced as soon as the rainy season is over, and will not be long in progress. Our work, therefore, is advancing, and appears to be gaining confidence as it advances, judging from the applications for future admission, not less than from its actual increase. We have difficulties to contend against, as all who desire to work any real good must expect to encounter; but if they keep us humble, and earnest, and faithful to our trust, we shall be gainers. To your Committee and Board I look, under God, as foster fathers and founders of this institution. The large spirit of disinterested generosity in which they came forward to encourage and to help me, set the seal to the work, which by God's blessing has thus far prospered, greatly beyond my hope, and as far beyond my desert. Let the fruits of my thanks be offered where they are most due. To Him be the praise, whose work it is, and whose blessing, we pray, may be with it more and more."

In a subsequent letter the Bishop stated that the number of students had increased to upwards of eighty.

A letter was read from the Lord Bishop of Nova Scotia, dated Halifax, Sept. 4, 1851. The following are extracts:—

"I have been travelling for the last month, and having only just returned, have but time to say that I strongly recommend the application of the Rev. H. L. Owen, who appears to deserve any encouragement we can give him. He has three congregations in schoolrooms, all of which could be united in the proposed church, where there would be consequently Service on three Sundays in the month, instead of only one Sunday at each as at present.

"I have now visited nearly all the parishes in the western division of the diocese. The Bishop of Newfoundland has just arrived, on his way to Quebec, where there is to be a meeting of Bishops. I wish I could go with him, but feel that my absence just now would give much dissatisfaction, since my residence has been of so short duration."

The Rev. H. L. Owen, of St. Mary's Rectory, Aylesford, N. S., in the letter above alluded to, informed the Society that it had been found necessary, in consequence of the growing population in the village of Morden, in his mission, to erect a new church in that place. It is intended to hold 200 persons, chiefly settlers on the neighbouring mountain, and mariners frequenting the small harbour on the shore. The sittings are free. The rector of the parish will be the officiating minister, under whose superintendence arrangements will be made for the weekly service. The chief contributor, Colonel Butler, is a descendant of the late Mr. Morden, through whose instrumentality the parish church of Aylesford was erected in 1790.

It was agreed to grant 25*l.* towards Morden church.

A letter was read from the Lord Bishop of Rupert's Land, dated The Red River, Rupert's Land, Aug. 6, 1851. The following are extracts:—

"I have an earnest appeal to make, for which I would solicit the Society's kind consideration. It is on behalf of the church of St. James, about to be erected on the Assiniboine river. The Rev. W. H. Taylor, supported chiefly by the liberality of the Society for the Propagation of the Gospel, has been labouring in that district for nearly a year, and has already as large a congregation as the schoolroom will hold. In it he has the service of the Church every Sunday, and a very regular and attentive Sunday-school of about fifty children. His parsonage is in progress, and will be nearly completed before the winter.

"Next summer, when the weather opens, and Mr. Taylor is on the spot to superintend workmen, we hope to commence the church. But the means of the people are very small, and the chief burden will ultimately fall upon myself and my clergy, who give very nobly and liberally to all such objects. The probable cost I cannot state at less than 350*l.*; it may reach 400*l.* I give myself 50*l.* towards it, my sister 50*l.*, and from

the Rupert's Land Bishopric Fund I assign 50*l.*, besides. In labour and material the inhabitants of the district may contribute 50*l.*, and from other sources we may obtain 40*l.* or 50*l.*; more than thus I cannot look for. Might I beg 100*l.* from the Society? with that sum the church might be completed during the next summer, and consecrated, if God permit, in the winter. My own mind would be much relieved by such a grant, as, from the circumstances of the diocese, more falls upon myself individually than in many other colonial sees. The services of a laborious servant of God, and the ministrations of our Church, would thus be permanently secured for a large number of pensioners and settlers. To their grant, may I also hope the Society will add a complete set of Service books, marked and lettered, St. James's Church, The Assiniboine, Rupert's Land?"

It was agreed that 100*l.*, and the books requested, be granted.

ENGLISH ECCLESIASTICAL INTELLIGENCE.

THE ARCHBISHOP OF CANTERBURY AND THE KENT SCRIPTURE READERS' ASSOCIATION.

The Dover Telegraph publishes the following correspondence:

"Aldington, October 7, 1851.

"My dear Sir,—I have heard with much satisfaction of the benevolent intention, formed by yourself and others of the laity of the diocese, to establish a Scripture-readers' Association for the county of Kent. I have long been convinced that the cause of religion has been greatly promoted in our larger parishes when such assistance is afforded to the clergyman.

"I regret, however, that one part of your plan, if I am correctly informed, makes it impossible that I should take any share in your Association; I mean the appointment of the reader by the Committee, independently of the clergyman of the parish.

"Permit me to suggest that your great object, usefulness, will be best promoted by your following the regulations of the parent Society of London, which gives to the incumbent the option of admitting a reader into his parish, and leaves with him also the approval of the reader that the Society may propose, while it provides the whole or part of the salary.

"Should it not be inconsistent with the views of your committee to admit of this modification of your plan, I shall be happy to promote your scheme and to be enrolled among your subscribers.

"I remain, &c., &c.,

"J. B. CANTUAR.

"J. P. Plumtre, Esq., &c., &c.

"Tunbridge Wells, Oct. 12, 1851.

"My Lord,—I have had the honour of receiving your Grace's obliging communication of the 7th inst., in reference to the Kent Scripture-readers' Association.

"The judgment and experience of one whom the Committee of the Association so deeply and cordially respect as your Grace, cannot but have great weight with them. And hoping, according to the opinion expressed in your note, that the usefulness of the Association, which they mainly desire, may, under the Divine blessing, be best promoted by our following the regulations of the parent Scripture-readers' Society in London, the Committee are willing to adopt your Grace's suggestion, and to act upon the rules of the parent Society, rather than upon those they originally proposed.

"Moreover they cannot but attach high value to the patronage which your Grace has so kindly offered to them should such a change of regulation be adopted by them.

"I have the honor to be, my Lord, &c., &c.,

"JOHN P. PLUMTRE, Chairman."

Mr. Scobie is requested to accept the Editor's best thanks for the copy of the Canadian Almanac sent to him.

Payments received.—Revs. G. O'Grady, S. S. Wood, Lockhart, Torrance, (2 cop.), Messrs. Turner, Adair, Rickaby, Ritter, Sanderson, Kirby, Edgar, Johnson, Grasset, Semple, Edw. Posen, Taylor, Buchanan, Dr. Holmes, Miss Orden.