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THE CANADIAN ECCLESIASTICAL GAZETTE.

*Judge McLeod
Montreal*



Vol. 2.]

QUEBEC, JANUARY 8, 1852.

[No. 8.]

DIocese OF QUEBEC.

PARISH OF QUEBEC.—CONFIRMATION.—The Clergy of Quebec have been for a good many weeks sedulously engaged in the instruction and examination of candidates for Confirmation; and on Sunday afternoon last, the Lord Bishop of the Diocese administered that Apostolic rite, at the close of the usual service, to 224 persons, in the Cathedral Church. The Church was crowded in every part. His Lordship was attended within the rails of the holy table, by the Rev. Official Mackie, D. D., and the Rev. A. W. Mountain, (both being of the number of his Chaplains,) and these gentlemen received the tickets of the candidates. The other Clergy who presented the candidates from the several Chapels of the Parish, as well as the Chaplain to the Forces, were present, in their robes. At the close of the ceremony, the Bishop, as usual, made an exhortatory address to the recipients of the rite, which was substituted for the afternoon sermon. The whole scene was in the highest degree impressive, and of good augury, it may well be hoped, for the spiritual advancement, under the Divine blessing, of the rising body among the Parishioners who thus publicly sealed the engagements of their baptism.

On the Festival of the Circumcision, the Annual Sermon in aid of the funds of the Canada Military Asylum, was preached in the Cathedral by the Lord Bishop, and a collection afterwards made, amounting to £17 3 6. The total amount of collections in the Cathedral, from Advent Sunday, to Sunday last, (both included,) has been £141 17 10.

The Annual Christmas dinner to the children of the National Schools, took place on the 30th December, in the school-rooms, which were decorated with evergreens. Several of the clergy of the parish, members of the school-committees, and other friends of the institution, were present, and assisted in the distribution of a plentiful supply of beef and pudding to 186 boys, and 136 girls. Twenty-eight poor families, comprising 109 individuals, were afterwards relieved. Grace was sung before, and hymns after, dinner, by the girls, in a very pleasing manner, and the children of both schools were dismissed with a blessing, by clergymen present.

The weekday evening service at St. Matthew's Chapel has been resumed for the winter months.

Payments received by the Treasurer of the Church Society. General Fund.

Annual Subscription of M. T.....	£1 5 0
Do. of Lieut. Colonel Streatfeild, R. E.....	2 0 0
Collected by Mrs. Harbeson.....	1 7 0
	£4 12 0

Widows' and Orphans' Fund.

Collection at Compton.....	£1 0 0
Donation of H. S. Scott.....	2 10 0
	£3 10 0

Jubilee Fund, S. P. G.

Collection at Compton.....	£2 10 0
Nicolet.....	3 3 0
Riviere du Loup en haut.....	2 10 0
Trinity Chapel, Quebec.....	4 8 0

Donations, as under, from Quebec:	
His Excellency the Governor General.....	10 0 0

The Lord Bishop of Quebec.....	50 0 0*
The Rev. Official Mackie, D. D.,.....	30 0 0†
The Honorable W. Walker.....	10 0 0
Mrs. James Hunt, D. Burnet, Mrs. Burnet, Mrs. Forry h. W. Rhodes, Mrs. Rhodes, Mrs. Hamilton, W. Hunt & Co., J. Sealy, W. Price, G. Alford, £5 each.....	55 0 0
Geo. Hall.....	7 10 0‡
Stewart Derbishire.....	4 0 0
Rev. Armine Mountain.....	25 0 0¶
Hon. J. Stewart, Hon. H. Killaly, Chief Justice Bowen, Judge Meredith, R. Wainwright, R. Hamilton, S. Keifer, J. Racey, C. Hoffman, W. F. Wood, J. MacLaren, Mrs. Todd, Mrs. Osborne, Miss George, £2 10 each.....	35 0 0
Mrs. Woodbury.....	2 5 0
Lieut. Colonel Grubbe, Mrs. W. Stevenson, £2 each.....	4 0 0
Lieut. Colonel Hon. R. Bruce, Miss Taylor, Mrs. H. G. Forsyth, Miss Hale § £1 10 each.....	6 0 0
Sir H. J. Caldwell, Bart., Rev. W. Wickes, Rev. R. G. Pless, Dr. G. Douglas, Dr. R. H. Russell, J. Cary, N. Godard, J. Green, W. Valteau, G. G. Ardouin, Misses Campbell, £1 5 each.....	13 15 0
Capt. Caulfield, Mrs. Caulfield, Lieut. Col. Antrabus, E. A. Meredith, C. E. Anderson, E. Fletcher, T. Poston, T. Cary, E. Burroughs, C. J. Stuart, R. Roberts, a friend, R. Symes, G. Stevenson, J. Giles, T. Glover, J. S. Fry, M. G. Mountain, W. Patton, J. Fletcher, Mrs. Gardiner, Mrs. E. Desbarats, Rev. C. Haensel, § \$1 each.....	23 0 0
Mrs. Houghton, 15s., A friend, 7s. 6d., J. Poole, 6s. 1d.....	1 8 7
H. Gowen, Mrs. Bankier, J. McDonogh, A. C. G. Webb, W. H. Griffin, W. H. Ashworth, H. Knight, E. King, J. Holgate, R. Ellis, J. V. E., G. Powell, H. D. Thielcké, W. H. Lee, S. Pope, J. C. E., 10s each.....	8 0 0
C. J. Ardouin, W. Wilson, J. Bethel, Mrs. Dyke, Miss Scott, W. Hughes, F. Hesse, J. Worthington, F. Worthington, T. Houghton, B. Daikers, J. Nash, Mrs. Stott, Sergt. Lindenberg, S. Wright, 5s each.....	3 15 0
Sergt. Mowles, Mrs. Millar, F. Hesse, Jr., J. Jackson, S. Thompson, J. Husband, R. Urquhart, 2s. 6d. each, Sergt. Caulfield, Mrs. Sturrock, 1s. 3d. each, J. Bailey, 7d.....	1 0 7‡
From Bourg Louis, (the names of the contributors will be given in the next No.).....	4 5 0
From H. LeMesurier, Jr., (of which the particulars will be given in the next No.).....	67 2 6
	£373 12 8‡
Previously reported,	71 0 1
Total received to date,	£444 12 9‡

- *. For St. Augustine's Missionary College.
- †. £20 for Trinity College, Toronto, £5 for general purposes, £2 10. for Emigrants' Spiritual Aid Fund, £2 10. for Extension of Episcopate.
- ‡. £5 for Trinity College, Toronto, £2 10. for general purposes.
- §. For extension of Episcopate.
- ¶. For Emigrants' Spiritual Aid Fund.

