

REPORT
OF THE
INCORPORATED SOCIETY
FOR
THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS,
FOR THE YEAR
1860;
WITH
AN ABSTRACT OF RECEIPTS AND PAYMENTS FOR THE YEAR .
ENDING DECEMBER 31, 1859.

LONDON:
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BY RICHARD CLAY, BREAD STREET HILL, E.C.
1860.

TABLE OF CONTENTS.

	PAGE		PAGE
Notices and Directions	2	St. Helena	110
Constitution, Bye-Laws, &c.	4	Grahamstown	111
Instructions to Missionary Clergy	10	Natal	122
Officers of the Society	12	Mauritius	125
Organizing Secretaries	13	Calcutta	126
Preachers at Anniversaries	14	Madras	135
List of Missionaries	15	Bombay	151
REPORT, 1860	25	Colombo	151
Nova Scotia	30	Labuan (Borneo)	158
Newfoundland	50	Sydney	162
Fredericton	64	Newcastle	165
Quebec	71	Brisbane	168
Montreal	75	Melbourne	169
Toronto	85	Adelaide	171
Huron	86	Perth	175
Rupertsland	90	New Zealand	175
Columbia	92	Wellington	177
Jamaica	95	Nelson	177
Antigua	99	Europe	178
Barbados	99	Abstract of Receipts and Pay-	
Guiana	101	ments, 1859	1*
Capetown	103		

NOTICES AND DIRECTIONS.

THE OFFICE of "THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS," is at 79, PALL MALL, LONDON, S.W., where attendance is given from TEN to FIVE DAILY, (except on Saturday, when the Office closes at 2 P.M.,) and the Treasurers' Clerk is at hand to receive Donations and Subscriptions.

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REMITTANCES.

REMITTANCES may be made either by Draft on a Banker, PAYABLE TO THE TREASURER OF THE SOCIETY "or Bearer," and crossed "MESSRS. DRUMMOND," (*Drafts, &c. made payable "to Order" will, owing to a recent resolution of the London Bankers, cause much inconvenience to the Society*),

Or by Post Office Order on the "Chief Office, London" (agreeably to the Post Office Regulations, the name of the person to whom the money is to be paid is not necessary, if the remitter states in writing to the Post-master issuing the Order, that it is to be paid "*through a Banker*"),

Or, by payment through a *Country Bank*; in which case a Letter of Advice is necessary, stating the sum remitted, to whom it is made payable, and the names of the *Country Bank*, and the *London Agent*; for the Treasurers cannot, without such Advice, obtain the remittance from the Agent.

Remittances are received at the Society's Office *only*, and not at the Society's Bankers. The Clerk will return, by post, an official RECEIPT in the course of the day on which the MONEY shall have come into his hand.

The Treasurers give notice that their ACCOUNTS contain the statement of MONIES ACTUALLY RECEIVED AND PAID by them from January the 1st to December the 31st in each year.

CONTRIBUTIONS TO SPECIAL FUNDS.

CONTRIBUTIONS are received for any particular Colony or Diocese, for any Mission of the Society, or for any special purpose, which shall be approved by the Standing Committee.

Contributions for any *particular Diocese* must be accompanied with a statement in form as follows:—

The sum of £ *s.* *d.* is hereby transmitted for the Diocese of _____ to be carried to the Fund administered by the Bishop thereof.

OR,

The sum of £ *s.* *d.* is hereby transmitted, to be applied at the discretion of the Society, for the benefit of the Diocese of _____.

Copies of these Forms may be obtained by application to the Office, 79, Pall Mall; and in every case, where such contributions are sent *without precise instructions*, one of these Forms will be addressed by the Treasurers to the remitter, to be filled up, and returned to 79, Pall Mall, before an official receipt is sent.

The Society takes this opportunity of reminding its friends that its numerous Missions in all parts of the world, which are supported from its General Fund, would be seriously embarrassed, if donors and subscribers were to withdraw their regular contributions from that Fund, and devote them to Special Funds *instead*. Therefore the Society, while anxious to draw out the sympathy of all who are interested in any particular Diocese or Mission, would express an earnest hope that contributions to any Special Fund will always be *in addition to, and not in substitution for*, contributions to the General Fund.

MEETINGS.

A General Meeting of the Incorporated Members, at which District Secretaries and Treasurers are privileged to attend, is held at Two o'Clock on the third Friday of every Month, except August, September, and October. The Annual Meeting in February takes place at a Quarter before Twelve o'Clock.

PUBLICATIONS.

Publications of the Society, adapted for general distribution, and also Collecting Books, Cards, and Boxes, may be obtained, carriage free, from the Office of the Society.

LETTERS.

It is requested that ALL LETTERS on the business of the Society be addressed — "The Rev. the Secretary, S. P. G., 79, Pall Mall, London, S.W."

The FORM of a LEGACY may be as follows:—

I give to "THE SOCIETY for the PROPAGATION of the GOSPEL in FOREIGN PARTS," the sum of _____ to be paid out of such part of my personal estate as I can lawfully charge with it, to be applied to the purposes of the Society, and the Receipt of a Treasurer of the said Society shall be sufficient discharge for the same.

CONSTITUTION, STANDING ORDERS, AND BYE-LAWS OF THE SOCIETY.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS was Incorporated by Charter, granted by King William the Third, the 16th of June, 1701, for the receiving, managing, and disposing of such funds as might be contributed for the religious instruction of Her Majesty's subjects beyond the seas; for the maintenance of Clergymen in the Plantations, Colonies, and Factories of Great Britain; and for the Propagation of the Gospel in those parts.

ORDERS CONTAINED IN THE CHARTER.

ELECTION OF OFFICERS.

THAT the said Society for the Propagation of the Gospell in Forreigne Parts, and their Successors for ever, shall, upon the Third Friday in February, Yearely, meet at some convenient Place to be appointed by the said Society, or the major Part of them, who shall be present at any Generall Meeting, betweene the Houres of Eight and Twelve in the Morning; and that they, or the major Part of such of them that shall then be present, shall choose one President, one or more Vice-president or Vice-presidents, one or more Treasurer or Treasurers, two or more Auditors, one Secretary, and such other Officers, Ministers, and Servants, as shall be thought convenient to serve in the said Offices for the Yeare ensuing. That the said President and Vice-presidents, and all Officers then elected, shall, before they act in their respective Offices, take an Oath, to be to them administered by the President, or in his Absence by one of the Vice-presidents, of the Yeare preceeding, who are hereby authorized to administer the same, for the faithfull and due Execucon of their respective Offices and Places dureing the said Yeare.*

That if it shall happen, that any of the Persons at any Time chosen into any of the said Offices shall dye, or on any Account be removed from such Office at any Time between the said yearly Dayes of Election, that in such Case it shall be lawfull for the surviving and continueing President, or any one of the Vice-presidents, to issue Summons to the severall Members of the Body Corporate, to meet at the usuall Place of the Annuall Meeting of the said Society, at such Time as shall be specified in the said

* By Act 5 and 6 Will. IV. cap. 62, all bodies corporate authorized to administer or receive any oath, may make bye-laws, directing the substitution of a declaration in lieu of any oath.

Summons; and that such Members of the said Body Corporate, who shall meet upon such Summons, or the major Part of them, shall and may choose an Officer or Officers into the Roome or Place of such Person or Persons, soe dead or removed, as to them shall seem meet.

MEETINGS.

That the said Society for the Propagation of the Gospell in Forreigne Parts, and their Successors, shall and may, on the third Friday in every Month, yearely, for ever hereafter, and oftner if Occasion require, meet at some convenient Place to be appointed for that Purpose, to transact the Businesse of the said Society.

That they, and their Successors, or the major Part of them who shall be present at any Meeting on the Third Friday in the Months of November, February, May, and August, yearely for ever, and at noe other Meetings of the said Society, shall and may Consult, Determine, Constitute, Ordaine, and Make any Constitutions, Lawes, Ordinances and Statutes whatsoever; as alsoe to execute Leases for Yeares, as aforesaid, which to them, or the major Part of them then present, shall seem reasonable, profitable, or requisite, for, touching or concerning the Good Estate, Rule, Order and Government of the said Corporation, and the more effectuell promoting the said Charitable Designes: All which Lawes, Ordinances, and Constitucons, soe to be made, ordained and established, as aforesaid, Wee Will, Command, and Ordaine, by these Presents, for Us, Our Heires, and Successors, to be from Time to Time, and at all Times hereafter, kept and performed in all things as the same ought to be, or the Penalties and Amercements in the same to be imposed and limited, soe as the same Lawes, Constitucons, Ordinances, Penalties, and Amercements, be reasonable, and not repugnant or contrary to the Laws and Statutes of this Our Realme of England.

That noe Act done in any Assembly of the said Society shall be effectuell and valid, unlesse the President or some one of the Vice-presidents, and Seaven other Members of the said Company at the least, be present, and the major Part of them consenting thereunto.

MEMBERS EX OFFICIO.

The Lords Archbishops of Canterbury and York; the Bishops of London and Ely; the Lord Almoner and Dean of Westminster; the Dean of St. Paul's, and Archdeacon of London; and the two Regius and two Margaret Professors of Divinity of both our Universities for the time being.

ELECTION OF MEMBERS.

That the said Society and their Successors shall and may at any Meeting on such Third Friday in the Month, Elect such Persons to be Members of the said Corporation, as they, or the major Part of them then present, shall think Beneficiall to the Charitable Designes of the said Corporation.

SUBSCRIPTIONS.

That the said Society for Propagation of the Gospell in Forreigne Parts, and their Successors, or the major Part of such of them as shall be present at any Meeting of the said Society, shall have Power from Time to Time, and at all times hereafter, to depute such Persons as they shall think fitt to take Subscriptions, and to gather and collect such Moneys as shall be by any Person or Persons contributed for the Purposes aforesaid. And shall and may remove and displace such Deputyes as often as they shall see Cause soe to doe.

ACCOUNTS.

That the said Society shall Yearely, and every Yeare, give an Account in Writing to Our Lord Chancellor, or Lord Keeper of the Great Seale of England for the Time being, the Lord Cheife Justice of the King's Bench, and the Lord Cheife Justice of the Common Pleas, or any Two of them, of the severall Summe or Summes of Money by them received and laid out by vertue of these Presents, or any Authority hereby given, and of the Management and Disposicon of the Revenues and Charities aforesaid.

 B Y E - L A W S.

1. THAT before the Society, or Standing Committee, enter upon business, one or more of the following Prayers, always concluding with the Lord's Prayer, be said :—

PRAYERS.

PREVENT US, O LORD, IN ALL OUR DOINGS, WITH THY MOST GRACIOUS FAVOUR, AND FURTHER US WITH THY CONTINUAL HELP ; THAT IN ALL OUR WORKS BEGUN, CONTINUED, AND ENDED IN THEE, WE MAY GLORIFY THY HOLY NAME, AND FINALLY BY THY MERCY OBTAIN EVER-LASTING LIFE : THROUGH JESUS CHRIST OUR LORD. AMEN.

O MERCIFUL GOD, WHO HAST MADE ALL MEN, AND HATEST NOTHING THAT THOU HAST MADE, NOR Wouldest THE DEATH OF A SINNER, BUT RATHER THAT HE SHOULD BE CONVERTED AND LIVE ; HAVE MERCY UPON ALL JEWS, TURKS, INFIDELS, AND HERETICS, AND TAKE FROM THEM ALL IGNORANCE, HARDNESS OF HEART, AND CONTEMPT OF THY WORD ; AND SO FETCH THEM HOME, BLESSED LORD, TO THY FLOCK, THAT THEY MAY BE SAVED AMONG THE REMNANT OF THE TRUE ISRAELITES, AND BE MADE ONE FOLD UNDER ONE SHEPHERD, JESUS CHRIST OUR LORD, WHO LIVETH AND REIGNETH WITH THEE AND THE HOLY SPIRIT, ONE GOD, WORLD WITHOUT END. AMEN.

ALMIGHTY GOD, WHO, BY THY SON JESUS CHRIST, DIDST GIVE COMMANDMENT TO THE HOLY APOSTLES, THAT THEY SHOULD GO INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE ; GRANT TO US WHOM THOU HAST CALLED INTO THY CHURCH A READY WILL TO OBEY THY WORD, AND FILL US WITH A HEARTY DESIRE TO MAKE THY WAY KNOWN UPON EARTH, THY SAVING HEALTH AMONG ALL NATIONS. LOOK WITH COMPASSION UPON THE HEATHEN THAT HAVE NOT KNOWN THEE, AND ON THE MULTITUDES THAT ARE SCATTERED ABROAD AS SHEEP HAVING NO SHEPHERD. O HEAVENLY FATHER, LORD OF THE HARVEST, HAVE RESPECT, WE BESEECH THEE, TO OUR PRAYERS, AND SEND FORTH LABOURERS INTO THINE HARVEST. FIT AND PREPARE THEM BY THY GRACE FOR THE WORK OF THEIR MINISTRY ; GIVE THEM THE SPIRIT OF POWER, AND OF LOVE, AND OF A SOUND MIND ; STRENGTHEN THEM TO ENDURE HARDNESS ; AND GRANT THAT BOTH BY THEIR LIFE AND DOCTRINE THEY MAY SET FORTH THY GLORY, AND SET FORWARD THE SALVATION OF ALL MEN, THROUGH JESUS CHRIST OUR LORD. AMEN.

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O MOST MERCIFUL SAVIOUR AND REDEEMER, WHO Wouldest NOT THAT ANY SHOULD PERISH, BUT THAT ALL MEN SHOULD BE SAVED AND COME TO THE KNOWLEDGE OF THE TRUTH ; FULFIL THY GRACIOUS PROMISE TO BE PRESENT WITH THOSE WHO ARE GONE FORTH IN THY NAME TO PREACH THE GOSPEL OF SALVATION IN DISTANT LANDS. BE WITH THEM IN ALL PERILS BY LAND OR BY WATER, IN SICKNESS AND DISTRESS, IN WEARINESS AND PAINFULNESS, IN DISAPPOINTMENT AND PERSECUTION. BLESS THEM, WE BESEECH THEE, WITH THY CONTINUAL FAVOUR ; AND SEND THY HOLY SPIRIT TO GUIDE THEM INTO ALL TRUTH. O LORD, LET THY MINISTERS BE CLOTHED WITH RIGHTEOUSNESS, AND GRANT THAT THY WORD SPOKEN BY THEIR MOUTHS MAY NEVER BE SPOKEN IN VAIN. ENDUE THEM WITH POWER FROM ON HIGH ; AND SO PROSPER THY WORK IN THEIR HANDS, THAT THE FULLNESS OF THE GENTILES MAY BE GATHERED IN, AND ALL ISRAEL BE SAVED. HEAR US, O LORD, FOR THY MERCY'S SAKE ; AND GRANT THAT ALL WHO ARE CALLED BY THY NAME MAY BE ONE IN THEE, AND MAY ABOUND MORE AND MORE IN PRAYERS AND IN FREE-WILL OFFERINGS, FOR THE EXTENSION OF THY KINGDOM THROUGHOUT THE WORLD, TO THY HONOUR AND GLORY, WHO LIVEST AND REIGNEST WITH THE FATHER AND THE HOLY GHOST, EVER ONE GOD, WORLD WITHOUT END. AMEN.

OUR FATHER, WHICH ART IN HEAVEN, HALLOWED BE THY NAME, THY KINGDOM COME. THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN. GIVE US THIS DAY OUR DAILY BREAD. AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US. AND LEAD US NOT INTO TEMPTATION ; BUT DELIVER US FROM EVIL ; FOR THINE IS THE KINGDOM, THE POWER, AND THE GLORY, FOR EVER AND EVER. AMEN.

After Business.

THE GRACE OF OUR LORD JESUS CHRIST, AND THE LOVE OF GOD, AND THE FELLOWSHIP OF THE HOLY GHOST, BE WITH US ALL, EVERMORE. AMEN.

STANDING COMMITTEE.

GENERAL MANAGEMENT.

2. That there shall be a Standing Committee, (three of whom shall be a quorum,) to prepare the business for the Monthly Meetings of the Society.

3. That the President, Vice-Presidents, Treasurers, and Secretary, shall be *ex-officio* members of the Standing Committee.

4. That the other members of the Standing Committee, not exceeding twenty in number, shall be elected by the Society out of its Incorporated Members.

5. That of the non-official members of the Standing Committee, the four who, having been on the Committee from the third Friday in February to the second Thursday in January inclusive of the ensuing year, have attended the fewest Monthly Meetings, and the fewest meetings of the Standing Committee and of the Sub-Committees during that period, shall go out at the Annual Meeting in February; and if any doubt shall arise under this rule which member of those who have attended the fewest meetings is to retire, then the one who has served the shortest time on the Committee shall be considered to have vacated his seat.

6. That the Standing Committee shall recommend to the Society, at its Meeting in January of each year, four members to be elected in the place of the four retiring members who shall not be eligible for the ensuing year.

7. That any member of the Society wishing to propose other candidates for election on the Standing Committee, be required to give in the names of such candidates to be proposed by him, at or before the Monthly Meeting in January.

8. That any vacancy in the Committee which shall occur between the yearly days of meeting, by death, resignation, or otherwise, may be filled up at any of the Monthly Meetings, by the election of a Member to be recommended by the Standing Committee, such recommendation having been duly notified at a previous Monthly Meeting.

9. That any persons, being Members of the Church of England, may be elected into the Corporation at any of the Monthly Meetings; notice of the intention to propose them for election having been given at a previous Monthly Meeting.

The following shall be eligible for election:—First, any person who shall be recommended by the Standing Committee. Secondly, any person who shall be recommended by a Member, provided that (1) he shall have subscribed to the General Fund of the Society not less than one guinea per annum for a period of three years last past; or (2) shall have contributed twenty pounds in a single payment; or (3) shall have acted for three years last past as Secretary or Treasurer of any District or Parochial Association; or (4) being a Clergyman shall have in his parish an Association in aid of the Society, or an Annual Sermon, with a Collection, in its

behalf. Provided also, that the individual recommending any person shall certify that he is desirous of being incorporated.

10. That the accounts of the Society be closed on the thirty-first day of December in each year, and audited within one month from that time.

11. That the President, or the Standing Committee, have power to call a Special Meeting of the Society.

OFFICERS.

12. That the Treasurers manage the financial concerns of the Society, under the direction of the Standing Committee.

13. That the Secretary conduct the foreign correspondence, and superintend the general business, of the Society.

14. That the Assistant Secretaries conduct the home correspondence of the Society, under the direction of the Secretary, take minutes of the proceedings of the General Meetings and Committees, and assist the Secretary generally in the duties of his office.

15. That all officers of the Society, engaged in the management of the Society's funds, give such security as shall be required by the Standing Committee, before admission to their respective offices.

MISSIONARIES.

16. That a Board of Examiners, consisting of Five Clergymen, be appointed annually by the Archbishops of Canterbury and York and the Bishop of London for the time being, to inquire into the fitness and sufficiency of all candidates, who may present themselves in this country for Missionary appointments; and that no candidate, so appearing, be accepted by the Society without a recommendation in writing from the said Board.

17. That no Missionary be placed on the Society's list, without an express vote of the Society sanctioning his appointment, and specifying the terms on which he is engaged.

18. That every Missionary selected in England proceed without delay to the country in which he is to be employed; and be subject, when there, to the Bishop or other ecclesiastical authority.

19. That no engagement with a Missionary be for a longer term than three years, and that it be terminable by the Society at an earlier time, for reasons to be approved by the Bishop or other ecclesiastical authority.

20. That every Missionary supply the Society with such Reports as the Society shall from time to time require, of his own proceedings, and of the state of his Mission.

21. That Missionaries use the following form in drawing for their salaries:—

“Thirty days after sight of this first of exchange (second and third of the same tenor and date unpaid) pay to _____ or order the sum of _____, being _____ salary from _____ to _____, due to me as _____ at _____ in the Diocese of _____.”

22. That no Missionary draw or negotiate any bill for his salary before such salary has become due.

23. That every Missionary returning to England, immediately on his arrival report himself to the Secretary, and keep the Secretary informed from time to time of his address.

24. That all pensions chargeable on the general fund of the Society be annually brought under review at the General Audit.

25. That no application from any Bishop or other ecclesiastical authority, to place a Missionary, Catechist, or Schoolmaster, on the Society's list, be entertained, unless it be accompanied with the Application Schedule properly filled up.

26. That the Annual Audit in January be the time for considering applications for grants of money ; and that, except under special circumstances, no application be entertained at any other time.

27. That no part of the Society's general fund be applied to the erection of buildings, except at the commencement of new Missions to the heathen.

28. That no new Bye-Law be added, or existing Bye-Law altered, without notice having been given at least one month previous to the Quarterly Meeting at which the proposed addition or alteration shall be submitted for the approval of the Board.

ANNIVERSARY SERMON. REPORT, &c.

29. That an Annual Sermon be preached before the Society, and that the preacher, time, and place, be appointed by the President.

30. That the Annual Report and other publications of the Society be circulated among the Members and Subscribers, under the direction of the Standing Committee.

INSTRUCTIONS TO THE MISSIONARY CLERGY.

Extracts from Instructions for the Clergy employed by the Society for the Propagation of the Gospel in Foreign Parts: drawn up and printed by Order of the Society in the Year 1706.

Upon their going on Board the Ship designed for their Passage.

I. THAT they demean themselves not only inoffensively and prudently, but so as to become remarkable Examples of Piety and Virtue to the Ship's Company.

II. That whether they be Chaplains in the Ships, or only Passengers, they endeavour to prevail with the Captain or Commander, to have Morning and Evening Prayer said daily ; as also Preaching and Catechising every Lord's Day.

III. That throughout their Passage they Instruct, Exhort, Admonish, and Reprove, as they have Occasion and Opportunity, with such Seriousness and Prudence as may gain them Reputation and Authority.

Upon their Arrival in the Country whither they shall be sent.

I. THAT they always keep in their View the great Design of their Undertaking, viz. To promote the Glory of Almighty God,

and the Salvation of Men, by Propagating the Gospel of Our Lord and Saviour.

II. That they often consider the Qualifications requisite for those who would effectually promote this Design, viz. A Sound Knowledge and hearty Belief of the Christian Religion ; an Apostolical Zeal, tempered with Prudence, Humility, Meekness and Patience ; a fervent Charity towards the Souls of Men ; and finally, that Temperance, Fortitude, and Constancy, which become good Soldiers of Jesus Christ.

III. That in order to the obtaining and preserving the said Qualifications, they do very frequently in their Retirements offer up fervent Prayers to Almighty God for his Direction and Assistance; converse much with the Holy Scriptures; seriously reflect upon their Ordination Vows ; and consider the Account which they are to render to the great Shepherd and Bishop of our Souls at the last Day.

IV. That they acquaint themselves thoroughly with the Doctrine of the Church of *England*, as contained in the Articles and Homilies: its Worship and Discipline, and Rules for Behaviour of the Clergy, as contained in the Liturgy and Canons; and that they approve themselves accordingly, as genuine Missionaries from this Church.

V. That they endeavour to make themselves Masters in those Controversies which are necessary to be understood, in order to the Preserving their Flock from the Attempts of such Gainsayers as are mixed among them.

VI. That in their outward Behaviour they be circumspect and unblameable, giving no Offence either in Word or Deed ; that their ordinary Discourse be grave and edifying ; their Apparel decent, and proper for Clergymen ; and that in their whole Conversation they be Instances and Patterns of the Christian Life.

VII. That in whatsoever Family they shall lodge, they persuade them to join with them in daily Prayer, Morning and Evening.

VIII. That they be not nice about Meats and Drinks, nor immoderately careful about their Entertainment in the Places where they shall sojourn ; but contented with what Health requires, and the Place easily affords.

IX. That as they be frugal, in Opposition to Luxury, so they avoid all Appearance of Covetousness, and recommend themselves, according to their Abilities, by the prudent Exercise of Liberality and Charity.

X. That they take special Care to give no Offence to the Civil Government, by intermeddling in Affairs not relating to their own Calling and Function.

XI. That, avoiding all Names of Distinction, they endeavour to preserve a Christian Agreement and Union one with another, as a Body of Brethren of one and the same Church, united under the Superior Episcopal Order, and all engaged in the same great Design of Propagating the Gospel ; and to this End, keeping up a Brotherly Correspondence, by meeting together at certain Times, as shall be most convenient, for mutual Advice and Assistance.

President.

The Most Reverend the LORD ARCHBISHOP OF CANTERBURY.

Vice-Presidents.

The ARCHBISHOPS and BISHOPS of the UNITED CHURCH of ENGLAND and IRELAND, the COLONIAL BISHOPS, and BISHOPS of the SCOTTISH EPISCOPAL CHURCH.

The Duke of Marlborough.
 The Duke of Newcastle.
 The Duke of Buccleuch.
 The Marquis of Exeter.
 The Earl of Elgin.
 The Earl of Carnarvon.
 The Earl of Powis.
 The Earl Nelson.
 The Earl of Harrowby.
 The Earl Howe.
 The Lord Stratford de Redcliffe.
 The Lord Lyttelton.
 The Lord Wensleydale.
 The Rev. Lord John Thynne, D.D.
 The Rt. Hon. Sir J. S. Pakington, Bart. M.P.
 The Right Hon. Sir John Patteson.
 The Right Hon. W. E. Gladstone, M.P.
 The Right Hon. Sir J. T. Coleridge.
 The Right Hon. J. R. Mowbray, M.P.
 Sir Thomas Dyke Acland, Bart.
 Sir J. B. Robinson, Bart., Chief Justice of Upper Canada.
 Sir W. Heathcote, Bart. M.P.
 Sir George Grey, K.C.B.
 Sir Henry Barkly, K.C.B.
 Sir John Lawrence, G.C.B.
 Sir John Inglis.
 Sir H. E. Bartle Frere.
 The Vice-Chancellor Sir W. P. Wood.
 The Hon. and Very Rev. A. Duncombe, M.A., Dean of York.

The Hon. and Very Rev. George Pellew, D.D. Dean of Norwich.
 The Very Rev. R. C. Trench, D.D. Dean of Westminster.
 The Very Rev. Henry Alford, B.D. Dean of Canterbury.
 The Very Rev. Walter F. Hook, D.D. Dean of Chichester.
 The Very Rev. Harvey Goodwin, Dean of Ely.
 The Ven. W. H. E. Bentinck, M.A. Archdeacon of Westminster.
 The Ven. C. P. Burney, D.D. Archdeacon of Colchester.
 The Ven. A. Grant, D.C.L. Archdeacon of St. Alban's.
 The Ven. W. H. Hale, Archd. of London.
 The Ven. B. Harrison, Archd. of Maidstone.
 The Ven. H. C. Jones, Archd. of Essex.
 The Ven. J. Sinclair, Archd. of Middlesex.
 The Rev. Thomas Robinson, D.D.
 The Rev. John Russell, D.D.
 The Rev. John Edward Kempe, M.A.
 The Rev. Christopher Wordsworth, D.D.
 The Rev. Henry Melvill, B.D.
 J. D. Macbride, Esq. D.C.L. Principal of Magdalen Hall, Oxford.
 Richard Clarke, Esq.
 William Cotton, Esq. D.C.L.
 James Heywood Markland, Esq. D.C.L.
 John Muir, Esq. D.C.L.

Treasurers.

Rev. John Russell, D.D. | The Rt. Hon. John Robert Mowbray, M.P.
 Philip Cazenove, Esq.

Auditors.

E. M. Browell, Esq. | C. W. Giles-Puller, Esq. M.P.
 Thomas Tilson, Esq.

Standing Committee.

The President.	Rev. H. W. Burrows.	Rev. J. H. Hamilton.
The Vice-Presidents.	F. H. Dickinson, Esq.	Rev. F. Hessey, D.C.L.
The Treasurers.	Rev. Henry Drury.	Sir Walter C. James, Bart.
The Secretary.	Rev. C. J. P. Eyre.	Rev. John Lawrell.
Rev. R. W. Browne.	Rev. Thomas Fuller.	Rev. J. V. Povah.
Charles John Bunyon, Esq.	C. W. Giles Puller, Esq. M.P.	Thomas Turner, Esq.
Rev. Richard Burgess.	Rev. J. H. Gurney.	Philip Wright, Esq.

Board of Examiners.

(Appointed in accordance with Bye-law 16.)

Rev. Charles B. Dalton. | Rev. Daniel Moore.
 Rev. Francis Hessey, D.C.L. | Rev. Edward Parry.
 Rev. John Thomas.

Consulting Physician.—George Hudd, Esq. M.D. F.R.S.

Secretary.—Rev. Ernest Hawkins, B.D.

Assistant Secretaries.

Rev. Henry John Vernon, B.A.
 Rev. William Thomas Bullock, M.A.
 William Francis Kemp, Esq. M.A.

Travelling Secretaries.

Rev. Francis P. Flemyng, M.A.
 Rev. G. L. Towers, B.A.
 Rev. J. H. Chowne, M.A.

Treasurers' Clerk.

Mr. Edmund Reynolds Fayerman.

Collector.

Mr. William Edward Walter.

LIST OF SECRETARIES,

appointed for the purpose of assisting in making local arrangements for Meetings in aid of the Society. Those to whose names * is prefixed are Honorary.

Parochial Secretaries living in the same Archdeaconry are requested to communicate in the beginning of each year with the Organizing Secretary respecting a Deputation.

DIOCESSES.	ARCHDEACONRIES.	SECRETARIES.	DATE OF APPOINTMENT.
BANGOR . . .	<i>Bangor</i> . . .	Rev. D. Williams, Nannerch, Mold	1860
	<i>Merioneth</i> . . .	Rev. D. Williams, Nannerch, Mold	1860
BATH & WELLS	<i>Bath</i> . . .	Rev. G. H. Fagan, Rodney Stoke, Wells, Somerset	1850
	<i>Taunton</i> . . .	Rev. G. H. Fagan, Rodney Stoke, Wells, Somerset	1850
	<i>Wells</i> . . .	Rev. G. H. Fagan, Rodney Stoke, Wells, Somerset	1850
CANTERBURY .	<i>Canterbury</i> . . .	*Rev. H. P. Wright, Barracks, Canterbury	1857
	<i>Maidstone</i> . . .	Rev. H. Lindsay, Ide Hill, Sevenoaks	1856
CARLISLE . . .	<i>Carlisle</i> . . .	Rev. J. Troutbeck, Dacre, Penrith	1859
	<i>Westmoreland</i> . . .		
CHESTER . . .	<i>Chester</i> . . .	Rev. W. C. Dowding, Lytham, Preston	1858
	<i>Liverpool</i> . . .	Rev. W. C. Dowding, Lytham, Preston	1858
	<i>Chichester</i> . . .	Rev. G. W. Warr, St. Saviour's, Liverpool	1850
CHICHESTER .	<i>Chichester</i> . . .	Rev. W. Jackson, Heathfield, Hurst Green	1857
	<i>Lewes</i> . . .	Rev. W. Jackson, Heathfield, Hurst Green	1854
DURHAM . . .	<i>Durham</i> . . .	Rev. J. W. Hick, Byer's Green, Ferry Hill	1853
	<i>Lindsfarne</i> . . .	*Rev. W. Dodd, Chillingham, Belford	1854
	<i>Northumberland</i> . . .	Rev. J. W. Hick, Byer's Green, Ferry Hill	1853
ELY	<i>Bedford</i> . . .	*Rev. J. H. Thomas, Millbrook, Ampthill	1857
	<i>Ely</i> . . .	*Rev. W. C. Sharpe, St. John's Coll. Cambridge	1859
	<i>Huntingdon</i> . . .	Rev. J. P. Goodman, Keystone, Thrapstone	1859
	<i>Sudbury</i> . . .	Rev. B. S. T. Mills, Lawshall, Bury St. Edmund's	1860
EXETER . . .	<i>Barnstaple</i> . . .	Rev. J. Guard, Langtree, Torrington	1860
	<i>Cornwall</i> . . .	Rev. G. Martin, D.D., St. Breward, Camelford	1853
	<i>Exeter</i> . . .	Rev. P. L. D. Acland, Broad Clyst, Exeter	1853
	<i>Totnes</i> . . .	*Rev. R. J. Hayne, Buckland Monachorum, Plymth.	1860
GLOUCESTER & BRISTOL . . .	<i>Bristol</i> . . .	Rev. H. G. Randall, Bishopsword, Bristol	1855
	<i>Gloucester</i> . . .	*Rev. E. Machen, Staunton, Coleford	1858
HEREFORD . . .	<i>Hereford</i> . . .	Rev. E. B. Hawkshaw, Weston, Ross, Herefordsh.	1853
	<i>Salop</i> . . .	Rev. E. B. Hawkshaw, Weston, Ross, Herefordsh.	1853
LICHFIELD . . .	<i>Derby</i> . . .	*Rev. E. H. Abney, Derby	1854
	<i>Salop</i> . . .	Rev. W. Hutchinson, Hanford, Newcastle, Staff.	1858
	<i>Stafford</i> . . .		
LINCOLN . . .	<i>Lincoln</i> . . .	Rev. W. Hutchinson, Hanford, Newcastle, Staff.	1850
	<i>Nottingham</i> . . .	*Rev. W. F. J. Kaye, Riseholme, Lincoln	1854
	<i>Stow</i> . . .	Rev. J. M. Valpy, St. John's, Nottingham	1856
	<i>Stow</i> . . .	*Rev. W. F. J. Kaye, Riseholme, Lincoln	1854
LLANDAFF . . .	<i>Llandaff</i> . . .		
	<i>Monmouth</i> . . .	*Rev. H. B. Bevan, Cardiff	1855
LONDON . . .	<i>London</i> . . .	Rev. H. J. Vernon, 79, Pall Mall, London. S.W.	1856
	<i>Middlesex</i> . . .	Rev. H. J. Vernon, 79, Pall Mall, London. S.W.	1856
MANCHESTER .	<i>Lancaster</i> . . .	Rev. W. C. Dowding, Lytham, Preston	1858
	<i>Manchester</i> . . .	*Rev. T. Dean, Warton, Lancaster	1856
	<i>Norfolk</i> . . .	Rev. W. C. Dowding, Lytham, Preston	1858
NORWICH . . .	<i>Norwich</i> . . .	Rev. E. J. Bell, Crostwick, Norwich	1854
	<i>Norwich</i> . . .	Rev. E. J. Bell, Crostwick, Norwich	1854
	<i>Suffolk</i> . . .	Rev. S. M. Westhorp, Sibton, Yoxford	1854
OXFORD . . .	<i>Berks</i> . . .	Rev. F. Flemyng, Kidmore, Henley-on-Thames	1858
	<i>Buckingham</i> . . .	Rev. C. Lloyd, Chalfont St. Giles, Slough	1853
	<i>Oxford</i> . . .	*Rev. J. C. Blomfield, Launton, Bicester	1855
PETERBOROUGH	<i>Leicester</i> . . .	*Rev. T. Jones, St. Margaret's, Leicester	1854
	<i>Northampton</i> . . .	Rev. W. C. Roughton, Harrowden, Wellingborough	1856
RIPON	<i>Craven</i> . . .	Rev. T. Nevin, Mirfield, Yorkshire	1856
	<i>Richmond</i> . . .	Rev. T. Nevin, Mirfield, Yorkshire	1856
ROCHESTER . . .	<i>Colchester</i> . . .	*Rev. C. Burney, Halstead	1857
	<i>Essex</i> . . .	*Rev. A. Pearson, Springfield, Chelmsford	1854
	<i>Rochester</i> . . .		
	<i>St. Alban's</i> . . .	Rev. T. R. Kewley, Woodfield, Hatfield, Herts	1857
SALISBURY . . .	<i>Dorset</i> . . .	Rev. H. C. Huxtable, Bettiscombe, Crewkerne	1860
	<i>Salisbury</i> . . .	*Rev. F. Bennett, Shrewton, Devizes	1854
	<i>Wills</i> . . .	Rev. F. Bennett, Shrewton, Devizes	1859
ST. ASAPH . . .	<i>Montgomery</i> . . .	Rev. D. Williams, Nannerch, Mold	1850
	<i>St. Asaph</i> . . .	Rev. D. Williams, Nannerch, Mold	1850
ST. DAVID'S . . .	<i>Brecon</i> . . .	*Rev. G. Williams, Brecon	1856
	<i>Cardigan</i> . . .	Rev. T. Williams, Llowes, Hay	1859
	<i>Carmarthen</i> . . .	*Rev. R. J. Lloyd, Troedyr, Newcastle Emlyn	1854
	<i>St. David's</i> . . .	*Rev. R. Lewis, Lampeter Velfry, Narberth	1857
	<i>St. David's</i> . . .	*Rev. R. Lewis, Lampeter Velfry, Narberth	1857
SODOR & MAN .	<i>Sodor & Man</i> . . .	*Rev. W. Gill, Malew, Isle of Man	1854
	<i>Sodor & Man</i> . . .	Rev. W. C. Dowding, Lytham, Preston	1858
WINCHESTER .	<i>Surrey</i> . . .	Rev. J. S. B. Monsell, D. D. Egham, Surrey	1858
	<i>Winchester</i> . . .	Rev. F. W. Mant, Woodmancot, Mitcheldever Station	1859
WORCESTER . .	<i>Coventry</i> . . .	Rev. E. T. Codd, 37, Clemens Street, Leamington	1859
	<i>Worcester</i> . . .	Rev. R. Lawson, Offenham, Evesham	1858
YORK	<i>Cleveland</i> . . .	Rev. John Paul, Cherry Hill, York	1860
	<i>East Riding</i> . . .	Rev. John Paul, Cherry Hill, York	1860
	<i>York</i> . . .	Hon. and Rev. W. Howard, Whiston, Rotherham	1859
	<i>York</i> . . .	Rev. John Paul, Cherry Hill, York	1860
IRELAND . . .	. . . . .	

PREACHERS BEFORE THE SOCIETY, AT ITS ANNIVERSARIES.

ANNO, N.S.	
1702	Dr. Willis, Dean of Lincoln.
1703	Dr. Lloyd, Bishop of Worcester.
1704	Dr. Burnet, Bishop of Sarum.
1705	Dr. Hough, Bp. of Lichfield & Coventry.
1706	Dr. Williams, Bishop of Chichester.
1707	Dr. Beveridge, Bishop of St. Asaph.
1708	Dr. Stanley, Dean of St. Asaph.
1709	Sir William Dawes, Bishop of Chester.
1710	Dr. Trimmel, Bishop of Norwich.
1711	Dr. Fleetwood, Bishop of St. Asaph.
1712	Dr. Kennet, Dean of Peterborough.
1713	Dr. Moore, Bishop of Ely.
1714	Dr. Stanhope, Dean of Canterbury.
1715	Dr. Ash, Bishop of Clogher.
1716	Dr. Sherlock, Dean of Chichester.
1717	Mr. Hayley, Canon Res. of Chichester.
1718	Dr. Bisse, Bishop of Hereford.
1719	Dr. Chandler, Bp. of Lichfield and Cov.
1720	Dr. Bradford, Bishop of Carlisle.
1721	Dr. Waddington, aft. Bp. of Chichester.
1722	Dr. Boulter, Bishop of Bristol.
1723	Dr. Waugh, Dean of Gloucester.
1724	Dr. Green, Bishop of Ely.
1725	Dr. Wynne, Bishop of St. Asaph.
1726	Dr. Wilcocks, Bishop of Gloucester.
1727	Dr. Leng, Bishop of Norwich.
1728	Dr. Reynolds, Bishop of Lincoln.
1729	Dr. Egerton, Bishop of Hereford.
1730	Dr. Pearce, afterwards Bp. of Rochester.
1731	Dr. Denne, Archdeacon of Rochester.
1732	Dr. Berkeley, Dean of Londonderry.
1733	Dr. Sinalbroke, Bp. of Lichfield and Cov.
1734	Dr. Maddox, Dean of Wells.
1735	Dr. Hare, Bishop of Chichester.
1736	Dr. Lynch, Dean of Canterbury.
1737	Dr. Clagret, Bishop of St. David's.
1738	Dr. Herring, Bishop of Bangor.
1739	Dr. Butler, Bishop of Bristol.
1740	Dr. Benson, Bishop of Gloucester.
1741	Dr. Secker, Bishop of Oxford.
1742	Dr. Stebbing, Chancellor of Sarum.
1743	Dr. Mawson, Bishop of Chichester.
1744	Dr. Gilbert, Bishop of Llandaff.
1745	Dr. Bearcroft, Secretary of the Society.
1746	Dr. Hutton, Bishop of Bangor.
1747	Dr. Thomas, Bishop of Lincoln.
1748	Dr. Lisle, Bishop of St. Asaph.
1749	Dr. George, Dean of Lincoln.
1750	Dr. Trevor, Bishop of St. David's.
1751	Dr. Thomas, Bishop of Peterborough.
1752	Dr. Osbaldestone, Bishop of Carlisle.
1753	Dr. Crosset, Bishop of Llandaff.
1754	Dr. Drummond, Bishop of St. Asaph.
1755	Dr. Hayter, Bishop of Norwich.
1756	Dr. Cornwallis, Bp. of Lichfield & Cov.
1757	Dr. Keene, Bishop of Chester.
1758	Dr. Johnson, Bishop of Gloucester.
1759	Dr. Ellis, Bishop of St. David's.
1760	Sir W. Ashburnham, Bp. of Chichester
1761	Dr. Newcome, Bishop of Llandaff.
1762	Dr. Hume, Bishop of Oxford.
1763	Dr. Egerton, Bishop of Bangor.
1764	Dr. Terrick, Bishop of Peterborough.
1765	Dr. Yonge, Bishop of Norwich.
1766	Dr. Warburton, Bishop of Gloucester.
1767	Dr. Ewer, Bishop of Llandaff.
1768	Dr. Green, Bishop of Lincoln.
1769	Dr. Newton, Bishop of Bristol.
1770	Dr. Keppel, Bishop of Exeter.
1771	Dr. Lowth, Bishop of Oxford.
1772	Dr. Moss, Bishop of St. David's.
1773	Dr. Shipley, Bishop of St. Asaph.
1774	Dr. Law, Bishop of Carlisle.
1775	Dr. Barrington, Bishop of Llandaff.
1776	Dr. Hinchcliffe, Bishop of Peterborough.
1777	Dr. Markham, Archbishop of York.
1778	Dr. North, Bishop of Worcester.
1779	Dr. J. York, Bishop of St. David's.
1780	Dr. J. Thomas, Bishop of Rochester.
1781	Dr. R. Hurd, Bp. of Lichfield and Cov.

ANNO, N.S.	
1782	Dr. John Moore, Bishop of Bangor.
1783	Dr. Beilby Porteus, Bishop of Chester.
1784	Dr. John Butler, Bishop of Oxford.
1785	Dr. John Ross, Bishop of Exeter.
1786	Dr. T. Thurlow, Bishop of Lincoln.
1787	Dr. J. Warren, Bishop of Bangor.
1788	Dr. J. Cornwallis, Bp. of Lich. and Cov.
1789	Dr. S. Halifax, Bp. of Gloucester.
1790	Dr. Lewis Bagot, Bishop of Norwich.
1791	Dr. E. Smallwell, Bishop of Oxford.
1792	Dr. G. Pretymann, Bishop of Lincoln.
1793	Dr. J. Douglas, Bp. of Salisbury.
1794	Dr. W. Cleaver, Bishop of Chester.
1795	Dr. S. Horsley, Bishop of Rochester.
1796	Dr. R. Beadon, Bp. of Gloucester.
1797	Dr. C. M. Sutton, Bishop of Norwich.
1798	Dr. E. Vernon, Bishop of Carlisle.
1799	Dr. S. Madan, Bishop of Peterborough.
1800	Dr. H. R. Courtenay, Bishop of Exeter.
1801	Dr. F. Cornewall, Bishop of Bristol.
1802	Dr. J. Buckner, Bishop of Chichester.
1803	Dr. John Randolph, Bishop of Oxford.
1804	Dr. H. W. Majendie, Bishop of Chester.
1805	Dr. G. I. Huntingford, Bp. of Gloucester.
1806	Dr. T. Dampier, Bishop of Rochester.
1807	Dr. George Pelham, Bishop of Bristol.
1808	Dr. T. Burgess, Bishop of St. David's.
1809	Dr. John Fisher, Bishop of Salisbury.
1810	Dr. H. Bathurst, Bishop of Norwich.
1811	Dr. John Luxmore, Bishop of Hereford.
1812	Dr. S. Goodenough, Bishop of Carlisle.
1813	Dr. W. L. Mansell, Bishop of Bristol.
1814	Dr. B. E. Sparke, Bishop of Ely.
1815	Dr. William Jackson, Bishop of Oxford.
1816	Dr. G. H. Law, Bishop of Chester.
1817	Dr. William Howley, Bishop of London.
1818	Dr. J. Parsons, Bishop of Peterborough.
1819	Dr. H. Ryder, Bishop of Gloucester.
1820	Dr. Edward Legge, Bishop of Oxford.
1821	Dr. H. Marsh, Bishop of Peterborough.
1822	Dr. W. Van Mildert, Bishop of Llandaff.
1823	Dr. John Kaye, Bishop of Bristol.
1824	Dr. William Carew, Bishop of Exeter.
1825	Dr. C. Bethell, Bishop of Gloucester.
1826	Dr. R. J. Carr, Bishop of Chichester.
1827	Dr. C. J. Blomfield, Bishop of Chester.
1828	Dr. J. B. Jenkinson, Bp. of St. David's.
1829	Dr. C. R. Sumner, Bp. of Winchester.
1830	Dr. Robert Gray, Bishop of Bristol.
1831	Dr. Hugh Percy, Bishop of Carlisle.
1832	Dr. George Murray, Bishop of Rochester.
1833	Dr. Edward Copleston, Bp. of Llandaff.
1834	Dr. John B. Sumner, Bishop of Chester.
1835	Dr. Richard Bagot, Bishop of Oxford.
1836	Dr. J. H. Monk, Bishop of Gloucester.
1837	Dr. Edward Maltby, Bishop of Durham.
1838	Dr. Henry Phillpotts, Bishop of Exeter.
1839	Dr. Joseph Allen, Bishop of Ely.
1840	Dr. William Otter, Bishop of Chichester.
1841	Dr. C. T. Longley, Bishop of Ripon.
1842	Dr. Edward Denison, Bp. of Salisbury.
1843	Dr. Edward Stanley, Bishop of Norwich.
1844	Dr. Thos. Musgrave, Bishop of Hereford.
1845	Dr. G. Davys, Bishop of Peterborough.
1846	Dr. Connop Thirlwall, Bp. of St. David's.
1847	Dr. Henry Pepsy, Bp. of Worcester.
1848	Dr. A. T. Gilbert, Bp. of Chichester.
1849	Dr. John Lonsdale, Bishop of Lichfield.
1850	Dr. Samuel Wilberforce, Bp. of Oxford.
1851	Dr. Thomas V. Short, Bp. of St. Asaph.
1852	Dr. S. A. McCoskry, Bp. of Michigan, U.S.
1853	Dr. J. P. Lee, Bishop of Manchester.
1854	Dr. R. Whately, Archbishop of Dublin.
1855	Dr. R. D. Hampden, Bishop of Hereford.
1856	Dr. John Graham, Bishop of Chester.
1857	Dr. W. K. Hamilton, Bishop of Salisbury.
1858	Dr. William Higgin, Bishop of Derry.
1859	Lord Auckland, D.D., Bp. of Bath & Wells.
1860	Dr. Montagu Villiers, Bishop of Carlisle.

1860.] LIST OF MISSIONARIES MAINTAINED WHOLLY OR IN PART BY THE SOCIETY.

15

¶ No return has been received; the information (if any) is derived from the return of a preceding year. ¶ Not paid by the Society; name inserted by request.

AMERICA.								
DIOCESE OF NOVA SCOTIA.								
Bishop—The Right Rev. HIBBERT BINNEY, D.D. 1851.								
No.	Name.	Mission.	Extent in Sq. Miles.	Popu- lation.	Church Mem- bers.	Congre- gation.	Commu- nicants.	Baptisms in 1859.
Province of Nova Scotia.								
1.	Ambrose, John	St. Margaret's Bay ...	126	1,800	1,000	100	67	55
2.	Avery, Richard	Aylesford	280	2,000	430	300	68	15
3.	Bowman, Charles... ..	Rawdon, St. Paul's ...	240	—	150	220	28	16
4.	Breading, James	Beaver Harbour	800	2,500	1,750	500	108	60
5.¶	Bullock, R. Heber	Halifax	—	—	—	—	—	—
6.	Bullock, William... ..	Halifax, St. Luke	240	5,100	1,100	850	228	55
7.	Cochran, W. R.	Sackville	96	—	150	75	22	25
8.	De Blois, Henry D.	Lower Granville	120	5,000	300	714	—	31
9.	Filleul, Philip James	Weymouth	290	11,000	600	365	45	14
10.	Forsythe, Joseph	Truro	700	14,000	400	470	56	21
11.	Forsythe, Joseph William... ..	Liverpool (see 26)	—	—	—	—	—	—
12.¶	Gilpin, Edwin, jun.	Sackville	—	—	—	—	—	—
13.	Godfrey, William M.	St. Clements... ..	480	1,700	340	231	37	21
14.	Good, John Booth	Pugwash and Wallace... ..	250	4,500	260	340	22	19
15.	Gray, Walter S.	Sherbrooke	480	100	500	315	40	40
16.	Hamilton, Henry H.	Manchester	90	2,000	250	120	20	7
17.	Hensley, J. M.	Windsor Vicinity	—	—	—	—	—	—
18.	Jamison, Robert	Ship Harbour	800	2,544	1,608	750	135	75
19.	Jarvis, W. G. T.	Guy'sborough... ..	140	3,311	750	340	53	24
20.	King, William B.	Parsonsborough, St. George	276	1,854	587	445	37	36
21.	M'Cawley, Dr. George	Falmouth	120	1,200	150	40	11	9
22.	Maynard, Thomas	Windsor... ..	12	2,200	700	660	88	29
23.	Millidge, Arthur W.	Digby (see 49)	—	—	—	—	—	—
24.	Moody, John T.	Bridgewater	200	2,500	415	510	30	17
25.	Morris, W. T.	Antigonishe, &c.	700	13,467	264	140	75	10
26.	Nichols, Edward E. B.	Liverpool, Trinity	500	5,000	1,400	670	179	42
27.	Randall, John	Maitland	400	4,500	550	450	36	20
28.	Ritchie, James J.	Annapolis	230	4,000	1,060	725	125	33
29.	Shreve, Charles James	Chester, St. Stephen	350	1,800	900	870	109	61
30.	Snyder, William H.	Mahone Bay	245	3,500	2,500	1,880	210	82
31.	Spike, Henry M.	New Dublin, St. Peter	156	2,500	1,180	620	67	48
32.	Stamer, Henry	Hubbard's Cove	260	1,100	950	300	26	57
33.	Stewart, James	Dartmouth (see 53)	—	—	—	—	—	—
34.	Tocque, Philip	Tusket, &c.	20	4,208	—	150	16	10
35.	Townshend, George	Amherst... ..	—	—	—	100	70	24
Cape Breton.								
36.	Brine, Robert Frederick	Arichat, St. John... ..	100	4,500	450	160	20	26
37.	Gelling, William Edward... ..	Louisburg, &c.	700	1,700	570	320	—	28
38.	Ruddle, T. D.	Sydney Mines	1,375	14,000	180	370	20	12
39.	Uniacke, Richard J.	Sydney, St. George	10	9,858	600	600	89	30
Prince Edward's Island.								
40.	Read, Dr. John Herbert	St. Eleanor	63	2,368	588	620	98	34
41.	Roach, Robert T.	George Town	318	10,437	521	910	56	27
42.	Smith, John Shaw	Milton and Rustico	96	3,170	300	220	18	9
43.	Stewart, William	Bedford, &c.	—	—	210	140	32	10
44.	Swabey, Henry B.	Port Hill	—	2,000	400	350	25	20
Missionaries of the Society in NOVA SCOTIA, paid by the Government during, but limited to, the lives of those Missionaries.								
45.	Campbell, John Moore	Granville	175	2,500	800	600	50	40
46.¶	Cochran, James C.	Halifax... ..	—	—	—	—	130	76
47.	Elliott, Charles	Pictou	500	16,000	825	528	100	61
48.	Gilpin, Edwin	Annapolis	150	3,500	1,000	565	155	22
49.	Gray, Archibald	Digby	208	4,951	1,100	640	148	54
50.	Moody, John T. T.	Yarmouth	250	15,000	450	250	102	20
51.	Owen, Henry L.	Lunenburg	300	7,500	2,000	600	160	49
52.	Robertson, James	Wilmot, &c.	476	7,000	860	1,261	43	20
53.	Shreve, Dr. James	Dartmouth	220	6,600	1,960	910	163	88
54.	Storrs, John	Cornwallis, &c.	350	7,000	250	430	43	29
55.	Uniacke, Robert F.	Halifax, St. George	—	7,500	3,000	800	250	96
56.	White, Thomas H.	Shelburne	700	6,000	1,500	780	117	52
57.	Willis, Ven. Archdeacon	Halifax, St. Paul	—	10,000	1,600	1,000	240	86
			14,592	241,968	29,520	25,304	4,067	1,985

DIOCESE OF NEWFOUNDLAND.								
Bishop—The Right Rev. EDWARD FEILD, D.D. 1844.								
No.	Name.	Station.	Extent in Sq. Miles.	Popu- lation.	Church Mem- bers.	Congre- gation.	Commu- nicants.	Baptisms in 1859.
Deanry of Avalon.								
1. ||	Bayly, Augustus E. C. ...	Ferryland	13	1,000	709	250	36	32
2. ||	Fleet, Benjamin	Fox Trap	—	1,695	813	370	111	29
3. ||	Gifford, Algernon	Portugal Cove	—	2,680	744	400	109	82
4. ||	Johnson, George M.	St. John's, Outharbours	—	—	—	450	90	21
5. ||	† Wood, Thomas M.	St. Thomas, in St. John's	—	—	—	—	—	—
Deanry of Conception Bay.								
6. ||	† Blackmore, Martin	Bay Roberts	3½	2,373	1,653	500	108	67
7. ||	Harvey, James C.	Port-de-Grave & Bareneed	—	2,468	1,653	800	135	56
8. ||	Hoyle, William J.	Carboncar	—	5,700	620	—	50	26
9. ||	Jones, Bertram	Harbour Grace	—	5,095	1,650	600	120	77
10. ||	Rouse, Oliver	Bay de Ferd & Grates Cove	20	1,416	507	400	73	29
11. ||	Shannon, William	Brigus and Salmon Cove	—	—	—	—	—	—
12. ||	Moreton, Julian	Bishop's & Island Cove	12	2,690	2,147	880	158	95
Deanry of Trinity Bay.								
13. ||	Kirby, W.	King's Cove	—	3,000	1,540	722	101	62
14. ||	—	Greenspond	—	3,759	3,306	1,630	249	154
15. ||	Netten, William	Catalina	—	1,158	521	200	23	21
16. ||	Petley, Henry	Heart's Content	—	3,940	2,576	1,270	138	82
17. ||	Sall, Ernest Augustus	Bonarista	12	2,613	1,256	700	50	32
18. ||	† Smith, Benjamin	Trinity	45	3,088	2,520	1,780	218	100
Deanry of Notre Dame Bay.								
19. ||	† Boone, Thomas	Twillingate	42	2,348	1,410	600	110	41
20. ||	Darrell, Josiah	Herring Neck	—	720	620	250	24	31
21. ||	Elder, William A.	Fogo	85	3,591	2,642	1,005	85	124
22. ||	Kingwell, John, jun.	Moreton's Harbour	120	3,056	1,826	950	80	67
Deanry of Placentia Bay.								
23. ||	Gathercole, John C. A.	Burin	—	6,000	1,076	827	117	40
24. ||	Meek, William Frederick	Harbour Buffett	—	524	333	330	10	15
25. ||	Rozier, William	Lamaline	—	—	—	—	—	—
Deanry of Fortune Bay.								
26. ||	Colley, Edward	Hermitage Cove	—	1,400	1,153	500	110	49
27. ||	Cunningham, J.	The Burgeos	—	—	—	—	—	—
28. ||	Hooper, G. H.	La Poêle	—	1,200	950	180	46	51
29. ||	Le Gallais, W. William	Channel	—	1,304	831	300	46	39
30. ||	Lind, Henry	St. George's Bay	—	846	510	370	45	22
31. ||	† White, William Kepple	Harbour Briton	—	2,325	1,904	978	110	39
Labrador.								
32. ||	Gabriel, A. E.	Battle Harbour	—	875	600	550	20	27
33. ||	Hutchinson, G.	Forteau	—	420	320	100	20	3
34. ||	Johnson, Reginald M.	—	—	—	—	—	—	—
Bermuda.								
35. ||	Lightbourn, Joseph F.	Pembroke	—	1,636	—	200	115	56
36. ||	Lough, J. F. B. L.	St. David	—	520	500	120	42	14
† Rural Deans.			—	69,440	37,090	18,112	3,749	1,433
DIOCESE OF FREDERICTON.—Province of New Brunswick.								
Bishop—The Right Rev. JOHN MEDLEY, D.D. 1845.								
1. ||	Alley, Jerome, D.D.	St. Andrew	91	4,250	760	290	130	26
2. ||	Armstrong, John	St. John, Dist. Church.	—	2,000	750	250	55	30
3. ||	Bacon, Samuel	Chatham	20	3,363	568	500	150	22

No.	Name.	Station.	Extent in Sq. Miles.	Popu- lation.	Church Mem- bers.	Congre- gation.	Commu- nicants.	Baptisms in 1859.
4. ||	Bedell, George	Lancaster	336	1,897	350	240	46	16
5. ||	Black, John	King's Clear	—	—	—	—	—	—
6.	Bliss, Donald M.	Westmoreland	153	1,637	260	140	28	1
7. ||	Bliss, Charles P.	Springfield	—	—	460	410	90	28
8.	Carey, George Thomas	Grand Manan	140	1,000	100	50	20	10
9. ||	Coster, Nathanael Allan	Richibucto	180	3,300	330	200	27	9
10.	Coster, Frederick	Carleton	1	5,000	800	500	65	33
11. ||	De Veber, William H.	Upham, &c.	—	5,000	500	440	119	33
12.	De Wolf, Thomas N.	Sackville & Dorchester	250	6,698	320	425	56	14
13. ||	Hanford, S. Jones	Andover, &c.	600	5,000	450	527	115	41
15. ||	Harrison, William	Portland	3	5,500	850	800	83	85
16.	Hartin, Thomas	Howard Settlement	300	1,500	200	140	—	20
17. ||	Hudson, James	Miramichi	4,277	10,090	—	230	84	14
18. ||	Jaffrey, William N.	St. Mary	250	2,992	300	270	30	40
19.	Jarvis, George Seymour, D.D.	Shediac	1,000	9,770	625	325	123	38
20.	Lee, Charles	Portland, St. Paul	4½	2,000	250	200	100	14
21.	Loosemore, Philip Wood	Prince William	400	2,500	250	204	60	17
22. ||	M'Ghee, Thomas	Sussex Vale	700	6,354	1,200	545	80	20
23. ||	M'Givern, John	St. George	475	5,000	800	350	90	36
24. ||	Milner, Christopher	Westfield	10	1,661	400	310	58	25
25.	Neales, James	Gage Town	216	—	400	200	54	24
26.	Nichols, Henry B.	Albert County	—	—	—	240	27	11
27. ||	Roberts, George G.	Douglas	—	—	300	600	71	26
28.	Schofield, George	Loch Lomond	378	3,423	200	170	—	29
29. ||	Scovil, William Elias	Kingston	—	—	1,260	470	146	53
30. ||	Street, C. F.	Bathurst	—	—	800	584	130	55
31. ||	Street, Samuel D. Lee	Woodstock	400	—	—	—	—	—
32.	Thomson, Skeffington, D.D.	St. Stephen	300	5,000	1,000	380	80	86
33. ||	Thomson, J. S.	St. Patrick	—	—	—	—	—	—
34.	Tippet, Henry William	Queensbury	220	1,370	155	180	40	3
35.	Walker, William W.	Hampton	170	2,450	627	525	157	33
36. ||	Warneford, Edmund A.	Norton	90	600	290	220	90	5
37. ||	Weeks, A. W.	Cocaigne	—	—	—	—	—	—
38. ||	Wetmore, David J.	Weldford	225	1,816	200	125	16	18
39.	Wiggins, A. V. G.	Maugerville	420	2,129	350	350	88	9
40.	—	Petersville	1,000	2,789	700	350	90	31
41. ||	Williams, John Symes	Campobello	—	—	—	102	26	8
42.	Wood, Abraham	Grand Lake	—	—	450	260	42	7
43.	Woodman, Edward S.	Westfield, &c.	1,100	4,430	1,100	700	150	11
			13,699½	110,519	18,355	12,702	2,820	1,001

DIOCESE OF QUEBEC.—Canada East.

Bishop—The Right Rev. GEORGE JEHOSHAPHAT MOUNTAIN, D.D. 1836.

1.	Balfour, Andrew	Kingsey, &c.	60	1,023	315	105	37	15
2.	Burges, Henry	Nicolet	180	5,662	107	42	26	2
3. ||	Burrage, Henry G.	Hatley	—	—	—	150	30	12
4. ||	Chapman, Thomas S.	Dudswell, &c.	300	1,000	191	180	30	9
5. ||	Crosse, Silas	Cape Cove	—	3,000	400	170	38	20
6.	Dalziel, John	Eaton	30	1,500	406	120	45	12
7.	De la Mare, F.	Gaspé Bay	—	—	—	—	—	—
8. ||	Doolittle, Lucius	Lennoxville	—	—	—	—	—	—
9.	Falloon, Daniel	Melbourne	250	2,023	1,000	200	100	27
10.	Jenkins, John Hea	Frampton, &c.	250	3,000	760	265	125	32
11. ||	Jones, J. W.	Drummondville	—	—	—	—	—	—
12.	Kemp, John	Bury, &c.	200	1,100	450	275	50	28
13. ||	Ker, M.	Sandy Beach	—	—	—	—	—	—
14.	King, William	Travelling, St. Giles	—	—	584	341	184	37
15.	McGill, George John	Stoneham, &c.	140	1,400	172	125	57	—
16.	Merrick, William Chad.	Rivière du Loup en haut	—	—	—	—	—	—
17. ||	Milne, George	Bay of Chaleurs	100	3,626	1,220	510	57	70
18. ||	Parkin, Edward Cullen	Val-Cartier	—	—	—	—	—	—
19.	Pearse, Arthur Henry	Port Neuf & Bourg Louis	—	—	—	130	35	39
20. ||	Percy, Gilbert	Quebec	—	—	—	—	—	—
21.	Richmond, William	Compton	100	600	80	95	32	24
22.	Ross, Edward Geo. William	Rivière du Loup en bas.	100	140	120	80	15	11
23.	Short, Robert	Leeds	12	1,900	320	230	66	16
24.	Ward, R. G.	Upper Ireland	—	—	—	—	—	—
25.	Woolrich, Alfred James	Point Levi	—	—	—	—	—	—
§ Paid also in part out of the Clergy Reserves Fund.			1,722	25,974	6,125	3,018	927	354

DIOCESE OF MONTREAL.—Canada East.*Bishop—The Right Rev. FRANCIS FULFORD, D.D. 1850.*

§ Paid also in part out of the Clergy Reserves Fund.

No.	Name.	Station.	Extent in Sq. Miles.	Popu- lation.	Church Mem- bers.	Congre- gation.	Commu- nicants.	Baptisms in 1859.
1.	Abbott, Charles Peter ...	Clarendon	100	3,000	2,000	300	30	33
2.	Abbott, Joseph	(Retired)						
3.	§ Anderson, William ...	Sorel	144	9,591	452	200	85	18
4.	Bancroft, Charles	St. John	180	—	—	350	110	28
5.	Bonsall, Thomas	Portage du Fort ...						
6.	Braithwaite, J.	(Retired)						
7.	Brethour, William	Durham	250	8,455	700	150	45	34
8.	Burt, F.	Huntingdon	450	—	736	445	187	
9.	|| Cornwall, John	La Colle	80	—	200	100	25	12
10.	|| Davidson, John C.	Cowansville						
11.	Du Vernet, Edward ...	Hemmingford	220	—	—	400	65	18
12.	|| Flanagan, John	La Chine						
13.	Godden, John	Potton	100	2,000	39	130	19	17
14.	Griffin, Joseph	Gore of Chatham ...	204	1,944	967	520	84	31
15.	|| Johnston, John	Aylmer						
16.	|| Johnson, T.	(Retired)						
17.	Jones, James	Bedford	25	4,000	500	200	25	36
18.	Jones, William	Granby	129	—	400	170	62	48
19.	Lindsay, Robert	Brome	75	2,400	150	170	50	13
20.	|| Lockhart, A. D.	New Glasgow & Kithenry	175	2,306	260	230	69	10
21.	Lonsdell, Richard	St. Andrew's	100	—	—	200	64	—
22.	|| Merrick, Joseph	Brandon						
23.	Montgomery, Hugh ...	Philipburgh	32	1,901	650	435	60	25
24.	Morris, William	Buckingham	—	—	500	270	100	46
25.	Neve, Frederick S.	Huntingdon	400	6,546	937	180	47	16
26.	Pyke, James W.	Faudreuil	225	9,917	350	150	80	14
27.	|| Reid, James	St. Armand East ...	41	1,550	470	270	75	10
28.	|| Rollit, Charles	Rawdon & Kildare ...						
29.	|| Scarth, A. Campbell ...	Adamsville	150	3,020	—	140	26	17
30.	Scott, Joseph	Dunham	75	2,493	711	350	65	23
31.	Slack, George	Milton	12	2,200	150	135	43	6
32.	Sutton, Edward George ...	Edwardstown	200	—	300	170	46	9
33.	Sykes, James Samuel ...	Sutton	100	3,000	1,340	200	31	26
34.	|| Tate, Francis B.	Montreal, St. Luke ...	3	8,000	450	250	80	42
35.	Townsend, Micajah	Clarendonville, &c. ...	76	7,500	1,400	290	129	18
36.	White, Isaac P.	Champlin	100	3,400	130	145	40	10
37.	Whitten, Andrew T.	Wat rloo	108	—	278	210	60	34
38.	|| Whitwell, R.	(Retired)						
39.	Young, Thomas A.	Côteau du Lac	120	8,240	200	70	28	4
			3 677	91,463	14,430	6,830	1,828	598

DIOCESE OF TORONTO.—Canada West.*Bishop—The Right Rev. JOHN STRACHAN, D.D., LL.D. 1839.*

1.	Jacobs, Peter	Mahnetoahning	30	244	153	93	25	7
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DIOCESE OF HURON.—Canada West.*Bishop—The Right Rev. BENJAMIN CRONYN, D.D. 1857.*

1.	Carmichael, J.	Huron County						
2.	Haines, S. C.	Grey County						
3.	Hutchinson, J.	Grey County						
4.	Middleton, Isaac	Bruce County						
5.	Newman, G. E.	Perth County						
6.	Rally, William B.	Mitchell, &c.	—	1,500	500	200	77	54
7.	Roberts, Robert James ...	Huron	400	—	285	475	—	54
8.	Sanders, J. E.	Bruce	—	—	450	310	—	77

DIOCESE OF RUPERT'S LAND.—Hudson's Bay Territory.*Bishop—The Right Rev. DAVID ANDERSON, D.D. 1849.*

1.		Red River, St. John ...						
2.	Taylor, W. Henry	Assiniboia, St. James...	10	510	220	150	32	15

DIOCESE OF COLUMBIA.—British Columbia.*Bishop*—The Right Rev. GEORGE HILLS, D.D. 1859.

No.	Name.	Station.	Extent in Sq. Miles.	Popu- lation.	Church Mem- bers.	Congre- gation.	Commu- nicants.	Baptisms in 1859.
1.	...	<i>Vancouver's Island</i> ...						
2.	Gammage, James...	<i>Douglas</i> ...		266	12	27	2	
3.	Pringle, A. D. ...							

DIOCESE OF JAMAICA.*Bishop*—The Right Rev. AUBREY GEORGE SPENCER, D.D. 1843.*Bishop of Kingston* (Coadjutor)—The Right Rev. REGINALD COURTENAY, D.D. 1856.

Jamaica.								
1.	Dunbar, Richard ...	<i>Bluefields</i> ...						
2.	Ingle, W. Haggerston ...	<i>St. John, Westmoreland.</i>	16	4,000	1,500	450	341	151
3.	Lynch, Robert B. ...	<i>St. Alban's & Mt. Hermon</i>	40	—	—	500	50	178
4.	Macdermot, Henry ...	<i>Portland</i> ...						
5.	Melville, Henry ...	<i>Porus</i> ...						
6.	Morris, John ...	<i>Keynsham, &c.</i> ...	220	8,000	7,000	1,400	848	279
7.	Scotland, Horace ...	<i>Portville, &c.</i> ...	—	6,000	750	886	648	157
The Bahamas.								
8.	Higgs, J. S. J. ...	<i>St. Salvador, &c.</i> ...	—	4,162	320	300	74	37
9.	Minns, Samuel ...	<i>Exuma, St. Paul & St. And.</i>	—	3,504	703	302	133	57
10.	Saunders, Richard ...	<i>St. Peter's, &c.</i> ...	—	4,348	464	681	159	—
11.	Sharpe, Thomas J. G. ...	<i>Eleuthera</i> ...	50	3,600	350	240	25	12
12.	Strombom, W. H. ...	<i>Inagua, St. Philip</i> ...	750	538	203	82	42	10
			—	34,152	11,290	4,841	2,660	871

DIOCESE OF ANTIGUA.*Bishop*—The Right Rev. W. W. JACKSON, D.D. 1860.

1.	...	<i>Montserrat</i> ...	17	7,800	6,800	2,250	823	196
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DIOCESE OF BARBADOS.*Bishop*—The Right Rev. THOMAS PARRY, D.D. 1842.

1.	Dean, J. ...	<i>West African Mission</i> ...						
2.	Duport, J. H. A. ...	<i>West African Mission</i> ...						
3.	Neville, W. L. ...	<i>West African Mission</i> ...						
4.	Phillips, A. J. ...	<i>West African Mission</i> ...						
Codrington College.								
5.	Rawle, Richard ...	<i>Principal.</i>						
6.	Prideaux, W. H. ...	<i>Tutor.</i>						
7.	Blagge, W. M. ...	<i>Chaplain</i> ...	7	790	790	600	245	56

DIOCESE OF GUIANA.*Bishop*—The Right Rev. WILLIAM PIERCY AUSTIN, D.D. 1842.

Demerara.								
1.	Campbell, David ...	<i>West Coast, Demerara...</i>						
2.	M'Kenzie, Lambert ...	<i>Wodge District</i> ...						
3.	May, Henry John ...	<i>Enmore, St. Mark, &c.</i>	32	7,000	—	337	103	15
Essequibo.								
4.	Brett, William Henry ...	<i>Pomeroon and Morucaa</i>	300	1,830	400	357	58	40
5.	Hillis, Robert ...	<i>St. Saviour, &c.</i> ...						
6.	Tanner, A. S. ...	<i>Bastica Grove</i> ...						
Berbice.								
7.	Lathbury, T. ...	<i>All Saints' and All Souls'</i>						
8.	Veness, T. R. ...	<i>Port Morant...</i> ...	6	2,000	100	160	30	49

AFRICA.									
DIOCESE OF CAPE TOWN.—Cape of Good Hope.									
Metropolitan—The Right Rev. ROBERT GRAY, D.D. 1847.									
No.	Name.	Station.	Extent in Sq. Miles.	Popu-lation.	Church Members.	Congre-gation.	Communi-cants.	Baptisms in 1859.	
1. ||	Andrews, W.	Knysna	800	800	300	190	50	4	
2.	Baker, James ...	Swellendam ...	—	17,408	412	180	45	22	
3. ||	Bebb, W.	St. John's, Capetown ...	—	10,000	—	200	50	10	
4. ||	Belson, William E.	Malmesbury	4,000	1,350	500	430	84	122	
5.	Bramley, William ...	Swellendam (see 2) ...	—	—	—	—	—	—	
6.	Browning, Thomas ...	Clanwilliam	—	—	75	130	17	2	
7.	Carlyon, Frederick ...	Stellenbosch	—	7,650	150	90	25	12	
8. ||	Eedes, J.	Beaufort	—	—	—	—	—	—	
9. ||	Glover, E.	Kafir School... ..	—	—	—	—	—	—	
10. ||	Gray, Robert	Simonstown	103	1,700	950	455	102	—	
11.	Hirsch, Herrmann ...	Schoonberg	—	3,000	200	100	30	21	
12.	Inglis, J.	Paarl	800	13,000	250	260	25	35	
13.	Laurence, G.	D'Urban	—	5,000	235	200	25	45	
14.	Maynard, John	Worcester	—	—	320	120	33	18	
15. ||	Molony, C. W.	Claremont	3½	1,500	285	110	22	24	
16.	Morris, W. J. R....	Robertson	—	—	—	—	—	—	
17.	Niepoth, Adrianus Henricus ...	Georgetown	648	612	445	365	35	25	
18.	Sheard, Thomas ...	Mossel Bay	2,000	500	293	150	16	31	
19. ||	Squibb, G.	Plettenburg	—	—	—	—	—	—	
20. ||	Taylor, William F.	Riversdale	2,800	6,000	100	220	31	22	
21.	Waugh, J. C.	Caledon	—	—	—	—	—	—	
22.	Welby, Ven. Thos. Earl ...	George	—	—	3,000	—	280	221	
23.	Wilshire, A. R. M. ...	Claremont	—	3,000	850	225	45	21	
24.	Wilshire, H. M. M. ...	Caledon	3,000	600	400	414	51	38	
			21,654½	72,120	8,765	3,839	967	686	
DIOCESE OF ST. HELENA.									
Bishop—The Right Rev. PIERS CALVELY CLAUGHTON, D.D. 1859.									
1.	Bennett, George ...	Jamestown	5	3,000	2,400	620	90	254	
2.	Bennett, Edward ...	St. Paul's	25	1,000	940	440	90	80	
3.	Bull, Charles	Falkland Islands... ..	—	—	—	—	—	—	
			30	4,000	3,340	1,060	180	334	
DIOCESE OF GRAHAMSTOWN.									
Bishop—The Right Rev. HENRY COTTERILL, D.D. 1856.									
No.	Name.	Station.	Extent in Sq. Miles.	Population.	Church Mem-bers.	Congre-gation.	Communi-cants.	Catechu-mens.	Baptisms in 1859.
1. ||	Aldred J.	St. John's	—	—	110	180	40	2	10
2.	De Kock, S. N.	Colesberg	—	—	—	35	—	—	17
3.	Every, M. R.	Hopetown	—	200	—	—	—	—	—
4.	Green, Edward T. ...	Queenstown	—	5,500	166	92	50	—	23
5.	Greenstock, William...	St. Matthew's	—	—	—	160	38	—	36
6. ||	Henchman, Thomas ...	Fort Beaufort	—	—	—	150	57	—	32
7. ||	Hutt, Richard G. ...	Bolotta River	—	3,000	—	120	—	—	1
8. ||	Johnson, W. H. L. ...	Alice	—	—	—	—	—	—	—
9. ||	Lange, C. R.	Kahoon River	—	2,000	—	—	—	—	—
10.	Llewellyn, William ...	Uitenhage	8,000	2,923	150	110	36	1	15
11.	Meaden, W.	Winterberg	20	—	250	100	12	—	14
12.	Norton, Matthew ...	Kahoon River	—	—	—	—	—	—	—
13.	Pain, Edmund	East Somerset	—	—	250	115	40	—	13
14. ||	Stebler, W. A.	Graaff Reinet	8,000	11,000	500	160	33	—	34
15.	Syrée, P. James	Port Frances	—	795	—	155	12	75	15
16. ||	Thompson, George ...	Grahamstn. Rur. Dis. ...	—	—	—	—	—	—	—
17. ||	Turpin, W.	St. Mark's	—	—	—	—	—	—	—
18. ||	Urquhart, A. J.	Craddock	—	—	65	60	15	—	7
19.	Wallis, W. C.	Burghersdorp	—	—	35	60	10	—	11
20.	Waters, Henry Tempest ...	St. Mark's	12	800	300	500	100	—	94
21. ||	Woodrooffe, H. R. ...	St. Peter's, Gwytyn ...	—	—	—	—	—	—	—
			26,218	1,826	1,997	443	78	322	
DIOCESE OF NATAL.									
Bishop—The Right Rev. JOHN WILLIAM COLENZO, D.D. 1853.									
1.	Barker, Joseph	Ladismith	—	610	110	70	30	90	11
2. ||	Baugh, W.	Maritzburg	—	—	—	—	—	—	—
3.	Callaway, Dr. Henry..	Umkomanzi	—	1,500	—	60	—	20	15
4.	Elder, W. A.	—	—	—	—	—	—	—	—
5. ||	Fearne, T. G.	Richmond	250	10,300	250	150	33	—	8
6.	Green, Very Rev. James	Maritzburg	—	—	—	—	—	—	41
7. ||	Grubbe, C. S.	Umlazi	—	—	—	—	—	—	—
8.	Hilling, W.	Ekukanyeni	—	—	—	—	—	—	—
9. ||	Price, T.	—	—	—	—	—	—	—	—
10.	Rivett, Alfred W. S....	Coast Durban	—	—	200	165	60	—	34
11.	Robertson, R.	Umlazi	—	—	35	70	7	14	15
12.	Tönnesen, M.	Umnini	—	—	—	—	—	—	—
13.	Walton, James	Pinetown	130	5,450	100	80	30	—	6

DIOCESE OF MAURITIUS.									
Bishop—The Right Rev. VINCENT W. RYAN, D.D. 1854.									
No.	Name.	Station.	Extent in Sq. Miles.	Population.	Church Mem- bers.	Congre- gation.	Communi- cants.	Catechu- mens.	Baptisms in 1859.
1.	Franklin, C. G. ...	Pt. Louis Vicinity							
2.	Taylor, A. ...	Port Louis ...			122	100	33	16	23
3.	Vaudin A. ...	Plains Wilhems ...		7,000					
ASIA.									
DIOCESE OF CALCUTTA.—Bengal.									
Metropolitan—The Right Rev. GEORGE E. L. COTTON, D.D. 1853.									
1.	Babonau, T. ...	Tallygunge ...							
2.	Blake, R. T. ...	Calcutta ...							
3.	Burrell, S. B. ...	Cownpore ...							
4.	Choudhury, B. C. ...	Bishop's College...							
5.	Cockey, T. A. ...	Moulmein ...							
6.	Driberg, C. E. ...		126	—	1,140	800	200	490	98
7.	Ghose, Juddonath ...	Mogra Hut ...							
8.	Harrison, H. J. ...	Barripore ...		200,000	190	60	10	33	4
9.	Higgs, Edward H. ...	Upper Assam ...							
10.	Lethbridge, W. M. ...								
11.	Mitter, G. C. ...	Howrah ...	—	53,168	171	139	45	28	14
12.	Pettinato, F. P. ...	Patna ...							
13.	Sandel, H. H. ...	Calcutta ...							
14.	Sells, Henry ...		—	50,000	—	—	—	120	1
15.	Shears, Augustus ...	Moulmein ...	—		33	20	12	—	12
16.	Skelton, Thomas ...	Delhi...	—	401,977	114	90	13	7	4
17.	Smith, W. O'Brien ...	Calcutta ...							
18.	Varnier, M. J. J. ...	Patna ...	—	993,031	26	20	14	—	11
19.	Willis, W. ...	Cawnpore ...							
20.	Winter, R. R. ...	Delhi ...							
Bishop's College, Calcutta.									
21.	Kay, Dr. W. ...	Principal.							
22.	Slater, Samuel ...	Professor.							
23.	Banerjea, Krishna M.	Professor.							
DIOCESE OF MADRAS.—Madras.									
Those marked thus † are the "Jackson Forkhill Missionaries."									
Bishop—The Right Rev. THOMAS DEALTRY, D.D. 1849.									
1.	Adeikalam, D. ...	Aneycadoo ...							
2.	Arulappen, David ...	Puthiamputhur ...	72	10,000	993	700	213	445	12
3.	Best, J. K. ...	(Sick Certificate.)							
4.	Bower, H. ...	Madras ...							
5.	†Brotherton, Thomas...	Sauyerpuram ...	30	14,100	2,287	—	340	393	115
		Nazareth ...	40	15,000	834	600	207	166	183
6.	Caldwell, Dr. Robert...	Edyenkoody ...	180	20,000	1,754	1,400	250	1,067	64
7.	Cammerer, Aug. F. ...	Tanjore ...	30	70,839	596	302	195	2	20
8.	Clay, J. ...	Cuddapah ...	1,200	—	361	335	81	437	60
9.	David, B. ...	St. Thomé ...							
10.	Earnshaw, J. ...	Sauyerpuram ...							
11.	Guest, John ...	Vepery ...	8	—	576	350	103	9	33
12.	Heyne, G. Y. ...	Trichinopoly ...	—	—	—	—	133	6	16
13.	Hickey, W. ...	Combaconum ...	—	38,797	797	317	223	—	23
14.	Holden, D. ...	(Sick Certificate.)							
15.	†Hubbard, C. ...	(On Furlough) ...							
16.	Innasi, C. ...	Erungalore... ..							
17.	Johnson, A. ...	Nangoor ...	—	—	685	—	180	14	22
18.	Kearns, James F. ...	Puthiamputtur ...	1,250	—	997	—	146	2,289	114
19.	Kenner, Ch. Egbert...	(Sick Certificate)	24	18,000	1,167	548	144	322	108
20.	Kohlhoff, C. S. ...	Erungalore... ..	1,000	15,000	806	600	439	5	30
21.	Leeper, Fredk. James	Aneycadoo ...	—	—	—	—	112	—	5
22.	Masilamany, A. P. ...	Edyenkoody (see 6)							
23.	Methuselah, P. ...	Amiappen ...							
24.	Nailer, A. R. C. ...	Vediarpooram ...	240	15,323	983	—	477	—	38
25.	Paranjody, N. ...	Secunderabad ...	48	140,000	250	170	60	18	19
26.	Percival, Samuel ...	Tanjore ...							
27.	Plumptre, W. A. ...	Madras ...							
28.	Savarimoottoo, D. ...	Cuddalore ...	100	1,006,005	193	80	50	5	5
29.	Seller, James ...	Moothaloor... ..	21	8,747	1,766	2,100	239	481	80
30.	Sinnappen, J. ...	Erungalore... ..			285	220	51	42	15
31.	Suter, Thomas H. ...	Ramnad, &c. ...	—	—					
32.	Symonds, A. R. ...	Madras ...							
33.	Taylor, A. ...	Christianagram...							
34.	Vadanaigum, K. ...	Tanjore Fort ...							
			4,306	1,386,811	15,901	8,730	3,778	5,975	990

DIOCESE OF BOMBAY.—Bombay.*Bishop—The Right Rev. JOHN HARDING, D.D. 1851.*

No	Name.	Station.	Extent in Sq. Miles.	Population.	Church Members.	Congre- gation.	Communi- cants.	Catechu- mens.	Baptisms in 1859.
1.	Green, Charles	Bombay							
2.	Gilder, Charles	Bombay							

DIOCESE OF COLOMBO.—Ceylon.*Bishop—The Right Rev. JAMES CHAPMAN, D.D. 1845.*

1.	David, Solomon	Cottanchina	5	6,300	900	390	27	—	—
2.	De Mel, F.	Pantura	28	16,000	530	285	24	28	41
3.	De Silva, J.	Mutwall	3	—	200	185	20	33	32
4.	Dewesagayam, Christn.	Kaymansgate, &c. ...	—	—	220	115	8	—	3
5.	Dias, A.	Badulla	—	4,900	72	28	—	3	2
6.	Edwards, Robert	Manaar	5,040	28,067	84	40	42	23	7
7.	Gasperson, S.	Putlam	—	—	—	—	—	—	—
8.	Hannah, John	Batticaloa	—	—	—	—	—	—	—
9.	Labrooy, E.	Kandy	—	—	—	—	—	—	—
10.	Mendis, A.	Morottoo	12	15,000	6,500	523	270	28	150
11.	Nicholas, Samuel	Batticaloa	320	64,000	180	242	36	208	5
12.	Ondaatje, S. D. J.	Matura	—	25,250	157	203	38	50	6
13.	Phillips, R.	Nuwara Ellia	485	18,690	244	139	10	—	22
14.	Rathna, George Adam ...	Badulla	—	—	72	46	11	—	9
15.	Thurstan, J.	Milagraya	27	15,400	4,480	606	89	578	148
St. Thomas's College.									
16.	Bamforth, J.	Hd. Mast. Coll. Sch.							
			5,920	193,607	13,639	2,597	610	951	411

DIOCESE OF LABUAN.—Borneo.*Bishop—The Right Rev. FRANCIS THOMAS McDougall, D.C.L. 1855.*

1.	Bishop of Labuan	Sarawak	—	37,000	55	75	37	23	23
2.	Chalmers, W.	Upper Sarawak	—	—	—	—	—	—	—
3.	Chambers, Walter	(On furlough)	1,000	7,000	68	65	25	30	3
4.	Glover, James	Sakarran	—	—	—	—	—	—	—
5.	Gomez, William H.	Lundu	—	1,700	30	40	7	4	2
6.	Koch, Charles A.	Sarawak (see 1)	—	—	—	—	—	—	—

A U S T R A L A S I A.**DIOCESE OF SYDNEY.—New South Wales.***Metropolitan—The Right Rev. FREDERICK BARKER, D.D. 1854.*

No.	Name.	Station.	Extent in Sq. Miles.	Popu- lation.	Church Mem- bers.	Congre- gation.	Communi- cants.	Baptisms in 1859.
1.	Agnew, P. P.	Immigrants' Chaplain						
2.	Druitt, Thomas	Cooma	100	2,635	1,100	200	9	48
3.	Rogers, Edward	Holy Trin. Sydney ...	225	5,000	3,000	750	45	88
4.	Smith, Edward	Campbeltown	80	1,000	400	160	20	23
5.	Sowerby, William	Goulburn	1,800	5,000	2,300	400	40	110
6.	Sparling, Henry D. D. ...	Appin	—	450	250	107	30	13
7.	Stack, William	Balmain	3	3,000	1,600	400	120	64
8.	Synge, E.	Yass	—	—	—	—	—	—
9.	Turner, George Edward ...	Hunter's Hill	45	1,000	800	350	80	—
10.	Woodd, Geo. Napoleon ...	Denham Court						
			2,253	18,085	9,450	2,367	344	346

DIOCESE OF NEWCASTLE.—North New South Wales.*Bishop—The Right Rev. WILLIAM TYRRELL, D.D. 1847.*

1.	} See Report, page 165.							
2.								
3.								