R. SYMES,
Treasurer, C. S.

Quebec, 7th January, 1852.
N. B.—It is PARTICULARLY REQUESTED that all persons who have not yet paid in their donations, will do so AS SOON AS POSSIBLE either to the Treasurer, or to one of the collectors—and that the amounts collected in the country missions may be remitted at once.

DIocese OF MONTREAL.

The Bishop of Montreal intends, by God's permission, to hold his Visitation in the Cathedral, Montreal, on Wednesday, the 21st day of January inst., at half-past 10 o'clock. After his Lordship has delivered his Charge, the Holy Communion will be administered to the Clergy assembled on

that occasion, and to such of the laity as may be desirous of joining with them. The Bishop proposes that the Clergy, and such Representatives of the Laity as may be present on behalf of the different Missions, shall meet at the National School-room, at seven o'clock the same evening, to receive the names of the different laymen so deputed, and to arrange the necessary business for holding a Conference Meeting on the following day, at the same place, at noon; when Resolutions will be proposed for the adoption of the meeting, on the subject of Synods, Church Temporalities, and the Jubilee of the Society for the Propagation of the Gospel, &c.

The Lord Bishop of Montreal proposes to hold his next General Ordination in the Cathedral, Montreal, on the second Sunday in Lent, March 7th, 1852. Candidates, whether for Deacons' or Priests' Orders, must be furnished with the usual testimonials, and certified *Si Quis*.

DIocese OF FREDERICTON.

THE LATE CHIEF JUSTICE CHIPMAN.—We have been informed that, among other bequests of a public character, His Honor has munificently directed the interest of £10,000 to be paid annually to the Diocesan Church Society of this Province, and has appropriated a very liberal amount towards the permanent maintenance of the Madras School. We learn, also, that he has left a considerable sum towards the endowment of Saint John's Church in this City. The bequests of a private nature among his relatives, friends and dependants, equally manifest the generosity of the disposition of the deceased.—*Observer, Dec. 2.*

DIocese OF NEWFOUNDLAND.

The annual general meeting of the *Newfoundland Church Society* took place at the Central School (kindly lent for the occasion by the Superintendent) on November 12th. The Lord Bishop presided, and in opening the business of the evening gave an interesting account of matters that had come under his Lordship's notice in the Dioceses of British North America and the United States, traversed during his recent visit to Canada. The information given had special reference to the interests of the Church in this Diocese. His Lordship informed the meeting that one subject that engaged much the deliberations of the Bishops assembled at the late conference at Quebec, was the means by which each Bishop in his separate Diocese might best obtain the benefit of the co-operation and counsel of laity as well as Clergy, in matters connected with the temporal welfare of the Church.

The several resolutions subjoined having been recommended by very able and appropriate speeches by their movers and seconders, were put and carried unanimously:—

Moved by H. W. Hoyles, Esq., and seconded by G. H. Wilson, Esq.;

That the Report now read, with the Treasurer's accounts, be received and printed for distribution amongst the members of the Society, under the direction of the Secretary.

Moved by the Hon. the Attorney General, and seconded by C. D. Newman, Esq.;

That this meeting, in acknowledging the blessing which it has pleased God to vouchsafe to its efforts during the past year, would especially notice the establishment of a new Mission at Channel, and the successful progress of the Missions on the coast of Labrador.

Moved by G. T. Brooking, Esq., and seconded by J. S. Clift, Esq.;

That the Church Society congratulates the Lord Bishop of the Diocese upon his preservation during his summer's voyage of visitation, and his recent visit to Canada; and trusts that the result both of his inspection of the various missions on the Southern and Western shores of the island, and of his conference with the other Prelates of the Church in British North America, may tend to the glory of God, and the edification of His people.

Moved by T. Row, Esq., and seconded by J. Tunbridge, Esq.;

That this Society desires to express its undiminished interest in and sympathy with the sister Societies of the several North American Dioceses.

Moved by F. B. T. Carter, Esq., and seconded by P. G. Tessier, Esq.;

That the thanks of the meeting be given to the Officers and Committee for the year just closed; that the Rev. G. M. Johnson be requested to continue to act as Secretary, and G. T. Brooking, Esq., as Treasurer: and that J. Tunbridge Esq., H. W. Hoyles, Esq., G. H. Wilson, Esq., and W. Rendell, Jun., Esq., be requested to act on the Committee, in the place of the four retiring members.

Moved by the Rev. C. Blackman, and seconded by B. Robinson, Esq.;

That this meeting hail with thankfulness the completion of the 150th year of the existence and labours of the Society for the Propagation of the Gospel in Foreign Parts; and whilst it records its readiness to co-operate with that venerable body in its noble and Christian work, would press upon the members of the Church throughout this colony the duty of contributing for that object to the Church Society of Newfoundland.

Moved by the Ven. the Archdeacon, and seconded by T. Bennet, Esq.;

That this meeting desires to offer its special thanks to those Clergymen who have held meetings in their respective missions in aid of this Society, and to those gentlemen who have kindly assisted them.—*Times.*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

BAPTISM OF A BRAHMIN.

(Continued from No. 4, p. 30.)

MY DEAR SIR,—In my last letter I brought the account of Streenavasa's conversion to Christianity up to the evening of his entering my house for the purpose of placing himself under instruction for Baptism. That evening was an eventful one to him, and to us, and which I trust we shall ever have reason to look back on with joy, and with gratitude to the Great Disposer of the hearts of the children of men. On entering the house I first introduced Streenavasa to my wife, the students, and to Mr. H. Pope and Mr. Sellar, who at the time were staying with us. After a little conversation, supper was served, and Streenavasa sat down to eat with us. Simple as the act seemed of taking a little rice and curry, and drinking some water, it was an act that severed him from his caste, his relatives, his friends, and till the recent law was passed, from his rights and property. Up to that moment he was a Chariv Brahmin, high in the estimation of his people, pure and unblemished; but no sooner had our food passed his lips than he became, as to his former associates and connexions and people, an outcast, a polluted and a fallen being. The stain is irremediable; for though, if the deviation from caste has not been very decided, a certain restoration may be obtained at great expense and by submitting to certain rites of a revolting and painful character, yet the former position and consideration is never so regained as to amount to an actual restoration. Such being the case, I was prepared to see indications in Streenavasa of a struggle between old feelings and the new principles he had adopted. More than once the tear started from his eye, and the lip quivered, and other signs of mental conflict and agitation shewed themselves. His demeanour, however, was upon the whole very calm and composed. This, indeed, has all along been a marked feature in his case. There has been an absence of excitement and ostentation. Gradually arriving at the truth, he has well counted the cost, and taken each step deliberately and quietly. This has been far more satisfactory to my mind than if he had exhibited much greater fervour: it has given me assurance of his steadfastness and perseverance.

* The *Lex Loci* Act, by which a Hindoo is entitled to retain after becoming a Christian all the rights which he possessed before.