DIOCESE OF BRISBANE.								
Bishop—The Right Rev. EDWARD W. TUFNELL, D.D. 1859.								
No.	Name.	Station.	Extent in Sq. Miles.	Popu-lation.	Church Members	Congrega-tion.	Communi-cants.	Baptisms in 1859.
1.	Irwin, H. O.	North Brisbane	39,150	—	—	465	67	113
2.	Glennie, Benjamin	Darling Downs						
DIOCESE OF MELBOURNE.—Victoria.								
Bishop—The Right Rev. CHARLES PERRY, D.D. 1847.								
1.	Croxton, W. R.	Sandhurst	2,700	5,000	400	150	16	84
2.	Cummins, R. D.	Gisborne						
3.	Dowell, Thomas	Yackandandah	—	23,500	8,000	230	16	142
4.	Garlick, T. B.	Avoca, &c.						
5.	Gilbertson, J.	Cheuton, &c.	—	23,000	7,000	540	25	188
6.	Homan, Philip	Ararat Gold Fields						
7.	Howard, W. C. C.	Beechworth	—	—	—	—	—	—
8.	Pollard, G.	Creswick and Clunes						
9.	Postlethwaite, R.	Leamouth, &c.	—	—	—	—	—	—
10.	Potter, J.	Christchurch, Ballarat						
11.	Russell, G. J.	Buninyong	—	—	—	—	—	—
12.	Smith, F.	White Hills						
13.	Stephens, R.	Maldon, &c.	466	5,810	1,850	961	76	92
DIOCESE OF ADELAIDE.—South Australia.								
Bishop—The Right Rev. AUGUSTUS SHORT, D.D. 1847.								
1.	Boake, J. A.	Salisbury	100	1,500	700	250	20	52
2.	Hammond, Oct.	Poonindie	30	60	50	30	14	2
3.	Jackson, J. Stuart	Port Lincoln	—	250	100	50	8	12
4.	Murray, W.	Norwood and Hindmarsh	—	—	—	205	25	26
5.	Sabine, Thomas	Barossa	144	4,000	1,000	170	9	—
6.	Strickland, F.	Kapunda	192	—	—	256	—	—
		Riverton	—	—	—	—	—	—
DIOCESE OF PERTH.—Western Australia.								
Bishop—The Right Rev. MATHEW BRADGON HALE, D.D. 1857.								
1.	Meade, W. S.	King George's Sound	—	—	—	—	—	—
2.	Pownall, Very Rev. G. P.	Perth	—	—	—	—	—	—
3.	Thornhill, H. B.	Northam	—	—	—	—	—	—
DIOCESE OF TASMANIA.								
Bishop—The Right Rev. FRANCIS RUSSELL NIXON, D.D. 1842.								
1.	McIntyre, John	Deloraine	160	1,983	1,054	350	26	46
DIOCESE OF NEW ZEALAND.								
Bishop—The Right Rev. GEORGE AUGUSTUS SELWYN, D.D. 1841.								
1.	Carter, R.	Otago	—	1,000	—	—	—	—
2.	Govett, Henry	Taranaki	—	3,900	1,500	392	72	85
3.	Kingdon, G. T. B.	Remuera	—	400	—	—	—	—
4.	Lloyd, F. J.	St. John's College	—	1,200	600	330	55	78
5.	Lush, Vicesimus	Auckland	—	—	—	—	—	—
6.	Purchas, A. G.	Onehunga	—	1,000	—	—	—	—
1.	Nobbs, George H.	Norfolk Island	10	225	225	225	90	18
DIOCESE OF NELSON.—New Zealand.								
Bishop—The Right Rev. EDMUND HOBHOUSE, D.D. 1858.								
1.	Butt, H. F.	Nelson	—	—	—	—	—	—
2.	Tudor, T. L.	Nelson	—	—	—	—	—	—
DIOCESE OF WELLINGTON.—New Zealand.								
Bishop—The Right Rev. CHARLES J. ABRAHAM, D.D. 1853.								
1.	St. Hill, H. W.	Napier	—	—	—	92	7	—
2.	Nicholls, C. H. S.	Whanganui	—	—	—	—	—	—
EUROPE.								
1.	Curtis, Charles G.	Constantinople	—	—	—	—	—	—
2.	Tien, Antonio	Constantinople	—	—	—	—	—	—
3.	Welsh, J. W.	Liverpool	—	—	—	—	—	—

SUMMARY.

<i>Diocese</i>	<i>Colony, &c.</i>	<i>No. of Missionaries.</i>
NOVA SCOTIA	{ Nova Scotia 34 }	43
	{ Cape Breton 4 }	
	{ Prince Edward's Island 5 }	
NEWFOUNDLAND	{ Newfoundland 31 }	36
	{ Labrador 3 }	
	{ Bermuda 2 }	
FREDERICTON	New Brunswick	43
QUEBEC	Canada East	25
MONTREAL	Canada East	39
TORONTO	Canada West	1
HURON	Canada West	8
RUPERT'S LAND	Hudson's Bay Territory	2
COLUMBIA	British Columbia	3
JAMAICA	{ Jamaica 7 }	12
	{ Bahamas 5 }	
ANTIGUA	Antigua, Montserrat, &c.	0
BARBADOS	{ Barbados 3 }	7
	{ West African Mission 4 }	
GUIANA	{ Demerara 3 }	8
	{ Essequibo 3 }	
	{ Berbice 2 }	
CAPETOWN	Cape of Good Hope	24
ST. HELENA	Island of St. Helena	2
GRAHAM'S TOWN	Graham's Town	21
NATAL	Natal	13
MAURITIUS	Mauritius	3
CALCUTTA	Bengal	23
MADRAS	Madras	34
BOMBAY	Bombay	2
COLOMBO	Ceylon	16
LABUAN	Borneo	6
SYDNEY	New South Wales	10
NEWCASTLE	Queensland	3
BRISBANE	Queensland	2
MELBOURNE	Port Phillip	13
ADELAIDE	South Australia	6
PERTH	Western Australia	2
TASMANIA	Van Diemen's Land	1
NEW ZEALAND	{ New Zealand 6 }	7
	{ Norfolk Island 1 }	
NELSON	New Zealand	2
WELLINGTON	New Zealand	2
EUROPE		3
TOTAL NUMBER OF MISSIONARIES MAINTAINED IN WHOLE OR IN PART BY THE SOCIETY...		422

In addition to the above list of Clergy, the number of Divinity Students, Catechists, Schoolmasters, and others maintained by the Society, is above 700.

REPORT.

1860.

It has been the custom of the Society, for some years past, to place in the very front of its Annual Report a statement of its receipts for the preceding year. The members and friends of the Society are thus enabled to form an accurate judgment of its financial position; and they will perceive, from the sub-joined figures, that it has still reason to be thankful to the Great Head of the Church for the liberal support it continues to receive. The returns are as follows:—

For the *General Purposes* of the Society:—

Collections, Donations, and Subscriptions .	£61,456
Legacies	4,240
Dividends	4,909
	<u>70,605</u>

Collections & Subscriptions for <i>India</i> ,	£17,080
„ „ „ <i>China</i> . . .	1,084
„ „ „ <i>Other Countries</i>	1,675
	<u>19,839</u>

Total of Society's *General Fund* . £90,444

But over and above this large amount which has been placed at the Society's disposal, for the benefit of the Colonial Church and Heathen Missions generally, the munificent sum of £10,000 was contributed by Miss Burdett Coutts, for the special purpose of securing a provision for two Archdeacons in British Columbia,—the new Diocese which she had herself endowed.

A sum of £7,495 18s. 8d. was remitted to the Treasurers, in trust for various Colonial Dioceses, to be administered by the Bishops thereof, according to their discretion; and a further sum of £8,490 was placed in the Society's hands, to be at the disposal of other Trustees. Thus, the grand total received by the Treasurers of the Society in 1859, was,

For General and Special purposes . . £116,430 13 7

It is not, perhaps, surprising that the accounts of a Society entrusted with such large funds should be scrutinized with jealous vigilance; and the Society has every reason to rejoice that it has been subjected to such a test; for no sooner had the accuracy and efficiency of its audit been publicly questioned, than a triumphant vindication of it was as publicly given by a layman singularly well qualified for the task by his own official habits. This gentleman having acted as auditor, distinctly pledged himself, "that at the last audit vouchers were produced for the whole expenditure; that every cheque and bill passed through the hands of the auditors; and that all floating balances were vouched for by the production of the bankers' pass-books."

Long, however, before public attention was called to the subject of the balance-sheets of Societies, the expediency of employing a professional auditor had been under the consideration of the Standing Committee. No loss had, indeed, occurred, nor was there the slightest suspicion of any defalcation, or even irregularity; but it was thought desirable to ascertain, through the knowledge and experience of a practised accountant, whether any new safeguards for the custody of the Society's funds could be proposed, or any improvement in its financial system suggested.

A professional accountant, well known in the city, J. A. Franklin, Esq., was accordingly called in, and the books and accounts were unreservedly submitted to his inspection. The result was, as might have been anticipated from the character of the Treasurers and the officers engaged in their department, that not the minutest error or inaccuracy was discovered. Mr. Franklin, however, suggested some additional cautions in respect to the acceptance of bills, and the drawing of cheques; and recommended that the accounts should be submitted to a *monthly* audit, by a Committee specially appointed for that purpose. It can hardly be necessary to say that these recommendations were at once adopted by the Society.

It may be convenient to add to the foregoing account of income for 1859, that the estimated expenditure, on account of the *General Fund* for 1860, is £74,500,—an expenditure to which the faith of the Society is pledged for the maintenance of existing Missions.

The *Special* contributions which it may expect to receive, as heretofore, will go to the further benefit of the particular Dioceses to which they are appropriated by the donors, but

will not relieve the Society of any portion of its permanent obligations.

The "Notices and Directions" prefixed to the *Annual Report* intimate the Society's readiness to take charge of "Contributions for any particular Diocese, Colony, or Mission," and to apply the same as the donors may direct; but as, in point of fact, much inconvenience and confusion have arisen from inattention to these rules, it has been resolved for the avoidance of all mistakes upon the subject, to substitute the following notices, which require an explicit statement, in writing, of the donor's object, before the trust is accepted:—

"CONTRIBUTIONS are received for any particular Colony or Diocese, for any Mission of the Society, or for any special purpose which shall be approved by the Standing Committee.

"Contributions for any particular Diocese must be accompanied with a statement in form as follows:—

"The sum of £ s. d. is hereby transmitted for the Diocese of ———, to be carried to the *Fund administered by the Bishop thereof*.

OR,

"The sum of £ s. d. is hereby transmitted, to be applied at the *discretion of the Society*, for the benefit of the Diocese of ———.

It may be proper to add, that the contributions *entrusted to the Society* for any particular Diocese are, in accordance with its uniform practice, appropriated in concert with the Bishop, and under his advice.

The friends of the Society are aware that for some years past it has been endeavouring to effect gradual reductions in the grants which are annually voted to the older and more settled British Colonies. The process is necessarily a slow one; but some, not inconsiderable, economy has already been effected. In former times the Society was in the habit of making grants towards the erection of Churches and Parsonage-houses. This practice has been long discontinued,* and the whole charge for buildings has been wisely cast upon the Colonists. Again, with regard to salaries, no grant is made without precise information as to the circumstances of the Mission and the capabilities of the people, and then no larger grant than what is considered necessary to make up the deficiency after the con-

* See Bye-law 27, p. 10.

gregation have done all that they can reasonably be expected to do. Then, again, no grant is made for a longer period than three years.

Still, in new and thinly-peopled countries, where there is neither tithe nor State provision, the Clergy can hardly be supported in decent competence without some extrinsic aid; and certainly the Society could not suddenly withdraw its allowances without doing grievous wrong to individuals, and inflicting, it may be, a fatal blow on the infant Church.

The question, therefore, that has been long under the anxious consideration of the Society is, how it may be enabled to give the most effectual help to the young and struggling Churches of the British Colonies without being involved in a system of perpetual annuities? At length, however, it has determined to co-operate to the extent of its power with those Colonies which are manifesting (as several at this time happily are) an earnest desire to provide for the independence of their Church by a permanent moderate endowment. The balance in the hands of the Treasurers fortunately enables the Society to make a beginning at once, and it was accordingly resolved at the meeting in July, 1860, to make grants to Colonial Dioceses in aid of a permanent endowment, subject to the following conditions :—

- 1.—That not more than 1000*l.* be contributed to any one Diocese.
- 2.—That it be a condition of each grant, that not less than five times the sum contributed by the Society be raised from other sources.
- 3.—That the entire Endowment Fund be invested in securities, and upon a scheme of administration approved by the Society.

When it is remembered that a small tract of land, called the Queen's farm, which was conveyed to the Corporation of Trinity Church, New York, in the beginning of the last century, has become the richest endowment in the whole of the United States, being valued at some 15,000*l.* a-year; and when, still more remarkable, it is borne in mind that two town lots of land in Adelaide, purchased for the sum of 150*l.*, and made over to the Society at the foundation of the Colony, about twenty years since, are now worth about 700*l.* a-year, it may not unreasonably be hoped, that land judiciously selected for endowment in other new Colonies may, ere many years have elapsed, contribute materially to the support of the Church, and so relieve the Society from a considerable part of its present liabilities.

Among the more important measures announced in the last Report, was the appointment of Resident Secretaries at Calcutta and Bombay, who should be engaged, in concert with the Bishops, for the more active organization of Missions, and for their more regular superintendence.

The Society has now the satisfaction of announcing the nomination of the Rev. Frederic Ross Vallings, M.A. of Trinity College, Cambridge, as Secretary for Calcutta; and the Rev. Charles Green, M.A. of Worcester College, Oxford, as Secretary and Missionary for Bombay.

It was further stated, that the Society had resolved to found two Exhibitions at Oxford, and two at Cambridge, to be held by candidates willing to devote themselves to the work of Missionaries in India. The following Notifications and Rules have been adopted :—

The Society for the Propagation of the Gospel in Foreign Parts, looking to the importance of securing the services of Clergymen well qualified by special study and preparation for the work of Evangelists in India, whether among Hindoos or Mahometans, has resolved to offer two Exhibitions at each of the Universities of Oxford and Cambridge, on the following terms and conditions :—

- 1.—That these Exhibitions be of the annual value of 150*l.* each, tenable for two years ; and that they be open to all Candidates under thirty years of age, who shall have passed the Examination for their B.A. degree.
- 2.—That the Election be by Public Competition, and be determined by Three Examiners (in each University), to be appointed by the Society.
- 3.—That the Exhibitioners be required, as a condition of their appointment, to go out at the expiration of their two years of study, as Missionaries to India in connexion with the Society.
- 4.—That every Candidate be required to enter into an engagement that in case of his failing to fulfil the above conditions, he will return to the Society the amount received by him on account of his Exhibition.
- 5.—That no Candidate be admitted to compete for a Missionary Exhibition until he shall have furnished satisfactory evidence as to his moral and religious character, and also as to the soundness of his general health, and the fitness of his constitution for the Indian climate.
- 6.—That the Examination be—partly on paper, partly *visà voce*—in Theology ; in Church History from the Christian Æra to the Rise of Mohammedanism ; in Moral and Mental Philosophy ; in the History, and more particularly the Religious and Philosophical Systems of India ; in the Elements of Hebrew, and also of either Sanscrit or Arabic.

- 7.—That (unless under special dispensation) the Missionary Exhibitioners be required to reside at their respective Universities, and at the end of each year to furnish the Society with evidence of satisfactory progress in two of the above-mentioned Languages.

Examiners for Oxford.—The Rev. Dr. Jacobson, Regius Professor of Divinity; Dr. Macbride, Principal of Magdalen Hall, and Lord Almoner's Reader in Arabic; the Rev. E. C. Woolcombe, M.A. Fellow and Tutor of Balliol College.

Examiners for Cambridge.—The Rev. William Selwyn, B.D. the Lady Margaret's Professor of Divinity; the Rev. Thomas Jarrett M.A. Regius Professor of Hebrew; the Rev. E. Harold Browne, B.D. Norrisian Professor of Divinity.

The first election of Missionary Exhibitioners in each University will take place early in the month of February, 1861.

Nova Scotia.

More knowledge may be obtained of the actual condition of the Church in Nova Scotia than of almost any other Colonial Diocese, by reason of the greater number of reports transmitted to the Society by the several Clergy. These detailed Reports, chequered as they are in their character, and recording failures as well as successes, hopes disappointed as well as hopes fulfilled, will tend to increase the sympathy of all who read them with the laborious Missionaries in that part of the world. They have much to contend with in the extent of the Missions, the severity of the climate, and the prevalence of dissent; yet do they seem, on the other hand, to be much encouraged by the warm and steady attachment of their own flocks.

Thus, one Clergyman states that with the most faithful and conscientious distribution of his time he cannot—except in case of sickness—see each family oftener than once in three months and that he has had two persons dangerously ill and requiring constant attention, yet living fifteen miles apart. On one occasion last winter he was called to officiate at a funeral twelve miles from his house, when the thermometer was 14° below zero, and the roads obstructed with snow drifts.

There seems to be in many parts of the Diocese a demand for good common schools, and an urgent need for more teachers.

In Prince Edward's Island, which to a great extent was settled by Presbyterians from Scotland, the Church has much difficulty in maintaining her ground against the various sects that abound there, yet Mr. Roach says that in his parish of Georgetown

is slowly but surely extending its influence, and that two new churches have recently been commenced in it.

The Society has recently voted a grant of 100*l.* for Prince Edward's Island, to be applied in sums of 50*l.* towards the support of two Missions which must otherwise have remained vacant.

The noble scheme for raising a fund of 40,000*l.* for the permanent endowment of the Church in Nova Scotia, which, in consequence of certain untoward events, was for a time suspended, had been resumed, and the Society, feeling the vast importance of it, has offered 1,000*l.* as soon as 5,000*l.* have been raised in the Colony, and the other conditions, specified at p. 28, have been fulfilled.

The following particulars are derived from the reports supplied by the missionaries;—

1. ST. MARGARET'S BAY.*—During the past year the Rev. J. Ambrose has had to mourn the loss of two of the most faithful members of his flock; one at the ripe age of eighty-six, who had “removed early in life to St. Margaret's Bay, where, as yet, there were no ministrations of the Church, nor any Church edifice erected in the parish. Being always anxious and ready to provide and maintain these most important things, he assisted in building, and lived long enough to see in constant use, the three Churches of the parish.” The other of fewer years, dying only at twenty-six, “while still in health had sought the LORD, by sincere repentance, and an earnest, trusting, active faith, and had become a regular and exemplary communicant at the Parish Church, of which for some years he had been a most zealous and efficient warden.” Of the great want of education in his district, Mr. Ambrose writes:—

“At the risk of wearying your patience, I must again refer to the great want of a good system of common school education in this Province,—especially on our shores. Another year is drawing towards its close, and again I have to record a failure in the shore fishery. Even in the more prosperous settlements, two of our teachers have just closed their schools for want of support; and an old man, whom I had placed in a very poor neighbourhood, came to me to-day for some other situation, stating that, so far from being able to pay for their children's tuition, some of the people can scarcely provide even the cheapest food for their families, and that he sees no prospect before them for the coming winter, other than starvation. In the best view of the case, however, there will, no doubt, be great want among some of them. Thus, there is now in this parish but one Church school,

* For statistical returns, see p. 15.

where there are five Church school-houses, and another to build next summer, for which I have already begged the window-sashes, and enough money to buy the nails and glass. And every day's visitations and catechisings only press more heavily upon me the overwhelming conviction that without schools my labours are comparatively unproductive. But, praying God to send succour and sympathy in this great matter, I every day gird up my loins afresh for the work,—like Gideon of old—faint, yet pursuing."

Mr. Ambrose records with sorrow that the year has been marked by much profligacy in his district, which had considerably discouraged him. Many "Revival" meetings have also been held during the year. But of these Mr. Ambrose writes:—

"Far be it from me to say that none are ever benefited by those revival meetings, but experience leads me to the inevitable conclusion that the general effect of them, and their *ultimate religious tendency*, is decidedly bad. And in this conclusion I am borne out, not only by the experience of the great body of Churchmen in the rural districts of these provinces, but also by the settled convictions of many sober-minded men among the dissenters themselves. A pious and talented Methodist minister declared to me that experience had determined him never more to countenance this modern 'revival' system."

Sabbath-breaking, "the besetting sin of fishing-stations," is reported by Mr. Ambrose to be on the decrease. His latest report records efforts made to establish schools in his district:—

"Having failed to establish schools at French Village and Peggy's Cove during the winter, owing to the failure of the summer's fishery, I held meetings at Hugget's Cove and French Village yesterday, for that purpose, and succeeded in starting a subscription-list in each of these places, with a fair prospect of obtaining sufficient encouragement to guarantee the engagement of competent teachers. I propose to make a similar attempt at Peggy's Cove next week. But the times are exceedingly hard with our people this spring, as the merchants are at length refusing to credit them with the necessary supplies."

For a further account of this Mission, see *Quarterly Paper* for January, 1860.

2. AYLESFORD.*—The Rev. R. Avery reports efforts made by the inhabitants of an outlying village to build themselves a Church. Already 150*l.* has been raised; and he entertains no doubt that the full sum requisite will be made up.

3—5. No reports received from the Revs. C. Bowman, J. Breeding, and R. H. Bullock.

6.—HALIFAX, ST. LUKE.*—The Rev. W. Bullock records his

* For statistical returns, see p. 15.

grateful sense of the kindness he has experienced from his newly-constituted parish. He says:—

“We have formed a distinct committee of the Diocesan Church Society, which in number and liberality will not fall short of the other Churches in the province. An effort will be made to extend the regular ministrations of the Church in the outlying parts of the parish, which are altogether out of the reach of the parochial Clergy. We have already a Scripture Reader and Catechist engaged in this work, who has the sanction and licence of the Bishop; and by his services on the Lord’s Day, we hope to keep our congregations together.

“I rejoice to report that the greatest unanimity prevails among the parishioners; and that every reasonable effort is made to forward and give effect to the work and office of their Pastor.”

7. SACKVILLE.*—“There are in the Mission,” writes the Rev. W. R. Cochran, “five stations in which I hold service. The average attendance at these posts is very small. However, their hearts beat warm with love to their Church, and they all look forward with pleasure to their time for service; and so the sheep must be well tended, though the flock be small.” He adds:—

“The schools of the parish are in good order. One of them is taught by a master trained at the normal school at Truro. By his thorough system of teaching, he is doing a great deal of good work. There are three African schools, mainly kept up by grants from Dr. Bray’s Associates. The little negro children are surprisingly intelligent; and by their ready answers, and correctness in reading and writing, they would cause a blush to mantle the cheek of many a more favoured white child.”

8. GRANVILLE.*—Of this Mission the Rev. H. D. de Blois has sent a very interesting report. He says:—

“I have scarcely occupied my present position long enough to fully descant upon its prominent objects. Since my arrival, I have been constantly engaged in making a tour of my district, visiting from house to house; and find that, after a faithful and conscientious distribution of my time, I cannot see each family oftener than once in three months, save in cases of sickness. Hence I infer that the field is too large to be profitably cultivated by one man. At one time I had on my sick list two persons dangerously ill, and requiring constant attention, yet living fifteen miles apart. But it may be asked, How have other Clergymen managed? My reply is, that though their labours may have been herculean, they never could have succeeded, had it not been for the strong prevalence of distinctive Church principles in their midst. The heads of families, or, as they call them here, the ‘Old Standards,’ have been extremely long-

* For statistical returns, see p. 15.

lived ; and, being warmly attached to the Church, have kept their children together. But as they drop off, one by one, their children, released from wholesome control, and too often without sabbath-schools, or services of their own persuasion, become, alas ! in many cases the easy prey of revivalists, who are periodically engaged in recruiting for their several denominations. Upon lately discussing this state of things with an old farmer, he drew a very homely, but forcible simile from the occupation in which he was then engaged. 'Why, parson!' he exclaimed, 'one minister in this parish is no more use than one load of manure to an acre of land.' The three principal stations, viz. the Middle and Lower Churches and the Ferry, ought at least to be served once a week ; whereas they have service but twice a month. The Lower Church congregation is, I presume, one of the largest in the county ; and it often grieves me to think what a scanty portion of ministerial duty is devoted to it. The people, however, appear to be awaking to the importance of these things ; and I think, that as soon as they have been educated into giving according to their means, they will cause the present need to be supplied.

"The weather, for the last few days, has been unprecedentedly cold ; and on the 2d of January, in proceeding to the funeral of an aged member of our communion, some twelve miles from the rectory, I had several parts of my face and hands severely frozen. I was warned of the rashness of going ; but felt it to be my duty to persevere, and was rewarded by finding assembled a large concourse of people. The Church was cold, and it was not until I reached home, that I experienced any inconvenience from the effects of the frost. The thermometer was 14° below zero, and a sharp cutting north-west wind in my face, with roads almost entirely obstructed with snow-drifts."

9. WEYMOUTH.*—The report of the Rev. P. J. Filleul records the new Church at Weymouth Bridge,—“so far advanced, during the last year, as to enable us to hold service in it.” The Sunday-schools also continue to flourish, and the number of communicants remains steady.

10. TRURO.*—The Rev. J. Forsythe writes:—

“The condition of this parish may be regarded, on the whole, as prosperous. Our people are poor, with very few exceptions ; and yet the sum contributed by them to general Church purposes is highly creditable. In all respects the parish is improved and improving. The attendance at Divine service at the out-station is larger than formerly ; and in the Parish-Church, although occasionally it might have been as large as at present, yet the average attendance is now larger than it has been ever known in former years.

As to the spiritual affairs of the parish, I could wish that I was able to report a greater improvement. There are, however, a few

* For statistical returns, see p. 15.

encouraging circumstances. The greater part of the young persons confirmed by the Bishop have, during the last year, become communicants, and show, by their serious deportment, that religion has taken a deep and lasting hold upon them. My whole experience, since I entered the ministry, goes to prove that Confirmation is amongst the most valuable part of the Church's machinery for promoting the piety of her members; as it takes hold of the young, and makes a deep impression upon their hearts at an age when they are most susceptible to religious influences. Our Bible-class, which is continued weekly all the year round, is a powerful means of keeping up this feeling."

11—13.* No reports received from the Revs. J. W. Forsythe, E. Gilpin, jun., and W. M. Godfrey.

14. PUGWASH AND WALLACE.*—The Rev. J. B. Good writes, "The foundations of our Church are, I trust, being laid broad and deep in the affections and increasing attachment of those who frequent the sanctuary, and join in the solemn round of services." Of the Bishop's visit to the Mission, during the past year, Mr. Good says,

"Quite a demonstration in favour of the Church and of religion occurred during the Bishop's late visit to Pugwash. In three weeks we added *twelve* to the communion; and on the evening of the 3d of June, thirty-four persons, young and old, were confirmed. We have also had the privilege of baptizing several adults, who had been neglected in infancy, but who have lately been constant in their attendance at our services. There are also now several candidates for that holy ordinance; and they are of a class of persons whose admission into the Church by holy baptism will prove a great accession of strength to the Church of Christ and the spread of the Gospel in these parts. Our Sunday-school, too, this year, is in a most flourishing condition, numbering some forty scholars; and I have been able to obtain the valuable assistance of several very devoted and pious persons in aid of this most necessary and charitable work—the religious education of our youth."

15. SHERBROOKE.*—The Rev. W. S. Gray, who has recently succeeded to this Mission, gives an interesting historical account of it. He says:—

"My immediate predecessor was the Rev. T. D. Ruddle. Something like a year, however, elapsed between his removal from, and my appointment to, the parish. Since coming here, I have endeavoured to do my duty faithfully among the simple-minded and interesting people of the mission. Their history interests me exceedingly. It seems that in 1819 two regiments, the Nova Scotian and Newfoundland Fencibles, upon returning from Canada, whither they had been sent to aid in quelling the disturbances in that country, were

* For statistical returns, see p. 15.

disbanded, pensioned off, and sent out into the very heart of the woods—a small village twenty miles distant being the nearest point of communication with the outer world—to settle on certain tracts of land, which had been granted to them by Government. The settlement was called Sherbrooke, in honour of the Governor of Nova Scotia. Old soldiers generally make very bad colonists, and those in question were no exception to the rule. For three years the Government supplied them with food; and although they were obliged to carry it twenty miles on their backs, yet while it lasted, they were comparatively comfortable. At last the evil day came when the supplies were stopped, and the misery and want which succeeded must have been frightful. The men of that generation have nearly all passed to their final account; but three or four I believe of the old pensioners still remain, clinging to life as the withered leaves of a former season sometimes cling to the trees in the spring of the year. Living as they did twenty miles from Chester, and constituting a part of a very large Mission, it was quite impossible that any clergyman could hold Divine service amongst them more than once in four weeks. As the funds of the Diocesan Church Society increased, however, it was thought advisable to place a resident clergyman at Sherbrooke, and accordingly in 1854 the Rev. T. D. Ruddle was sent here by the Bishop; and the love which the people still express for their former, and first resident pastor, is as creditable to them, as it is honourable to him. As was to be expected from the fact of their being so long without a resident clergyman, some few of those who formerly belonged to the Church of England have wandered from the true fold, but the great majority still adhere lovingly to the Church of their fathers.”

16. MANCHESTER.*—The Rev. H. H. Hamilton reports the steady adherence to the Church of their fathers by his congregations, though somewhat tried by “a Baptist revival on the one side, and a Methodist revival on the other,” each party “being fully persuaded they should gain upon the other.” Mr. Hamilton laments that there is no regular system of school-keeping in his district,—owing chiefly to the fact that the people “do not set a proper value upon education.”

17.*—No report received from the Rev. J. M. Hensley.

18. SHIP HARBOUR.*—The Rev. R. Jamison states that his congregations are outgrowing their Church accommodation at those seasons “when the weather is propitious for boating.” He writes:—

“Ship Harbour, being the central station of the Mission, at which is the residence of the clergyman, and that of a respectable lay reader, who for the last twenty years has continued to read prayers and

* For statistical returns, see p. 15.

a printed sermon in the absence of the minister, is more privileged than that of any other settlement within this extensive and widely scattered parish. Here Divine worship has been maintained as usual, on every Sabbath throughout the year ; as also on the principal holidays. Our new church, which is quite an ornament to the settlement, and is very comfortable and convenient in its internal arrangements, is usually well filled, especially on those occasions when the Missionary officiates. As the congregation at Pope's Harbour is composed of the residents of Spry Harbour, Spry Bay, Tangier, Pope's Harbour, and Shoal Bay ; so that of Ship Harbour is made up from the inhabitants of Clam Harbour, Owl's Head, Ship Harbour, and Shoal Bay, which latter place is situated half-way between the two Churches. As the principal mode of travelling from many of those places is by boats in summer, and from the want of roads, uncertain in winter, our congregations are subject to much variation with regard to numbers. But taking all things into consideration, the attendance is most satisfactory ; and indeed it has often been a subject to me of agreeable surprise what difficulties many of these hardy sons of the ocean, accompanied by their wives and sisters in their frail boats, will encounter, in order to be present at the public worship of God."

Education, though "still lamentably deficient," is progressing within the district ; and "some improvements have of late years taken place in this respect," three schools, averaging thirty scholars each, being now in successful operation within the limits of the district.

19. GUYSBOROUGH.*—The "steadiness and attentive behaviour of the several congregations" under the charge of the Rev. W. G. T. Jarvis afford him matter for thankful record. He reports that the "ministrations of the Gospel are valued, and have not been without their spiritual benefit ;" though he laments that "education is at a very low ebb in this part of the province."

20—24.*—No reports received from the Revs. W. B. King, Dr. G. M'Cawley, T. Maynard, A. W. Millidge, and J. T. Moody.

25. ANTIGONISHE.*—In this station the Rev. W. T. Morris continues to minister to the scattered flocks. His position is somewhat isolated, as his nearest brother clergyman on either side is thirty miles distant. Mr. Morris has suffered during the year much affliction in the loss of his only son, and also in the sudden removal of four most promising pupils in his Sunday-school. Of one of them he writes :—

"The first death was that of an interesting girl about sixteen

* For statistical returns, see p.15.

years of age. She died, as all the children did, of scarlet fever. During her illness she frequently spoke of the Sunday-school; of the many good and instructive lessons she learned there; of the attention and kindness of her teacher; and of the occasional addresses which were made by me to the children. All that she learned and heard at the School seemed to afford her comfort in her sickness and in the prospect of death; for she was early impressed with the thought that she should not recover. The Saviour was recognised and felt by her to be to her soul a loving and dear Saviour. She entreated her sister and her brother to be always most attentive to the Sunday-school, that they might meet her in heaven. And she sent messages to others of the scholars to be attentive to their Sunday lessons, and to love God. With these sentiments, and in this state of mind, she sank into the arms of death; and, we trust, entered into the joy of her LORD."

26.*—No report received from the Rev. E. E. B. Nichols.

27. MAITLAND.*—The severe affliction sustained by the Rev. J. Randall in the loss of his wife has, he writes, "besides being "a sad blank in my own home, proved a loss to the Mission "generally, in depriving us of the services of an experienced "and valuable teacher in the Sunday-school." Mr. Randall has, however, been strengthened to perform the duties of his ministry "as heretofore." A heavy storm retarded the progress of building operations in the new church at Kennetcook. "The Mission," he adds, "is badly off for schools;" and he points to the necessity "for a system of direct taxation for the support of education" as the only remedy for the difficulties which surround the keeping up a regular school in thinly inhabited and scattered settlements.

28. ANNAPOLIS.*—The Rev. J. J. Ritchie gives an interesting account of the value attached by the faithful members of his flock to the ministrations of the Church. He writes:—

"The attendance at all the churches has gradually and steadily increased, and a growing seriousness and attention manifested themselves among our people, with a strongly expressed desire for additional services. This desire has not been unaccompanied with substantial proof of willingness to contribute of their substance to an amount adequate to supply this deficiency. The calls upon the people for general Church purposes, considering their ability, are cheerfully met, and their contributions for all necessary purposes promptly made.

"I may mention some circumstances attending our more remote churches, showing how much value is attached by these poor people to the services of the Church, and how much loss they feel conscious

* For statistical returns, see p. 15.

of sustaining when unprovided with them. Though the Services at Perott and Dalhousie are necessarily, in consequence of the ministrations being reduced to the duty which one Clergyman can perform, limited to one Service in three weeks, these churches are, nevertheless, well attended. The Perott church, which is small, is quite filled. To it may have been seen, for some years past, the novel sight of a poor, but devoted Christian, driving in his ox team his crippled wife and aged and infirm neighbour, the distance of more than two miles, and this not occasionally, but regularly, as the time for church came round; setting an example, during the week, of patient industry and consistent Christian conduct in his walk and conversation, exemplifying the fruits of the fulfilment of the benediction, that to the poor the Gospel shall be preached—and showing himself one who, though poor, is rich in faith and an heir of the kingdom. There are several instances of members of the Dalhousie congregation, who habitually travel, on foot, the distance of twelve and fourteen miles, in going and returning from Divine Service; and some of these are females with children. So favourably are the ministrations of the Church viewed in the remote and seldom frequented districts, that I have known, in several instances, of the dissenting minister, who makes periodical visitations to this part of the country, coming with all his people to our church, and that, in one instance during the past year, at the usual hour of holding Divine Service on Sunday. I mention these circumstances to show that the feeling in this community is not hostile to the Church, but generally friendly.”

29. CHESTER.*—The Report of the Rev. C. J. Shreve bears his grateful testimony to the self-denying efforts of his brother Clergy in maintaining the services of his church during a severe illness. He says:—

“Though I was confined to the house for five months, from the 21st of February to the 10th of July, with an attack of sciatica, I am thankful to be able to record that, through the kindness of my clerical brethren, the parish Church was not closed one Sunday during that period. Having received an invitation to visit the United States, in the hope of regaining my health, I left home on the 1st of September, and returned the 14th of October. Arrangements having previously been made for the Sunday Services, the church was not closed during my absence. Since my recovery, I have upon several occasions had three Services on the Lord’s-day, travelling upon two separate Sundays twenty-four miles, performing two Services in the out-stations, and returning home for a half-past six Service in the parish church. The evening Service was commenced on Easter Sunday, in consequence of my illness, by which arrangement the Rev. H. Stamer was enabled to hold two Services in his own Mission, and then ride thirteen miles to serve a suffering brother and his waiting congrega-

* For statistical returns, see p. 15.

tion. Proof this that the clergy of Nova Scotia do not shrink from labour; for in addition, I may mention, and I name it with gratitude, that the Rev. A. Jordan came sixty miles from his own home, to take that duty which I was unable to perform; Rev. H. L. Owen came twenty-six miles, though he was not in perfect health; Rev. W. H. Snyder readily attended to any call, regardless of the distance; Rev. W. Gray came twenty miles upon several occasions, travelling through mud and rain, that my people might not be disappointed, and the church might not be closed; and the Rev. W. T. Morris, who with his wife were travelling for their health, readily remained with me, and attended to the required duties of the parish, and it was thus supplied without any additional expense to the congregation. I can thus speak from experience, and I speak and write feelingly."

30. MAHONE BAY.*—The Rev. W. H. Snyder is happy to report the "continuance of harmony and good-will between himself and his people." An accident during the winter deprived him of the use of his horse for four months, and the out-stations were not visited so regularly as he could have wished.

31. PETITE RIVIÈRE.*—The Rev. H. M. Spike writes:—

"We have much ignorance and immorality to contend with; yet many hopeful signs of improvement are evident among my parishioners. The building of a church at Lower Dublin, where there are a number of Churchmen, has given me much encouragement. These poor fishermen have to endure many privations, and to work hard to obtain the necessities of life, yet they have most cheerfully subscribed their 3*l.*, 4*l.*, and 5*l.*, to have the house of God among them. This is a convincing testimony that they appreciate the services of the Church."

32. HUBBARD'S COVE.*—The last report of the Rev. H. Stamer gratefully records the voluntary assistance rendered by his parishioners in erecting the parsonage house, for which last year the site only had been procured.

"Some of them I have known to walk five miles, bringing with them some bread and a bottle of milk, and at noon sit under a tree and eat it, and then commence working again, without receiving any remuneration for their labour. This portion of the work was completed in the fall of the year, and when the winter set in, I procured a bill of scantling, for a frame (38 × 28) and sent them into the woods. They cut down trees, hauled them to the saw-mill, and in the spring of the year delivered free of any charge both the frame and lumber sufficient to board it in. I have known some to go ten miles into the woods, through deep snow, to procure their portion. The next

* For statistical returns, see p. 15.

thing to be done was to erect the frame ; and last summer I collected all that were capable of assisting : those also worked without wages."

Mr. Stamer reports that amidst all the difficulties of having been during a large part of the year "badly housed," the work of the Mission has steadily advanced under his charge.

33.*—No report received from the Rev. J. Stewart.

34. TUSKET.*—The Rev. Philip Tocque laments the want of an additional church at Salmon River. He says:—

"The nearest of these families to the church is three miles; farthest off, seven miles. None of them have a horse and waggon to convey them, and they say it is too far to walk. I am convinced that unless a small place of worship is erected at Salmon River, about four miles from Tusket, on the Tadmouth road, these families *will be lost to the Church.*"

The number of scholars has decreased, partly from a diminished juvenile population and partly from the long distances at which they live—from "two to six miles in various directions;" and sometimes, "when the weather and distance do not prevent their attendance, the want of shoes and clothing is a very "great impediment."

35.*—No report received from the Rev. G. Townshend.

CAPE BRETON.

36.*—No report received from the Rev. R. F. Brine.

37. LOUISBURG.*—The Rev. W. E. Gelling, who has succeeded the late Rev. W. Y. Porter in the charge of this Mission, writes as follows:—

"The past year has been to me one of great activity, importance, and increased responsibility : of activity, for, besides a vast number of ordinary missionary journeys, occupying three and four days each, I have also performed several long and somewhat tiresome journeys and voyages by sleigh, waggon, and coaster ; of importance, for on the 20th March I was ordained Priest, and soon after put in sole charge of this extensive Mission. The journey to Halifax, in March, occupied four days, in consequence of the deep snow. When I got there, I found that the ancient parish church of St. Paul's had been chosen for the solemn ceremony. It was my wish to have remained in the Mission (Beaver Harbour), where I had laboured since my admission to the ministry, but I found this impossible. I left it with regret, and I still recall to mind with great pleasure many a hearty welcome, many a kind look and cheerful expression, many a hard task cheer-

* For statistical returns, see p. 15.

fully performed on my account. I found many upon the eastern shore who could vie with the noble-hearted fisherman at Pusthro', Newfoundland, mentioned by the late Mr. Mountain. As there is no parsonage in this Mission, I had to visit it for the purpose of finding a cottage for my family. Accordingly I left Salmon River in a small coaster, and was landed at the Straits of Canso. I went on to Sydney in the stage waggon, leaving at noon, and occupying a cramped seat until eight next morning, when at length I had the pleasure of seeing the good old town, and receiving a kind reception by its worthy Rector. Next day I assisted the Rev. Mr. Uniacke by preaching for him three times. During the week he assisted me by driving me out to Cow Bay, and introducing me to my future parishioners there. I performed Divine Service in their well-filled church; for although it was a busy time and a week-day, yet so great was their delight at seeing the place of their deeply lamented Pastor supplied, that they had flocked in all directions to the house of God. I shall never forget the impression made upon my mind by the manner in which they took up the responses. I had never heard anything to equal it since I left St. Augustine's College. With one heart and one voice they made their humble confession to Almighty God, meekly kneeling upon their knees.

"My worthy and deeply lamented predecessor, the Rev. Mr. Porter, is everywhere spoken of in terms of love and esteem; and through his labours my task is comparatively light. Months after his death I have seen more than one eye fill with tears at the mention of his name. We are now reaping great benefit from the late revivals mentioned in Mr. Porter's letter to the Society. Many who left us in an evil hour have returned sadder, but wiser. They did not find that peace which they were led to expect simply by leaving our beloved Church, and joining another body of Christians; they have learnt also that religion is not a short fit of excitement, but hungering and thirsting daily after righteousness. I thank God that He has enabled me in some measure to satisfy this their holy desire, by often leading them to the throne of grace and breaking for them the bread of life."

38. SYDNEY MINES.*—The scattered members of the Church's flock in this Mission are only in the ratio of 184 of all ages to 14,000 Romanists, Presbyterians, Anabaptists, Methodists, &c.; and the Rev. T. D. Ruddle says, though not despondingly:—

"A Clergyman so situated has always great difficulty in keeping his little flock within the fold, intermarriages and various other influences continually operating to incline some to unite themselves to the several prevailing denominations around them."

He has, however, cheering progress to record:—

"A little church in Baddeck, in this parish, has been so far advanced to a state of completion, that I have been enabled to hold

* For statistical returns, see p. 15.

services in it on a few occasions during the past summer ; and although there are but five families belonging to the Church in the district, yet the church was filled by members of other denominations."

39. SYDNEY, ST. GEORGE.*—The Rev. R. J. Uniacke's report sorrowfully witnesses to the bereavement sustained by this parish in the loss of the Rev. W. Y. Porter :—

"He was always ready, notwithstanding inclement weather, to answer a call to any part of his Mission, in case of sickness or affliction ; and his Sunday duty was most faithfully attended to, although it involved often much fatiguing travelling. During his employment in the service of the Society, he had the satisfaction of seeing three neat and comfortable churches erected and consecrated in his Mission, and well filled with attentive worshippers—in places, too, which had long been destitute of any settled means of grace. And in a fourth station he left another, with the exterior completed. As a proof of his usefulness (notwithstanding some losses and discouragements from dissenting revivals), he is spoken of by his various flocks with the warmest affection. They truly mourned his loss. When it was in his power, his assistance was always cheerfully given to me in this part of our extended Mission ; and as Secretary to this branch of the Diocesan Church Society, his services were very valuable and most persevering."

Mr. Uniacke reports also the great success attendant upon the adoption of a suggestion made by the Bishop in his last charge, of holding weekly services during the season of Lent and Advent :—

"The Lent services were so well attended, that I was induced to continue them through part of the summer. In Advent, too, notwithstanding very unpropitious weather, I was much encouraged by the attendance. It is my purpose, if God permit, to resume them again in Lent."

An increase in the number of communicants, and a great "desire for additional services" among the people, testify to the general prosperity of the Mission.

PRINCE EDWARD'S ISLAND.

40. ST. ELEANOR.*—The Rev. J. H. Read still continues to carry on the Church's work in this station. He testifies, in common with his brethren in this Diocese, to the difficulty of procuring "well-qualified teachers ;" and has to lament the slow progress of education among the younger members of his flock. He reports satisfactory progress in additional church-

* For statistical returns, see p. 15.

building, and also the establishment of clerical meetings "in the three principal towns in the island," which "under God's blessing will, I trust, become increasingly useful for promoting the welfare of the Church of our fathers, and knitting more closely together in the bonds of Christian brotherhood those who should be one in heart and aim."

41. GEORGE TOWN.*—The Rev. R. T. Roach writes:—

"With gratitude to Almighty God, I am happy to record that there are encouraging tokens of a deeper spiritual life in my congregations than heretofore. During the last summer there had been somewhat of an estrangement from the services in this parish, and slightly observable elsewhere, because I declined taking any part in the excitement and struggles of party politics. Happily that feeling has passed away, and all, without exception, have returned to their accustomed places; at the same time expressing the regret they feel, both by their words and actions, for having broken the unity of our congregation, and the bonds of peace and charity. Attendance upon public worship is regular and devout. The Church's seasons for humiliation and prayer, &c. are well attended. Special services on New Year's Eve and the succeeding week commanded good congregations, one family (formerly Baptists) coming five miles, another four, to be at morning prayers at nine o'clock. Very frequently members of a congregation nineteen miles distant are present at the parish church; several have made it a practice to convey me to their more distant service after travelling twenty miles to the morning worship; and others, from similar distances, bring their children for Baptism, or present themselves at the Holy Communion, notwithstanding the badness of the less frequented roads, and the sudden changes of weather in this fickle climate. Only last Sunday an Englishman, named Burt, to avoid a piece of bare road, on his way to service, got his horse entangled in a swamp (slightly covered with ice and snow) and broke the poor animal's leg, yet, for all that, he, with his wife, walked the two remaining miles to church, and never told of their accident till asked how they found the 'going.' The congregations at the out-stations are always good, and pay marked attention to the services. There is but little disturbance from late comers, the people being invariably gathered before the hour of prayer. The only annoyance experienced is from their dogs, who regularly come to church with their masters, and are never at rest; but this is so common an evil in Prince Edward's Island as scarcely to excite notice, even should they growl and fight. The Church is slowly, yet I trust surely, extending her influence in my parish. Two new churches have been commenced, one at Hart's Settlement, St. Peter's Road, and another at St. Alban's, on the Hillsborough River. At this latter place there is rapidly rising a thriving village, and it is most desirable that we should first occupy the ground, as

* For statistical returns, see p. 15.

has already been done at the suggestion of our excellent and judicious Diocesan.

"The chief difficulty in this Island is to fix the minds of the people upon the distinctive principles of the Church : we are so overrun with schismatics of every name, and the Prince Edward's Islander is a being of such easy faith, that he generally takes the first comer on credit, and the most compliant and artful teacher will always command a band of zealous upholders of his doctrine and peculiarities. Hence we have the 'M'Donaldites,' or 'Kickers,' the 'Knoxites,' or 'Soft-shell Baptists,' the 'Brianites,' or 'Bible Christians.'"

42. MILTON AND RUSTICO.*—The Rev. J. S. Smith continues to report satisfactory progress in this Mission. He says:—

"The congregations continue quite as good as during the first few weeks after my arrival, which is more than I had anticipated. The congregation at Milton has averaged about fifty, and that at Rustico about sixty persons. But that I may not give any false impression with regard to the Church's progress, I am bound to state that, of all those who attend our services, but very few are Church people ; that while the great majority of my congregation at Rustico are members of other denominations, I observe they will not attend our services when they can obtain those of their own respective ministers ; and that, with an exception or two, this majority contribute nothing to the support of the Church minister. In making a fair report of this Mission, it is necessary that such facts as these should be stated ; otherwise too much might be inferred from the size of my congregation, small as it is, and what is accomplished might not be fairly estimated.

"The Sunday-schools at Milton and Rustico, during the past summer, were well sustained, considering the scattered state of our population ; but in the winter season they are necessarily closed. The Milton school, to which I was enabled to give my chief supervision, numbered about twenty scholars. Also, during the summer in the leisure season, I held a series of week-day services, which were well attended, and from which some appeared to derive much benefit."

43. BEDFORD.*—The Rev. William Stewart reports much progress made in the Sunday-schools, in spite of the difficulties which the distance of nearly eleven miles between his churches offer to his giving much personal attendance ; but he has induced the children of his parish to learn "useful lessons at home." He visited last autumn an island called St. Peter's, "entirely destitute of the means of grace," where he preached to an attentive congregation of forty-five old and young, who were "remarkably attentive in listening to the word of God."

* For statistical returns, see p. 15.

44. PORT HILL.*—The Rev. H. B. Swabey has to regret the difficulty he finds in inducing his congregation to become communicants, though his efforts are unceasing to impress upon them the duty of partaking of that most solemn ordinance of the Church. The want of "competent teachers" is here again subject of complaint, though Mrs. Swabey has in some degree supplied the want, by collecting a class of from fifteen to twenty children every Wednesday evening during the summer months, who are "instructed in the Bible."

45. GRANVILLE.*—The Rev. J. M. Campbell sends extracts from his diary, which present the ordinary features of a colonial Missionary's life; and in a spirit of thankfulness he winds up the year's account as follows:—

"November and December.—Nothing worthy of note during these months more than my accustomed routine of duties, which went on with due regularity. For more than thirty years have I now been endeavouring to do the work which has fallen to my share, and I bless God that in all that time I have *not once* been hindered, from sickness or any other cause, from so doing. Save at the Bishop's visitations, I can only remember three occasions when I was absent from my parish."

46. HALIFAX.* (Country Parts.)—The "thirty-sixth annual report" of the Rev. J. C. Cochran recounts the various duties which devolve upon a colonial Clergyman. He reports the state of the Mission as satisfactory:—

"We have now about 160 communicants attached to the chapel, many of whom had not even been church-goers before our doors were opened. More than thirty-three were added during the past year, and I trust that the list for 1860 will show a yet larger increase, as I have now a class of about *sixty* in weekly training for Confirmation, which the Bishop intends administering before Easter. *Fifty-one* were confirmed two years ago. Our Sunday School continues to be well attended, and it numbers on the books about 200 (most of them of the poorer sort), in whose instruction the Bishop himself always takes part. . . . In my weekly visits to the Poor's Asylum, I often meet with those who were born and bred in happy England; attendants in their youth in her venerable churches, wanderers afterwards over the wide world, and finally here, in this strange land, soothed and comforted still by the ministrations of their mother Church; forgotten, it may be, by friends and kindred at home, but not by her, nor by her *Lord!* In the mixed multitude of various nations gathered into this asylum, I lately found an old Frenchman, who had been brought here a prisoner fifty years ago; made Nova Scotia afterwards his home, became a member

* For statistical returns, see p. 15.

of our Church, and closed his days in peace ; no doubt long since regarded as dead by relatives in his native land.

"My weekly services are also continued at the Bridewell, or work-house, where I am brought into contact with the offscourings of society, and can only cast the bread upon the unpromising waters, hoping that it may be found, even after many days. There is no appointed chaplain to either of these establishments, and they are thus left to such gratuitous attention as they may chance to get. The Poor-house averages 375 inmates, and the Bridewell 45. I have also occasionally taken my turn of duty at the Asylum for the Insane, situated on the other side of the harbour, about two miles distant."

47. PICTOU.*—The Rev. C. Elliott's report is this year more brief than usual, from his having, during the course of it, revisited England, "from whose shores I had been absent twenty-two years." He gives a gratifying account of his return to the Mission:—

"I cannot bring myself to believe that the attachment for the Church has in any degree abated ; on the contrary, I trust it has decidedly increased. Though this Mission was in a great measure deserted during the period I was away, yet no wavering or fickle member of my little flock had strayed into other pastures, while nothing could exceed the joy and happiness of the people when they found that all the ties of my native land proved ineffectual to keep me from those to whom I had for thirty years ministered in holy things.

"Greater seriousness and a more enlightened attachment to the services of the Church are generally prevalent, and some are speaking well of our Zion, who of old would have exclaimed, 'Down with it ; down with it even to the ground.' Death has made an unusual inroad on the number of communicants, and yet the number is rather augmented. Among other presents I brought out a communion service for River John, and some handsome rewards for the scholars in the Sunday-school."

48.*—No report received from the Rev. Edwin Gilpin.

49. DIGBY.*—The Rev. A. Gray writes from this Mission, where he has ministered so faithfully and so long :—

"It is matter of sorrow to me that my health does not permit me to preach the glad tidings of salvation either so often or in as distant places as formerly, and yet I am gratified to find that the congregations at the parish church are as large as usual ; that my gracious Master still allows me to do the work in His vineyard, even in the imperfect manner in which it is performed ; and that I have never been compelled to close the church for one Sunday during the year.

"The communicants, notwithstanding their number being thinned by removals and death, still continue steadily to increase, and many, I

* For statistical returns, see p. 15.

rejoice to say, are from among the young. Of persons confirmed by the present Bishop two have been taken from the world during the present year. Both were in the spring time of life, and both gave satisfactory evidence of the working of the Holy Spirit on their souls. One was a young girl, who, immediately after her confirmation, received the Holy Communion, and whose daily life and conversation adorned the doctrine of her LORD and Saviour in all things. I visited her nearly every day during her illness, and with patience and meekness she awaited the coming of her LORD, and finally gave her spirit into His hands in the fulness of faith and hope. The other was a young man whom GOD had gifted with great musical talents. The solemn and sweet music which he composed has been often performed by the choir of Trinity church."

50. YARMOUTH.*—The Rev. J. T. T. Moody recounts the difficulties which surround him in this Mission, from the prevalence of dissent in all its forms. But he is glad to report that his little flock remains firm in the faith, though exposed to many temptations. He has, during his Incumbency, lost more than twenty of his "best families," from removal to the United States and California.

51. LUNENBURG.*—The Rev. H. L. Owen, who has revisited England during the past year, gives an interesting account of an adult baptism in this Mission:—

"I may here record some occurrences, to me very interesting, that took place in connexion with the only adult baptism that I had last year. I had been holding my usual fortnightly Sunday afternoon service at St. Bartholomew's church, on the La Have river, when at the close of it a young married man, who had been brought up in a Baptist family, informed me of his wish to receive baptism, when the following conversation took place. 'How does your Church baptize?' 'Generally by sprinkling.' 'Is that sufficient?' 'I think so. Our Saviour instituted two Sacraments, Baptism, and the LORD's Supper. The latter we all admit to have been a *meal*, or, at least, a portion of a meal; yet all Christians, the Baptists included, are satisfied, when partaking of it, to receive the smallest quantities of bread and wine; because, they say, the efficacy depends, not on the quantity of the elements, but on the mind of the receiver. *We* say the same of baptism, and thus place both in that respect upon the same footing.' * * * 'But you baptize children; is that right?' 'GOD admitted children into the Jewish Church before us, and He will admit them into the heavenly Church after us: and as He is one GOD, and changeth not, I feel sure it is according to His mind to admit them into the Christian Church.' 'You have satisfied me,' he replied, 'on all these points; when will you baptize me?'

* For statistical returns, see p. 15.

‘On this day fortnight, in this church.’ ‘But I have to leave with my vessel on Wednesday, and I should like to be baptized before I go.’ Knowing him to be a well-disposed and worthy person, I consented to hold service at his house on Tuesday evening, at which time a numerous and most attentive congregation filled his lower rooms, and a more interesting service I have rarely held, than that in which I was permitted to receive Abraham Corkum into the Communion of the Church by baptism, in the name of the Father, and of the Son, and of the Holy Ghost.”

52, 53.*—No reports received from the Rev. J. Robertson and Dr. Shreve.

54. CORNWALLIS.*—The Rev. John Storrs writes:—

“The year now ended has been one of much sickness here ; chiefly fevers, diphtheria, and latterly small-pox. Two of my adult baptisms were those of young persons supposed to be dying. My funerals have been threefold those of ordinary years, and I have often been called on to impart words of consolation to persons of other denominations (who are at least thirty to one in this Mission), and though deeply humbled by the remarks, yet cheered to hear, when I had used with all earnestness and solemnity, the Church’s prayers, especially the Confession in the Communion-service ; ‘Oh! do endeavour soon to repeat your visit ; your prayers do me so much good.’

“During the past few years, Sunday-schools have sprung into existence in not less than twenty places in this Mission—well conducted, I believe, and these have thinned my own, which were composed in great measure of none but episcopalians. And as I am in one part of the Mission in the morning of Sunday, in the afternoon in another place, and in the evening in a third place, and these schools are opened in my absence, I have found it desirable and profitable to have under Christian instruction on week-days, the children of my parishioners.”

55.*—No report received from the Rev. R. J. Uniacke.

56. SHELBURNE.*—The Rev. T. H. White writes from this Mission:—

“In a long established parish, such as that in which I reside, there is little more to be reported than a mere detail of duties performed. The performance of these duties, however, demands no small amount of bodily exertion, and is not unfrequently accompanied by severe exposure, and sometimes danger, as most Missionaries in this Diocese know ; but we, who are veterans in the service, take these things as matters of course, and think them not worth mentioning, except, indeed, in our thanksgivings to Almighty God for His great mercy and goodness towards us. During the past year, the 30th and 31st

* For statistical returns, see p. 15.

of my ministry, I have been enabled, through Divine help, to keep up through summer and winter, my usual three full services on the LORD's Day, viz., morning and evening, in the parish church, and afternoon at one of the two country churches alternately; and in addition to these, there have been on many occasions Holy Communion, baptisms, and burials. Full services have been held in nine entirely distinct settlements, and the occasional services performed in five others, always accompanied with an address, explanatory of the service, whatever it might be. The discharge of these duties has cost the Missionary 1,774 miles of travel. On Christmas-day, Easter, and Whitsunday, I have always administered the LORD's Supper in the parish church, and on Epiphany, Ascension Day and Trinity Sunday, and also on Good Friday, in my country churches, thus dividing these great days among my scattered flock. We had prayers on every Wednesday and Friday during Lent, in the parish church, beginning with full service on Ash Wednesday; in the octave preceding Easter Sunday, I read prayers fifteen times, preached nine times, gave notice for communion twice, administered the LORD's Supper twice to thirty-five communicants on each occasion—once to a sick person in private; married a couple, and travelled upwards of fifty miles.

"I write not this in the spirit of boasting, but of gratitude to Almighty God for His great mercy in enabling me to do Him service with comparatively so little fatigue. Prayers were said in the parish church every Friday, until 1st November, when I had the pleasure of meeting weekly from twenty-five to thirty of the lambs of my flock, and instructing them in the catechism. A few adults also stood up among them, and one of those was a coloured girl, about twenty-three years of age, who had been confirmed, but who, nevertheless, seldom missed these catechetical occasions, and always seemed deeply interested. A few months since she left this place, and entered the service of a family near Liverpool: having taken a severe cold, sore throat set in, and it pleased GOD to take her. During her illness, which, I am told, she bore with pious resignation, she alluded with deep feeling to the instruction she had received on these occasions, as well as to that which had been given by her teacher in the Sunday-school. Her end was peace. My Bible-class is well attended, and increases in numbers, and, I hope and pray, also in the knowledge of our LORD and Saviour JESUS CHRIST."

Newfoundland.

The subjoined extracts from the reports of the Missionaries, will serve to convey an idea of hard work cheerfully done by them in the service of their heavenly master. Day by day, and year after year, are the blessings of the Gospel, and the minis-

trations of the Church offered to poor and scanty groups of fishermen in the coves and harbours of this rock-bound island: and thus thousands, through the agency of the Society, become partakers of the privileges of Christian faith and hope, who would be otherwise left as sheep without a shepherd.

It is gratifying to learn that in many of the stations the people seem keenly sensible of what they owe to their Clergy; and that they are ready to assist them with their labour and their gifts. In several of the stations, too, one may remark with thankfulness a zeal and eagerness for the service of the Church.

Since the publication of the last Report, the Bishop, who deserves in every sense the title of the chief Missionary, has accomplished a voyage to some poor settlements hitherto unvisited by him in *White Bay*, on the north-east coast.

It is unnecessary to enter into the particulars of that visitation, as the Bishop's Journal has been published by the Society in a cheap and convenient form (*Church in the Colonies*, No. XXXVII). How, practically, they are cut off from the ordinary ministrations of the Church, may be inferred from the fact "that there are "no roads to or on this shore; that each settlement can only "be approached by sea, and by sea only, for four or five months "in the year, in any vessel larger than a boat." The following is a summary account of the visitation:—Places visited, 48, of which 34 were visited in the Church ship, and 14 in boat; Holy Communion administered 23 times; consecrations, 1 church and 13 cemeteries; confirmations, 28.

1. **FERRYLAND.***—No report received from the Rev. A. E. C. Bayly.

2. **FOX-TRAP.***—The Rev. Benjamin Fleet laments the state of decay into which the house of God within the Mission is gradually falling, and the people, though they seem not insensible of the value of the means of grace, are, nevertheless, unwilling to assist in the extension of church accommodation. He says:—

"Of the state of the house in which we assemble for holy worship, I never think or speak but with heartfelt sorrow. The old rotten building, only 40 feet by 15, is all the church accommodation provided for the eleven settlements strung on to this Mission, and this is indeed a sorry supply. But independent of the rotten state of the building, it is not by any means large enough for the number of people who, in the summer season especially, seek admission into it. When

* For statistical returns, see p. 16.

the weather is fine, many of the people, though living miles distant, assemble early on the Sabbath morning in order to secure seats. As their journeys are always taken on foot, and, perhaps, being up each night in the week save Saturday upon the fishing-ground, they are often so oppressed with fatigue that they lie down over the graves and instantly fall into a deep sleep ; there they remain till the lowering of the flag causes them to be aroused, when each one hastens to obtain the best place he can within ; those who happen to be rather late often find the church filled with a congregation ; they then, sometimes contentedly enough, and at others with a spirit of dissatisfaction, collect the stones which may be lying round about, and place them close by the *outside* of the church building for seats, where, by our opening the windows, they are enabled to hear what is said."

3. PORTUGAL COVE.*—During the past year the Rev. A. Gifford has removed from Forteau and undertaken the charge of this Mission, but no report of his new field of labour has as yet reached the Society.

4. ST. JOHN'S OUTHARBOURS.*—The Rev. G. M. Johnson gives an interesting account of the flock under his charge. He says:—

"I can however say, that in all my settlements the attendance of the people on my services is very good, and their behaviour outwardly attentive and devout. I think they would compare in this respect at no disadvantage with the great majority of English parishes and English congregations. I often think, when reading of the heathenism practically existing even in the favoured metropolis of England itself, whether, so far as Church members at least are concerned, Newfoundland is not, as a whole, in a more favourable condition than is the mother country. I have very few who absolutely and entirely neglect their religious duties, none who are, to use, I think, an expression of the Bishop of London's, 'locked out ;' scarce one who does not rejoice at my visits, and pay attention and respect to any thing I may have to say. My difficulty is to satisfy the eagerness and desire shown to see and receive me, which threatens to demand more than I am able to perform."

His report also contains a graphic picture of the dangers which beset the Missionary in those regions:—

"For an instance of the difficulties of winter travelling, even by land, I may mention that at the beginning of the year I was detained from home a whole week by snow. I went to Torbay for service on St. John's day, and thence on to Pouch Cove, for Holy Innocents day. On that day snow began, and continued for two days afterwards. After this the road was so blocked, that returning that week

* For statistical returns, see p. 16.

was out of the question. A reconnaissance was indeed made one day for me by some of the people, and the road pronounced impassable. I therefore determined to remain where I was for New Year's-day and the next day—Sunday. On Monday it was thought I might proceed, and accordingly a crew of men was gathered, and after breakfast I got under way, accompanied by about a score of men in the following order of procession: first, an advanced guard, armed with shovels, to dig or beat down the snow; next, a party of about a dozen, to draw the sleigh, to which they attached themselves with long ropes; then myself, with fur caps, and ear caps down, and great coat, &c. &c., for it was bitterly cold, though very fine; all my extras in the way of clothing I was, however, glad to throw off long before the end of the march; last of all, bringing up the rear, came my horse harnessed, and led by two men, as putting it to the sleigh would have been destruction to harness, or shafts, or both, besides perhaps injury to the horse. Thus we proceeded to the next settlement, seven miles distant, where I held a cottage morning service, and after a few words to my good friends, bade them farewell. I mention this circumstance as a demonstration of the heartiness of the people. The thing itself is nothing, but the spirit in which it was done is worth a good deal. I assure you these hardy fellows were half grieved that I would not get into the sleigh and myself be drawn too. I told them it was bad enough for them to be as horses to my sleigh, but that I would by no means get in and ride myself. The rest of the journey I accomplished with one man only, and reached home at sunset, sufficiently tired, having walked most of the eighteen miles in deep snow. On the road I met one of my Torbay people, who told me he had in the morning met some gentlemen who were proceeding in search of me, but turned back on his assurance that there had been communication on foot between Torbay and Pouch Cove, and that I was safe at Pouch Cove. I found, upon arriving home, that there had been considerable anxiety, in consequence of the long time without any tidings of me; and that, indeed, it was chiefly at the Bishop's instance that these friends had started in quest of me, one of them at least having determined to break through to Pouch Cove, on foot, if necessary. It was feared I might have started home on the day the bad weather began, as I was that day expected, and perished in the deep snow and heavy drift. I thank God this dreadful apprehension was groundless; though I can well understand the Bishop's anxiety, apart from his constant thoughtfulness for all his Clergy, as the consequence of his having so recently lost one of our number in this melancholy way."

Mr. Johnson accompanied the Bishop in his visitation tour, and records the delight with which the poor inhabitants of these remote settlements greeted the Bishop's coming among them:—

"It has been my privilege this year to attend the Bishop in a visitation voyage of fifteen weeks' continuance. The Bishop visited first White Bay, which had never seen a clergyman, and where no services

of the Church had ever before been performed. Here were found many harbours containing each on the average about six families of simple and hardy fishermen, but without instructors or instruction of any kind. They seemed very glad of the Bishop's visit, and very eager in their attendance upon the services on board. It fell to my lot to baptize and receive into the Church 140 souls. This number included persons of all ages, from near 70, the age of the oldest man baptized by me, to an infant not quite a month old. Twelve couples were married by me, many of them having lived for years as man and wife, under only such sanctions as a fellow fisherman's services—unable himself, perhaps, to read well—could give, and having large families. In proof of the sad destitution of these people, I may mention that scarce one in the whole circuit of the bay could read, and that one man—he a kind of prophet among them—gave, as a reason why he did not take upon himself to marry as well as to baptize, that the marriage-service was too hard for him. And in testimony of their appreciation of one who could read a little better than his fellows, I may mention that one man told me of one of his children, that it was much better baptized than the others; and another, in answer to my public question in the service, 'By whom was this child baptized?' added aloud, after giving the person's name, 'and a fine reader he was too.' One family, all the children of which, eight in number, I received into the Church, was the family of a man who had himself baptized and married others. The services performed for this man's family, whose eldest daughter was eighteen years of age, were completed by the marriage of the parents. In another harbour I baptized and received into the Church, a mother and her half grown daughter and sister. One only of these had ever even seen a clergyman, and when the elder woman saw her younger sister baptized, she was fairly moved to tears. It was grievous to find these poor people so sadly destitute in all these things, and almost more grievous still to leave them in their destitution. However, the Bishop's visit, in itself a blessing, will I hope lead to better things for White Bay."

5.*—No report received from the Rev. T. M. Wood.

6. BAY ROBERTS.*—The Rev. Martin Blackmore writes:—

"I find on looking back, that I have been enabled to continue the public services of our Church without a single interruption, and that latterly, since the return of the people from the Labrador fishery, I have ministered to very large and attentive congregations. There is also, I am thankful to say, a marked improvement in the general demeanour of the worshippers: our responses are not left now, as formerly, to the clerk, nor our singing to the choir; and, that many hear the Word with understanding and profit, I have frequent proof in the remarks that are made when I have occasion to visit them at their homes. I have also to report a larger addition this year to the

* For statistical returns, see p. 16.

number of communicants than in any preceding year. My visits to the sick have also been constant, and not, I trust, without a blessing : I have, indeed, ministered by the dying beds of some for whom I could entertain but little hope ; but with others I have been greatly cheered in seeing them depart in firm and joyful reliance on the ability of CHRIST to save to the uttermost all that come unto God by Him.

“ Among the sealers, on their departure to the ice, and among the fishermen, when leaving for the Labrador, I have distributed a large number of tracts and suitable books, which I have every reason to believe are valued, and in some instances have, under God, become the means of permanent good. Until the severity of the weather obliged me to close it, my Sunday-school was continued and attended with regularity : between eighty and ninety children being present on many occasions. I had as usual the pleasure of contributing to their happiness by giving them a treat ; and the day being very fine, the treat was given in my little garden in front of the parsonage, in the midst of flags and flowers of varied designs and varied hues. On leaving for their homes, every child was supplied with a piece of cake and a little book.”

7. PORT DE GRAVE.*—The Rev. J. C. Harvey reports the freewill offerings made by his flock towards the erection of the church at Bareneed. He says :—

“ The Bareneed people have been four or five days in the woods hauling out the frame and other sticks required, and the several boats and vessels have all brought materials from St. John’s free of freight, thereby saving nearly 100*l.* more. I hope, God willing, to have the church ready for consecration in the coming month of August ; and when I consider the straitened circumstances of the people, and the earnestness they have shown in the work, I can truly say, ‘ Hitherto the LORD hath helped us.’ We have raised the money amongst ourselves entirely, as far as the contract money is concerned, but hope amongst my private friends to have a little help towards the painting.”

8. CARBONEAR.*—The Rev. William J. Hoyles records the desire of his poor and scattered flock to provide a fitting temple for the worship of God :—

“ The Church congregation continuing, under God, to increase year by year, the church has now become too small for the numerous worshippers who flock unto it. At our annual Church meeting, a year ago, we passed resolutions pledging ourselves, by God’s help and blessing through CHRIST JESUS, to build a new church. We are but a handful of Churchmen among some thousands of Methodists and Romanists ; and though I may not say that ‘ our enemies laugh us to

* For statistical returns, see p. 16.

scorn,' for, on the contrary, God, in whose hand are the hearts of all men, causes them to respect us very much, yet do they say the church will never be built. My own people, however, though they be indeed but a few poor fishermen, are strong in faith concerning it, and show their faith by their works. 'Out of their deep poverty' they have contributed; I myself have been enabled, under God, to raise much help from my friends in other parts; and thus a considerable sum has been gathered in and is now at interest in the Savings' Bank. The work will be commenced, God willing, in the ensuing spring. I am quite sure that God's blessing in and through CHRIST JESUS, both has been and will be with us, and therefore nothing can or shall stay the work."

And many other instances of self-denial on the part of the poorer members of the Church are mentioned by Mr. Hoyles:—

"I mentioned, in a former Report, the strong faith, rich in good works, of an aged saint of God, who, because 'silver and gold he had none,' was wont to employ his aged hands in the making of some useful household goods as a gift for his minister, and in acknowledgment of his LORD's command, that 'they who preach the Gospel should live of the Gospel.' This faithful man of God fell asleep in JESUS during the past year, at the age of eighty-eight years. Almost his last day on earth was spent in the LORD's house, on the services of which he attended twice. The same evening he was taken ill of paralysis, and hardly spoke, and never rose from his bed again. I need not say that his end was peace. From a pressure of my hand which he gave me, in answer to my inquiries respecting his faith and hope (his tongue being paralysed), I learned that, like Paul, he 'knew whom he had believed.' Shortly after his burial, his poor widow brought to the minister five shillings, all which the old man had before his death, which he had kept for minister's dues; and before dying had charged her to pay to the Missionary. Again, here is a man whom, having seen at church regularly for many Sundays, I on one Sabbath miss therefrom. On inquiring the cause, he tells me that his son, before absent, has returned home, and wants his coat, which the father had been wearing, to wear at church himself. During the past twelve months this man has paid to the minister 10s. and his son 10s., and towards the new church 1*l*.—in all 2*l*. Again: here is a little child, a Sunday-scholar, an orphan, but adopted by a family of the ordinary class here. Her godfather, who went hence to America some few years ago, sent her thence an American gold dollar as a gift. The child, of her own free will, gave this towards the proposed new church last year. This year, having no money to give, she knitted or otherwise made a cap, and sold it for a shilling, which she is keeping for the church. And again: it is quite a common thing for a mother and daughter, or son, to have but one pair of shoes between them. The child wears them to school and church in the forenoon, and the mother to church in the afternoon.

"I do think that the Holy Spirit of grace is at work in the hearts of my people; that many are seeking to acquaint themselves with God; and that to some 'CHRIST is precious.'"

Mr. Hoyles adds:—

"Besides frequently bringing the claims of your venerable Society before my people from the pulpit, I endeavour to interest our Sunday-scholars in the work of Missions. The Holy Spirit of grace has been pleased to bless our humble endeavours for His sake in this matter also. During the past year many of the children have brought me, some pennies, some sixpences, and some few even shillings. I ask them to give both for the Jews and for the heathen. One of the scholars asked permission to collect. I blessed God for having suggested such a course to her mind, gave her a book, and after a few days, having gone through the district assigned her, she brought me the sum of about eighteen shillings. Mentioning this circumstance in the school, and my desire to procure other helpers, several volunteered their services and are now engaged in the work. I keep two missionary boxes, one for the Jews and another for the heathen. I hope at the end of each year, say *first* after the 30th June next, God willing, when the year will have expired, to remit to your venerable Society the fruits of our labours in behalf of the heathen. It may not be much, say a pound or two, but we must not despise 'the day of small things;' and in the meantime, an interest is created in the minds of the people, and of the rising generation especially, in the behalf of missions—of CHRIST and His Gospel. In these missionary boxes, dividing the sum between them, I deposited the old saint's five shillings spoken of above."

The Society acknowledges, with thanks, a remittance of 3*l.* 5*s.* from Carbonear.

9.*—No report received from the Rev. B. Jones.

10. BAY DE VERD.* — The Rev. O. Rouse's report bears testimony to the self-denying sacrifices of his flock in contributing their mite for works of charity and love:—

"I have reason, however, when I look around, and see the gradual, but nevertheless evident, improvement which has taken place during the (nearly) twelve years of my residence in this Mission, to thank God and take courage. A more liberal spirit seems to prevail amongst the people, both in the cause of religion and also in the relief of a needy brother. A few Sundays ago, I preached a 'Thanksgiving Sermon' on account of the success which has attended our arms in the East, and the peace consequent thereon, and collected at the time the sum of 7*l.* for the 'Indian Relief Fund.' Just at this season, our people have very little money, else, I doubt not, more would have been given. But the amount that was collected exceeded my expectations. For a few years past, there has

* For statistical returns, see p. 16.

been living here an old Englishman ; and latterly he has not been able, on account of sickness, to maintain himself. He has no relations whatever to assist or care for him. His Protestant brethren, rather than oblige him to go to St. John's to live in the camp, support him between them. Last fall, and again within the last few days, my dear wife (who is indeed a most valuable auxiliary in this Mission) went round from house to house collecting bread, flour, tea, molasses, coffee, &c. ; and I am happy to say our people contributed of what they had most readily and liberally ; some of them remarking,—‘It would be a hard thing if we could not support one poor old man among us.’ They begged us not to make any application to the Roman Catholics, although I am aware many of them would willingly contribute in such a case. These are trifles in themselves, but still they are sources of pleasure to him who watches over his people in the LORD.”

11.*—No report received from the Rev. W. Shannon.