During supper-time there was but little conversation; our hearts were too full to talk much. Afterwards we united in family worship, and I need scarcely say that hearty thanksgivings were rendered to our God and SAVIOUR for the mercy shewn to our new brother, and fervent supplications put up in his behalf, that he might be kept by the power of God through faith unto salvation. Soon after prayers, it being time to retire to rest, I conducted him to his room, and, with some anxiety, left him for the night. I say with some anxiety, for I knew that in the silence and solitude of his own room, thoughts of what he had done, and the consequences it must entail, would crowd on his mind. The excitement of the act itself over, he would then feel how he was among strangers, and an alien from his own house and people. He told me afterwards that he was unable to sleep: but beyond that anxiety and sorrow which it would have been unnatural not to have felt, he seems to have been undisturbed by any doubts or regrets.

The next morning the duty of informing his wife and relatives of what he had done was to be performed; which, as he knew, would be followed by painful and harassing interviews. Accordingly he addressed a letter to them, briefly acquainting them with his being under my roof, and for what purpose, and begging that his wife would join him. Subsequently he drew up another letter stating more at large his reasons for embracing Christianity. A letter of similar import was also sent to the bishop, in compliance with the rubric prefixed to the service for the baptism of those of riper years, informing his lordship of his desire to be received into the Church of CHRIST.

About two hours after, being informed that some of his people were come, I desired them to be shewn into my own room, as both for Streenavasa's protection and comfort, it was advisable that I first should see who they were, and what was their intention, and so give him the opportunity of deciding whom he would or would not see. In a minute or two, a young man accompanied by three female relatives came in. I shall not soon forget their appearance. The young man, Streenavasa's brother, was a tall fine youth, and his face and whole deportment betokened indignation and grief. The women looked heart-stricken and dejected. To those unacquainted with the pride of family and caste in this country, it is not easy to realize the feeling of deep calamity and dishonour with which such an event as Streenavasa's conversion would afflict a Brahmin's family. They would regard it not merely as a religious apostasy, but as a degradation of the worst description. This feeling shewed itself plainly in the faces of the relatives now introduced. Indignation, for the time, overpowering sorrow, the young man stalked into the room, and coming fiercely up to me, exclaimed, "Where is my brother? I want him; let me see him, he must come!"

I told him that Streenavasa had come to me of his own accord, that he was free to go or to stay, and that if he liked to see any of his relations, he was at liberty to do so; that I simply intended to give him protection. "What have you done to him? Why is he here?" were questions that followed. I replied that Streenavasa had come to me to be put under instruction for baptism, and that the previous evening he had eaten and drank with us. He looked amazed and incredulous at this, he could not bring himself to believe that his brother could have voluntarily, and in his senses, cast himself down from his lofty position as a Brahmin. "What!" said he, "did you sling water into his mouth and spoil him?" by which he meant to ask whether we had by force made Streenavasa drink some water and so destroyed his caste. Again I told him that his brother had acted purely of his own accord, that it was only within the last four days that I had become acquainted with him. "Are you speaking truth?" he again vehemently asked; for he thought that his brother must be the victim of some well-plied arts, and that I was the person who had ensnared and deluded him. And I may here mention that so strange does it seem to the high-caste Hindoos that any of their number should embrace a new religion and break their caste, that wherever such a case does occur, they attribute it to magic or to the administration

of some drug which renders the party subject to the will of the proselytizer. To give you an amusing instance of this. A friend of mine, a layman, was talking with a Brahmin about Streenavasa's conversion. The latter expressed his incredulity as to its reality, saying, "Well, I cannot understand how a Brahmin can become a Christian, it can only be under a delusion or by a snare." My friend advised him to call on me and ask to see Streenavasa, and so to judge for himself whether his conversion was a genuine affair. This he declined with a look of almost terror, saying, "I go to see Mr. Symonds? why he will, perhaps, put powder into my mouth and make a Christian of me."

But to return to my narrative. After some further conversation with the brother, I told him that I would go and ask Streenavasa if he would like to see him and the other relatives. On doing so, Streenavasa told me he would rather not see any that day, as he naturally felt much agitated, and would prefer to be quiet; but that if his mother or wife came, he would see them. I told this to the brother, who seemed dismayed to find that Streenavasa would not see him, for he fully calculated on being able to persuade him to come back. And now the indignation that had hitherto kept him up, began to give way to anguish, and going out of the house, he sat himself down in the dust, covered his face with his cloth, and wept. The women, too, at the same time began to wail and lament, rendering the scene altogether one most painful and affecting. After a while they arose and went out of the Compound,* every now and then turning round to look at the place where they believed their brother was worse than entombed. Mingling gestures of despair and anguish with expressions of indignation, and imprecating curses upon us, as the authors of their misery, they departed.

This, with other painful scenes that followed, which I shall afterwards describe, will serve to shew your readers both the strength of the tie by which high-caste Hindoos are held to their religion and connexions, and also how much a new convert needs the sympathy and prayers of the members of CHRIST'S Church. For him to embrace Christianity is indeed a taking up the cross. In this case, our Lord's words apply in their full force and meaning,—“If any man come to Me, and hate not his father, and mother, and wife, and children, and brothers, and sisters, yea, and his own life also, he cannot be My disciple.” Such an one has of a truth need to count the cost.

In the latter part of the same day, several other Brahmins came and wished to have an interview with Streenavasa, but he declined to see them. I had conversation with some of them, and with difficulty persuaded them that he had acted on deliberate choice in embracing Christianity. They were filled with amazement when I told them that the evening before he had taken supper with us. "Do you really mean to say," said one, "that he ate your food—did it go down his throat? did it not make him sick?" "Why did he not tell us," said another, "that he was going to be a Christian?" "And what," I asked in reply, "would you have done if you had suspected that he was coming to me? You know that if he had told you, you would never have allowed him to come; that you would sooner have killed him than let him become a Christian." "No," he said, "we would not have killed him, but we would have tied him up and beaten him." There is no doubt, however, that had his people got intelligence of his design, they would have stopped short at no measure whatever to prevent it. You can scarcely realize the excitement that Streenavasa's conversion caused throughout not merely the Hindoo community of Madras, but of the country round. The news in a few days was talked of in towns and villages far away from Madras. At Combaconum, for instance, a town nearly 200 miles from this, where we have a Mission, the affair was discussed among the caste people with as much interest as if it had happened there. Our own Missionary heard one of them say, "Ah! that fellow won't live long, he will soon be

* Compound means the enclosure in which the Mission-premises stand.

poisoned." Large meetings have been held by the Brahmins to consider what could be done,—whether any measures could be devised to recover Streenavasa, and to neutralize the effect of his conversion. And since the recovery of his wife, an event which I shall afterwards have to narrate, the excitement has increased.

Not, however, to anticipate, I will conclude this letter with mentioning two circumstances that occurred at the close of the same day of which I have already given you the history. Late in the evening, Streenavasa's brother with other Brahmins again came, and earnestly requested to be allowed to see him. "He has broken his caste," they said, "and therefore we could not take him back even if he were willing to go, and so you need not be afraid that we shall persuade him to come away from you; indeed we are going to perform his funeral obsequies, as we consider him now dead, but we wish to see him." This, of course, was said to put us off our guard, for there is no doubt they would have got him back at any risk or cost if they could, if it was only as a matter of vengeance or triumph over us; besides which, the relatives would have tried for their own sakes to have got him in some sort restored, and would have been willing to spend a large sum to effect it, for the credit and respectability of the family sustain a great blow by one of its members forfeiting his caste. As it was so late in the evening, I declined to allow them to see Streenavasa, for it would neither have been safe, nor could it have answered any good purpose; but I told them that he wished to see his mother, and that if she would come the next morning, she should have an interview with her son. Unwillingly, they at last left the house.

The other circumstance was one that caused me much satisfaction, and though apparently very trifling in itself, was a most pleasing proof of Streenavasa's sincerity and real conviction in the abandonment of caste. That evening after supper, when the students were retiring to their rooms, it so happened that one of the native students, when just going out at the door, turned his head and saw Streenavasa just behind him following him out. With instinctive respect for a Brahmin, he drew back in order to give Streenavasa precedence by letting him go out first. So far, however, from availing himself of the courtesy, Streenavasa quietly placed his hand on his arm, and with the air of a true gentleman motioned him to go forward, thus declining to take precedence. Your readers will perhaps be disposed to smile at my making so great a matter of so small a thing. But in this case the proverb most truly held good, "straws shew how the wind blows." Any one acquainted with this country would at once say that such an act of courtesy on the part of a Brahmin towards a person of inferior caste, was as significant and satisfactory an indication of the change his mind had undergone, as could have been wished. Again I must remind you, that from his infancy a Brahmin grows up under the idea of his immense superiority to every other being, and considers himself polluted by the mere shadow of a Parriar being thrown upon him. Had Streenavasa been under the influence of former feelings, he would with haughty gesture have taken the lead without condescending so much as to notice the respect paid him by his inferior. That he should therefore not only have declined to go out first, but in so truly gentle and polite a manner have made the native student pass before him, was to those who witnessed this little act of courtesy, happening so naturally and undesignedly, a plainer indication of the revolution his mind had undergone, than if Streenavasa had made the strongest protestations of his renunciation of caste.

MY DEAR SIR,—I was prevented last month from writing to you in continuation of my narrative of Streenavasa's conversion, by a matter that very fully and very anxiously occupied my time and attention. The relatives of his wife made a great effort to get her from him, and applied to the Supreme Court for a writ of *Habeas Corpus*. Through God's blessing, they were not allowed to succeed; but the affair entailed on me considerable anxiety, trouble, and expense. The excitement caused by the matter has been so great, and there has been so much misconception among

friends, and misrepresentation among enemies, that I was obliged to lay a statement of the whole case connected with Streenavasa's wife before the public, in letters addressed to one of the Madras Journals. I am now republishing these letters, together with a full account of the proceedings in the Supreme Court, in the form of a pamphlet, for convenient distribution. Copies of this shall be sent to you by the next mail, and you may consider it a sort of sequel to the present narrative.

To return then to the narrative of events connected with Streenavasa's conversion. I have already stated, that on the day following (Friday, April 4) his taking refuge at my house, several relatives and friends came to see him, but that he declined to speak with them, wishing for that day, to be quiet and undisturbed. The next morning, however, his mother came, and he consented immediately to see her. *The great trial was now to be undergone, and I awaited the result with some anxiety.* His mother was a widow, (his father having died some years previously,) and he was her pride and stay. The tie between a Hindoo mother and son, under such circumstances, is a very strong one, and her influence upon him is not easily broken. I shall not soon forget the scene which ensued between Streenavasa and his mother; it was touching in the extreme. Every gesture and every expression of love she lavished upon him, urging him to return to her, and not to dishonour and abandon her. She told him that they would make a large subscription to employ Brahmins to restore him to his caste, if he would only come back. At one time she would turn to me, and taking my face in her two hands, which is an action of *entreaty and persuasion, implore me, as a parent myself, to have pity on her, and to restore her child.* Then turning to him, she would ply him with the most passionate appeals to his honour and affection. It is difficult to convey to you an adequate idea of the persuasiveness of her entreaties, or the force of her arguments. I can only say it was Nature's own eloquence, prompted by feelings of intense grief, and dread of dishonour. The following expressions are instances;—but what was so asserting and powerful in its native utterance, by a Hindoo mother to her son, may seem comparatively feeble in translation on paper:—"My son, do you remember when your father died, you said to me, 'Mother, do not cry, I will take care of you'? Are you going to abandon me, and to bring disgrace on all the family? Why did you come here—have I offended you?" It seemed to her incomprehensible that he should forfeit his station and caste—she could not imagine any adequate motive:—"Come away with me, my child, or I shall die—I cannot live if you stop here—my bowels melt within me." I, of course, explained to her that Streenavasa had come to me of his own accord, that he was at liberty to go away, and that I had neither the power nor the wish to detain him against his will. I further told her, that in becoming a Christian, Streenavasa would only be a *better* son to her, and more anxious than ever to take care of and to provide for her. *Streenavasa also assured her, that he loved her as dearly as ever, but he had a soul to save, and he could not save it, except by embracing Christianity, and that he must leave wife, mother, and all, rather than give up CHRIST.* He told her that he would support her just as before, and in every respect shew her the duty and affection of a son. To this she replied, that she could not receive support from him, if he became a Christian, because her caste would be forfeited thereby. Again and again, she renewed her persuasions and entreaties, but, though deeply moved, Streenavasa was enabled, by God's grace, to come through this fiery trial without faltering, and I need scarcely tell you what joy and thankfulness it occasioned us.

From this time, till the day of Streenavasa's baptism, no events occurred requiring particular notice, as differing from those of the first two or three days. It will be sufficient to mention, that, with the exception of visits from friends and relatives, Streenavasa was enabled, without interruption, to carry on his preparation for that solemn act, when he was irrevocably to renounce Brahminism, and to proclaim his attachment to Christianity. The day fixed for his baptism was Sunday evening, April 13th, and as the Rev. T. Brotherton had a convert, who was a Pariah, to baptize on the same day, it was arranged between us to celebrate the two bap-

tisms together. I must here explain that the church at St. Thomé is used both for Tamil and English services. At half-past seven A. M. and at four P. M. the Tamil congregation meet for Divine Service, when Mr. Brotherton officiates: at eleven A. M. and half-past six P. M. the English congregation, of which I am the minister, assemble. Under ordinary circumstances, Mr. Brotherton's convert would have been baptized at the Tamil service, but in this case it appeared desirable to have the two baptized together at the evening English service. As a manifestation against caste, we felt the effect would be good, that the despised Pariah, and the once proud Brahmin, should kneel together, as alike sinners needing a SAVIOUR, to put on Christ by baptism.