12. BISHOP'S COVE.*—The Rev. Julian Moreton sends long extracts from his journal, which show the regular discharge of various pastoral duties in his Mission of Greenspond, whence he has now removed to Bishop's Cove ; but no report of his new Mission has as yet reached the Society.

13. KING'S COVE.*—The Society has had to mourn, during the past year, the removal by death from this Mission of its faithful pastor, the Rev. John Moreton. He has been succeeded by the Rev. W. Kirby, who reports favourably of its present state. “I trust,” he says, “from what I have seen of the people, that a good work is going on among them, and that many are ‘walking in a path which will lead them in the end to life everlasting.’”

14. GREENSPOND.*—This Mission is at present vacant by the removal of the Rev. Julian Moreton to Bishop's Cove.

A remittance of 3*l.* 10*s.* is thankfully acknowledged.

15. CATALINA.*—The Rev. W. Netten sends extracts from his journal. He says:—

“The services of the Church continue to be very well attended by an orderly and attentive congregation. I have been going on, in my humble way, endeavouring to fulfil my solemn trust, preaching and teaching JESUS CHRIST. Our settlement is as quiet and orderly as many English villages. Our little church is frequently crowded, and would have more worshippers, were there better accommodation. A goodly number of our congregation can now join with their Prayer-books in the services of the Church ; and that ‘faithful saying so worthy of all acceptation, that CHRIST JESUS came into the world to save sinners,’ is, however feebly, yet repeatedly, addressed

* For statistical returns, see p. 16.

to their ears and hearts. There are many things to interrupt and hinder them from regularly attending the services of the Church, occasioned by the nature and circumstances of their occupation and employment. In the months of June and July, many of them leave home to go to fish on the coast of Labrador, and they are usually one six or eight weeks ; some three months, or more."

16.*—No report received from the Rev. H. Petley, who, however, has announced his readiness to remain in his Mission beyond the three years for which he first engaged himself.

17. BONA VISTA.*—No report has been received from this Mission, owing, doubtless, to the severe afflictions of the Rev. E. A. Sall, whose sight has suffered to such a degree from the glare of the snow, that he is, by the advice of an eminent oculist, about to return to this country.

18. TRINITY.*—The Rev. Benjamin Smith, whose health has given way during the last year, sends extracts from his journal, which shows many pastoral visits paid to sick and dying members of his flock. One extract must suffice :—

"In September I was sent for to Plate Cove to visit a sick communicant ; ministered to him spiritually and bodily at midnight, when I arrived ; and after four hours' rest, walked home next day, the whole distance being fifty-two miles, eight of it by lantern light, in a devious, rugged foot-track."

19. TWILLINGATE.*—The Rev. Thomas Boone continues his work and labour of love in this remote station. In company with Dr. Sterling, he records many visits paid to the sick, and many perils by land and sea encountered. One night's adventure may be given as a type of missionary life in this Diocese :—

"As we were walking, with some uncertainty as to the right direction, we found we had gone astray, and were evidently wandering into the country. We had now to retrace our steps, and, if possible, to find a track which might lead us to the sea-coast. We were in a valley hemmed in with hills, high and woody, with apparently a narrow opening in the distance. It was a still but very cold night, and we feared we should have to pass it here in a state of watchfulness. Dark clouds appeared to be collecting in one quarter, foreboding we knew not what. Unfortunately we had no means of making a fire, for our guide was without tinder and flint, a *vade mecum* with a fisherman for the purpose of lighting his pipe. I now began to feel fatigued, to feel soreness and pain in my side, owing to the long tension of the muscles, which wanted rest. It was however necessary to persevere, and, taking a direction which we knew must bring us to the sea-coast, we walked briskly on, and reached at length the top of a hill, which discovered to us our true bearing. From the

* For statistical returns, see p. 16.

brow of this hill my companions called out to the inmates of a house below, in order to ask one of them to accompany us. The deep snow, not hard enough to bear one, and our ignorance of any track in the snow, one minute tumbling into hollows, and another minute stumbling over rocks, these together sorely tried us. But one half-hour now brought us to the hospitable dwelling of William Card, a liberal donor to the church and clergyman at Herring Neck. His house is about two and a half miles from Mr. Darrell's lodgings. I was fairly exhausted, for it was now six o'clock, and with the exception of half an hour, and the ten minutes' halt, we had been upon our legs ever since eleven o'clock. I sat down upon the chair with my great coat and fur cap on, and in less than ten minutes fell asleep. A quarter of an hour's nap quite revived me, and shortly after we assembled round the well-furnished board of our kind host, and made a refreshing meal. We spent the evening in conversation, and when the hour for retirement arrived, I read a chapter, and the family prayers."

20—23.*—No reports received from the Revs. J. Darrell, W. A. Elder, J. Kingwell, and J. C. A. Gathercole. Mr. Elder and Mr. Gathercole have been in England.

24. HARBOUR BUFFETT.*—The Rev. W. F. Meek reports the pleasure afforded to his flock by a visit from the Bishop:—

"During the month of October, we enjoyed the great pleasure and advantage of a visit from the Bishop. While in this Mission, his Lordship held a Confirmation in this church and in those of Oderin, Isle Valen, and Woody Island; in the school-room of Spencer's Cove; and at Arnold Cove, on board the Church-ship. The number confirmed was eighty-six. A grave-yard was also consecrated at Spencer Cove. Altogether, the Bishop's stay in this Mission extended over twelve days. His Lordship's presence was hailed by the people generally in those places which he visited with gratitude and thankfulness."

25.*—No report received from the Rev. W. Rozier.

26. HERMITAGE COVE.*—The Rev. E. Colley sends extracts from his journal. He records with thankfulness a visit from the Bishop:—

"*Tuesday*.—Left Little Harbour before dawning; called off Miniquito, and in Bonne Bay, to apprise the people of his Lordship's being at Pushthrough, and to collect them together. About nine o'clock A.M. I was on board the *Hawk*, truly glad once again to see the good Bishop among us. We had full morning service; the Bishop preached, confirmed, and addressed the candidates in the most simple and touching manner. The most ignorant amongst them could not fail to understand and feel his words. He also

* For statistical returns, see p. 16.

administered Holy Communion. In the afternoon his Lordship consecrated a grave-yard at Bonne Bay ; and having sent on his vessel to Hermitage, came on in my boat."

27.—No report received from the Rev. J. Cunningham.

28. LA POELE.*—The Rev. G. H. Hooper's report contains an account of hardships incident to missionary life. He says:—

"I have been pretty busily engaged in visiting the different settlements of the Mission. I left this the 3d of January, and went up to the bottom of La Poele Bay, where five families were living in their winter quarters. I was detained there thirteen days by rough weather. The whole bay caught over in one night, not hard enough to walk on, but too hard for a punt to get through, and continued in that state for several days. Most of their winter houses are neither wind-tight nor water-tight, but are so sheltered by the woods that they are quite warm. My bed-room, or cabin, as they call it, was about five feet high at the highest place, and sloped down to less than three feet. The bed was five feet long. I was awakened one night by a very disagreeable sensation ; and, upon jumping up to discover the cause, I found my bed completely saturated with water. It rained very hard during the night, and the roof, which was composed chiefly of sods, leaked a great deal. The foot happened to be the highest part of the bed, so the water came up in a regular stream. We had to light a fire, and dry the clothes ; and another bed was made up for me on the floor. I went to Garia, the 14th of February, to bury two women that died there of 'the sore throat.' I stayed there nearly a week, and then went as far as Rose Blanche. Four days after I returned home, I was again sent for. I left this the 1st of March, with four hands, in a skiff. It blew nearly a gale of wind, and we had to beat up. The water was going over us in barrelsfull at a time. Fortunately it was freezing very hard indeed, so that the water froze as soon as it fell on us. If it had gone through our clothes, I suppose we should all have been frost-burned."

29. CHANNEL.*—The Rev. W. W. Le Gallais sends extracts from his journal. The following is his account of the Easter services:—

"On Easter Day, the sun shone bright and beautiful, carrying our thoughts to the glorious rising of the Sun of Righteousness, who rose as on that day with healing in His wings. It was a most joyous day for me. The church was filled to overflowing, no fewer than eight boats well filled with people having come up from different parts of the Mission to keep the Feast. We had as much chanting and singing as we could manage with the few voices we have at our power to command. Twenty-seven persons remained to partake of the Holy Communion ;

* For statistical returns, see p. 16.

the number seems small, but it must be remembered that, before my admission to the Order of Priests, last time there were but two communicants in the whole Mission, now there are fifty-three, and their number is steadily on the increase. Easter Monday and Tuesday I added sermons to the usual services, as I had done in Holy Week, and visited the sick men and some other persons who have been for some time confined to their houses each day. Wednesday morning, the 11th inst. I left in a small boat for Cod Ring. The voyage, as usual, was somewhat perilous; once we were in danger of being swamped, we therefore put into Red Regis, the only harbour we could get in. All the people were at home, so I assembled them together for Divine service, in the course of which I baptized a child who has been born since my last visit, having churched the mother, according to my usual custom, before the service in the presence of the congregation. We then had a stormy and fatiguing walk to Little River, where I stayed for the night, it being too late to proceed. As soon as the one other family arrived I said prayers, and afterwards heard the children repeat the Commandments and their prayers."

30. ST. GEORGE'S BAY.*—The Rev. H. Lind records the pleasure afforded to him and his flock by a visit from the Bishop. He reports favourable progress in the Mission.

31—33.*—No reports received from the Rev. W. K. White, A. E. Gabriel, and G. Hutchinson.

34. FORTEAU.*—The Rev. R. M. Johnson records his first impressions of Labrador:—

"I may state my own experiences of a country so much belied as the Labrador; that part of it, I mean, which it became my duty to tend. But it must be remembered that I saw it only in its summer garb and not in its more stern and wintry aspect, though even then I do not think that it is worse than many of the northern settlements of the Island of Newfoundland: but when I arrived in the latter end of July I was agreeably surprised in Forteau and its neighbourhood, to find, not what a recent letter from England had described it to me as 'a barren and desolate wilderness of a place, inhabited chiefly by Esquimaux Indians, with some few fishermen,' but on the contrary, what I considered a really pretty bay with three Jersey establishments (all as white as whitewash could make them), some other houses—a church whose spire pointed heavenward, and a parsonage, all picturesquely situated along the shores, the latter surrounded by nice and profitable gardens in a high state of cultivation.

"Both church and parsonage are fine buildings; and Forteau and the Mission at large are greatly indebted to the zealous labours of Mr. Gifford for them. The entrance to the parsonage is through a glass porch, and this, converted into a greenhouse, was, during the summer months, filled with fragrant and beautiful flowers. In the background from the parsonage the hills, partially covered with fir

* For statistical returns, see p. 16.

and birch, rise sometimes perpendicularly to the height of 4,500 feet, while in front lies the harbour or bay of Forteau. A large and rapid stream, leaping to the sea over more than one waterfall, divides the two sides of the harbour, rendering a boat necessary in visiting the opposite establishments and houses, and here again on this side the hills rise, but more gradually, to about the same elevation as those near the parsonage. Such is Forteau on the Labrador, and I can assure you that there are many places in Newfoundland far inferior, and which yet have not the bad character which most people in England attribute to that part of the world on which I am located. With regard to the rest of the coast within my bounds, I can say that though it may look somewhat bleak and barren on the seaward face, yet it is not without its beauties, and, were the country far worse than it is represented, it contains a simple and warm-hearted race of people, who endeavour, as far as they can, to make up to the earnest Missionary the privations consequent upon his isolated position. During the short time it was my lot to minister among them, I must bear them witness that they ever showed themselves docile and always glad to see their clergyman, and to give up their occupation to attend the services of the Church."

BERMUDAS.

The Society has again to acknowledge the very gratifying fact of a liberal remittance, amounting to 66*l.* 15*s.* 6*d.* for its general missionary purposes, from the Bermudas.

35. PEMBROKE.*—The Rev. J. F. Lightburn continues to record satisfactory progress in this Mission:—

"The attachment of the coloured people to the chapel in Pembroke parish, in which I officiate for their special benefit, is not in the least abated. They still continue to fill it whenever service is held there; and rainy weather, of which we have had a great deal during the year now completed, has not proved much of a hindrance. The truth of this statement respecting their attachment rests not upon my testimony altogether, for, on a late occasion, the Rev. M. K. S. Frith, a neighbouring clergyman, who is very zealous, and exhibits a lively interest in the spiritual welfare of the coloured people, undertook my duty, and expressed himself afterwards as greatly pleased both with their attendance and attention."

36. ST. DAVID'S.*—The Rev. J. F. B. L. Lough reports cheering progress made in this Mission since its establishment:—

"I have been enabled to discharge the regular duties without intermission; and by the favour of GOD have been allowed to behold, in some measure at least, the good fruit of my labours.

"With regard to the congregation, if it does not increase largely in numbers (which the limited accommodation in the church would

* For statistical returns, see p. 16.

preclude), it at least does not diminish—there is no falling off. Rather, I may report latterly a more regular and numerous attendance of the coloured people; a fact which I mention with pleasure, inasmuch as they appear generally to be less anxious about the means of grace.

“With regard to the communicants, I have much to be thankful for. At Easter last, I had present at St. David’s, forty-two; which very nearly includes the whole number of communicants in the islands, and is large, when it is remembered that the sittings in the church are not over 120.

“I think, too, that I have many good and strong reasons for saying that the people in this Mission do really appreciate the spiritual blessings they are permitted to enjoy through the valuable assistance of the *Society for the Propagation of the Gospel*. That the tone of feeling and of morals has been raised most strikingly since the foundation of the Mission there can be no doubt: no one who knew the Island of St. David’s before, and has observed it since that event, can fail to notice the strong contrast.

“I have been much occupied lately, specially since the arrival of the Lord Bishop of the Diocese, in preparing candidates for confirmation. This is the second occasion on which I have taken part in this work since I was admitted to Holy Orders; and I cannot refrain from saying that I have felt very much more satisfaction and comfort on this than on the former occasion. Although the number was smaller, I was gratified by finding a more regular attendance of the candidates, and an apparently greater and deeper interest felt in the work of preparation.

“On the Monday before Easter I had the joy of presenting to his Lordship eleven males—five white and six coloured; all, I believe, well understanding the nature of the solemn promise and vow they were taking upon themselves, and resolved, by the grace of God, to keep and perform the same. Nearly all the white boys communicated on Easter-day. I have thought it advisable to delay the first communion of the young coloured men until they have been met in class three or four times more, and further prepared for this highest and most solemn of all the Christian privileges.”

Fredericton.

The Bishop is at this time in the midst of his tour of Confirmation, the returns of which, therefore, cannot be ready for the present report. He writes under date 16th July, from Kingston, as follows: “June 12.—I left Fredericton, and have “been travelling, confirming, and preaching ever since, and I “presume I shall not finish till some time in October. You “will be pleased to hear that the Confirmations have been very

“ gratifying, as respects the devout behaviour of the candidates, and the number of persons who came forward to devote themselves to God. At this place we had eighty-five, after a comparatively short notice, and the church was full to overflowing. A delightful confidence seems to subsist between the pastor here and his flock generally.”

The general tenor of the missionary reports seems to confirm the cheerful view taken by the Bishop, showing the return in some instances to the Church of those who had been alienated from her communion, through absence of pastoral care; and in others, the liberality with which poor as well as rich were contributing to the erection of new churches.

It is especially satisfactory to learn that in this Diocese, as well as in Nova Scotia, an earnest desire is manifesting itself to place the Church on a footing of independence by means of permanent endowments. The Bishop says: “ You will be pleased to hear that an earnest effort is on foot to secure an Endowment Fund, and a large Committee has been appointed to secure that desirable object. The matter being yet in its infancy, I cannot speak of the details, but I trust the subject will be prosecuted with a zeal proportioned to its importance at the present juncture, and I hope we shall with our neighbours in the other colonies endeavour to do our duty in the matter. I shall hope to promote it by every means in my power.”

The following is a summary of such reports as have been received.

1, 2.*—No reports received from the Revs. Dr. Alley and J. Armstrong.

3. CHATHAM.*—The Rev. Samuel Bacon, in the seventy-first year of his age, and the thirty-eighth of his ministry, reports himself as “ continuing (by the help of God) to pursue his missionary labours with unimpaired health and unabated activity.” He says:—

“ Considering the difficulties and discouragements with which we all have to contend, I may venture to pronounce that the Mission is prospering. The people seem to appreciate the labours of their aged pastor; the services of the sanctuary are regularly attended, and I believe very many of them are really growing in grace, and in the knowledge of our LORD and Saviour, JESUS CHRIST. Moreover our Sunday-school is well attended, and we possess a valuable lending library, consisting of 500 volumes, for which we are principally indebted to the *Diocesan Church Society*. Decease and removal have diminished the number of my little flock, whilst the number of communicants are increased.”

* For statistical returns, see p. 16.

4,* 5.—No reports received from the Rev. G. Bedell and J. Black.

6. WESTMORELAND.*—The Rev. D. M. Bliss writes:—

“The Church is slowly but surely gaining ground, and becoming less exposed to the ill-feeling and uncharitable misrepresentations and attacks of the numerous sects by which it is surrounded. Many young persons, who have been born and educated without her pale, and, as yet, have taken no decided stand in religious matters, are frequent attendants at the services, and seem to find in them increasing satisfaction. The ladies of the congregation of St. Mark’s church have again exerted themselves this winter, and have succeeded in realizing the sum of 40*l.*, to be expended in building a small chancel to the church, and adding a new vestry : by these means the church will afford seats to a much larger number than hitherto, and at the same time the internal arrangements, and the appearance of the building itself, will be much improved. During the early part of last year, the number of communicants amounted to forty-two. The number given in the present return shows a considerable decrease. This is owing to the removal of several from the parish, and to the death of others. This parish has laboured under many disadvantages ; till within the last few years there was no resident clergyman, the Sunday services were not celebrated at the stated periods, and often discontinued for several months in succession ; consequently, many who called themselves Churchmen frequented dissenting places of worship, and, if they did not leave the Church, became careless in their attendance, and ceased to take any interest in the advancement of her holy cause.”

7—9.*—No reports received from the Revs. C. P. Bliss, G. T. Carey, and N. A. Coster.

10. CARLETON.*—The Rev. F. Coster has not sent his annual report for the past year, owing to a calamity which befel him a few days before Christmas, in the total destruction by fire of his parsonage-house, which has caused him great anxiety, as his parishioners, though “quite disposed to do all they can,” will scarcely be able to rebuild it.

11—13.*—No reports received from the Revs. W. H. de Veber and T. N. de Wolf.

14. ANDOVER.*—The Rev. S. Jones Hanford has been transferred from this Mission during the past year to Upham. Of his new Mission he writes:—

“There are no less than *four* churches to be regularly served, and some four stations at which I have held Divine service. I am there-

* For statistical returns, see p. 17.

fore necessarily taken much from home for these public services, independently of the ordinary visiting of the sick and the whole, and this, in such an extensive charge, requires constant travelling.

"I am thankful to acknowledge the kind welcome which has been extended to me in all parts of my Mission, while I cannot forbear my glad testimony to the universal feelings of love and respect which on all sides are manifested towards my predecessor, Mr. de Veber. I can truly hope I may be as fortunate in possessing the good-will of my people."

15—17.*—No reports received from the Revs. W. Harrison, T. Hartin, and J. Hudson.

18. ST. MARY.*—The Rev. W. N. Jaffrey says of his flock in this Mission:—

"The people manifest great unanimity among themselves, and friendship toward myself: even Dissenters have ceased their opposition, and can now see beauty in our Church, where before they could see nothing but deformity.

"In the Mission there are a large number of Lumbermen, men who fell the trees in the forest and bring their timber to market. These men are generally labouring at a great distance from the settlements, sometimes thirty or forty miles, consequently they are, for the greater part of the time, without religious instruction; and the result is, when they return to their homes they are very much demoralized and little disposed to bear the restraints which religion necessarily imposes upon them, making the work of the Missionary at times almost disheartening.

"About the middle of last month we had a very interesting Missionary-meeting in the parish, when a good number were present. We were assisted by the Revs. John and Charles Medley, Mr. Lee, and Mr. Roberts, who each delivered addresses, endeavouring to impress upon the minds of the people the necessity of making greater exertions on behalf of both home and foreign Missions. I hope good results may follow.

"On the 24th of last month we had our Annual Sunday-school Festival, when we awarded prizes to the children: all seemed much interested, parents, teachers, and taught. May it stimulate us all on in the good work, and may we see much fruits."

19, 20.*—No reports received from the Revs. Dr. Seymour and C. Lee.

21. PRINCE WILLIAM.*—The Rev. P. W. Loosemore continues to labour faithfully in this Mission. He says:—

"You will be pleased to hear that the duties contained in the printed list of services, which I sent you at the beginning of the year,

* For statistical returns, see p. 17.

have been faithfully discharged as far as regularity and punctuality are concerned. And in other respects it is not, perhaps, for me to say how far they have been efficiently fulfilled. This, at least, I may record, I have done what I could. You will have a good idea of the full employment of time in a Colonial country Mission like this, when you know that the number of miles travelled by me last year was 5,086 ; so that in travelling alone much time is occupied. The regular appointments embrace a very large portion of country. And when occasional and frequent trips upon special errands to the sick are added, the whole sum soon amounts to thousands. It does not give a correct idea of one of these Colonial Missions, to put down the extent of country in so many square miles, because such a large portion is uncleared forest. The best way is to state the distances of travel : for the houses are scattered either along the road running near the river St. John, or in patches and settlements in the woods, to which a road is made through the forest. Thus there are four churches in this Mission, one close to the parsonage, and the others four, nine, and ten miles respectively, distant from it ; and two stations, one sixteen miles and the other twelve from the parsonage.

“ The aim is to have regular services at all these places, so that as far as possible the system of the Church as exhibited in the mother country may be carried out in the Colonies.

“ In spite of New Brunswick’s wind, weather, and snow-storms, with thermometer oftentimes at and far below zero, I have been enabled, by the blessing of good health, to fulfil all engagements ever since I became one of the Society’s Missionaries, a time which dates from the commencement of my ministry, now four years ago.”

22—24.*—No reports received from the Revs. T. M’Ghee, J. M’Givern, and C. Milner.

25. GAGETOWN.*—The Rev. James Neales says of this Mission :—

“ I have established a weekly service, in which I alternately go to Wickham and an outpost of my own parish of Gagetown. Here we have had a great deal of sickness, some deaths, and one by sudden casualty, carrying off from his daily labour a worthy man in the prime of life, leaving a widow and two children ; the poor man, an emigrant from the north of Ireland, was killed by the fall of a tree, as he was clearing his land ; but I have the exceeding comfort of believing, that for him to die was gain, and that his sudden call has been blessed in some degree to others in his neighbourhood, as there immediately sprang up a desire for the means of grace, the absence of which I had previously had to lament ; altogether, I am thankful to be able to report an encouraging state of things in this Mission ; besides the outward work, in a general and regular attendance on

* For statistical returns, see p. 17.

the ordinances, a liberal spirit in their support, and much personal kindness to myself, there is, I trust, an earnest seeking after spiritual things, and a blessed realization of spiritual mercies in individual cases."

Mr. Neales hopes next year to have to report the building of a new church; the subscription list already amounts to 600*l.*, to which the Provincial Secretary, the Hon. Mr. Lilley, and Mr. Sheriff de Veber, have each munificently contributed 100*l.*

26, 27.*—No reports received from the Revs. H. B. Nichols and G. G. Roberts.

28. LOCH LOMOND.*—The Rev. George Schofield speaks favourably of this Mission, and the desire of the people to partake of the means of grace. He says:—

"Most of the people in my congregations are either small farmers or farm labourers. They have little money. Their houses are widely scattered for miles round the churches, and it is gratifying to see them gather together for worship, some in wagons, many on foot. I have found it both pleasant and profitable to visit them at their own houses; mutual interest in each other has thus been deepened."

29—38.*—No reports received from the Revs. W. E. Scovil, C. F. Street, S. D. L. Street, Dr. Thomson, J. S. Thomson, H. W. Tippet, W. W. Walker, E. A. Warneford, A. W. Weeks, and D. J. Wetmore.

39. MAUGERVILLE.*—The Rev. A. V. G. Wiggins reports the completion of the new church in Burton. He says:—

"The new church in lower Burton is now finished, and will require a portion of my time and attention. It is a handsome building of wood, thoroughly built, and of the best materials. The interior is nicely finished. The seats, which are all free, are of oak, and the windows all of stained glass. It has cost 890*l.*, currency, all of which has been contributed by the parishioners in the lower part of the parish, with the trifling exception of 25*l.* given by the *Society for Promoting Christian Knowledge*, and 20*l.* by the *Diocesan Church Society*.

"Nathaniel Hubbard, Esq., who gave the site, an acre for a burying ground, and 125*l.* toward the building, has been mainly instrumental in getting it up."

It was consecrated on January 7 by the Bishop, who reports of it that "it is a very handsome, substantial edifice, and does great credit to the zeal of the parishioners, especially to that of Mr. Hubbard."

* For statistical returns, see p. 17.

41. CAMPOBELLO.*—The Rev. J. S. Williams was obliged, during the past year, to return to England for the recovery of his health. During his absence, the services were performed by kind assistance of friends. The Bishop also visited the Mission, “and remained there more than a week, “during which time he baptized one of the principal fisher- “men, and confirmed him, his wife, and two other persons, “both advanced in years, and one of whom I had myself “previously baptized as an adult. I have since heard, to my “great comfort, that the fisherman and his wife availed them- “selves of an early opportunity of receiving the Holy Com- “munion; and as they are persons of known good character “and integrity, it may be reasonably expected that their con- “version will have a beneficial effect upon the Church “generally.”

Mr. Williams is anxious to establish a day-school in the Mis- sion, and has procured some aid towards it from friends at home.

42.*—No report received from the Rev. A. Wood.

43.* WESTFIELD.—The Rev. Christopher Milner has been compelled, during the past year, to retire from the active duties of missionary work; and he has been succeeded by the Rev. E. S. Woodman, who, from the shortness of the period during which he has been in charge, is unable to furnish a full report. He says:—

“As this parish is so intersected by water, I have had to wait until the travelling was good upon the ice to obtain a full meeting of the parishioners. Now the ice is strong, I hope within a fortnight to get the people together, and make arrangements for beginning a new church. In a poor Mission like this, it will be no small undertaking; but I trust, through the Divine assistance, we may succeed, and in the course of three years be enabled to complete it.

“A small church over the Nerepis stream also requires completion, although I am able to use it for Divine service once a fortnight in the evening.

“The whole of the Mission at present under my charge offers a most promising field of labour, were there but a sufficiency of labourers for the work. One clergyman, with a district 1,100 square miles in extent and five churches to attend, sufficient work for three Mis- sionaries, can effect but little.

“Where the duties are so divided, and the labour so widely spread, it renders it impossible to afford that attention to each parish which is absolutely necessary for the progress of the Church and the good of the people. May God grant us more labourers into His vineyard, for ‘truly the harvest is plenteous, but the labourers are few.’”

* For statistical returns, see p. 17.

Quebec.

The Diocese of Quebec contains about 25,000 Church people, scattered over an enormous area, and in the midst of a French Roman Catholic population. Some congregations have to be tended in backwood settlements, others in the fishing districts of the Gulf of St. Lawrence; "so that," says the Bishop, "we are obliged to employ (including the city of Quebec and Bishop's College) forty-five Clergymen, and still "cannot fully reach them all." "And yet" (he adds) "the poor "scattered flocks occupy places where the foundations must be "laid in our own day for a great and important future, as it "respects the religious character of the populations."

The Bishop is still in need of more Clergymen from England, willing to live frugally, and labour cheerfully, for the sake of the Gospel; and has pointed out an interesting though hard sphere of duty along the coast of Labrador, lying within the Diocese of Quebec. Within these bounds there are eight settlements, containing twenty-two families, entirely unprovided with the ministrations of religion.

I. KINGSEY.*—The Rev. A. Balfour records the difficulty with which the few and scattered members of his flock can attend the Church services, as "the church was inconveniently "situated, though now an energetic movement is being made "to erect a building in a more accessible place." But "the "changes of residence (in this country of almost monthly occurrence) are mostly unfavourable to the advancement of our "little congregation."

2. NICOLET.*—The Rev. H. Burges records with grateful heart the completion of his church. He says:—

"It becomes my agreeable duty to inform the venerable Society that, having been obliged to incur considerable expenses for the repairs and completion of our church in this place, and having still a debt of 50*l.* remaining, for which we were paying annually at the rate of ten per cent. we are at once relieved from further embarrassment by a free gift presented to our church by Mrs. Chandler, the widow of the late Seigneur of Nicolet, who is now residing in England. . . . The family of this lady have been mainly instrumental in causing our church to be erected; they were also especial promoters of our endowment fund; and we may fairly consider them in the light of founders, deserving the grateful acknowledgments of all connected with us. And it is to be wished (and perhaps may be hoped) that the good example of this lady may be followed up by others in this diocese, who are really as able as herself."

3, 4.*—No reports received from the Revs. H. G. Burrage and T. S. Chapman.

* For statistical returns, see p. 17.

5. CAPE COVE.*—The Rev. S. Crosse, who had come home or the benefit of his health, reports on his return—

“The services of the Church are well and regularly attended; the Sunday-school has very much increased, and the children are very regular and attentive. Mrs. Crosse has taken the entire superintendence, in consequence of the delicate state of my health. She teaches two hours every Sunday morning, and an hour in the afternoon, giving a music lesson twice a week. The poor children seem to value the privilege, and attend in almost all weathers. . . .

“I have been patching up the old house with my own hands, still it is fearfully open and leaky, and the rain and snow continue to pour upon us. One thing only have I accomplished since my return, which is a new close fence round the burial-ground.

“We have been contemplating erecting a new church at Perie, nine miles off, but the prospect, I fear, is far distant. The old church is in a very dilapidated state, and frequently during the winter months quite inaccessible. The edifice lies on the top of a high hill, in ascending which you must frequently walk in a zigzag direction. On the fourth Sunday in Advent, two persons returning from church accidentally missed their footing, and fell from the top to the bottom. Fortunately they were only a little shaken, though much frightened. I have two churches to serve, lying nine miles apart, but I think if measured, the distance would not fall far short of eleven miles. I officiate at Perie every second and fourth Sunday in the month.”

6. EATON.*—The Rev. J. Dalziel writes:—“In this Mission “there is nothing beyond the regular routine of Divine service, “which can be reported.”

7, 8.—No reports received from the Revs. F. de la Mare and L. Doolittle.

9. MELBOURNE.*—The Rev. D. Falloon has had to deplore in the course of the year an act of sacrilege by which the church was “broken into and robbed of every article necessary “for the performance of Divine service. My gown and cassock, surplices, hood, cap, &c. &c. together with the table “linen for the Communion, and a number of Prayer-books, “and other books belonging to the Sunday-school library, were “taken; and notwithstanding we had the robber subsequently “arrested, it was not before he had had the articles stolen all cut “up, with the exception of the books, and rendered perfectly “useless. My own personal loss was considerable; at least it “was so to one in my circumstances, as I have not yet been “able to replace all the articles taken.”

Of the state of the Mission he says:—

“With regard to the congregation of St. Anne’s, in Richmond, I have nothing to say but of an encouraging nature. The people are

* For statistical returns, see p. 17.

attentive to the ordinances of God, are liberal in their contributions for Church purposes as far as their circumstances will permit, and, as a congregation, are in a prosperous condition.

"I wish I could give the same character of that of St. John's, in Melbourne. But, notwithstanding they have enjoyed the ministrations of the Church for the space of about twenty years, there is very little fruit produced among them. As I mentioned in a former report, the leaven of universalism is not yet thoroughly purged from among them, and consequently every means employed to rouse them to a sense of the importance of eternal things, proves comparatively ineffectual. I do not, however, despair of overcoming this evil; and some circumstances in the providence of God have recently occurred in that neighbourhood, which I trust have produced a salutary effect upon their minds."

10,* 11.—No reports received.

12. BURY.*—The Rev. John Kemp laments the difficulties which beset the Missionary in impressing upon his flock the value of the ordinances of religion, and their duty to contribute to the support of the Church. He adds:—

"Still upon the whole I trust that my labours are not altogether in vain. They are seen best in sickness; then they are more appreciated. Then people can be induced to listen to the word of exhortation and warning, from which in time of health they are too prone to turn away. This often cheers the heart of the clergyman when it is almost overwhelmed with discouragement on account of the apparent inefficiency of his labours."

13. SANDY BEACH.—Of the prospects of this Mission, the Rev. M. Ker says:—

"I can see no immediate prospect of the Mission becoming self-supporting. On the contrary, the view which presents itself to me, respecting the future of this Mission and of all the Missions on this coast, is most gloomy. The *Society for the Propagation of the Gospel* is gradually withdrawing the aid which it so long and so considerably afforded to Canada. In the richer parts of the country, where the soil and climate admit of agricultural pursuits being successfully engaged in, the people can by some extra exertions support among them the ministrations of the Church, and the towns can and will do something for the spread of the Gospel. But Gaspé is far removed from all the more populous and richer parts of the country, and its inhabitants are poor; and living as they do by fishing, poor they will probably remain. They are doing now very nearly as much as they will ever be likely to do for the support of their Missionaries, and if the present small salary which the *Society for the Propagation of the*

* For statistical returns, see p. 17.

Gospel affords to these Missionaries be withdrawn, the congregations will be utterly disheartened and cast down. The Missionaries then must all leave them; indeed now they can scarcely live upon what they receive, and one and another are sorrowfully retiring from the work in this part of the vineyard of the LORD. In the event of the Missionaries being thus forced to retire, the congregations will for the present generation continue attached to the Church of England, even without Missionaries, or at best, with but occasional visits from them; but in the succeeding generations, the Church of Rome, ever on the alert for converts and with abundance of material aid at its disposal, will absorb a part, and some of the dissenting bodies, most probably the Methodists, will absorb the remainder. So that of all that the *Society for the Propagation of the Gospel* has expended here, no permanent fruit will remain. The only way that I can see to prevent this sad consummation is to continue and to increase the present amount of salary paid to the Gaspé clergy."

14. ST. GILES.*—The Rev. W. King's extracts from his journal show that he steadfastly continues his labours of love in visiting the sick and comforting the afflicted throughout his wild and scattered district, and his services appear to be gratefully appreciated by the people.

15—20.*—No reports from any of these Missions during the past year have reached the Society.

21. COMPTON.*—The Rev. William Richmond reports of this Mission:—

"I found on my arrival a very divided state of feeling in the Mission; one leading family had left the Church, and several others were partially alienated from it. The Methodists, too, were very strong, and were continually on the watch for any discontented members of our congregation. Gradually, however, this feeling of annoyance began to wear away, and the family which had left the Church returned to it again. By constant parochial visiting too, several families have been brought to join us. In one case I baptized father, mother, and two children, the father having been previously an Universalist, the mother a Quakeress; in another I baptized an Universalist, his sister, and two of his children, and in both of these cases I have had much pleasure in hearing of the altered lives of the men, who were but a short time back very profane in their language, and but seldom seen at the house of God. Our Sunday-schools have proved a very valuable assistance, for there are many grown old in neglect of religion, who will hardly listen to a minister of the Gospel, should he speak to them, and yet their children, in four or five instances, have been the means, under God's blessing, of bringing them to church and to baptism. The congregations at Compton church have been

* For statistical return, see p. 17.

steadily improving up to last winter, when the roads were so bad, owing to the small quantity of snow which fell, and the open weather we experienced, that they were almost impassable, except on horse-back. The congregation at Waterville, I am sorry to say, are very poor, and a Congregationalist in the place, who is very bitter against the Church, has lately introduced a resident Congregational minister there. Again in Compton there are further signs of life, for a subscription has been got up to build a parsonage house, and 750\$ have been contributed by Church members in the Mission : this, however, is insufficient for the purpose, and we have applied to the Diocesan Church Society for further aid, though not much is to be expected from it. . . .

"On the whole, considering that of the leading Church people here, not one was brought up in Church principles, I think the prospect is encouraging, only it requires that a great deal of judgment be used in dealing with the people, as they are principally Americans, and carry even into religious matters the democratic principle, which is so strongly delineated in their character as a nation. It is absolutely necessary, before any good can be done, to secure the personal good feeling of the people. A man may be ever so talented, and it will profit neither him nor them, unless he study to make himself acquainted with all his congregation."

22—25.*—No reports received.

Montreal.

The Society has much satisfaction in publishing the following full and interesting letter, dated May 4, of the Bishop of Montreal on the state of his Diocese:—

"The progress of the Church in the Diocese of Montreal during the past few years has been steady and real, and, under the circumstances of the country, satisfactory. The actual increase of Clergymen and the number of new Missions opened have not been so large as in some former years ; but it must be remembered that instead of being allowed now to draw on the funds of the Society for the support of such additions, we are obliged to make exertions to replace the amount withdrawn from the grants hitherto annually made to this Diocese, besides the deficiency caused by the measures taken on the secularization of the Clergy Reserves. Three hundred and sixty pounds per annum were withdrawn by the Society in July, 1858, and two hundred more of annual allowance will be deducted in July next. And out of the grants still continued, we have to pay annually four hundred

* For statistical returns, see p. 17.

and fifty pounds for allowances to retired Missionaries of the Society, and fifty pounds to the widow of a deceased Missionary, according to the terms under which the Missionaries used in former years to be employed. The remainder of the grant, which we shall receive after next July, amounting to two thousand four hundred and forty pounds per annum, is distributed amongst thirty-three Clergymen now serving in the Diocese, while twenty are entirely supported by local funds or contributions. The actual amount raised by collections and voluntary contributions for Church purposes of every kind within the Diocese, during the past year, was 13,322*l.*, being a great excess both in Montreal and in the country over any former year. The greater portion of this has been expended in the erection of churches and parsonages, and the purchase of glebes, and defraying the miscellaneous current expenses of the service of the Church during the year: leaving but a small portion for the positive support of the Clergy. Of course we hope that every year this latter item will be increased, and gradually settled upon some more regular and definite plan.

“As to the actual number of our communion at present, it is not easy to give any exact account. The last census, taken in 1851, was so notoriously unfair that it can be no safe guide; for example,—in one whole county where we had churches served by six of our Clergy, there was not one single member of the Church of England returned. All who were not Romanists were set down under the general head of ‘Protestants.’ There will be a new census very soon, when we may expect our numbers, if fairly given, to be about 35,000. Our communicants, as returned to the visitation queries, were 3,312, giving an increase of 350 over the number at the preceding visitation. The scholars in the Sunday Schools were 2,920.

“Our DIOCESAN SYNOD, which was organized in June last year, will hold its first annual meeting next June, when the Reports of three important Committees, which have been at work during the last six months, will be laid before the meeting; viz.:

- 1.—FINANCE COMMITTEE.—To inquire into the subject of the better sustentation of the Church,—the increase of existing endowments,—the dilapidation of Church property,—and the best means of providing for the expenses of the Diocesan Synod.
- 2.—COMMITTEE ON THE ORGANIZATION OF PARISHES.—To inquire into the subject of the better organization of parishes and missions, and the forming new ecclesiastical districts, due regard being had to all the legal claims of existing incumbents.
- 3.—EXECUTIVE COMMITTEE.—To draw up rules for governing the order of proceedings and for the preservation of order at the future meetings of the Synod, and to devise a plan for arranging all the business to be brought forward at the next meeting, and to make the necessary preparations for holding the same.

And we hope that much useful information will be obtained and beneficial results follow.

" ENDOWMENTS.

" The question of Endowments and the better sustentation of the Church in the Dioceses in Lower Canada is of vital importance. Owing to the peculiar circumstances of the country, the condition of the people, the very scattered nature of many of the congregations, together with the great commercial and agricultural distress that has been so general, and the consequences of which are still severely felt, while at the same time there has been a withdrawal of external aid, the incomes of our Clergy have been kept at a very unfairly low rate. Many have left Lower Canada for better endowed Dioceses in the Upper Province ; while several have sought employment in connexion with the Episcopal Church in the United States, having found it impossible to maintain their families and keep free of debt with the incomes at present offered them here. One of the first objects of our Synod will be to try and amend this state of things, and your Society may rest assured that no better means of benefitting the Church in Lower Canada can be proposed than by offering encouragement for the endowment of particular Missions by grants made to meet local contributions. Until something considerable is effected in this way, we shall always find it very difficult to retain a settled and efficient Ministry amongst us. At present there are several fresh Missions which ought to be organized without delay, if we had the right men to send to them, and were able to guarantee them any sufficient means of support. Where so much is wanted to be done amongst settlers often lately located on their farms, and generally with little or no means to spare, we must not be discouraged because the work seems to move slowly, yet it is satisfactory to think that it is *moving on-wards*.