On the appointed evening, a crowded congregation assembled, consisting of Europeans, East Indians, and Natives, both Christian and Heathen. A portion of the Tamil congregation had been invited to be present. The Rev. G. U. Pope, who had recently arrived from England, read the prayers, and Mr. Brotherton and myself officiated at the baptisms. As the Pariah convert did not understand English, a considerable portion of the baptismal service was read in Tamil, as well as in English. The questions were put first to Streenavasa in English, which he thoroughly understands. After the first question, relating to the renunciation of the Devil, the World, and the Flesh, I asked him whether he was prepared to renounce, as one of the sinful things of the world, heathen caste, and its accompaniments. He firmly replied, "Yes!" I then said, "If so, give me your Brahminical string."† He immediately took it off and laid it on the Font, there, severing himself irrecoverably from Brahminism and its pretensions. The names given to him at his Baptism, were Andrew Philip: I need scarcely say, the whole ceremony was deeply interesting. It was a strange, and yet a beautiful sight, to behold the two candidates, one a Pariah and the other a Brahmin, kneeling together, and before God and His congregation declaring their desire to enter the Church of CHRIST, and so in Him, their Head, becoming members one of the other. After the prayers, I preached a short sermon from the words, "What think ye of CHRIST?" Matt. xxii. 42; directing my remarks rather to the Congregation than to Streenavasa, partly because I wished to avoid making him more an object of public notice than could be helped, and partly because it seemed a proper opportunity to appeal to the consciences of the professing Christians assembled, as to *their* thoughts and feelings towards CHRIST, and whether *they* were prepared to deny themselves, and to take up their cross and follow Him. Streenavasa has, since his baptism, been making steady progress in Christian knowledge,

† This string is a very sacred thing with a Brahmin, and much importance is attached to it. I suppose a more significant act, in renunciation of Brahminism, could scarcely be demanded of a convert. I send you one of these strings belonging to Streenavasa, which, perhaps, will be regarded with some curiosity. The following account also, written by Streenavasa, will, I doubt not, interest you:—

"Yagnapaneeta," is the sacrificial cord, originally worn by the three principal castes of Hindoos; viz. Brahmins, Kahatriyas, and Vaisyas. But the two latter races being extinct in the present age, various classes of the fourth, or Shudra caste, use it, assuming the title and privileges of those races.

A Brahmin is invested with it between seven and nine, and others generally at their marriages. This ceremony is called "Upanayanum."

A Brahmin, when a bachelor, wears only one thread folded into three, the ends of which are tied up into a knot in a peculiar way. And when he is married he adds another to it, as a token of his being a "Grabasta" or family man. But some wear three, and the reason is this. A Brahmin should never be without an upper garment, but as there are various occasions when he cannot help being so, the third thread is intended as a substitute for it. A Brahmin should bathe and be free from all pollutions, when twisting this thread and making it into "yagnapaneeta," and repeat certain passages of Vedas. The thread is generally worn so as to pass over the left shoulder and under the right arm, but when a Brahmin is tying his cloth or doing any other thing that he considers impure, he turns it up over his right ear.

The thread is renewed, after shaving, when he comes in contact with any object that he is prohibited from touching, such as a Pariah, m. at, &c. And also after the pollution occasioned by the death of a relative is over.

The mode of wearing it is this:—It is held up by the four fingers of the right hand, and the thumb of the same hand keeps the knot in the middle of the middle finger, while the four fingers of the left hand hold it down tight. Then some passages of Vedas are uttered to sanctify it, and then it is put on. Thus one, two, or three of these threads are put on at a time, stating the reason why it is renewed, and what it is intended for.

and I trust, in Christian graces. With the help of my students, he is studying Paley's Evidences, and other theological works, and Greek. Eventually he wishes to become a student in the seminary under my care, with a view to be employed in preaching the Gospel to his countrymen. For the present, however, I have advised him to pursue his secular calling, as the effect is likely to be better. There is a general impression among the Hindoos, that directly a high caste man becomes a convert, he must become a *protégé* of some clergyman, and a dependant on some Society. It seemed desirable, therefore, that Streenavasa should show that a man may be a Christian, and yet carry on his former occupation with the same independence and respectability. In a year's time, perhaps, he will enter the seminary, and your readers will, I doubt not, unite with me in praying that he may be made a burning and shining light to his brethren in this land.

What remains to be told, is connected rather with Streenavasa's wife than himself, the account of which, as before intimated, I shall send you in a publication by itself. It may perhaps be not without interest and importance to mention, as shewing what a caste Hindoo has to encounter in embracing Christianity, that shortly after his coming to my house, Streenavasa's father-in-law seized on the house belonging to him in Black Town, on the pretence that he (Streenavasa) was legally and socially dead, and that his daughter, as the widow, was entitled to the property. Previous to the passing of the recent law, the *Lex Loci* Act, Streenavasa would have forfeited his property by becoming a Christian, and his wife, if she had remained a Brahminee, would have become entitled to it. But as it is, the house is recoverable, and I have accordingly instituted actions in the Court for the purpose. Both with reference to the wife and the property, I felt it to be my duty not to allow a single social right to be wrested from Streenavasa, especially as his is the first case of the kind that has occurred in Madras since the passing of the law. For the sake of future converts, I have considered it due to the cause of Christianity, to take measures for the vindication of Streenavasa's rights to the utmost.

May it please God to dispose the hearts of many young men among the caste Hindoos, to renounce a system which in secret they despise; and to embrace boldly that Gospel, which is the power of God unto salvation!

Madras, Sept. 1851.

A. R. S.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

October and November, 1851.

A letter was read from the Lord Bishop of Cape Town, dated Cape Town, June 28, 1851, thanking the Society for grants towards churches at Cradock, Somerset, and George, and enclosing a letter from the Rev. E. A. Steabler, whom his Lordship had placed at Bloem-Fontein, the most distant of all the outposts, and the only place in the Orange River Sovereignty to which he had been able to send a clergyman. The Bishop said—

"Amidst the din and confusion of the surrounding war, which has extended itself over the Sovereignty, the house of God is gradually rising to its completion; and I trust that, together with it, the spiritual temple is growing up. One act of generosity I must mention. The British Resident has lately purchased a house in the village, in which he allows the clergyman to reside, rent free. I am sure the Society will make a grant of books for a lending library for the troops and civilians. There are about 250 soldiers there, who are wholly dependent upon Mr. Steabler's voluntary ministrations. Government has made no provision for them. I grieve to say, that in consequence of the war, one or two of our churches are left in an incomplete state; and I fear that the ruin and desolation which have spread over so vast a portion of the country will throw back our work for several years. The war does not appear to be any nearer to its termination than when I last wrote to you, and the rebellion is spreading amongst the coloured classes within the colony. It is impossible, indeed, to say to what extent the disaffection may proceed. During the last month, the Hottentots, at another of the London Society's institutions, have broken out into open rebellion, and there is much reason to

fear for other places. I am thankful to say that none of my brethren of the clergy have as yet suffered any personal injury. They have all remained at their posts, and our heavenly Father has cast His protecting arm around them. One or two have been ordered into Graham's Town by the Archdeacon, but they have been unwilling to leave the encampments in which they have been residing. He does not issue any summons till the women and children are sent out of the district. I grieve to say that there is great distress amongst many of the settlers of Albany. Some whom I have known in affluent circumstances, owning large tracts of country, are reduced to receive alms from the clergy. You ask to see my journal. I sent it home shortly after my return to my brother-in-law and commissary. But you will probably have seen it before this reaches you.