" PROGRESS OF THE DIOCESE. "

" In the year 1850, when this diocese was first established, there were only nineteen parsonage-houses ; now there are thirty-six, besides three other Missions with glebes, on which we expect soon to have houses erected. During the same period twenty-four churches have been consecrated, and there are four others to be consecrated during the ensuing summer, besides four or five completed, or nearly so, the consecration of which has been obliged to be deferred : making now sixty consecrated churches in the diocese. And if we may form any judgment from the increased number of candidates for Confirmation, and of Communicants, and the more lively interest generally manifested in all the services of the Church, throughout the diocese, we may hope that the cause of true religion, and the advancement of the salvation of souls, are being forwarded through the agency thus employed. In the city of Montreal the progress is most marked, and the state of the Church and its influence for good, increasingly hopeful. The diminished congregation that for the last three years, since the burning of the old Christ Church, had met in St. John's

Church, has now grown up to its fullest proportions, in the new Cathedral, which was opened for service last Advent Sunday. And while all the services in that building are fully attended every Sunday, the *free Evening Service* is always crowded with worshippers of all classes and ages. And in addition to this, a small new church in the centre of the city, to be entirely free, is just commenced, and is expected to be ready for service before the end of the year. The congregation of Trinity Church, too, which had dwindled away of late years, has started into new life, under its present pastor, the Rev. Canon Bancroft, and is about to remove into St. John's, just vacated by the Cathedral congregation, and which, previous to their occupation of it, had been a 'Congregational chapel.' St. John's will be a much better locality than the old Trinity Church, which is also much dilapidated and a smaller building.

"Among services of any special interest recently held, may be mentioned Sunday afternoon, February 5th, when all our Sunday-school children in the city of Montreal, numbering upwards of 1,000, assembled with their teachers in the Cathedral, uniting together in the services of this, as their mother-Church; considerably more than 2,000 persons must have been present on the occasion, as that large building was crowded in every part. And it may interest the Society to hear that on Sunday morning, 15th of April, the Rev. James Reid, D.D., one of the Honorary Canons, preached in the Cathedral, being now in his eightieth year, and having been for forty-five years a Missionary of your Society, and the successor of Bishop Stewart at St. Armand's East, in this diocese, and, I believe, the oldest Missionary of the *Society for the Propagation of the Gospel*, and the oldest individual now officiating as a clergyman in British North America, with the exception of the Archdeacon of Kingston and the Bishop of Toronto. He still performs all the duty of his own parish, where he has so long and so faithfully been doing the work of a minister of CHRIST; and on this occasion preached an excellent sermon on the text, 'Occupy till I come' (Luke xix. 13), and was well heard over the whole Cathedral."

1—10.* No reports have been received during the past year from the Revs. C. P. Abbott, W. Anderson, C. Bancroft, T. Bonsall, W. Brethour, F. Burt, J. Cornwall, and J. C. Davidson.

11. HEMMINGFORD.*—The Rev. E. Du Vernet reports the progress of the church towards completion. He says:

"We have now a very respectable congregation, with a flourishing Sunday-school. Although our numbers are steadily increasing, and the people manifesting an increasing interest in our services, yet I am confident very little can be done towards the effectual and per-

* For statistical returns, see p. 18.

manent establishment of our Church at this place until we have some suitable edifice wherein we may assemble, as the building in which we now meet belongs to a private individual, and is used not only as a Court-House, but for political purposes generally, and is in every respect sadly unfit for Divine worship. Very strenuous efforts were made last spring for the erection of a church, and I am happy to say they were blessed with a success beyond my most sanguine expectations. The whole of the exterior is finished, but the interior still remains to be completed, and if we can procure a sufficient amount to complete the design faithfully, I think it will deserve to be reckoned among the few rural churches in this Diocese in which the principles of ecclesiastical art have been attempted to be honestly carried out.

"The spiritual condition of the Mission, though far below that for which I earnestly pray, still gives reason for encouragement, and I hope the seed of the Word long sown may grow up in many a heart to life everlasting."

12.—No report received from the Rev. J. Flanagan.

13. POTTON.*—The Rev. J. Godden writes:—

"I am thankful to say that during the past year the services of the Church have been regularly performed in this Mission, and the attendance good with increasing order and devotion. Seventeen persons (seven adults and ten children) were baptized during the year; and several are now desirous of receiving that Holy Sacrament. The number baptized last year was *eight*, consequently the number admitted to baptism this year shows an encouraging increase. I pray that their eyes may be more and more opened, that they may be enabled to see both their duty and their privilege. My Sabbath-school is a *training* school and is well attended, and on my return from an out-station every Sunday evening, 7 P. M., I spend a happy time with my Bible-class, who regularly attend. In the young is nearly all my hope, and in them I have good reason to hope. Kind and obedient children, I look forward to the time when they shall fill the place of some of those hardened in their sins with much joy. Would that our Church as a whole were to take a deeper interest in the training of the young members. I am now very busy making preparations for the erection of a church seven and a half miles from this village, in a neighbourhood where I have been holding regular services for over two years with considerable success, and I trust, with God's blessing, to have it consecrated in October next. Thus, through God's goodness, I can congratulate the venerable Society on the prosperity of the Church's work in this scene of her operations, and with His continued blessing I look forward to the future with hope. But although there is much to encourage us, yet our trials are many and severe."

* For statistical returns, see p. 18.

14—16.*—No reports received from the Revs. J. Griffin, J. Johnston, and T. Johnson.

17. BEDFORD.*—The Rev. James Jones continues faithfully to labour in this Mission. He announces the additional attraction to the Church services of “a powerful and well-toned instrument,” and “a large and excellent choir.”

18—19.*—No reports received from the Rev. W. Jones and R. Lindsay.

20. NEW GLASGOW.*—The Rev. A. D. Lockhart’s report has been already published in the *Gospel Missionary*, x. 113.

21. ST. ANDREW’S.*—The Rev. R. Lonsdell has recently been appointed to this Mission. He says :—

“It is a place which requires the individual energies and unabated watchfulness of a faithful pastor to bring together our scattered people, many of whom have left the Church of their fathers. I am very thankful to be able to report that the congregation has doubled within the last three months, while my Sunday-school numbers nearly forty children. Wherever I visit I am sure of being received with every mark of kindness, and constantly am I greeted with many thanks by those who for years have not entered the church, and who are ready to assure me that as they are cared for and visited they will not fail to attend Divine service. Several who had gone over to the different denominations represented in this neighbourhood have already returned to the Church, and others will follow. My charge extends over the seigniorie of Argenteuil with the villages of Carillon and Point Fortune, on the western side of the Grand River, thence to the township of Hawkesbury, in the Diocese of Toronto; on the St. Andrew’s side it reaches into the adjoining township of Chatham, while the only Church Missionary to the northward of me is the Rev. Joseph Griffin, one, I believe, of the most devoted and hard-working of the Society’s Missionaries. It is distressing to think of the numbers throughout the territory, as I may well call it, where that faithful man is struggling with difficulties in endeavouring to carry on the ministrations of the Church, who will be lost to the Church if not to CHRIST if something be not done for the rapidly increasing population that is extending itself in every direction in the Ottawa region.

“The people of St. Andrew’s have in the most praiseworthy manner erected a residence for their clergyman; yesterday I with my family took up our abode in a portion of it, as the whole is not yet completed; when finished, the cost to the congregation cannot be less than 200*l*. Should my usual good health be continued, I do humbly trust, God’s grace assisting, we shall here see the prosperity of our Zion.”

* For statistical returns, see p. 18.

Mr. Lonsdell also records a very gratifying address which he received from his late congregations at La Prairie and Longueuil, on the occasion of his ceasing his ministrations among them.

22, 23.*—No reports received from the Revs. J. Merrick and H. Montgomery.

24. BUCKINGHAM.*—The Rev. William Morris reports favourable progress in this Mission. The parishioners have raised money for the purchase of an organ. To the willingness of the people to avail themselves of the ordinances of the Church the following extract from Mr. Morris's report will testify:—

"I have taken the opportunity, during the good winter roads formed on the river ice, to attend, every alternate Sunday evening, the congregation settled on the banks of the Lièvre River, about twelve miles from Buckingham. Almost all the inhabitants there belong to the Church of England. They have erected a very substantial School-house there, which I have used for Divine service. The Sunday-school there is well attended, and, immediately after Divine service, I have adopted the plan of catechising the children, during which the congregation remain in the School-house; and occasionally, during the winter, I have visited the Day-school, to examine the children in their secular education. Before the breaking up of the road I mentioned to the congregation my desire to continue the service, if possible, during the summer months also. They immediately proposed to send two men down on Sunday morning, to take me up to the place in a canoe, after our morning service in Buckingham, so that we expect shortly to have the Missionary canoe in operation."

25. GRENVILLE.*—The peculiar difficulties arising from the local circumstances of this Mission, will appear from the following passage in the report of the Rev. F. S. Neve:—

¶ "Attending public worship by our people, and pastoral visiting by the clergyman, are peculiarly difficult, for from the cultivable land being chiefly found on the banks of the small tributaries to the Ottawa, sometimes only an acre or two in breadth, but many miles in length, there is no established internal communication, so that to visit persons dwelling within a mile or two of each other, but divided by impassable mountains, it is frequently necessary to travel four times the distance, and by roads that a horse has difficulty in climbing.

"From these causes, also, schools scarcely exist, for the majority being so situated as to be unable to avail themselves of public teaching, refuse to tax themselves for the support of teachers, and by so

* For statistical returns, see p. 18.

doing, forfeit the assistance which is afforded by the Government School Fund, to every township raising by taxation a sum at least equal to the grant."

26.* No report received from the Rev. J. W. Pyke.

27. ST. ARMAND.*—The venerable Missionary at this station, the Rev. James Reid, thus reports of himself and his work:—

"Through the goodness of GOD who has hitherto sustained me, I am now, in this month, entering on the 80th year of my life, sitting down to give you, for the information of the venerable Society, some account of the state of my Mission. You are aware that we have nothing stirring or extraordinary to relate, as those of our brethren have, who are labouring among the heathen. Our work is the quiet constant routine of parochial work, which, notwithstanding my age, our Heavenly Father has hitherto enabled me to perform through a long series of years, without missing a day by either sickness or absence. I regularly perform two full services on Sundays, one in church, and the other at Cook's Corner, in the west-end of the parish; and attend to all the calls of the sick through the week. The attendants at church have increased through the past year, and many of them are growing in piety and in the knowledge of Scripture, and the doctrines of the Church. Usually, at this season of the year when the roads are bad, the people do not turn out so well; but I am happy to say that there is yet no falling off, and we shall soon have winter roads, and sleighs running. We have a Sunday-school, consisting of between forty and forty-five children, and five teachers, who instruct them in the Church Catechism, the collects, and Scripture lessons, under my own superintendence. We have for the use of the children a tolerably good Sunday-school library.

"Thus we are regularly, though slowly, we must confess, growing and taking root. There are, however, as in most places, some untoward circumstances, arising from the careless habits and apathy of the populations around us. 1st.—The people in this country will not come to church from any great distance, but rarely. If they come three or four miles, it is as much as we can look for; and that the more may hear the Word of Life, in the Church way, I preach the Gospel at every funeral. 2d.—The inhabitants of at least one third of my Mission, in the easterly part of it, have always been Baptists from the very first settlement of the country; and from them we have never got any accession to the Church, although in years past, when they had no minister of their own, I gave them Church service and preaching, which they thankfully received; but that was all the fruit."

28—30.*—No reports received from the Revs. C. Rollit, A. C. Scarth, and J. Scott.

* For statistical returns, see p. 18.

31. MILTON.*—The Rev. G. Slack urges the non-withdrawal of the Society's aid to this Mission. He says:—

“Although our pecuniary contributions are small, inasmuch as we have not a single family in independent circumstances, and most of our people are really poor, yet it must be remembered that a *whole generation* of this people, who would otherwise have grown up in comparative religious ignorance, have been trained up in habits of steady and intelligent Churchmanship; that many surrounding settlements have been visited by your Missionary; children have been brought to holy baptism; many a dying bed has been soothed and comforted by the visits of the pastor; and, in short, a general Church influence exercised and gained over a considerable number of people who will each become the centres of a similar influence in other parts. If, therefore, I cannot consistently hold out expectations that this particular Mission will become *self-supporting* under its present circumstances, I cannot, at the same time, think that the time or the money has been misspent or wasted. It would not be so considered in a heathen country; why should it be so in a British colony, which, after all, is really as much a missionary field as many heathen countries?

“Thanks, under Providence, to the Missions of the venerable Society in this country, a healthy and steady religious influence has been maintained, and is becoming increasingly powerful in the midst of erroneous systems of religion, and grievous fanaticism.”

32. EDWARDSTOWN.*—No report received from the Rev. E. G. Sutton.

33. SUTTON.*—The Rev. J. S. Sykes reports of this Mission:—

“During the last twelvemonths the Church has made steady progress. The congregations at the church, and the two school-houses, each distant about four miles from the church, one in the north and the other in the south part of the township, have been steadily increasing. The number of children and young persons baptized have more than doubled the average of baptisms registered during the last eight years in this Mission; only five out of the number baptized were born within the last year, the others were aged from two to fourteen years. I have still under my notice between thirty and forty children and young persons unbaptized, who, with God's blessing and in His own good time, I hope to bring within the fold of our ‘Good Shepherd,’ who said, ‘Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.’

“The Lord's Supper has been celebrated on the first Sunday in each month, instead of every second month as formerly; the number of communicants at each service have ranged from sixteen to twenty-two; six new communicants have been added to the list. I

* For statistical returns, see p. 18.

am endeavouring to excite in the congregation at the church a more active participation in the musical part of the service, that we may 'serve the LORD with gladness, and come before His presence with a song.'"

34.* No report received from the Rev. F. B. Tate.

35. CLARENCEVILLE.*—The Rev. M. Townsend reports:—

"My bodily health, thank God, continues good for my years, and I am yet able to perform Divine service, and preach twice each Sunday, in churches four and six miles apart, thus giving one service each Sunday in St. George's church, which is central, and the most important congregation; and on alternate Sundays in St. Thomas and Henryville. The congregations continue with little variation, as usual; and although death has taken away many of the elder communicants from our ranks, others have been added, which keeps the number about the same. The Lord Bishop held a Confirmation in my Mission in July last, at which I was able to present to him for that holy rite forty-five of the young lambs of my flock. In the preparation of them for that solemn service, I felt my own heart deeply interested; indeed, the whole service on that occasion possessed an engrossing interest, to them, to myself, and, I have reason to believe, to many others. I pray God, that the good seed then sown may germinate, and bear much fruit to His glory in all future time."

36. CHAMBLY.*—The Rev. J. P. White says:—

"It affords me pleasure to be enabled to report favourably of the Mission, although I regret that during the last two years some of our wealthiest and best Church families have left the parish, and that few new-comers have settled among us. In the Seigniorial, or Canadian portion of the Diocese, our people are few and scattered; and the younger branches of families, as they advance in years, leave, and seek work in the United States, or in the Western Prairie. The eastern townships will, I think in time become the stronghold of our Church in this Diocese.

"The attendance at church is satisfactory, and the congregation most attentive and devout; and, I trust, thankful for the privileges which they enjoy. The Holy Communion is administered on the first Sunday in each month: the number of communicants on Christmas-day was forty-one. Our Sunday-school is well attended, and the teachers are punctual in their attendance, and much interested in the work. The people, on the whole, contribute liberally towards the support of the Church and her ministers; and almost all are induced to contribute their aid towards carrying on the work of the *Diocesan Church Society*."

37, 38.*—No reports received from the Revs. A. T. Whitten and R. Whitwell.

* For statistical returns, see p. 18.

39. COTEAU DU LAC.*—The Rev. T. A. Young reports:—

“The Church people generally attend Divine service very regularly, and there is a growing attachment to the Church, and a wish for its ministrations. The responses are very well made, and portions of the service are chanted. There is a very good attendance at the Sunday-school, and the parents seem thankful for the privilege of being able to send their children to it.”

Toronto.

The Society has to acknowledge the receipt of a Charge recently delivered by the venerable Bishop of this Diocese. In the course of it he records the rise and progress of the Colony and Church from the time of his arrival at Kingston, on the last day of 1799. He states that, on his ordination by the first Bishop of Quebec, in 1803, he made the fifth Clergyman in the whole province. “At this time (he says) there are supposed to be rather more than 200, presided over by two Bishops, with the prospect of soon having a third.” It was the Society’s privilege to send the first Missionary, Dr. Stuart, to Upper Canada, in 1784, and to foster and support the struggling infant Church through a long series of years. Its reward is to see that Church independent and self-supporting, governed by its own laws, and setting itself to supply the spiritual wants of its own members.

The Society, as will be seen by the report of Mr. Jacobs, still contributes to the support of a Mission among the Indian tribes of Lake Huron; and it has promised to pay half the salary of a second Missionary, to be employed at Sault St. Marie, between Lakes Huron and Superior.

1. MAHNETOOAHNING.*—An interesting report of this Mission, from the Rev. P. Jacobs, appears in the *Ecclesiastical Gazette*, January, 1860. In a later report, Mr. Jacobs says:—

“Nov. 3d, 1859.—As the Indians have all come back from their gardens in the bush to their houses in the village, I have begun to teach their children again. I rang the bell at a quarter-past two, P.M. and in a short time the children assembled together in one of my rooms. I teach the more advanced of them; and my sister, who is staying with me at present, teaches the rest. Those who are in my class read English and Indian, spell and write; they are also commencing the study of arithmetic. At a quarter-past four the school closed. It is a pleasure to me to teach the children. As the schoolmaster

* For statistical returns, see p. 18.

who had been sent here by Government has left, and as no other has come to take his place, I have taken the work of teaching on myself. I did not like to see the children unattended to ; and I saw that, unless I taught them myself, they would very soon forget the little they had learnt at school.

"*Sunday, 6th.*—The Sunday-school this morning was very well attended. I heard all the children repeat the Lord's Prayer in Indian. I then read to them the Gospel for the day, and asked them questions on it. I also showed them some pictures of the persons and things mentioned in the Bible, making some remarks on them the same time. This part of the instruction which they receive they like particularly. The pictures I refer to are those which are published by the *Christian Knowledge Society*."

Huron.

EVERYTHING connected with the first efforts of a Church in a new diocese has so much real and lasting interest, that it seems desirable to reprint in this place the report from the Bishop which was inserted in the *Mission Field* of April :—

"I have just returned from a tour of a month through the counties of Huron, Bruce, Grey, and Perth, in which the Missionaries assisted by your Society labour ; and I am truly thankful to be able to report that I every where found them diligent and devoted, and the congregations large and devout. There are over fifty-six townships (from ten to twelve miles square each), and in every one of them are to be found members of the Church. The ten clergymen now placed there cannot, on an average, visit more than two townships each ; thus about thirty-six townships remain unsupplied with even the occasional ministrations of the Church. Under these circumstances, I feel myself constrained to ask your Society for a further grant. Were 400*l.* sterling per annum granted, in addition to what has already been given, I could, with the assistance of our own Missionary fund, employ ten more Missionaries in this extensive field, and in a few years, say five or six, the Missions would be self-supporting.

"This country promises to be one of the finest parts of Canada, and when the settlers have overcome the first difficulties, which have to be encountered by all who undertake to reclaim farms from the native forest, they will be well able to support their own clergy. The danger is that, if neglected, their affections may be weaned from the Church, and great efforts will be required to undo the evil which a few years of neglect may now produce. I would earnestly press this upon your Society. The labour which I undergo in visiting a country which can only be traversed in winter, when the snow lies from three to five feet, is as nothing, when compared to the feeling of dejection

which is induced by the sight of so many townships destitute of the means of grace, and the consciousness of my own inability to do anything to remedy this evil.

"I am in receipt of your letter of the 3d February, for which accept my thanks. I enclose reports from some of your Missionaries, and shall forward the remainder when received. I send also their reports to me, and it will be pleasant for the Society to know the spirit of the men whom they are assisting to support.

"I wish I could convey to you the impressions made upon my mind by my late tour; I feel assured that could I do so, you would concur with me that no colony of the British empire stands in need of the assistance of your Society more than the recently settled parts of this diocese, and that the attachment of the people to the Church, and their strenuous efforts, out of the depths of their poverty, to assist in procuring for themselves its ministrations, deserve the sympathy and patronage of our Christian brethren at home."

In answer to this application, the Society, feeling the great importance of furnishing the ministrations of the Church to the first planters of new settlements, resolved at once to grant an additional sum of 400*l.* a-year towards the support of Missionary Clergymen in the outlying parts of the Diocese, on the same conditions as before, namely, that at least an equal amount be raised from local sources.

The Society is thus helping to support eight Missionary Clergymen in this new Diocese.

1, 2.—No reports received from the Revs. J. Carmichael and S. C. Haines.

3. GREY COUNTY.—The Rev. James Hutchinson says:—

"With regard to the moral and religious condition of the people, I am sorry to say that it is by no means encouraging; great numbers have attached themselves to other bodies of Christians, and several have become downright Deists; while others again have joined the so-called Disciples or Campbellites. This fearful state of things must in a great measure be attributed to the want of the regular ministry of the Word amongst them. There are no churches or sacred edifices throughout the entire Mission. Several sites have been offered by different parties on which to erect buildings for the public worship of God; but the people are not able to do anything yet in the way of building churches or parsonages, because of the failure of their crops for the one or two last preceding years. And although the present harvest is abundant, nevertheless, they can afford to do nothing of this kind at least for another year, as they will require all their surplus produce to liquidate the debts contracted during the seasons of failure. For the same reason they cannot do much for me by way of sustentation. However, by taking whatever they are willing to give in kind, I expect to realise some two hundred dollars towards my support."

4. BRUCE COUNTY.—The Rev. I. Middleton reports efforts made successfully to build a church at Pine River, an outlying district of his Mission. The people are generally anxious to avail themselves of the Church's ordinances. In the township of Kinross, where he held an occasional service, there was

“An immense congregation; the house was literally filled up stairs and down, and several outside, but the greater part of them came from Cullross. Many of them expressed a desire to have the Sacrament administered, so I have appointed a service for the 11th of May, with a promise that if a sufficient number expressed a wish for the Sacrament, I would go out some Sunday morning at half-past nine o'clock and administer it, nineteen miles from here.”

5. PERTH COUNTY.—No report received from the Rev. G. E. Newman.

6. MITCHELL.*—The Rev. W. B. Rally writes:—

“The most interesting event in the history of the Mission is the visitation of the Lord Bishop of Huron, held on the 28th July. His lordship administered Confirmation to *fifty-five* individuals, and consecrated the grave-yard: he also visited the site on which it is contemplated to erect a church, and expressed his approval of the same. It is hoped that the erection of the church will not be delayed beyond the coming year. A very efficient Sunday-school teacher and valued parishioner, Mr. Thomas E. Sanders, has left the Mission, having been admitted to the Diaconate by the Bishop of Huron, and appointed Missionary to the County of Bruce. His loss is much regretted in the Mission.

“My acquaintance with the German language has enabled me occasionally to minister to the spiritual wants of the German Protestants in the adjoining township of Logan. I have visited the sick, baptized four children, administered the Holy Communion once in private, and officiated at two funerals, using the German version of the Book of Common Prayer. I am happy to be able to say, that the number of communicants connected with my Mission has increased during the past year from *twenty-two* to *seventy-seven*. For this evidence of the Divine blessing accompanying my imperfect labours, I trust I am thankful.”

Of the difficulties peculiar to the colonial Church, Mr. Rally says:—

“The principal points of difference between a Canadian Mission and a parish of equal population in England, are the following:—*a.* The great extent of the field, and distance from the centre of the Mission, which, together with the bad roads, and the lack of teams, operates unfavourably on social intercourse and on the attendance at service and Sunday-school. *b.* The difficulty of reviving the attach-

* For statistical returns, see p. 18.

ment to the Church of their fathers in the case of individuals who for a number of years have been accustomed to attend dissenting worship, or to absent themselves from religious services altogether. *c.* The utter indifference of the laity (with few exceptions), who expect the whole parish machinery to be worked by the clergyman alone. *d.* In my particular Mission, the want of a church, with its holy influences and associations, in consequence of which we are obliged to worship in the upper room of an hotel."

7. HURON.* — No report received from the Rev. R. J. Roberts.

8. BRUCE.* — The Rev. T. E. Sanders writes:—

"On August 1st I commenced my missionary labours. I had four appointed stations, and I made, during the summer months and a part of the fall, others which I attended on week-days. Other townships were occasionally visited—Cullross, Bentinck, and Normanby—where I held services and baptized many children. The Church people exhibit much earnestness and desire for the services of the Church, and I hope, indeed I think, would gladly contribute towards the salary of a Missionary. With regard more immediately to my own Mission; in Walkerton our services are held in a large hall attached to the principal hotel, which hotel is a well-conducted house. The services are attended by all denominations, and those who are not of our communion appear very attentive and interested in our beautiful services. I have bestowed more labour here than in other places, they having had more than one full service per week. I have had much to contend against here, much coldness towards spiritual things, and much attachment to the world, feuds among neighbours, evil speaking; but I trust these evils are gradually lessening, for there now appears a desire for the house of God, and the other evils are abating, and I am thankful if I have been in the least measure the instrument, under God, of subduing these evil propensities, and I pray that God in His own good time will subdue the hard and obstinate heart, and bring all to the knowledge and love of God our Saviour.

"*Hanover.*—This is a small village on the Durham road, and contains but few inhabitants, chiefly Germans. Service is held in the house of a Hanoverian, which is too small for the congregation. There is a zeal exhibited amongst this people which is indeed refreshing, many coming from great distances to worship God, as did their forefathers. They appear to have serious dispositions, a desire after holy things, a knowledge of God, and not only confess Him with the lip, but with the heart. Very many of them come from Bentinck, five, six, and seven miles distant, on foot. We hope shortly to be able to raise a log church, a site in the village (worth 100*l.*) having been given by Mr. Horsengigger, a man with seven children, and only fifty acres in his farm, and in whose house we hold service. I

* For statistical returns, see p. 18.

have given them eleven full services, and have a very nice class of young persons preparing for Confirmation ; our Sunday-school here also was a good one, amounting to forty in summer, but now small, and I fear will be, or rather is now, closed until the summer ; a few sometimes make their appearance."

Rupertsland.

The Bishop held a visitation of the clergy who could be brought together in his enormous Diocese on Epiphany Day ; and in the course of his charge mentioned that the ministrations of the Church were afforded to the tribes of the Crees and Sautaux, to a large body of the Chippewyans, and a few of the Sioux, and occasionally to the Esquimaux. The Norwegians in the eastern district had also been provided with the ministrations of the Church.

To show the prodigious extent of the Diocese, he says that, of two of the clergy who were prevented by distance from attending, one was stationed at Fort Simpson, 2,500 miles to the north-west, the other at Moose, James Bay, 1,200 miles to the east. The clergy whom the Society assists to maintain are all stationed in the Red River Settlement.

2. ASSINIBOIA.*—The Rev. W. Taylor continues his ministrations among the mixed races which form the population of his part of the mission field. Mr. Taylor sends a regular journal of his proceedings. Of the baptism of a poor Indian convert the following is the account sent by Mr. Taylor :—

"*September 5th.*—One of our people came to-day to acquaint me concerning a poor sick young man who was left at his house. It appears that a party coming into the settlement from the interior brought with them a young Cree Indian, who had his hand partly shot away. During the time they were trading and tenting about, his hand got worse, and some of the party cut it off at the wrist. I don't think they took him to the surgeon at the Fort, but did it after their own fashion. The poor fellow's arm got quite bad, and they proceeded to cut it off from the elbow. At the time the party left, the patient was unfit to travel, so they left him with the person who came down to me, asking me to come up and see him. They

* For statistical returns, see p. 18.

had called his attention to religion, had read and talked with him in his own tongue. I went at once to visit him. At that time they thought he would not live, but he got no worse, and was anxious for teaching and instruction. The Bible was full of wonders, especially the New Testament, and the life and character of JESUS was what he most delighted to hear about. In this state of mind I found him, and, through two or three interpreters, succeeded in getting at his mind, and, I trust, giving him light and information. I do hope his affliction may be sanctified to him.

"*September 8th.*—Visited the sick Indian. He is in a most painful state; the stump of his arm appears to be just sloughing away, and causes great weakness of body. But he is delighted to hear of God, of JESUS CHRIST, and a life beyond the grave. He is eager for baptism; is afraid he should die without it. I have engaged to baptize him when he is sufficiently instructed, and if I see danger will do it at once.

"*September 11th.*—Had a public baptism and churching this morning. Went after service to see the sick catechumen; read and prayed with him and for him, through an interpreter; had had a restless and agonizing night; called them up to pray with him, as the 'evil spirit' was troubling him. He would say, in his own language, 'Oh, do pray for me to that JESUS, that CHRIST the book tells me of.' In answer to a question I put, he said, 'he would rather not get well as he had lost his arm; if it would be happiness to die, he would rather die than live.' I tried to explain to him the nature of patience and submission, and begged him to learn more of 'that JESUS.' He has 'the book' just under his head, not as a charm, but as a sacred thing, and for comfort to him, they say, in the night.

"*September 17th.*—Have been to see once again Kah-qui-'uokeh-wah-ho. I hope he does truly desire baptism; he is most importunate for it. I have arranged to baptize him on Wednesday next. He appears a little stronger, but the sloughing of his arm goes on, exhausting all the rag we can find for him. I do think it may end fatally. Called on two other families on my return homewards, hoping to speak a word in season.

"*September 21st.*—Had morning service. The poor Indian brought in a cart, laid on buffalo robes. At the appointed time we surrounded the font. He was allowed to sit, he is so sick and feeble. He had his witnesses, as the Church requires, and Mrs. C., one of our own communicants, was interpreter on this occasion. He made very intelligent answers, and then, by the name of Benjamin, he was received into the Christian Church. He stood up a few moments, assisted by his friends, and spoke his feelings on that occasion; the chief burden of his observations was 'he was happy, very happy.' His joy was like the joy of a new convert, free and fresh. I hope it may continue, but I sadly fear it will often be quenched by pain and the sad realities of life. I gave him some good advice, and, with a short prayer, sent him back with his friends. I gave him also a few simple presents, the gift of kind friends at home, chiefly a glass, a comb, a knife, a bag, and two plugs of tobacco. The Bishop had

previously given me a flannel and a calico shirt, to which I added other articles, in which he appeared at his baptism. May the LORD bless and eternally save this stray one now brought to His fold."

See also *Mission Field*, IV. 247.

Columbia.

The first letter of a Colonial Bishop from his Diocese must always be read with interest, and therefore, notwithstanding the following communication has already appeared in the *Mission Field*, it is thought desirable to put it upon record in the Society's Annual Report. It is dated from Victoria, Vancouver's Island, May 8, 1860:—

"All I have seen and heard during the four months since my arrival convinces me of the important position these two extensive colonies must occupy at an early period.

"A climate like England, magnificent scenery, a fertile soil, unbounded mineral wealth, abundant fisheries, timber of the finest description, good harbours, render the only British possession on the Pacific coast of America highly attractive to the disposition and enterprise of our race.

"The population consists for the most part of emigrants from California, a strange mixture of all nations, most difficult to reach. A large proportion have been long unused to religious opportunities, although amongst them are those who will welcome the minister of CHRIST.

"An idea of this mixture may be afforded by one instance, that of the town of Douglas, in British Columbia. Out of two hundred, thirty-five only are British subjects. The rest are Germans, French, Italians, Africans, Chinese, Spaniards, Mexicans, and Americans.

"The gold-mining district is confined to the main land, and extends along some 400 miles from the town of Hope, on the lower Fraser, to the Quesnel River, a branch of the Fraser in the north. Thousands are engaged along this line, in parties varying from twelve to two hundred.

"The agricultural settlers at present are not numerous. I have visited some. They are destitute entirely of the means of grace. Many men are living unmarried with Indian women.

"The most recent reports from the mines are of an exciting character, and will attract many thousands more to our shores. The Chinese are arriving in great numbers, and ten thousand are said to be on their way from China.

"The native race in both colonies is numerous. I have visited various tribes: some are more intelligent than others. There is

desire of improvement, and ambition to be like the whites. It is a common thing for Indians to be dressed in the best European costume. The other day I observed two women in round hats and ribbons and extended crinoline ! I mistook them for English, but on coming up found their faces besmeared with red paint.

"The men are universally employed in labour, for which they are paid from 10s. to 20s. per week.

"Poor creatures ! they imitate freely the white man's vices. I saw an Indian running round and round in a circle. He was intoxicated, and almost a maniac. I listened to the sounds he was shouting. They were the words of a blasphemous and obscene oath in English ! It is a common thing for Indians, even children, to utter oaths in English. Thus far they have come in close contact only with our vices. We have yet to bring amongst them the leavening blessing of the Gospel of CHRIST.

"I have at present but eight clergy. Of these, two are supplied by the Society. Both Mr. Gammage and Mr. Pringle are working well, and have exhibited much patient endurance. Mr. Dowson, as you probably have heard, is gone home. I hope the Society will send out at once several additional men. We are, I feel thankful to say, early and well on the ground. By God's blessing we may lay the foundation of our pure and holy religion with the very first people, and establish a lasting claim to love and adherence by the promptitude and, we trust, the efficiency with which the mother Church will have ministered to the spiritual wants of this our youngest colony.

"For the *Indians* twenty Missionaries might readily be employed. We should have, however, *at once*, not less than four, two for Vancouver, two for Columbia. I purpose to establish an institution at this place, near several Indian villages.

"We have commenced the Mission in tents.

"Then for the *white* population we need immediately an addition of *ten*. I earnestly hope the Society will largely assist us.

"There are peculiar difficulties in our work here. The population is of such a kind as to require men of no ordinary ability and tact.

"We are not, however, without encouragement. My first Confirmation (of thirty-three candidates), on Sunday week, was refreshing to my spirit. A deep impression has been made, and our work is strengthened. God be praised !

"An interesting incident has occurred in the conversion of a Roman Catholic priest. I met him on board the steamer on my passage. He had previously been in communication with Bishop Kip, who received him at the Holy Communion a few Sundays ago. He is now living at my house, preparing for active ministry in due time. The Rev. Louis Donatus Rivieccio is a young man of great ability, professor of Latin and philosophy at the R. C. Seminary in Francisco. He preaches, not only in his own Italian language, but in Spanish and French, and may become of the greatest use in teaching the various people of his own and other races.

"The coloured race (African), of whom there are many, are looking

much to us as the only religious body which has stood out for their equal rights, especially in the house of God.

"Several of the coloured people are devout communicants.

"This is an important time for the purchase of land, while cheap, for endowment. The Society would do well to make a grant for this object."

1. VANCOUVER'S ISLAND.—The Rev. R. Dowson, who has been compelled to vacate this Mission in consequence of Mrs. Dowson's ill health, has sent regular reports of his work in this interesting field of missionary labour. They have been printed in the *Mission Field*, IV. 173, 193, and V. 107.

2. DOUGLAS.*—The Rev. James Gammage's reports of his work in the new Colony have also been printed in the *Mission Field*, IV. 169, 241, and V. 25.

3. The Rev. A. D. Pringle, who arrived in Esquimaux Harbour last August, has since been engaged in ministrations along Fraser River. Of Fort Hope, where he first commenced his labours, he says:—

"I preached here twice last Sunday to small but attentive congregations. Through the kindness of the Hudson's Bay officer, I have been allowed the use of their large store for service. It is about forty feet long; a portion of the benches will be finished roughly for next Sunday, and by Sunday week I hope to have eighteen benches, plain and strong, capable of being transferred to a church when we can boast of one.

"I may mention, that my first intercourse with the people of Fort Hope and Fort Yale was accompanied with a request to baptize two children, in whose case the rite has been deferred 'in the hope,' as they themselves said, 'that some clergyman of their own Church would come amongst them and do it.' They consented to my wish that their children should be baptized publicly during service."

And in a later letter Mr. Pringle says:—

"Increased intercourse with them attaches me more and more to my sphere of duty. It has many hardships by land and water, but the amount of intelligence in all classes is far beyond what one meets with generally in other countries; and the earnest desire to receive religious truth is very encouraging. I have held three evening services at three bars on the river, besides morning service at Yale, and evening at Hope, or *vice versa*, in alternate months. These week-day evening services arose in consequence of some meetings which I held on several bars on the river with reference to the mining operations on the Fraser. The first difficulty which I had to overcome was to obtain a footing amongst the miners. This I did through these secular meetings; and my hopes were more than realized, for invitations, entirely spontaneous, were afterwards made to me to come

and hold service amongst them, either on Sunday or during the week; in fact, the desires expressed that I would visit them in a pastoral capacity have exceeded my powers."

Jamaica.

The large contributions formerly made to this and other principal West Indian islands, while the state of the negro population demanded such assistance, have of late been reduced to a few grants in aid. The Dioceses have become settled Churches, with their regular organization, dependent for their support on the liberality of the Colonial Government, and other local resources. The Bishop of Kingston, in a letter dated April 8, speaks in terms of high commendation of the zeal and diligence of the three Clergymen who have been appointed to the stations of Bluefields, Porus, and Manchioneal, mentioned, in the last Report, as those to which the Society had appropriated a grant of 50*l.* each.

Extracts from the reports of the Clergy are subjoined:—

1, 2.* No reports received from the Revs. R. Dunbar and W. H. Ingle.

3. ST. ALBAN'S.*—Of the state and prospects of this Mission, the Rev. R. J. Lynch writes:—

"I do not think that in any other West Indian Island, the 'lower orders' are so below the standard of progress as in this; and whilst many causes tend to retard their advancement, I do not think that in any other island so little is really done towards ameliorating their condition as in this. The absence of a resident proprietary body, the little interest shown by the planters of the island for the well-being of the people, the niggardly spirit with which every attempt to promote their improvement is met, damp and chill the most zealous labours of those to whom is committed their care for time and eternity, and therefore, while the people have enjoyed the blessing of freedom for now twenty-three years, they are not one iota advanced, morally speaking, to what they were on the 1st August, 1837. I have often considered this subject over and over in my mind. To a well organized system of schools, throughout the length and breadth of the land, must we look as alone capable of socially transforming the negro mind. But both our public spirit and finances are inadequate to our emergency, and I therefore fear we must be content with doing as much as we can, amid discouragements and disappointments on every side."

* For statistical returns, see p. 19.

4, 5. No reports received from the Revs. H. Macdermott and Henry Melville.

6. KEYNSHAM.*—Mr. Morris writes:—

“The congregations from Easter to St. Andrew’s Day were certainly smaller than I ever saw them before for so long; but then through the whole of that time there were not more than two days together without rain. Indeed, considering the roads, if roads they may be called, over which so many of the people have to travel, I wonder not that there were so few in church, but that there were so many. I asked some how they came at all. They said, ‘We tie our clothes across our back, and creep over the very bad places; and then wash and dress when we get out to the main road.’ One man’s horse had his leg broken in attempting to get through. But for the last month the case has been otherwise with the congregations. The churches have been full to overflowing, numbers not able to get in; and the devotions of those on the shaded turf without, joining, with Prayer-Book in hand, in our beautiful Liturgy, was truly delightful. Had the northern transept been added to the church, there were persons enough present to fill the whole of that spacious area, and at Keynsham the question is, ‘What can we do for sittings?’ every space, the stairs, the isles, the door-ways have been filled.

“A circumstance has occurred this quarter, which breaks a little the sameness of one’s quarterly reports: I mean the baptism of nine adult Africans, part of a number taken from a slaver by one of her Majesty’s ships some time ago, and brought to this island. They came to me one Sunday, after service, expressing a great wish ‘to be christened.’ But I did not think them at all fit for that holy sacrament then, nor indeed for some months after. At my first conversation with them, I found that they had no notion whatever of the Saviour of the world. To the question, why they wished to be baptized, the answer was, ‘because all Creole christen:’ but as to ‘baptism for the remission of sins,’ they had no idea whatever: and it was a long time before we could make them understand that they were sinners. They long persisted that they had never done any bad thing. On questioning them as to Africa, and whether they would like to go back, I found that all they had ever learnt there, as to religion, was that there is a great Being, who lives up above, whom they call ‘Sham,’ which suggested Matt. xxi. 25, and some other texts to me. It seems remarkable that the Divine Being should be called by this name, in a place so far from Syria. As to whether they would like to go back to their own country they were very clear; ‘No, no, kill too much in Congo; like Jamaica very much.’ After conversing with them once a week for some time, and instructing the Superintendent of the Sunday-school to let their instruction be directed to the subject of their baptism; on their professing to feel a sense of sin as evil, and a sincere belief in JESUS as the Saviour of sinners, I was not justified in withholding from them what they so much desired, and

* For statistical returns, see p. 19.

therefore baptized them. When I look at them now going to church so clean, so well-dressed, so healthy, so happy, and consider what they were, when the Hon. Mr. Salmon, with whom they are apprenticed, first took me to see them, I cannot help wishing that all who are as they were, could be brought under the same influence that has told so much for their good."

7. PRATTVILLE.*—The Rev. H. Scotland reports the regular performance, by himself, of the ministrations of the Church, though during the past year his health has been in a very precarious state; and for some time he was obliged to obtain leave of absence.

8. ST. SALVADOR.*—The Rev. J. S. J. Higgs says:—

"Our church is generally full, so that we are obliged to make an effort to obtain a new church. At present some families are obliged to attend half in the morning, the other half in the afternoon. Our daily school is also cramped up for want of room, being obliged to have it in one end of our little church. With God's blessing, I hope we shall begin a new church at Fortune Island next year, and finish the one at Rum Cay, before the end of the present year, for which purpose I leave Fortune Island at the end of this quarter, for Rum Cay. Our day-school I fear will fall off somewhat, as there has been a school opened this quarter, under the Board of Education, and very near ours.

"The day and Sunday-schools at St. Salvador continue to go on well. The day-school increases in number. The congregation for Sunday service there is also very good. Our little church, I believe, is finished; built almost entirely by the people. Though rude in structure, yet I trust it is not without its polished stones in some of its worshippers."

9. EXUMA.*—The Rev. S. Minns reports:—

"It has pleased the Almighty to visit us severely, so that whooping-cough, famine, and fever, succeeding each other, rendered the past year one of the most difficult I have ever experienced; heavy rains too, causing flooded and impassable roads, prevented me from doing much duty in the out-stations; add too the death of one horse and the knocking up of another, and the impossibility of replacing them, and you will perceive that the difficulties were no ordinary ones. So severe was the famine that all classes suffered alike; the poor were in many cases compelled to live upon fruits and roots, the spontaneous productions of the soil, while crabs and meat (without bread) furnished food to others, and the irregularity of our communication with Nassau was such that the supplies of food imported were exhausted long before they returned. Our people bore it bravely, and I heard not a single murmur. The whooping-cough attacked both old and young, so that for five Sundays I could have no singing in church, and could make myself be heard with difficulty. The fever

* For statistical returns, see p. 19.

raged generally throughout the island, sparing neither sex nor age. I thank God the new year has begun well.

"My congregations, at present variable, are generally increasing; my parish church requires more sittings, also the chapel at Sims' Plantation, while the chapel at the Cay is quite too small to accommodate the congregation, and we propose this year to build another, as the old one is too bad to be repaired."

The Bishop held a Confirmation in this Mission during the past year, of which Mr. Minns writes:—

"The visit of the Bishop, and the Confirmation holden by his lordship, form an era in the history of our island. The Bishop very kindly postponed the Confirmation until the afternoon, which allowed the more distant of my candidates time to get up. I could present but fourteen, six being ill of fever and one absent from the island. We had full service, and the Bishop delivered an admirable and most impressive lecture from the forty-fifth Psalm. I was glad to see the church crowded on the occasion, and all seemed deeply impressed with the ceremony of Confirmation, presented to them (the most part) for the first time. His lordship expressed himself pleased with the state of the Church in this island, the more so as my candidates were, with but two exceptions, pupils of my Sunday-school. His lordship has promised to accompany me to the out-stations on his next visitation."

10, 11.*—No reports received from the Revs. R. Saunders and T. J. G. Sharpe.

12. INAGUA.*—The Rev. W. H. Strombom reports:—

"The past year has not been productive of any very remarkable results, with the exception of our first Episcopal visit here of the Bishop of Kingston, who very opportunely arrived here from Turk's Islands on the 24th day of December, preaching on Christmas-day to a very large congregation, and the following day, after an impressive address to the candidates, confirmed thirteen in the presence of a full congregation, and immediately afterwards administered the Holy Sacrament.

"One of the candidates I recently admitted into the Church by baptism has, ever since my charge of the parish, been a regular attendant at our Sunday-school, and attended our Bible-class, and at her own urgent request was permitted by her parents to join the Church; this is the second of our Sunday-school scholars that I have baptized. The one baptized in 1858 is respectably apprenticed in Nassau, and has thus far been enabled to continue a consistent Christian, and I trust and pray that the one who has been so recently admitted into covenant with God may be also enabled to maintain her integrity; the young man was one of those confirmed in Nassau during the recent visitation of the Bishop of Kingston.

"Our communicants now number forty-two, with a prospect of increase."

* For statistical returns, see p. 19.

Antigua.

The vacancy in this See, occasioned by the early and much-lamented death of Bishop Rigaud, has been filled by the appointment of a worthy successor, the Right Rev. W. W. Jackson, formerly a student of Codrington College, and for many years chaplain of the forces, the confidential friend of the Bishop of Barbados. "A more exemplary or more useful clergyman," says Bishop Parry, "I have never met with, here or elsewhere; nor yet a man of more consistent goodness, quite a son of consolation, yet at the same time of strong sound sense." Sufficient time has not elapsed since the return of the new Bishop to enable him to make a report to the Society of the state of his Diocese.

Barbados.

The Bishop has kindly communicated to the Society a summary statement of the population and existing provision made, whether by local endowment or voluntary contributions, for church and school purposes, in the six islands which constitute his Diocese. From this we derive the following results:—

Islands.	Population.	No. of Clergy of Church of England.	Churches and Chapels.
Barbados	135,000	44	46
St. Vincent	30,000	7	9
St. Lucia	25,000	2	3
Trinidad	85,000	16	26
Grenada	31,000	7	9
Tobago	15,000	6	7
Total	321,000	82	100

Nearly the whole population of St. Lucia, and two-thirds of that of Grenada, consists of French Roman Catholics. In Trinidad, also, the majority of the population is Romanist; but there are about 13,000 heathen, principally coolies from the East Indies, for whom Hindu Christian catechists are much needed.

No part of the Society's General Fund is appropriated to

this Diocese, with which it is now connected mainly as Trustee of the Codrington Estates. Important changes have occurred in the College. The long vacant chaplaincy has been filled up by the appointment of the Rev. M. W. Blagg; and the Tutorship, vacated by the Rev. H. H. Parry, promoted to the chaplaincy of the forces, has been filled up by the nomination of the Rev. W. H. Prideaux, M.A. of Lincoln College, Oxford.

The number of students in the college is 15; of pupils at the collegiate school, 50; of children in the estate schools, 320 (average attendance); of communicants (average) 180.

Two students were ordained deacons at the commencement of the year. Another, the Rev. A. Phillips, has gone as the Society's Missionary to the Pongas, West Africa.

The recently consecrated bishops of Antigua and Sierra Leone, were amongst the earlier students of the college.

The Society's chapel has been improved by the addition of an aisle and chancel, and internal fittings, at a cost of 1020*l.* of which 350*l.* has been granted from the Trust Funds.

The Principal states that of those who have been educated under him, thirty are clergymen now settled in the West Indies, or in Africa; but that a large proportion of the students for some years past, have been young men in preparation for an English university, or a lay profession.

Reports of the very interesting and successful Mission of the West Indian Church in Western Africa, will be found in the successive numbers of the *Mission Field* for the present year. Some additional extracts are subjoined.

1.—No report received from the Rev. J. Dean.

2.—The Rev. J. H. A. Duport writes:—

“There is such a marked contrast between our converts and the heathen here, both in their persons and their dress. On the Sabbath it is pleasing to notice the observance of that holy day by our people. The attendance at church is good, both on week days and on Sundays; but on account of many having to go on errands, sometimes the attendance is less. The daily service continues. Divine service twice on Sundays, and Sunday-school, and house-to-house visiting.

“We find the house-to-house visiting a very good plan, productive of much good; for by visiting the people at their own homes, they are led to see that we care about them, and often we have, after having visited the sick, &c., returned home much the better for our visit.

“Our people have raised a subscription here, amounting to 3*l.* 10*s.* 10*d.*, to meet the demands of King Katty for a position at Domingia, in order to have a Mission station there. This is a voluntary offering, we did not ask them for it directly or indirectly; but this shows that the people appreciate the value of the preached Gospel. We had an offertory during the quarter, which amounted to

twelve shillings. This is our first offertory, and considering the poverty of the people, this is very good."

3.—Letters from the Rev. W. L. Neville have appeared from time to time in the *Mission Field* of last year, to which the reader is referred for this laborious and faithful Missionary's efforts for the extension of Christ's kingdom among the heathen around him.

4.—The Rev. A. J. Phillips has joined the Mission during the past year, and landed in Freetown on February 11th. He sends an interesting report of his proceedings; one extract must suffice:—

"I have been to Domingia three times, and am now staying there, but expect to return to Fallangia this week, in order to celebrate the Holy Communion on Easter-day. When I last visited Domingia, I crossed over to the other side, to a town called Dibia, and walked from that place to Yenyisa, which is about three and a half miles distant from it. This is a large town, and the town in which Bansunzi used to live. He now lives about two miles from it. This Bansunzi is the representative of the devil, and is in the habit of extorting large sums of money from the poor deluded people, on all sorts of pretences. He happened to be at Yenyisa the day I visited it. I had the pleasure of meeting him, of shaking him by the hand, and of setting the truth in all its plainness before him. During my sermon he got much annoyed at the disrespectful way in which the devil was spoken of, and went off in a rage, much to the amusement of those whom he formerly deceived. There was a dead man lying in the town at the time of my visit, and Bansunzi was there to offer sacrifice. I therefore took advantage of this circumstance, and spoke of Satan as the bringer in of death into the world, and showed them how its sting has been taken away by CHRIST. In my sermon I spoke strongly of the folly of greegree worship; and after service Chief Tom came up to me and said in the most earnest manner possible, 'We must burn our greegrees.' He has since been to me, and is very desirous to receive baptism. He has promised to call on me again, and bring his wife along with him. There is a great opening for us at Yenyisa. It is about eight miles from Fallangia, but when I am stationed at Domingia, the plan proposed is, that I should cross over the river, and visit it from time to time. It is a large town, and there are few (if any) Mohammedans in it. Mr. Neville had preached once in Yenyisa before my arrival."

Guiana.

The journals of the Rev. W. Brett and others show that, to a considerable extent, this may be considered a Missionary Diocese; and it may therefore, for some years to come, have to depend upon the Society's help for reclaiming and instructing the native tribes. It is highly gratifying, however, to learn

that the Bishop is taking measures to relieve the Society from further contributions to the Clergy of settled parishes. He says, May 7: "I am preparing the people in every settled district not to look to you for help after June, 1862. From that time I think that we ought only to go to you for assistance when we have to break up new ground amongst the heathen."

In a letter dated July 6, 1860, the Bishop says:—"I cannot yet write with sufficient accuracy regarding the schools lately opened, especially in Berbice, for Chinese and coolies. I am thankful, however, to be able to say that our prospects are better and more encouraging than they have ever heretofore been."

1—3.*—No reports received from the Revs. D. Campbell, L. McKenzie, and H. J. May.

4. POMEROON.*—The Rev. W. H. Brett continues to labour faithfully in this Mission. An interesting report from him appeared in the *Mission Field* for January, 1860. In a more recent letter Mr. Brett says:—

"The attendance at school and Divine service at each station is about the same as last year. The Arāwaks and Accowais continue to manifest the same attachment, though the former tribe has never recovered from the ravages of the cholera three years ago, which carried off nearly all our early converts.

"I hope to report, ere the close of the present year, if spared so long, that the new chapel at Cabumburi Mission is completed, and also painted, and decently fitted up. Severe illness during the past three months has prevented my visiting that station, and carrying on the work; but I trust, ere long, to be able to do so.

"The chapel at Waroman has been much damaged by a most destructive species of wood-ant, which we have been utterly unable to destroy. These little creatures hollow out the timber and boards of the building, and fill the cavities with sand and earth. Some of the flooring, which was only put in in the month of June last, is thus totally ruined. Arsenic, which usually destroys these insects, has failed in its effects on this species, and I fear that we shall have to abolish our boarded floor, and make the congregation sit on the sand, Indian fashion, as we have no means of renewing the materials, so as to keep pace with the ravages of our enemies.

"I have to add that the catechists resident at each Mission are labouring steadily in their duties, and that their labours are not without fruit, which will, I trust, remain, and by the Divine blessing increase abundantly."

5—8.*—No reports received from the Revs. R. Hills, A. S. Tanner, J. Lathbury, and J. R. Veness.

* For statistical returns, see p. 19.

Capetown.

The Bishop of Capetown returned to Capetown in September, 1859, and set out on October 18th for a visitation of the western portion of the Diocese, Stellenbosch, Paarl, Worcester, Clanwilliam, Malmesbury, D'Urban, &c. Full details of the visitation were published in the *Mission Field* for March and April. The Diocesan Synod is to meet for the second time in January, 1861. The Bishop has kindly supplied, in a letter dated 16th June, 1860, some interesting particulars of the present state and recent progress of the Diocese. As nearly as can be ascertained, the members of the Church number 14,640, of whom 1,128 are communicants; Clergy forty-three (being six more than in the year preceding), besides four military or naval chaplains. Among the Clergy there are fourteen who receive no part of their maintenance from England. There are twenty churches (two more than last year), and fourteen school-chapels (five more than last year). There is no census of the colony which can be depended on, and the local parliament has recently thrown out a bill for making one; but the population is estimated at more than 300,000. This number was increased last year by 2,310 immigrants in the Diocese of Capetown, and about the same number in Grahamstown. Half the coloured population within the Diocese are still without instruction from any Christian teachers. There are several new villages in the Diocese, to which the Bishop is desirous of sending a teacher; *e.g.* Piketberg, with a few English, and at least 200 heathen, utterly untaught; Montagu, with 1,000 people, chiefly Dutch and coloured; Albert, where the people have offered to the Bishop contributions towards the maintenance of a teacher. In many places, where the Deacons and Catechists are partly supported by the schools which they keep, the Bishop would be glad (if he could provide them with an income) to release them from such work, and send them to itinerate in the surrounding country, where thousands of people may be found who never hear the voice of a minister.

The Bishop's letter of January 14 contains so much interesting information, and is so full of encouragement as to the voluntary efforts of the people in various parts of the Diocese, that it is thought desirable to transfer the greater part of it to the Annual Report:—

“As you are anxious for information, I give you some account of what has been doing since I wrote by the last mail. 1. Most of my confirmations in the Cape district have taken place during that

period. These have been in almost every case very satisfactory. The number of candidates shows the gradual and steady growth of the Church, and their earnestness is most encouraging. In the cathedral I confirmed nearly 300, of whom about one-half were converts.

"2. I have had the largest ordination that has yet taken place in South Africa. I ordained nine priests and deacons on the fourth Sunday in Advent. I think it right to say that on that occasion the men trained at St. Augustine's College far surpassed, in their knowledge of Divine things, the other candidates. They do great credit to Mr. Bailey's training. I shall always be glad to receive men from St. Augustine's.

"3. I have consecrated St. John's church, which is already filled with a devout congregation. It will require about 300*l.* still to complete the building, with the internal fittings, &c. ; but I announced in my sermon to the congregation that I had arranged with their minister, and with his entire concurrence, that during this year, he should receive only 100*l.* from England, and whatever other sums their churchwardens chose to send up quarterly to me. In future years I hope that I may be able to arrange for him to receive only the free-will offerings of the people.

"4. I have been able to arrange during the month past, for the holding of Sunday services on board some of the ships in Table Bay. How greatly this was needed, may be gathered from the fact that there are at this moment seventy sail in our harbour.

"5. I have issued a pastoral letter, which has been read in the churches, and of which I inclose a copy. It relates to the support of the clergy. Finding, on my return, that the cost of living had greatly increased during my absence, I visited some of the laity, to consider with me what could be done to enable the clergy to meet the difficulties of the times. They appointed a committee of laity to consider the subject. I inclose their report, upon which my pastoral was founded. Hitherto our parishes have been chiefly endeavouring to build their churches, and free them from debt. In this country, which has been colonised for 200 years, and where towns and villages are like towns and villages in Europe, it is impossible to build churches like those which might suffice in new countries, where everything around them is rough and incomplete. Churches must have some sort of relation to their locality, and to the buildings by which they are surrounded. As our people are both few in number and poor, the erection of these churches has fallen heavily upon them, and prevented their doing as much for their ministers as they otherwise would have done. Now, however, they must learn to give, and to give largely, or lose privileges and means of grace which they will be very unwilling to part with; not that our buildings can be considered as completed. I have now a list of more than twenty before me, which are either contemplated or in the course of erection. But these are chiefly Mission chapels and schools.

"6. One of the most interesting events of the past month has been the spontaneous tribute of love and affectionate gratitude offered

to Mr. Lightfoot by his congregation of converts, gathered for the most part by him out of the lowest class of the coloured population of Capetown. On his ordination to the priesthood, besides a curious assortment of minor gifts, such as hair-brushes, oil for his hair, chickens, snuff-box, oranges, &c., he was presented with a handsome silver inkstand at a public meeting of the members of his congregation, who expressed a readiness to contribute to increase his small income of 130*l.* a year. At that meeting, a suggestion was thrown out that a hundred converts should each contribute two shillings a month to maintain another Missionary. The suggestion was heartily welcomed, and they are in a few days to have another meeting, to see what can be done. What the result of this may be I cannot say; but of this I am sure, that the unwearied love and labours of the clergy during the prevalence of the small-pox have won the confidence and regard of the coloured people; that there is a great opening for the Church amongst them at this time; that Mr. Lightfoot is overworked; that we ought at once to have one additional Missionary in Capetown, and very soon a third. The Dean has been repeatedly of late urging this subject upon me, and entreated me to appoint a fellow-labourer to Mr. Lightfoot, saying that large numbers of Mahomedans and heathen are at this time only waiting to be gathered in. I have, however, been obliged to tell him that I can do nothing. I know that you dislike to aid capitals, but I would nevertheless ask you to do what you only can do, *i. e.*, to help to extend the mission work amongst the Malays and heathen of Capetown. If you would give in proportion to what the Christian and heathen inhabitants raise for this purpose, up to a certain amount, I believe that you would give a great impulse to the mission work in these parts.

“7. The Kafir lads are just about to move into the buildings which I have purchased for them. They are going on very satisfactorily; their thirst for knowledge is very remarkable. They were almost in a state of rebellion when told that they were to have holidays at Christmas. They usually say, when there is no school, ‘I very sorry.’ As they pass under my window every morning to the rivulet at the foot of my garden to wash themselves, they are very frequently employed in conning the pages of some book. I have had private conversations with five, whom we hope to be able to baptize at Easter; and I have been very much pleased with their state.

“8. The Grammar-School in Capetown, which has been founded only about two years, has, under Mr. Ogilvie, rapidly developed into a great school. He has now about 100 boys in it. We are in great difficulties about a proper school-room; that which was built for this purpose is far too small. It would require at least 2,000*l.* to erect proper buildings.

“*January 19th.*—Since writing the above, most of the parishes have either had, or resolved to have, meetings to discuss my pastoral. The result, so far as I at present know, is this:—

“1. *The Cathedral Church* has determined to seek the co-operation

of all the parishes of the Diocese in the formation of a general sustentation fund. Meantime, they propose, I believe at Easter, to make their offerings to meet the present necessities. The spirit of the meeting was, I am assured, excellent.

"2. *St. John* has determined that not less than 150*l.* a year shall be given out of the offertory to its minister; and half the offertories will be appropriated to this object.

"3. *Trinity* gives 100*l.* a year to its minister. It has resolved to add to this two collections every month.

"4. *Rondebosch* has hitherto given only 50*l.* a year to its minister; henceforth it will give 100*l.*; and it requests me to appoint preachers twice a year, with a view to special collections for a spiritual aid fund.

"5. *George*, in addition to 60*l.* a year to its curate, undertakes to send up 40*l.* a year for the general fund.

"6. *Claremont* has determined to make fresh efforts both for the support of ministers and schools. In this parish the nave of the church is still only half finished; a new infant-school is begun, and a building is to be erected; and a school-chapel at Newlands is about to be commenced. There will then be four day-schools and two night-schools, entirely for the poor, and chiefly for Mahommedans and heathen. The parish will raise, I trust, at least 100*l.* a year for its minister.

"7. *Papendorf*, 8. *Stellenbosch*, 9. *Mowbray*, either had meetings yesterday, or are to have them. At present I have heard of no more meetings; but I trust that the Diocese is being roused in every part to fresh exertions, and that the issue will be good.

"10. *Worcester* adds 30*l.* a year to its minister's income."

The Society assists in maintaining both clergymen and catechists in this Diocese. The statistical returns which have been supplied by the clergy will be found at page 20 of this Report. Many quarterly reports also of the several Missions have been sent, in compliance with the desire expressed by the Society; and from these the following accounts are compiled.

1. *KNYSNA*.^{*}—The Rev. Dr. Andrews is still in England on leave of absence; some attention has been given to his people by a neighbouring clergyman, the Rev. G. Squibb. Mr. F. B. Ogden began his work here as Catechist, by saying the prayers and reading a homily in the parish church, both morning and evening, on January 1st. There are a day-school for the coloured children; male evening-school, twice a week; female afternoon-school, twice a week; separate Sunday-schools for adults and children. The church-school is used also for a Mission-service twice on Sundays. Mr. Ogden is anxious to be enabled to give more time to visiting the people. Many of the coloured people come to church from a considerable dis-

^{*} For statistical returns, see p. 20.

tance. The lower class of white men exercise often an evil influence on them: "he said it was not wrong, and I did it," is an excuse heard too often from coloured men. Mr. Ogden is particularly desirous to have a Mission-service established at a Fingo station, about twenty miles distant, the scene of a recent murder.

2. SWELLENDAM.*—No report has been received from the Rev. J. Baker.

3. CAPETOWN, ST. JOHN'S.*—Neither report nor statistical return has been received from the Rev. W. Bebb.

4. MALMESBURY.*—The Rev. W. Belson, besides keeping up daily morning and evening prayers, in Dutch or English, at Malmesbury, extends his ministrations to a large district in the neighbourhood. He is efficiently assisted by Mr. Gething, of St. Augustine's College, and by a schoolmaster from England. A new parsonage is in course of erection. Mr. Belson says in his report:—

"There are, I suppose, upwards of 2,000 coloured people, Hottentots, &c. scattered about here, exclusive of those collected at the Moravian and Rhenish Society Missionary Stations, for whom nothing was done till lately. But as soon as they saw that an interest was being taken in their spiritual welfare, that Schools were established, and services held for them, then they gratefully availed themselves of the opportunities afforded, and the result has been that between four and five hundred of these heathens attend on the means of grace. Numbers have been baptized; some 150*l.* or so contributed by them; some eighty couples married," &c.

5. SWELLENDAM.—The Rev. W. Bramley has the sole charge of the Grammar-school, and assists the Rev. J. Baker, as curate. No report has been received from him.

6. CLANWILLIAM.*—The Rev. T. Browning states that a church is about to be begun here. There are two interesting locations of natives, but so difficult of access that he has not yet been able to reach them. He catechizes in the jail, and holds a short service there in Dutch, twice a week. Many Hottentots send their children to school, where there is an average attendance of twenty-seven.

7. STELLENBOSCH.*—The Rev. F. Carlyon states that the work in his district, where the population is almost entirely Dutch, is rather of a parochial than of a missionary character. Churches have been built at Stellenbosch and Eerste Rivière since he first came here. A railway to Capetown is about to be opened.

* For statistical returns, see p. 20.

8. BEAUFORT.—The Rev. J. Eedes has sent no report this year of his proceedings. In a letter dated July, 1857, he mentions his district as very desolate and extensive, including the “Great Karroo,” where nothing but one peculiar bush will grow. The English church would hold about 100 worshippers. He keeps an adult evening-school. See *Mission Field*, V. 211.

D’URBAN.—The Rev. G. H. R. Fisk resigned this district last year, and was appointed by Government to a chaplaincy of convicts, to whom he is able to minister in Dutch and English. After speaking of the deplorable ignorance of the convicts in this colony, he goes on to say :—

“I have been enabled, so far as I can tell, to comfort at least one with the truth, and who just before his death earnestly requested me to admit him into communion with the Body of CHRIST. He died in thankfulness, with the water of baptism fresh upon him, for my last visit to this man was made one Saturday, on the receipt of a note from the Superintendent, stating that he was fast sinking. I rode over to the station without delay, and reached it just in time to listen to his most earnest wish. He died ten minutes after it was accomplished.

“I will here relate an anecdote concerning a poor coloured woman whom I baptized about two years back. She was one of the first to join the Church at D’Urban, and from that time to the present I do not think she has missed being at the Dutch service half a dozen times, and when away, only through sickness. For a considerable time she has paid three shillings a month for the support of the ministry and the tuition of a child. After the Bishop’s visitation, I told the coloured people, one school evening, what his lordship had said concerning the work of the Church amongst them, and the determination to build a school-chapel without delay. It was late, the village bell had rung, the old woman began to move, and I thought that she was tired and wished to get home, and was about to retire, when, instead of doing so, she came up, and without saying a word, put down 1*l.* upon the table before me as a subscription towards the building.”

9. CAPETOWN, KAFIR INSTITUTION.—This School, originally designed for the education of the sons of native African chiefs, has now in connexion with it a school for Kafir girls under the tuition of Miss Ainger. The boys have been under the charge of the Rev. H. Hirsch and the Rev. E. Glover in succession. An interesting report from Mr. Glover was published in the *Mission Field*, V. 6.

10. SIMONSTOWN.*—No report has been received from the Rev. R. Gray.

* For statistical returns, see p. 20.

11. SCHOONBERG.*—The Rev. H. Hirsch has been placed lately in this extensive district. No report has been received from him.

12 & 13. PAARL.*—In addition to the statistical account of his district, the Rev. J. Inglis has sent an interesting narrative of the baptism of an adult parishioner—Marjana. Mr. Inglis is anxious to open two additional stations at Klein Drakenstein and Fransch Hoek. Mr. J. F. Curlewis, after an efficient service for five years as catechist at Lower Paarl, has been admitted to Deacon's orders. His reports have been regularly sent to the Society. When his school was first opened, Sunday was wholly spent by the people in idleness and pleasure-seeking. Now there is a Sunday congregation of 100 persons, and in almost every cottage there is a copy of the New Testament, and some member of the family who has learned to read it.

The Rev. G. Lawrence also has been recently ordained Deacon, after spending a considerable time in charge of the Mission-school in Upper Paarl, with an average attendance of forty-three children on week-days, and twenty-seven on Sundays.

14. WORCESTER.*—No report has been received from the Rev. J. Maynard.

15 & 16.—No reports have been received.

17. ST. PAUL'S, GEORGETOWN.*—The Rev. A. H. Niepoth has sent no report in addition to the statistical return. The extensive parish of George is under his charge. He has 12 adults and 103 children under instruction, preparatory to their baptism.

18. MOSSEL BAY.*—No report has been received from the Rev. T. Sheard.

19. PLETTENBURG.—The Society has received no return or report from the Rev. G. Squibb.

20. RIVERSDALE.*—The Rev. W. F. Taylor spent the greater part of the past year in England. The Society has received no report from him since his return. His place was supplied by the Rev. J. C. Waugh, who speaks with satisfaction of the devotional manner of the congregation. He has been qualifying himself to preach in Dutch.

21. CALEDON.—No report has been received from the Rev. J. C. Waugh.

22. GEORGE.*—The Ven. T. E. Welby visits, as Arch-deacon, the districts of George, Knysna, Redburn, Beaufort,

* For statistical returns, see p. 20.

Mossel Bay, Riversdale, and Swellendam; and he kindly supplied the Society, in August, 1859, with an account of his visitation of the extreme eastern and western points of this Archdeaconry.

23. CLAREMONT.*—The Society has received a statistical return, but no report, from the Rev. A. R. M. Wilshere.

24. CALEDON.*—The Rev. H. M. M. Wilshere has sent a full and interesting account of the progress of Church work in his parish. He mentions, as a peculiarly encouraging feature, the good attendance of English, Dutch, and African children at the Mission-school in Caledon. He records some parochial visits to the sick at a distance of thirty or forty miles. Strenuous efforts are made, and not without success, to procure a regular support for the ministry. The foundation of a new chapel-school was laid last November, by General Wynyard. See *Quarterly Paper*, October, 1860.

St. Helena.

The Bishop of St. Helena landed in his Diocese on October 30th, 1859. A letter from Archdeacon Kempthorne, printed in the *Mission Field*, V. 62, gives an interesting sketch of the ecclesiastical condition of the island before the Bishop's arrival, and a letter from his lordship (*Mission Field*, V. 21), dated November 24th, relates his first proceedings in his Diocese. Landing on Sunday morning, the Bishop was met and greeted cordially by a large body of people, and proceeded with them to church, where thanks were given for the safe voyage.

He very gracefully acknowledges, December 19: "I find things really very promising,—much already done by the brethren who have preceded me. The Rev. J. Kempthorne will leave many behind him who will always regard him as their faithful pastor and guide. The two brothers Bennett have done much to build up souls."

His first efforts were devoted most appropriately to making personal acquaintance with his new flock. At the end of a month an opening for missionary work was offered, by the arrival of a captured slaver, with 500 suffering Africans on board. The prompt and effectual steps which the Bishop took for the temporal and spiritual benefit of these misused heathens, are detailed in the *Quarterly Paper*, published by the Society in July, 1860. When these were duly cared for, the Bishop

* For statistical returns, see p. 20.

began a third work, expressive of that warm sympathy with the general operations of the Society, which he never failed to show in England. "I have fixed," he says, "to hold a meeting next week for the venerable Society, at which the Governor has very kindly promised to preside. I shall propose to place our missionary efforts, small as they must be, under the control of the Society. I think it right to make these efforts simultaneously with what we do for ourselves. We must not look on our own things only, but also on the things of others."

Letters of more recent date speak of the increasing work which the Bishop finds in the island; of the want which he already feels for additional clergymen; and of his purpose to visit very soon some of the distant islands and ports which are placed under his episcopal charge. In a letter dated June 27, he says: "We have been steadily proceeding with our missionary work in Rupert's Valley, and have had the satisfaction of sending several hundreds of our liberated Africans to their new home in different parts of the West Indies, either entirely converted and made Christians, or at least brought some steps on the way."

1. JAMESTOWN.*—Since the arrival of the Bishop, the Rev. G. Bennett has had special charge of St. James', Jamestown. He is Head-Master of the Government Grammar-school. A second church, named St. John's, is now being built. No report has been received from him.

2. ST. PAUL'S.*—The Rev. E. Bennett has charge of the newly-constituted parish of St. Paul; and the Mission to the liberated Africans in Rupert's Valley has been under his care; but no report has come from him.

Grahamstown.

The Bishop of Grahamstown returned to his Diocese at the end of last year, and the Society has received several letters from him since his arrival. The Missions to the Kafirs have been reinforced by a number of catechists, some of whom accompanied and others followed the Bishop. The Bishop has twice visited King Williamstown. On the first of these occasions (March 28th, 1860), a very important Conference of

* For statistical returns, see p. 20.

Kaffrarian Missionaries was held; minutes of their proceedings (for which the thanks of the Society are due to the Rev. H. Kitton, who acted most efficiently as Honorary Secretary) have been published in England. Seven Clergymen and two catechists were present. After revising the distribution of the missionary staff among the eight stations which are now occupied, and reluctantly deferring the opening of a new station at Graaff Reinett, they proceeded to consider the rules to be enforced upon native settlers on Mission-lands; then the important question, how to train converted Kafirs to aid in the work of evangelizing their fellow-countrymen? and lastly, the financial arrangements of the ensuing year. It is a very hopeful sign to find the attention of the Missionaries directed thus early, at the suggestion of their Bishop, to the importance of native agency in rendering the native Church a self-supporting and self-expanding one.

The proposed extension of the line of Mission-stations up to the Bashee River, in the heart of Independent Kaffraria, has taken place. Two catechists, Messrs. Gordon and Maggs, have been sent thither. The former has had the benefit of being trained in Mission work under the care of the Rev. H. T. Waters. See p. 121.

The Bishop wrote, on June 13, calling the Society's attention to the spread of the colonial population:—

“The change that has taken place in British Kaffraria during the last twelve months is indeed surprising. The country which before was filled with savages is now (with the exception of the Mission Stations and the Crown Reserves) being subdivided into farms occupied chiefly by English. In all directions farmhouses are seen instead of Kafir kraals, and the country is again becoming filled with life. The question of the provision of the means of grace amongst these new farms is one of great importance. I sincerely hope we shall devise means, at our Synod, which will enable us to extend our Church action in that direction.”

1. ST. JOHN, KABOUSIE RIVER.—This station is now occupied by the Rev. J. Aldred, but no report from him has been received. Miss Harding is engaged here as Female Teacher.

2. COLESBERG.*—No report has been received from the Rev. S. N. De Kock. No effort is being made for the endowment of the church or erection of a parsonage, and want of means prevents him from travelling in the neighbourhood.

3. HOPETOWN.*—No report has been received from the Rev. M. R. Every. His work appears to be confined to the village

* For statistical returns, see p. 20.

of Hopetown. No effort is being made to erect a church or parsonage. The court-house is used as chapel and school.

4. QUEENSTOWN.*—No report has been received from the Rev. E. T. Green. In a letter, dated Feb. 10th, he mentions that he has a sick family, and is overburdened with work. He adds:—

“Nothing that I go through (though I rough it sometimes) exceeds what hundreds undergo for lucre and gain.”

There are a church and a parsonage in Queenstown: no endowment has yet been begun. A large room is used by Mr. Wilson as a chapel on the Swart Kei.

5. ST. MATTHEW, KEISKAMMA HOEK.*—The Rev. W. Greenstock has supplied the Society with copious reports of his work among the Kafirs. See *Mission Field*, V. 129. Twenty-four adults were baptized by him in the course of last year. Constant practice has made it far easier to him now to preach in Kafir than in English. His journal records very frequent visits to the heathen in his neighbourhood, and testifies to the assiduity with which he instructs them. The following extract comprises his account of last Easter-day:—

“The Communion-service began between eight and nine. I adhere to the early Communion, though in the winter months it is difficult for the people to be in time. But this may be noted, that some of those who live farthest off were here first. Twenty-four natives received. After the service, I told them that they would be called upon to make Easter offerings. These I wish to keep a separate matter from the offertory at the Holy Communion, so as to be sure that every individual contributes. We gave them a breakfast of a cup of coffee and cake, as is our custom on great festivals.

“The midday congregation was about 100 or 110, all dressed in European clothing; I don’t think there was a blanket to be seen. Our Wesleyan friends attended well, and it was pleasant to feel that we could all join heartily together in worshipping our risen Saviour. The singing was very hearty, particularly in the hymn ‘Gesu Langa Wknlunga,’ ‘Jesus, Son of Righteousness.’ William Mose’s wife, Noyanti, was baptized, and received the name of Anna. After service, when I registered Anna, I told her she was now to look forward to confirmation, and gave her further words of counsel. Mary Ann, one of the young women lately confirmed, stated her desire to be a communicant, and I told her she might come on the next occasion, but I earnestly exhorted her to be careful to live a life of purity, and to be well prepared.

“Klass brought his wife, who is ‘seeking,’ and I received her as a catechumen. When I asked whether she was desirous to be baptized

* For statistical returns, see p. 20.

soon, he said that he wished her to continue some time in 'embuzweni,' *i.e.* 'being questioned.' He told me about Umdhlehle's place, that some people had come there from the Scotch Mission to establish a station, having heard of my attempt. But Umdhlehle positively refused to allow them to settle there, for he and his people had determined not to have a Mission. Some hard words passed between them. I earnestly begged Klass to be careful in his dealings with Christians of other Missions—not to fail in charity.

"In the afternoon, I went to see a heathen man who is ill. His mother gave good promise at one time of conversion, but latterly she has kept at a distance from us. She was not at home. I sat down and talked with the man, and inquired about his ailment, and endeavoured to lead him to think about his soul, that that might prosper and be in health, although the body was in pain. His hut was nicely arranged, and scrupulously clean; so we may hope, if there is any truth in the old proverb, that he is not far off from godliness. Jacob accompanied me, and on our way back he told me of some of his troubles. It appears that he and two others have been subject to petty persecutions from the other boys since their confirmation, and have been taunted by the remark that they 'make themselves good,' *i.e.* are hypocrites. For certain reasons I took Stephen and Thomas to live at my table. It remains to be seen whether those reasons are good ones. But it has given rise to the remark that they are good for the sake of getting better food. I was much affected by what Jacob said he had told the other boys: 'I do not serve God for food; and He who sees in secret knows that my heart is firm.' These were his own words.

"In the evening I called in the communicants to have a prayer-meeting of thanksgiving, for the blessing that day received. This I hope to continue on the evening of Communion Sundays."

6. FORT BEAUFORT.*—No report has been received from the Rev. T. Henchman, who spent the greater portion of the past year in England.

7. ST. JOHN THE BAPTIST, BOLOTTA RIVER.*—The latest report received from the Rev. R. G. Hutt was dated July, 1859. It contained the following interesting account of his work:—

"On the 26th of April we opened our chapel school-room for Divine service, when I baptized six adults and four children, all of whom had been under Christian instruction from the time we commenced our labours among the Kafirs; Umtwand, who took the name of William, is a very promising youth; he is, as far as I can judge, about fifteen years of age; being the captain of the schoolboys, he exercises an influence for good over them. In the early part of April I took a severe cold, so that I was unable to read in public for two or three days, consequently I had the children of the school into my own room for prayer, instead of our usual service in the church; they liked this so well that when I had recovered they requested me to continue the prayers in

my own room in addition to our usual evening prayer, which they attended from that time.

"Daily morning and evening prayers have been well attended during the quarter, and the Sunday services crowded to overflowing; our chapel school-room, although it holds about 170, is not near large enough for the congregations which assemble together. We have increased in numbers, during the half-year, about forty-five souls, and the baptisms, during the same time, number thirty-four; of these, eight have been adults, and the remainder have been children. The average attendance at the whole of the schools together has been 130 daily, on the books 164.

"I have been asked by some of the people under the chief Daralla, who live about an hour and a half from here, to open a school, but, through want of time and hands, have been obliged to tell them that I cannot at the present do more than visit them occasionally, holding both school and service when I go—this at the most cannot be more than once a month; although many of the men ride to church on Sundays, yet they feel their children's and wives' need to hear the good news. May God grant His good news may come home to their hearts, so that they may be converted, and live everlastingly with our Father above."

8. ALICE.—No report has been received from the Rev. W. H. L. Johnson.

9. ST. LUKE (OR NEWLANDS), KAHOOH RIVER.—A report from the Rev. C. R. Lange was printed in the *Ecclesiastical Gazette*, Dec. 1859. In a later report, he pleads most earnestly for help towards building a church, and for some fellow-labourers in the extensive mission-field in which he labours. Mr. Norton has been ordained and sent to assist him; and he will be joined by a female teacher. Mr. Lange says:—

"The Mission work here is making a steady progress since my arrival here last year, when the population was about seventy; we have now upwards of one thousand souls. The Divine services are well attended, and great order is observed. Our little church is far too small; I must have a larger, and use the present temporary one for a school-room, as we are also much in want of the latter; but where are the funds to be obtained, unless our ever-generous Society can again assist us in building a church? I cannot endure the too common practice of using a temple dedicated to the worshipping of Almighty God as a school and sleeping-room, or perhaps something worse. What a poor idea must the mind of a Kafir conceive of Christian worship!

"Last March (1859) I had the pleasure of gathering the first sheaves of this station into our Church. The headman, his wife, and two children were baptized; as they desired to commence in every respect a new life in CHRIST, they received new names. I called Umvala, which was his former name, John Armstrong, after our late beloved Bishop, and his wife, Frances, after Mrs. Armstrong. He is

of great service to me on the Station in visiting and exhorting the natives. He is also making great progress in reading and writing. The Scriptures are his delight, from which he gathers fresh treasures daily. On the day of baptism our little church was crowded and I was pleased to see the good feeling that prevailed among the people; and many remarks made by the heathen were most encouraging, especially when we reflect that a few years ago all other societies' efforts were in vain with this tribe, the Tslambies; they were the greatest thieves in the country.

"Anxious inquirers increase, and I might have a larger number baptized, but I would rather be careful and sure of those that are received. The Kafirs are shrewd, and the conduct of the baptized is closely observed. Christianity is quietly working its way, and many of the heathen here are ashamed of their former customs; many have done away with polygamy; there is a general desire to adopt European customs and dress. I am sorry to say the want of the latter is frequently the cause of their remaining away from church and school. I know instances in which after earning a few shillings they have had quite a consultation whether they ought to buy food or clothes that they might appear tidy in church, when it was decided for the latter, although they have scarcely tasted food for several days. Where would we find among Christians more self-denial? for it must be remembered that this part of Kaffraria is still in a starving state from the effects of their late infatuation, aided by the present drought.