A letter was read from the Lord Bishop of Colombo, dated, "On Visitation, Jaffna, Ceylon, August 22, 1851," acknowledging the Society's grant for the Veddahs in Ceylon. The Bishop said:—

"I received a few days since, from the Mauritius, a very pleasing account of the progress of missionary work lately among the 'ex-apprentices,' or emancipated slaves in that colony. The mission of Belle-Isle was established during my Visitation last year.

"The inhabitants of the district of Vaquois, about ten miles from Port Louis, have offered their labour and materials to build a chapel and a school, if they can have a teacher settled among them. They are visited weekly by the Rev. G. de Joux, the clergyman who has charge of the mission at Belle-Isle.

"A grant of £10 in Bibles, Prayer Books, religious tracts, and school books, for these two interesting congregations, would be a valuable encouragement to an earnest and devoted clergyman, and give to the people themselves a visible proof that they are cared for in their best interests by those who are both willing and able to help. Mr. De Joux being a Swiss by birth, and ordained by the Bishop of London, has an influence with them by his thorough knowledge of the language, which few could be expected to attain."

It was agreed that the books specified in the Bishop's letter, to the value of £10, be granted.

In a letter dated, "On Visitation, Mantotte, Ceylon, Sept. 10, 1851," the Bishop said:—

"In this diocese we have very few consecrated churches out of Colombo; at present only three. We have many licensed chapels, but few endowed or consecrated churches. Those at Kandy and Newera Elya will now very soon be added to the number. But at the principal stations, where there are Government Chaplains, like Galle and Jaffna, large and massive buildings had been raised by the Dutch, during their occupancy of the island, which by treaty were secured to them; but as they are maintained and repaired by our own Government, we have the full use of them for Divine Service, but only by sufferance, under the Consistory. Of the great inconvenience of this we had a striking example not long since. I have urged it upon them as a reason for building a church for themselves, to be consecrated, and used as their own in perpetuity, and I have good hope that they will ere long undertake it, one of their body having lately bequeathed £400 for the purpose.

"The case is similar at Jaffna. We have the joint use of the old Dutch church within the Fort, which is now in so dilapidated a state, that a considerable sum will be required to repair it. I solemnized two Confirmations in English and Portuguese under its roof a few weeks since; and on the following Sunday administered twice the Holy Communion in the same languages:—in Portuguese at the early Service with six, and in English, at the usual hour, with sixty communicants, assisted in both by the Colonial Chaplain. In the following week, the building was officially declared unsafe, which an inspection of the roof-timbers fully warranted. On my return to Jaffna, I was obliged to officiate in the Court-house; and I did not lose the opportunity of pressing upon them the desirableness of making an effort to build a church for themselves.

"Building materials are inexpensive in this part of the island, the whole peninsula of Jaffna being on a bed of coral; and I calculate that we can build a very fine church, 100 feet by 30, of sim-

ple but good character, with chancel, pointed windows, bell turret and vestry, for £500; of substantial scantlings, and good materials, either brick or stone, with excellent chunam (lime), and a tiled roof. The expense of materials never exceeds half, in some one third, and in some even a quarter of what they cost me in Colombo for my collegiate buildings. I have inspired them by a promise at once of £25 myself and £25 more from a Tract fund at my disposal, and of some help from your Society; and if the Society could add £50 more to complete the first £100 for the holy work I shall be most glad and thankful to communicate to the Committee your Christian sympathy. I may repeat, that it will be the only consecrated church in the whole northern province, amid a population of 100,000 heathen; and if we fail (ah! woe!) in this effort, we shall have and can hope for none at all. But I have no musing. Our whole work here is of faith: it grows with our growth. Scanty as may be our means, and poor our effort, His blessing, Whose work it is, will not be wanting, either to your bounty or our want, or to the faithful prayers of both."

The Board voted £50 towards the proposed church at Jaffna.

A letter was read from the Lord Bishop of Newcastle, dated Sydney, May 28, 1851. The following are extracts:—

"As a Presbyter of the Church in England, and as Bishop of this diocese, I have, in the performance of my ministerial duties, ever laid down this principle of action: That my work should be real, sound work, likely to produce future lasting good, however unobserved or unnoticed my labours might be. And truly in my diocese there was much of this unseen, underground, foundation-work to be accomplished, if the Church was ever to become a blessing and a praise in the land.

"Not only was ruin general, and poverty universal, and every district irritated and depressed by the amount of its Church debts, but there had grown up an opinion, that the Government and the Bishop were to supply all their religious wants; and that all which was required of the members of the Church was to express a wish, that churches might be built for them, and ministers maintained. This opinion I have from the first most strenuously and perseveringly resisted, and, I am delighted to say, with the happiest result. Indeed, I determined to throw the members of our Church on their own resources as regards church buildings; to give them nothing, except my own private mite of assistance, and to ask for nothing for them; and the following good has thus certainly been effected. Though the generality are still poor, they are willing to give cheerfully of their penury for the purpose of providing for themselves and for others the means of grace through the ministrations of our Apostolic Church.

"Again, all the old debts upon the churches have been paid off; and the Churchwardens of every parish in the Hunter District were enabled, last Easter Tuesday, to inform their parishioners, that there was a surplus in favour of the parish, instead of a debt against it, as there had been for many previous years.

"Again, churches which had been left for years unfinished have been completed; and persons who were tired of subscribing, and irritated at finding their money either wasted or lost, have been rendered grateful and happy at the consecration of their church. Thus, in 1848 I had no church to consecrate, in 1849 I had one, in 1850 only one; but this year I have already consecrated four, and three more will be ready for consecration before I return from my missionary voyage with the Bishop of New Zealand; and I have several others progressing most satisfactorily towards completion.

"And lastly, without any fresh aid from Government funds, fifteen additional clergymen have been placed out in the destitute districts of the diocese, and are maintained by the subscriptions of the Churchmen in their districts, aided by a grant from the Society for the Propagation of the Gospel; and I am delighted to say, aided also by the offerings of the members of the Church in the old long-settled districts, who have their clergymen maintained by Government grant, and have been made to feel that there is a claim upon them, not only of brotherly kindness and charity, but of equity and justice, to share the burdens of their brethren, and to contribute to the support of their ministers.

"Such is the happy change, in position and in feeling, which has been brought about during the last three years. And I may add, that the Newcastle Church Society, which I was enabled to form last month, has begun its work most successfully; while such is the cordial co-operation of the whole body of my clergy in carrying out their Bishop's wishes and plans, that there will be a district or parochial association, in connexion with the general Society, formed in every district of the diocese.

"It is my earnest desire to provide sound superior religious education for children of all ages and classes in my diocese; and if I can accomplish this, the strength and attachment which will accrue to the Church are incalculable.

"I desire to establish a commercial and a grammar school, as the necessary intermediate links between the primary schools and the colleges at Raymond Terrace and at Morpeth. I have announced to my diocese, that all children who are diligent in the primary schools, and really profit by the teaching in them, shall be assisted in their further education, by having superior schools provided for them, and by being in part supported at such schools. Thus I have promised that I will establish, at Maitland, my largest town, a superior commercial school; at Newcastle, a Church grammar school; at Raymond Terrace, a collegiate institution; while I train up under my own eye, at Morpeth, my candidates for orders, and my young deacons.

"The whole sum required for the commercial school is £1200., and for the grammar school £1500. My urgent entreaty is that your Society would grant £100 towards the establishment of a grammar or commercial school at Maitland, and £500 towards a grammar school at Newcastle, extending the grant over two years, and giving me authority to draw upon them for £450 during 1852, and for £450 during 1853. This I ask, reminding you that I have laid the whole burden of erecting churches and parsonages on the members of our Church in each district; and promising that I will not apply for any other grant of moment for some years to come.

"Expressing my heartfelt thanks for the most liberal assistance which your Society has already afforded to me, I am, &c."

Copies of the Report of the Newcastle Church Society, established April, 1851, were laid before the Meeting.

The Standing Committee gave notice that at the next General Meeting, on the 2nd of December, they would propose that £900 be granted for the objects stated in the Bishop of Newcastle's letter; namely, £500 towards a grammar school at Newcastle and £400 towards a grammar or commercial school at Maitland.

A letter was read from the Lord Bishop of Quebec, Sept 6, 1851, recommending an application which he forwarded from the Rev. F. A. Smith, Missionary at Mal Bay and Sandy Beach, in behalf of new churches proposed to be built at those stations.

It was agreed that the sum of £200 be placed in the Bishop's hands for new churches; and that his Lordship be requested to assign from this amount such sums as he may judge right for Mal Bay and Sandy Beach, respectively.

December, 1851.

THE LORD BISHOP OF LONDON in the Chair.

THE Standing Committee, in pursuance of notice duly given at the last General Meeting, proposed that £900 be granted for the objects stated in the Bishop of Newcastle's letter of May 28, 1851; namely, £500 towards a grammar school at Newcastle, and £400 towards a grammar or commercial school at Maitland.

It was agreed that these grants should be made accordingly.

A letter was read from the Venerable Archdeacon Shortland, who is now in England, forwarding a plan of Christ Church, on the Mount Road, in Madras; this being one of the churches in Southern India, towards the erection of which a grant was made by the Society.

The Archdeacon wrote as follows:—

"The congregation connected with this church consists of about 700 persons, principally East Indians, for whom no provision whatever, as regards church accommodation, has been made by the Government; and I am happy to say, that two excellent schools for boys and girls are attached to the church; and that, in

addition to the marked liberality already manifested by the individual members of the congregation in the gift of the site, with an organ, clock, reading-desk, and pulpit, &c., the people are now proposing to build a parsonage-house. The situation of the church is particularly central, and thus it will be at the same time an ornament to the town of Madras, and another witness for Christ and for our beloved Church in a country lying in heathen darkness and the shadow of death.

"Perhaps the Board may feel disposed to assist this good work with a small grant of Bibles and Prayer Books, and books for the school, and towards a library for this formerly destitute congregation."

A plan of the church was laid before the Meeting.

It was agreed to grant Bibles, Prayer Books, and Tracts to the value of £8 for the objects stated in the Archdeacon's letter.

The following letter from the Lord Bishop of Cape Town, Sept. 25, 1851, was read to the Meeting:—

"I have much pleasure in forwarding a letter of thanks to the Society from our coloured congregation in George, for the grant of £50 towards the erection of a school-chapel in that town. The Archdeacon in transmitting it says, 'The poor people are, I am convinced, truly grateful. It is signed by 246. There would have been more signatures, but many are absent in Caffirland with the levy. In the letter an allusion is made to their want of books. They hope that your Lordship will approve of, and forward it for them to the Society.' I have had a translation of their letter made, which I also enclose.

"I have very nearly exhausted my applications for churches; but I am anxious to bring under the notice of the Society the case of Stellenbosch, to which I have already alluded in previous letters. The population in that village is upwards of two thousand. Our English congregation is not very large, and consists almost exclusively of poor people. There are no other English services held there than those conducted by the clergyman whom I sent there nearly two years since. They hold service at present in a school-room, but are most anxious to erect a church. Should the Society be enabled to make a grant equal to that given to other villages similarly circumstanced in this diocese, it would be a great encouragement to them to proceed.

"The deep distress into which this country is plunged by the war and rebellion, and the ruin which has overtaken our whole frontier, have necessarily checked our efforts in various places. Several churches are now standing half finished; others have not been commenced; and some who had pledged themselves liberally to the support of the Church are now reduced to receive alms which we have been raising for them in the west."

The Board granted £100 towards the church at Stellenbosch.

It was agreed that Dutch Prayer Books, as soon as the version is finished, and other Dutch publications, to the value of £10., should be forwarded for the inhabitants of George.

The following translation of the Address of the coloured inhabitants of George to the members of the Society was laid before the Meeting:—

"We, the undersigned coloured inhabitants of George Town, who have joined the United Church of England and Ireland (a branch of which has been established in the colony of the Cape of Good Hope), take the liberty hereby to present and convey to the benevolent and venerable members of this charitable Society our sincere and heartfelt thanks for the grant of £50., the receipt of which has been communicated to us by our dearly beloved Father in God, The Right Reverend and very learned Robert Gray, Lord Bishop of Cape Town.

"Thus, then, through the sincere Christian concern of our Bishop, all, without distinction of person, colour, or station, may be brought to the knowledge of God in Christ.

"Hitherto we have been obliged, like the persecuted professors of Christianity in early times, to wander from place to place for the purpose of celebrating Divine worship, not having the means to build a house unto the Lord; but now, favoured by God, and received into the communion of the Church of England, we have been enabled, through the kind assistance of her ministers, by means of contributions raised among friends in England as well

as in this country, to erect a building 60 feet by 25 feet (of which the walls are already completed), which will serve the twofold purpose of chapel and school, where we and our descendants will receive instruction in the doctrine of the apostles and prophets.

"Accept, therefore, reverend gentlemen and servants of the Lord Jesus Christ, our heartfelt thanks for the kindness shown on our behalf; and to the feelings of gratitude which stir our hearts we would give utterance in the united wish, that the Lord may look with favour on your labours, and cause the light of His countenance to shine on you till sun and moon shall be no more.

"If it please God to prosper our work, we expect to have our chapel finished in the course of a few months, when we hope to assemble there for the purpose of glorifying God and our Lord Jesus Christ. But as we are much in want of Prayer Books (containing the Common Prayers of the Church of England), we humbly request you to supply our wants in this respect also. As, however, we are not acquainted with the English language, but receive instructions in Dutch, the reverend members of the Society would greatly oblige us by causing copies of the Prayer Book to be printed in the Dutch language for our benefit, as well as for the benefit of others who may hereafter join us.

"Hoping that this, the humble expression of our gratitude, may reach you in the enjoyment of perfect health, we have the honour to remain, with sincere feelings of respect, &c."

A letter from the Lord Bishop of Sydney, dated Sydney, Aug. 9, 1851, was laid before the Meeting. The following is an extract:—

"I beg to acknowledge the receipt of your letter, conveying an account of the very munificent donation of £1000 to our cathedral. I will write more fully and becomingly in reply soon as I have a little more time at command."

The Lord Bishop of Montreal, in a letter dated Montreal, Oct. 25, 1851, wrote as follows:—

"I beg that you will return my grateful thanks to the Society on behalf of this diocese for the books which we have received for our library, and also for seven sets of Church-Service books. I have presented the Service books, in the Society's name, to the churches at Rougemont, St. Therese, Hemmingford, Buckingham, The Gore, Christville, and Kilkenny. The Rev. G. M. Armstrong has also requested me to express his gratitude for the books forwarded to him for a parochial library at Christville. You will be gratified to hear that we have already upwards of one thousand volumes in our diocesan library, many of them valuable standard works; and we hope by the donations of kind friends gradually to fill our shelves with others of a similar character."

The following is an extract from a letter from the Lord Bishop of Newfoundland, dated on board the "America," en route for St. John's, Newfoundland, Oct. 30, 1851, and enclosing a letter of acknowledgment from the Rev. H. P. Disney, for books for his mission on the Coast of Labrador:—

"I beg to be allowed to add my grateful acknowledgments to Mr. Disney's for the kind consideration shown by the Society in granting a supply of books for the poor Esquimaux, and for the trouble taken in selecting them. The selection appears to be more than satisfactory to Mr. Disney, and I trust his use and distribution of the books may be equally judicious.

"My chief object in going to Canada was to meet and confer with the bishops of that province. I had the pleasure and benefit of spending a week in their company at Quebec, and have also visited each bishop in his own diocese and cathedral town. I have derived the greatest gratification, and I trust something more, from these visits, and I am returning to my own diocese encouraged, strengthened, and directed, for the various and increasing trials and difficulties of my work and office. I cannot forbear to mention also that I have derived similar gratification and encouragement from intercourse and communion with our brethren of the Episcopal Church in the United States. The right hand of fellowship has every where been extended to me in the true spirit of Christian love and unity.

"Asking the benefit of your prayers for myself and my flock, I remain, &c."

PUBLICATIONS RECEIVED.—Report of Education in Upper Canada; Family Herald.

Subscribers who have *not paid* their subscriptions, are requested to do so, as soon as possible. Those in the *Diocese of Montreal*, are reminded that *Mrs. Walton* still kindly continues to act as Agent in that city.

Payments received—Reyds. H. Patton, J. Dalziel, J. H. Nicolls, (5 cop.) Professor Chapman. Judge Jarvis, Messrs. Russell, Jos. Rockingham, C. P. Ellegood, T. W. Mussen, J. McLeod, R. Carden, Jas. Jones, W. D. Cunningham, W. M. Ross, C. A. Wetherall, M. Henry, Hon J. Stewart, G. Chapman. Mrs. Donley, Mrs. S. Mountain, Miss Purcell, Miss Scott.

BIRTHS.

On the 12th Nov., at the Parsonage, Pointe-a-Cavagnol, the wife of the Rev. James Pyke, of a son.

At Elora, on the 8th Dec., the wife of the Rev. J. W. Marsh, B. A., of a daughter.

DIED.

At Grimsby, on the 24th Nov., in the 84th year of her age, Hannah, relict of the late John Grout, Esq., and mother of the late Rev G. R. F. Grout, Rector of Grimsby.

BISHOP'S COLLEGE, LENNOXVILLE.

TWO EXHIBITIONS, each of £30 *Currency*, per annum, from the S. P. G., and one of £12 10, given by subscription of the "Alumni Emeriti" of the College, for Divinity Students, will be awarded by examination in August next.

The Exhibitions will be open to competitors between the ages of 17 and 25, who will be required to present *certificates* of age, baptism and confirmation, as well as of character and religious deportment; they must also be communicants of the Church.

These Exhibitions will be tenable for not more than *four years*; and being given for such Theological Students as have not the command of sufficient means to provide for their course of preparation for Holy Orders, they will not be open to the competition of any candidates who are differently circumstanced; nor yet of any who will not be ready to afford every reasonable pledge and security for their perseverance in the object for which the assistance is given.

Candidates must send in their *certificates to the Bishop* of Quebec or Montreal respectively, on or before *August 1st*.

The *Examination* will be held at Bishop's College on the 28th, 30th and 31st days of August.

The following is the list of subjects for examination;

Latin—Virgil's Eclogues: Terence's Andria and Adelphi.

Greek—Homer's Odyssey, B. 1, 2, 3.

Composition—English and Latin prose.

Greek Testament—Gospel of St. Mark.

Old Testament—generally (historically and geographically.)

Mathematics—Euclid, B. 1, 2, 3.

Algebra up to simple Equations.

Arithmetic—Vulgar Fractions and Decimals.

Bishop's College, December 31st, 1851.

CHURCH SOCIETY, DIOCESE OF MONTREAL.

THE ANNUAL GENERAL MEETING of this Society, will be held (D.V.) at the NATIONAL SCHOOL, MONTREAL, on TUESDAY, the 20th JANUARY, at 7 O'CLOCK, P. M.

The Laity of the City have kindly made arrangements to receive into their houses, those Clergymen from the Country, who may wish to avail themselves of such a convenience.

The Revd. Secretaries of the District Associations would greatly oblige, if they would promptly attend to the last clause of the ninth Article of the Bye-Laws.

WM. BOND,
Secretary C. S.

January, 1852.