"I am glad to say that I have gained the confidence of the people, which is so very necessary to carry on the Mission work effectually. They now come to me with all their troubles, for counsel, for medicine, or to decide their variances."

10. Uitenhage.*—The Rev. W. Llewellyn states, that his parishioners co-operate most willingly with him in Church matters, particularly by assisting in teaching the Sunday-school, and in establishing a choir. His congregation increases. The licensed chapel has been enlarged, and subscriptions have been raised for the erection of a substantial church. This, and other good works, were hindered by a severe drought last year.

11. Winterberg.*—The Rev. W. Meaden states, that there has been a general improvement in his congregation, as regards attendance at Divine service, and a steady increase in the amount of the offertory-collections. He sees much ground for hopefulness among the young people. He has begun to reside in a new parsonage-house.

12. See No. 9.

13. All Saints, Somerset.*—No report has been received from the Rev. E. Pain. There is neither parsonage nor endowment-fund in this Mission.

* For statistical returns, see p. 20.

14.* No report has been received from the Rev. P. J. Steabler.

15. PORT FRANCES.*—No report has been received from the Rev. P. J. Syrée.

16. GRAHAMSTOWN. — The Rev. G. Thompson has been placed provisionally by the Bishop on the Society's list.

17. ST. MARK,* KRELI'S COUNTRY.—For the reports of the Rev. W. H. Turpin, see the account of this Mission given below, in connexion with the name of the Rev. H. T. Waters.

18. CRADOCK.*—No report has been received from the Rev. A. J. Urquhart.

19. BURGHERSDORP.*—No report has been received from the Rev. W. C. Wallis. There is neither church nor parsonage in this parish.

20. ST. MARK,* KRELI'S COUNTRY.—The last portion which has been received of the journal of the Rev. H. T. Waters, is confined to an account of a visit which he paid last year to a chief named Umlindazme, or Fubu, whose kraal is in Independent Kaffraria, far distant from St. Mark's. The journal, though long, is so striking and vivid a description, that it would suffer much from abridgment. Mr. Waters says:—

"*May 25.*—I started after midday service from St. Mark's for Fubu's country, accompanied by two native Christians, Henry Kusse and Frederick Gorha. Finding the Cacadu, or White Kei, impassable for pack horses, I turned through the Camata Poort, so as to cross the mountains. We off-saddled for the night in the Camata Poort, about seven miles from St. Mark's, and having got an extra supply of food from thence, we arranged our travelling gear under a fine milk-wood tree, and spent the evening in a pleasant and varied conversation. The method of counting our time from the birth of CHRIST was our chief topic. The night was very dark, and two horses got astray.

"*May 26.*—I rose at daybreak and had prayers with the men. The horses were not found till the sun got high. The Rev. H. R. Woodrooffe came, as we were about to saddle. He had walked up from St. Mark's with letters for me. We had breakfast together, after which I packed up, and got on my way about ten o'clock. We went through the Camata valley, and turned into the Sakana river, where we off-saddled for a short time. We crossed by the Indine at a very bad drift. Met some old Galeka friends, went on to a kraal; men all absent, a few boys only were in charge; very dark and cold night. We spent a pleasant night in an old hut. I read to Kusse Dr. Buchanan's visit to Juggernaut, &c.

"*May 27.*—Very sharp frosty morning. After a portion of the

* For statistical returns, see p. 20.

Litany, we had coffee and saddled up. We accidentally off-saddled at Umdine Inkadu's kraal, and found that he was the man appointed by Mr. Warner to accompany us. A good hut was given to us, and I gave notice that I would remain over Sunday at this place, as there seemed to be a large population. I read the lesson of the day to all who were present. In visiting one of the kraals here, I found some of our people, who were pleased to see me. At sundown the hut was crowded to evening prayers. Chanting very nice. I had an interesting conversation at night on Kafir customs. These Kafirs emphatically denied that it had ever been their custom to carry old worn-out people into the bush, and to leave them to perish. On the contrary, the Kafir law is to preserve the aged; and if any man, when leaving one river for another, should leave any destitute old people, the law takes hold of him, and enforces heavy penalties. I mentioned the case of Mr. Moffat finding an old woman left to perish by her friends: this might be the custom among the nations farther north, but had never been among the Amaxosa. The women among the Kafirs are not allowed to speak much, which, to women, is rather a punishment, but in other respects they are very free. Some women usurp authority. The wives of our colonial farmers work much harder than the Kafir women.

"*May* 28.—So many people came to service at sunrise, that I had prayers in the open air; though the wind was cold, there were about sixty present. Several people came with milk this morning, of which we all drank heartily. I visited a young chief named Mato, a relation of Fubu: he was very cheerful, and we had a pleasant talk about what we did at Saint Mark's station. I told him of the great kindness which Sir George Grey had shown, not only to our people, but to all the Kafirs. He seemed thoughtful when I told him that God had answered our prayers in a wonderful way, when we were nearly destroyed by famine, by raising up a powerful friend who helped us largely. Mato accompanied me to the brow of a hill, and showed me the way to a Hottentot house. He shook me warmly by the hand, and seemed much pleased with my visit to him. The Hottentot and his family live in a pretty place, close to a clump of trees. He hoped that I would send a schoolmaster to this neighbourhood, as there are many children. Kusse rode over to the chief Katelo, and brought back a lamb, which that chief sent to help me on my way. At evening service our hut was full to suffocation. I spoke to them of CHRIST's having come into the world to save sinners. Read part of the Sermon on the Mount. Several joined in the singing, and most repeated the LORD's Prayer. I had given notice of to-morrow's being Sunday, and during the day I heard several calling one to the other, 'No gardening to-morrow, it is Sunday.' Had service close to a little thorn bush. There were upwards of seventy present, and I was surprised to find several in European clothing. The Hottentot man and his family were present, well dressed, and beautifully clean. I spoke of God's love to us, and they were very attentive. At evening service we had young people only.

"*May 30.*—Rose before daybreak, packed up, had a cup of coffee. Several people came to prayers, after which we rode forward. We crossed the Indine river, passed the old Hottentot location, then struck across a desolate range of mountains, till we came to the Tsomo-river, where we rested a short time. We then went up some weary places, until we came to the well-wooded valley of the Inkmenkmezi, or Star-river. I thought of the thousands of starving men, women, and children, who had crossed these weary mountains after the delusion of Umhlakaza, tottering along to St. Mark's, to get a little food. May the LORD remember for good those unknown friends, who enabled me to relieve 6,000 souls, who else had starved, with thousands more in these lonely mountains! We descended a very steep hill in a thunder-storm, and just got into a large cave as the sun went down. This was my first night in a cave. This cave or ledge is about sixty feet long, by about twelve feet broad, and gives good accommodation; the water falls over in front, among some fine yellow-leaved trees, and sounds pleasantly. Our party, including stragglers, amounted to eight, who were all very lively. Frederick began the Kafir hymn, 'O, my God, thou slumberest not,' and was joined by Henry and myself. It sounded sweetly, with the water plashing overhead. We then had prayers, and lay down.

"*May 31.*—The horses got away, and detained us sometime. We crossed the Umgwali, and went through the Inkala-unnyanga pass. We off-saddled at the kraal of our old friend Mangala—all very tired. Went on to Undibi's kraal for the night. The appearance of this valley seemed wonderfully changed for the worse. Many of the hills are black, from recent grass burning; the ground looks flat and bare, as the crops are reaped, and everything is in its wintry dress, and I was tired and hungry. Had prayers and reading as usual, with those who were present. Wind blowing very strongly all day.

"*June 1.*—H. Kusse, 'Umdine-inkuko,' and I rode to Fubu's great place. We found the old chief outside of the kraal. He seems more feeble than ever. His attendant, Matyobeni, seemed a very pleasant man, and was very polite to us. Fubu said that the captains had all gone to the Transkeian commissioners about some cattle which the police had taken. Returned to Dibi's kraal, and had breakfast. Sent a messenger to Joey's kraal, to call William Goliat, Archdeacon Merriman's old companion. Collected a number of children at the back of the kraal, and held school. Had an interesting conversation with the people on our LORD's ascension. This morning a talking fellow came to our hut, and spoke very boldly about the Fingoes rising against the English. As my men did not interrupt him, I felt rather uneasy. However, when he ceased, I was relieved by Kusse giving him a severe talking-to; showing him the folly of a handful of men rising against the Government, &c. This evening several great men were present, when Kusse asked them why they allowed men to go about speaking like the 'talking man' this morning. They all cried out at once, 'Ciko,' *i.e.* 'He talks only.' Kusse gave them advice which I should have been afraid to give in such a wild community.

They took his advice kindly, and seemed ashamed of their talky friend.

"June 2.—Late last night we were roused by Messrs. Brodie and Wright, two Kafir traders, who kindly came to see me, and brought a present of meat, bread and butter. They left this morning. Rode to Fubu's kraal, and had an interview with the chief 'Dandi.' The eldest son of Fubu was not present, being after his runaway wife. The chief 'Matyobeni' came to see me, but some politicians kept him in talk, to my great annoyance. Matyobeni's kraal will hereafter be our head-quarter in our journeys about here. Bitter cold wind to-night, the chinks in our hut seemed rather wide ones.

"June 3.—Bitterly cold; sent Frederick on with the pack horses to the Umquali, and went to Fubu's kraal. I wished to know whether they were desirous to have a resident Missionary among them. Nothing official could be done without Dalisile, and he was still after his wife. . . . I have seldom seen a more graceful Kafir than Dandi. He stood in a graceful attitude, and spoke kindly of my having come to them, but was sorry that I was hurrying away. They were willing to receive a Missionary among them, but owing to the absence of Dalisili, they could not give an official answer, but would send word through Mr. Warner to me. The natives have a great idea that the Missionary is an especial guardian to women. I heard several conversations on this subject during my sojourn here. One young fellow said, 'Now the Missionary is coming, we must not beat our wives with sticks!' 'Well, well,' said another, 'what shall we do now, if our wives will not bring wood?' 'Truly our wives will have all their own way if we may scold them only, for they will not hear.' I told one party of the new marriage-law, by which a man may be imprisoned six months for beating his wife. But this was received with roars of unbelieving laughter.

"Leaving Fubu's kraal, we climbed up an almost perpendicular mountain pass, which tired me. The glorious view from the top was refreshing. We crossed the top of several hills in a strong biting wind, and descended into the Umquali river. We found several Galeka friends here. After breakfast, midday, we crossed the Umquali, and passed over several long desolate flats. The sun went down while we were in the midst of a long desolate bushless tract of country. The moon went down as we got near some dried aloes, when we off-saddled, shivering with cold. We kindled a fire of dried aloes, and had some bread and meat. Had prayers, and lay down among the stones. The wind was very strong, and the cold intense. There was not a cloud to be seen. I never thought the Southern Cross really grand before to-night. I watched it rise and set, and I welcomed the morning star. A well-padded dressing-gown, sent to me from a Missionary's widow, was a real comfort. As the light broke, we found ourselves on the banks of the Tsomo river. After coffee, we crossed the river, and ascended several hills for many miles. The whole of these vast flats are well adapted for cattle, and the kloofs in the hills for agriculture. . . . We reached St. Mark's about eight o'clock at night."

During Mr. Waters' absence from the chief station, his place is efficiently supplied by his assistant, the Rev. W. H. Turpin, whose journals forwarded to the Society sufficiently attest his zeal and diligence in missionary work. His report of the schools is encouraging, and he sends some excellent specimens of handwriting by the children. He says:—

“The order of our Station at present is: early morning prayers at six o'clock; schools from nine o'clock to half-past eleven; English service at twelve o'clock; from two to four, men's school; girls' sewing school, Hottentot school, and industrial classes all day long, it being so managed that half of those attending these classes attend morning school, and the other half attend the afternoon school, and at sundown evening prayers in the chapel built for that purpose. My time has principally been employed in the girls' school, but since Mr. Gordon left I have had the charge of the boys' school for two hours and a half in the morning, and in the afternoon I assist in the men's school for two hours. I also assist in the daily services, as well as take a part in looking after the secular work on the Station. I have had no regular catechumen classes this quarter, but have spoken individually to the people during my visits to the kraals on Saturdays.

“We have four German artizans on the Station to teach the boys, viz. a carpenter, shoemaker, mason, and farmer. The carpenter's class has been established since November, the others have only just arrived, and we are in expectation of a blacksmith and tailor to complete our industrial staff.”

Mr. J. Gordon, whose detailed account of the schools at St. Mark's was printed in the *Gospel Missionary*, X. 23, has been detached from this to open a new Mission, All Saints, in Fubu's country, on the Bashee River. His account, dated 29th February, of his first proceedings there, has been received, and will be printed in the *Gospel Missionary*.

21. ST. PETER, GWYTYN.—This was formerly an out-station connected with St. Mark's, and under the charge of Mr. R. J. Mullins. It is now a separate Mission, under the Rev. H. R. Woodrooffe, from whom no report has yet been received. Mr. Mullins has supplied full and encouraging accounts of the school, and of his visits to the kraals of the Tambookies. He met with a very melancholy instance among them of the practice which the Amaxosa Kafirs repudiate, of leaving worn-out people to die in misery and neglect.

Natal.

The Bishop of Natal went, on September 12th, for a month's journey into Zululand, for the purpose of visiting King Panda, and obtaining from him a grant of land as a site for a missionary station. The Bishop's narrative of the journey has been published under the title of "First Steps of the Zulu Mission" (*Missions to the Heathen*, XXXIX.).

In connexion with this subject, it seems proper to mention a noble and most disinterested scheme, which the Bishop is seriously contemplating for the evangelization of the country. That scheme is, to resign his present Diocese, and to go forth as a Missionary Bishop, accompanied by his fellow-labourers, to plant the Gospel in the heart of the heathen land. The Society has cautiously abstained from expressing an opinion as to the prudence or expediency of the plan proposed, but has resolved (in the event of the Bishop determining to act upon it) to support him in that great Christian enterprise with a liberal grant. It is probable, however, that he will be detained for some time at his present post, in order to complete a dictionary of the Zulu language upon which he is engaged.

1. LADISMITH.*—The Rev. J. Barker forwards a brief journal, principally recording the subjects of his daily instruction in school. He has now ninety unbaptized adults and children under instruction. The church, in which a congregation of colonists assemble, remains uncompleted.

2. ST. MARY, MARITZBURG.—The Rev. W. Baugh, in his last report, mentions a considerable increase in the number of prisoners under his charge in the gaol. They are allowed to attend Divine service in St. Mary's church. He is much encouraged by the re-appearance, at his evening school, of several Kafirs, who, as boys, were his pupils at Ekukanyeni. The native apprentices, by whom the new edition of the Zulu-Kafir Prayer-Book has just been printed, are also under his superintendence. A full account of his work was given in the *Gospel Missionary* last December, vol. ix. 177.

3. SPRING VALE, UMKOMANZI.*—The Rev. Dr. Callaway suffered so severely from an attack of fever, that his life was for some time despaired of. He was conveyed to Maritzburg, and there, to the joy and thankfulness of all who have watched his zealous labours, he ultimately recovered. No recent letter

* For statistical returns, see p. 20.

from him has reached the Society; but the Mission which he began with so much self-denial appears to be prospering, notwithstanding the interruption of his illness. His work is materially assisted by his wife, and Miss Button and Miss Townsend. Full details of this interesting heathen Mission have been published in the *Mission Field*, IV. 255, 277, V. 31, &c. Some photographic views, for sending which the Society is indebted to Dr. Callaway, have been engraved and published in the *Gospel Missionary*, X. 26, 70, 74, 103.

4. The Rev. W. A. Elder has been appointed only recently to this Diocese.

5. RICHMOND.—No report or statistical return has been received from Archdeacon Fearne, who ministers among colonists.

6. ST. PETER, MARITZBURG.*—No report has been received from Dean Green, who also ministers among colonists.

7. EKUKANYENI.—The Rev. C. S. Grubbe, with the help of the Rev. Mr. Tönnesen, had charge of the Kafir school up to the end of 1859. His last report of it was printed in the *Ecclesiastical Gazette* for June. In November, 1859, he went to Ladismith to administer Holy Communion, Mr. Barker being in deacon's orders. On his way thither he became acquainted with more than one or two cases of the want of the ministrations of the Church among colonists. After nearly two years of efficient service at Ekukanyeni, he has been removed to Umlazi, to share the work of the Rev. R. Robertson; and has already established a course of services at several stations among colonists.

8. The Rev. W. Illing has been appointed recently to assist at Ekukanyeni.

9. The Rev. T. Price has been appointed only recently to this Diocese.

10. DURBAN.*—The Rev. A. W. L. Rivett, who acts as Chaplain to the Forces at Durban, ministers also to the colonists at five stations, Umhlanga, Mount Moreland, Verulam, Tongaati, and Umhlali. He is of opinion that the Church generally makes progress in this extensive district. He sends a detailed report of his proceedings at the several stations. The white population is increasing rapidly; and he laments his inability to supply in any adequate degree their need of spiritual instruction. He lost three horses in the course of last year.

11. UMLAZI.*—The Rev. R. Robertson accompanied the

* For statistical returns, see p. 20.

Bishop into Zululand last September. He is efficiently assisted in his work at Umlazi among the Zulus, by his wife and by Mr. Samuelson. Mr. Robertson's journals for a considerable portion of the past year have been received, and show that the Mission is in a prosperous state. The following extracts, dated April, 1860, may serve as a specimen :—

"*April 1, Palm Sunday.*—Deferred Pameiza's baptism, which I had hoped might take place on Easter-eve. He is exceedingly sorry, but I think it will be best for him (he has not shown himself so anxious to learn as I could have wished of late), and I hope that, God willing, he may be baptized another time, with two others, Umatohubam, a young man in the service of Rolfe, and Unomcilo, a young woman here, who are now catechumens.

"*April 12.*—Usajabula, Henry, Kiba, and Ngisiman, all left on a visit to their people to-day. They left with prayer. May God speed them on their journey, and bring them safely back again.

"*April 18.*—What we have long looked and longed for is now beginning to appear, viz. : that the Mission is beginning to exercise an influence for good upon the people around us. Hitherto, with only one exception, all our converts have been people from a distance, while those around seemed hardened and indifferent. Now they are nearly all of them most anxious to be on friendly terms with us, and Unkayitshane, the head of one of the kraals close by, has cut poles with which to make a civilized house in the Mission village, where he and his family will be within the reach of teaching. He has two wives, and a number of nice children. We are exceedingly glad, and trust that it may only be the first of many steps in the right direction, and that many others may be led to follow his example.

"*April 23.*—I saw Umtshetshengwane to-day, who says he is soon coming back to be with us again.

"*May 8.*—Lately, several of our old friends have come back. Usizota, an old man who was in my employ at Ekukanyeni six years ago, has, after that long interval, found us out at the Umlazi; Umgodini, a man with only one leg. When a boy, he was bitten by a snake—the puff adder—and his leg came off by the knee. I tried to make a wooden one for him, but did not succeed. He swings himself along by means of a pole about six feet long. He has as good intellectual powers as any Kafir I know, and is altogether a very interesting man. He escaped with his one leg from the Zulu Country on the bloody day when so many of his countrymen were butchered at the Tukela, in '56. Having been a sufferer himself, his sympathies with the sick are very great.

"Henry returned on Friday last with his sister Umokase, and two boys. A brother of Umjadu (one of our six little boys) has come to be with us; his name is Umandlageza, and a very bright, active fellow he is; but according to his past character, very unmanageable. He is beginning well, and I hope will go on so.

"We have sent five bags of Umlazi cotton in to Mr. Cato, the Govern-

ment agent in Durban, which has been highly approved of. Heber also will soon have some to send, his plot just beginning to bear also.

"The week-day meetings among the kraals are increasing in importance and interest. Mr. Samuelson has two circuits, in one of which he meets with great encouragement, and in the other much indifference. He gives me many interesting accounts of his meetings, but of this more another time."

12. The Rev. M. Tönnesen has been appointed recently to Umnini.

13. PINETOWN.*—No recent report has been received from the Rev. J. Walton. He stated last year that his church is well attended by the colonists, and the services regularly celebrated. The population of the district is increasing; and he visits his outlying parishioners as often as circumstances allow him. There is neither parsonage, glebe, nor endowment in this parish.

Mauritius.

The Bishop's journal of his visit to the Seychelles and Chagos Islands has been published by the Society, as No. XXXVIII. of *Missions to the Heathen*. His lordship arrived last June in England. The Indian population of the island is reckoned at 201,979; the southern portion of these, who form the charge of Messrs. Franklin and Taylor, are reckoned at about 80,000.

1. GRAND RIVER.—No report has been received from the Rev. C. G. Franklin; but the Bishop, now at home, has communicated to the Society a very interesting letter from him, in which he particularly refers to his attendance upon a poor Indian who had been condemned to death and executed. Two days before his death, Payen, who confessed his offence—which, however, appeared to have been unpremeditated—and appeared truly penitent, was baptized by Mr. Franklin. He earnestly prayed both for himself and also that "God would give a small place in heaven" to the man whom he had murdered.

2. PORT LOUIS.*—The Rev. A. Taylor resigned the care of this Mission for a time, and returned to South India last December. His work amongst the Tamil people in Port Louis was undertaken during his absence by the Rev. C. G. Franklin.

* For statistical returns, see pp. 20, 21.

Mr. Taylor's last report (dated 7th October, 1859) was in the following terms:—

“In my last report, dated 7th July last, I mentioned that I was hoping to commence a new school in the district called Petit Rivière. I have now to state that it was opened in the beginning of August, in a little hut placed at my disposal by the kind manager of Mr. Bullen's estate, who has also relieved me from a great deal of trouble by undertaking to build a school-room on the site given by Mr. Bullen, for the use of the Mission, for the sum of 5*l.*, promising to help with men and materials to make up any deficiencies that may occur.

“This is a matter of special thankfulness to me, who have lately experienced some discouragements by the present system of hiring an out-office of any person who may have one to spare, which subjects us to the inconvenience of being turned out of it when the temporary occupant leaves the premises, or is offered a higher rent.

“My earnest wish for a long time has, for this and other reasons, been to see a Mission-house secured for the Missionary at Port Louis; and it is easy to imagine how detrimental to the working of a school the shifting system referred to must prove, especially in the absence of all ambition on the part of Indian parents in Port Louis to have their children educated.

“I am thankful to state that the want of sufficient room for the Tamil congregation has attracted the attention of one of the friends of the Mission, which has led to a donation of 10*l.* being sent to the Bishop towards the erection of a church for their use.”

3. PLAINS WILHEMS.—No report has been received from the Rev. A. Vaudin. His sphere of labour is amongst the ex-apprentices and Malegache people, from Morne Brabant to Port Louis, a length of twenty-eight miles.

Besides these three Clergymen, several Catechists and Schoolmasters in Mauritius are supported, wholly or in part, by the Society. In the island of Praslin (Seychelles), also, a catechist is supported by the Society.

Calcutta.

The Bishop has been engaged, during the whole of the last year, in a visitation of his immense Diocese. He reports of Cawnpore, that the Mission was but just recovering from the mutiny; and that the school, though already numbering 180 boys, was still in its infancy. He adds: “The boys whom I examined acquitted themselves very fairly; and I can say “that the school promises well, and is carefully taught.”

With respect to the Mission of Delhi, the Bishop says: "I strongly feel the necessity of helping and supporting this Mission, also but just recovering from total extinction, and of strengthening Mr. Skelton's hands, who is labouring there with real devotion;—at least one other Missionary, and if possible more, will, I hope, be sent at once; and it will be desirable to give the Mission a local habitation, by building a church and mission-house." These recommendations of the Bishop have been already acted upon. The Rev. R. R. Winter, B.A. of Magdalene Hall, Oxford, after preparatory study at Bishop's College, has been sent as junior Missionary at Delhi. The sum of 556*l.*, being the amount raised towards the erection of a Memorial Church at Delhi, has been voted for that purpose, so as to accommodate the native converts, on condition of an equal sum being raised from other sources; and a grant of 100*l.* has been made towards the erection of a mission-house. "I am glad to say," continues the Bishop, "that the Mission has been encouraged by some adult baptisms this year; and much good may be hoped for through the influence of Ram Chandra, the native Christian head master of the Government school. This impresses upon me the great need of sending out as missionaries educated men, who shall be able and willing to enter fully into the language, literature, religion and philosophy of the Hindus, and so win to the Church of Christ some of the educated classes. There is now at Bishop's College a young man, a friend of Ram Chandra, named Tara Chand, baptized mainly through his instrumentality, whom I confirmed this year, and who unites to general ability and special mathematical powers a really remarkable knowledge of St. Paul's Epistles, far better than I have seen in many candidates for Orders whom I have examined, whether at home or in India. We may hope that, by God's blessing, Tara Chand may exercise a like influence to that of Ram Chandra."

It will be remembered that, at the time when the whole country was horrified by the intelligence of the massacre of our countrymen at Cawnpore, the *Society for the Propagation of the Gospel*, whose Missionaries had perished in the general slaughter, undertook to be the trustee of a fund for the erection of a memorial church, which should serve for its own missionary purposes in that city. It was intended to build this church over or near the fatal well. This, for military reasons, the Government has forbidden. Meanwhile the civil and military authorities had opened a subscription for the erection of a memorial church on the site of Sir Hugh Wheeler's intrenchment, in the centre of the cantonments; but this would be

altogether an unsuitable position for a mission-church. In this difficulty the Society appealed to the Bishop for his advice; and his lordship, after consultation with the Governor-General, Lord Canning, Sir John Inglis, and others, has strongly recommended the Society to transfer the sum in its hands to the trustees of the memorial church, as determined upon in India, provided that the Government will consent to make over Christ Church, Cawnpore, a spacious church in the neighbourhood of the well, and which, though nearly destroyed in the mutiny, has since been completely restored. "Thus," says the Bishop, "a memorial church and a mission-church would both be secured, though not in combination." The Society, therefore, finding that it is impracticable to carry out its designs according to the exact letter of its first announcement, has referred it to the Bishop to negotiate with the Government of India, on the basis of the above conditions.

1, 2. TALLYGUNGE, &c.—No report has been received from either the Rev. T. Babonau or the Rev. R. T. Blake.

3. CAWNPORE.—The reports of the Rev. S. B. Burrell have been regularly received. Mr. Burrell, after his arrival in India, spent five months at Bishop's College, acquiring some knowledge of Urdu and Arabic, and taking advantage of various opportunities of friendly intercourse and personal inspection to make himself acquainted with the best methods of missionary and educational work. In August, 1859, he left Calcutta, and went, in company with Dr. Kay, to Cawnpore. His first report, dated February, 1860, was printed in the *Ecclesiastical Gazette* for April. The Baptist chapel in Cawnpore is used at present for both school and church. Operations have not yet been resumed in either Asrapur (the site of Mr. Perkins' Mission) or Nawabgung. Divine service is celebrated twice every Sunday in Urdu, in which language Mr. Burrell is already able to preach. The Mission-school opened on January 1st, with 175 pupils. The Rev. W. Willis devotes himself chiefly to the school, in which he is assisted by Mayal, and six other native teachers. In Mr. Burrell's last report, he mentions that a decrease had taken place in his Sunday congregation, in consequence of the departure of some native Christians from Cawnpore.

4. No report has been received from the Rev. B. C. Choudhury.

5. MOULMEIN.—In a letter dated February, the Rev. T. A. Cockey states that he has done little besides looking after the

Mission-school, and preaching to the Burmese out of the town. He sends no details; but expresses a hope of being enabled hereafter to preach more regularly and frequently to the Burmese in Moulmein.

6. The Rev. C. E. Driberg has returned to Calcutta, after a visit to England.

7, 8, 9. **MOGRA HAT, &c.**—No report has been received from the Rev. Juddonath Ghose, of Mogra Hat; Rev. H. J. Harrison, of Barripore; Rev. E. H. Higgs, of Debrooghur.* Mr. Higgs, in his statistical return, mentions that he has thirty-three unbaptized adults and children under instruction.

10. The Rev. W. M. Lethbridge, of Bishop's College, has been appointed recently to a Mission.

11. **HOWRAH.***—The Rev. G. C. Mitter has supplied the Society with a full account of his proceedings. The following extract from his last report will serve as a specimen of his work:—

“Divine worship, with catechising and preaching, in the chapels at Sulkiah and Boishcalty. Addresses to and disputations with the heathen in the huts hired for the purpose at Seebpore, Gholadanga, Horogunge, and Balee; intercourse and conference with heathen and Christian, of a private nature, in their dwellings as well as in the Mission House; weekly attendance at three classes, viz. of readers on Mondays, of inquirers on Tuesdays, and of candidates for baptism and confirmation, together with Christian children, on Saturdays, have all afforded me much interesting work in the service of the LORD. I shall give a few extracts from my journals.

“*Bhadrakally.—Serampore District.*—At the request of the managers of the grants-in-aid Vernacular School, I visited the institution, got the more advanced pupils to read ‘Sermon on the Mount,’ dwelt on the purity of heart which CHRIST came to teach and to impart, catechised on the views with which we should acquire learning, and on the duty of seeking to know God’s will at all periods of our lives. There are two influential families in the village, the head of one, a Hindu of the old class, with a good deal of real benevolence in his ways and manners, coming to meet me in the school. I conferred with him on religion. He was very glad to have two copies of my *Parvatiopadesh*, one for himself, the other for the head of the family, who was then laid up with an attack of asthma.

“*Balee.*—I went to the chapel near the Bazaar. Matthew iv. v. vi. were read out; a crowd gradually assembled, and listened to the expositions. I was addressed by an old Brahmin: ‘But it is a hard thing

* For statistical returns, see p. 21.

to seek the kingdom of God and His righteousness.' *Missionary*: 'True, but nothing is impossible with God's help. We do not preach a total relinquishment of the world, we only denounce and deprecate that addiction to it which characterises most men who confine themselves to the pursuits of sense; a few of a superior frame of mind aspiring only to a good name among fellow-sinners; and yet both the sensual and the worldly, having natural impressions, feelings, and perceptions of spiritual wants, pass their lives in the utter neglect of the means provided for their removal.' *Old Brahmin*: 'We are placed in the midst of fire, and there is no help, but we must burn.' *Missionary*: 'Truly, worldly care is a fire, but it rests with each individual whether to burn in it or not. Fire we know to be hurtful, and avoid its contact; sensuality and love of the world we know to be evil, and yet all do not shun them. God has placed us in a state of trial, not necessary sin.' *Old Brahmin*: 'But why does He not forcibly keep us from transgression?' *Missionary*: 'There would then be neither virtue nor its rewards.'

"I went to Seebpore, the house of the wealthiest of the Hindus, who was very busy in the arrangements for a grand Poojah the following day. The master received me very politely, when, after preliminaries, we entered into a conversation, of which such is a faint outline. *Hindu Gentleman*: 'No one can trace our religion to any particular date, therefore it is from God.' *Missionary*: 'Are there not Hindu rites and ceremonies of confessedly human origin, though the exact date of their coming into repute be unknown, which a good number of Hindus reject as novel? The Poojahs and other Pauraink customs have come into use very gradually, and there being no proper history in the country they are not now traceable to the exact periods of their rise.' *Hindu Gentleman*: 'Do not the Vedas inculcate the doctrine of one God?' *Missionary*: 'Yes, they do, and so far well, but there are in them hymns addressed to created objects; they sanction also idol worship. The Bible adheres to pure unity from first to last. The former is the production of men, the latter a revelation from God, hence the aberrations of that, the consistency of this.' *Hindu Gentleman*: 'Idolatry is meant to help devotion.' *Missionary*: 'God is infinite; nothing can represent Him; besides, what man wants is not an ideal or imaginary form of God, but the will and the power of loving Him and doing His will, and such is the new birth that is provided for in the Christian religion.' *Hindu Gentleman*: 'We ought to inquire into these things.'"

12. PATNA.—The Rev. F. Pettinato has been appointed to assist Mr. Varnier in this new Mission. See Nos. 17 and 20.

13. CALCUTTA.—The work of the Rev. H. H. Sandel has been interrupted by sickness. He went for a change of air to Krishnagur, and recovered his health. His last report contains the following summary account of his proceedings during the year 1859:—

“In reviewing my missionary labours of the past year, I find that in the midst of trial and difficulty there is much to be thankful for to our Heavenly Father, who has not only restored my health, which was greatly impaired, but also abundantly encouraged me in my work. Although I cannot mention great results, yet I have every reason to believe and hope that the great work of evangelization is gradually advancing amongst my countrymen. There have been two conversions during the past year; a widow of a Brahmin, having learned the principles of Christian religion, was baptized by me; and the other was a young man of Orissa, who was received into the Church, having previously received Christian instruction for some time; he is now walking consistently. Besides, there were two infant baptisms.

“The small native congregation placed under my charge is hopeful. The attendance on Sundays is very satisfactory, though not steady, as is always the case in a great city where people come for employment, and constantly remove. Besides, our Christians are scattered, and reside in different parts of the town. Two members of this congregation are trying to bring all the Christians that attend my ministry in one locality near the cathedral, that all of them may regularly attend the offices of Christian ordinances. I hope they will succeed. I have devoted some portion of my time in visiting the Bengali Christians that are in communion with the Church of England, residing between St. James’s church and the cathedral, and exhorted them to grow in grace, and walk consistently with their pure faith. Some of these Christians are domestic servants, and others are employed in public offices.

“It will be a great help to the conversion of the heathen, and the enlargement of the Church, if those who are called by the Christian name walk in the paths of the Gospel before their unconverted countrymen. The Hindoos often measure the truths of Christianity by the conduct and disposition of the Christians. It is very painful to the messengers of the Gospel when Hindoos and Mahommedans speak evil of the professing Christians. I feel it my duty to instruct and build up those who have, though in name, taken shelter in the pale of the Church. The Christian servants and labourers must not be neglected, however they may appear disorderly in their conduct.

“The direct missionary work among the heathen has been regularly carried on as before. I generally visit them in the mornings from house to house, and preach on the roads in the afternoon. In calling on my unconverted countrymen, my great aim is to bring before them the saving truths of our holy religion, and I generally converse upon the fundamental doctrines of salvation by JESUS CHRIST, the importance of His holy and all-sufficient atonement and its efficacy, the necessity of repentance and sincere faith in Him, the accountable and moral nature of man, the awful guilt of sin and human depravity. I always urge them to read carefully the holy Gospels themselves, and to examine impartially their claims. Without making distinction, I call upon all classes of Hindoos who give me attentive hearing. I often meet with respectable and educated people, some of whom are the

followers of Deism commonly known here (*Brahma-dhurum*), with whom I hold long discussions."

14. The Rev. Henry Sells left England last July, to resume missionary work in India.

15. MOULMEIN.*—An interesting letter from the Rev. A. Shears was published in the *Gospel Missionary*, X. 81. It appears from his reports that he is taking great pains to familiarise himself with the Burmese language, though he is not yet able to preach in it. It is to be regretted that the translation of the Prayer-Book by Mr. Cockey, who is well acquainted with Burmese, has not yet proceeded so far as to facilitate the establishment of a service in the native tongue. Mr. Shears spends a considerable time every day in the school, in which eighty boys, on the average, are present. Since March he has been assisted by a schoolmistress sent from Calcutta; and Mr. J. E. Marks, from England, arrived at Moulmein in May, by whom Mr. Shears will probably be relieved from some portion at least of the care of the school. Mr. Shears has been much encouraged by the eagerness with which the Burmese boys seek information, and by the favour with which his work is regarded by the English residents. He is anxious to do something more towards evangelising the adult heathens in Moulmein. He has been strongly urged to undertake a Mission to the wild Khyen tribes in the hills; but with the present staff this is impossible.

A letter, dated May 25, has been received from Mr. Marks, in which he speaks very warmly of the satisfactory condition in which he found the school, and of the hopeful prospect of the mission field around him.

16. DELHI.—The Rev. T. Skelton's full report of his first year's experience at Delhi was printed in the *Mission Field*, V. 132. As yet he has no suitable church; but the average Sunday-morning congregation is twenty-five. The school has increased to an attendance of 285. Public preaching has been begun more recently, and is carried on regularly by three native preachers. Mr. Skelton has been joined by Mr. Moore, from Bishop's College, and by the Rev. R. R. Winter, from England. And it should be particularly recorded, that he receives assistance of the most important kind from Ram Chunder. In a letter dated April 16, Mr. Slater sends the following extract from his journal:—

"November 7.—I began again with my class the Gospel of St. John. S. U. (a Mahomedan) said, 'Be so good as to explain the first chapter to us thoroughly, as it is much more difficult than the rest.' I acknow-

* For statistical returns, see p. 21.

ledged it was so, and began by explaining the objects of St. John, viz. setting right the Gentiles, explaining what I knew of their tenets. Then, when the first verse was read, there was a question and answer for some time, chiefly from Y. (another Mahomedan), on this point, 'how could anything be *with* another and yet *be* that other?' I said it could only if a spirit—the difficulty arose from our material conceptions—said, moreover, it was the same as the difficulty in the verse, 'I and my Father are one.' The next discussion was on the fourteenth verse, 'The Word became flesh.' These two questions, which are indeed one, form the characteristic difference between Mahomedanism and Christianity.

"*November 12.*—Called on D. M., one of the new converts. I found him engaged in teaching and hearing something in Christianity. He is blind, and cannot carry on his trade. He is of an active disposition; he gets a Munshi to copy out portions of the Urdu Prayer-Book in a large hand; continues the composition of his poem, and instructs all he can. To-day he took the Kayath, who has called on me for baptism and who was first drawn to Christianity by hearing the preaching in Chāndri Chōk, to Ram Chunder. Ram Chunder, after talking with them, sent them with a note to me, advocating their baptism to-morrow. On the strength of that note, and seeing the man's eager desire, on the ground that JESUS CHRIST is the Saviour from sin, I have consented to admit him. Thus, if GOD wills, there are to be three baptized to-morrow morning. I was pleased with one thing D. M. said to me to-day, 'I pray for nothing so much as to be freed from my sins and failings; I am much prone to anger, but by GOD's grace it may be overcome.'

"*January 4, 1860.*—Three youths along with Ram Chunder came and took tea with us. Chunder Lal (one of the youths, and a baptized convert) showed me an English letter from P. M. an unbaptized friend, who wrote, 'I have great love for the Saviour, JESUS CHRIST, and always pray to Him for the salvation of my soul.'

"*January 5.*—A. U. (a convert) is being attracted back to Mahomedanism, some Munshi having proposed to him this as a difficulty, 'You call JESUS CHRIST the Son of GOD; then why did He allow Himself to be crucified?'

"*March 13.*—Looked in at the Poorham school; about twenty-five boys were reading under A. A. I gave directions to get up, if possible, a girls' school. This girls' school is up to this time not yet established. It shows how difficult a matter it is to establish female education in India.

"*March 14.*—After teaching K. A. I went to hear our preachers in the Chāndri Chōk. Heera Lal read and preached for some time. As he was alone I had a mind to assist him, and doubted in my own mind whether I should stand up or not. I did. I began by telling them that this was the first time I had stood up amongst them, but that the object of my leaving my country for theirs was to show them the way of salvation. One impudent fellows aid, 'Show us it; this way or that?' pointing to a place where two ways met. I felt here a little abashed,

but went on. Told them not to think of us as wishing to bring trouble on them, but to do them a kindness; that Christians were not miserable but happier in this world, and had promise of happiness in the next; that they should inquire which is the true religion. There were over 150 present, and a great many when we left seemed to take my words kindly, for they said, 'Salaam, Sahib, salaam.' I never heard that before.

"I will stop here. There are some interesting conversations with inquirers, on March 25th and onwards, but as I hope that it may please God soon to lead them to baptism, I prefer saying nothing respecting them at present."

17. CALCUTTA.*—No report has been received from the Rev. W. O'B. Smith, who, with the assistance of the Rev. R. T. Blake, has carried on the usual services at St. Saviour's church, and other places.

18. PATNA.—The Rev. F. Varnier is a convert from Romanism, who, after a sojourn at Bishop's College, has been sent to begin a Mission at Patna. Mr. Varnier has printed some account of himself, in a small volume, entitled, "Why I left the Communion of the Church of Rome," published by Bell and Daldy, Fleet-street.

19. CAWNPORE.*—No report has been received from the Rev. W. Willis. See No. 3.

20. DELHI. — Letters have been received from the Rev. R. R. Winter, stating that he arrived at Bishop's College, Calcutta, on February 12. He was to proceed to Delhi in August.

21, 22, 23. BISHOP'S COLLEGE, CALCUTTA.—The Principal—Dr. Kay—reports that there were fifteen students at the end of the last academical year, November, 1859.

"Perhaps," he says, "the most striking feature in the last year's history has been the residence, in College, of two ex-Capuchins. They were both in the employ of Government, as Roman Catholic chaplains,—one at Allahabad, the other at Benares. Mr. Varnier, who is some years the elder of the two, had been five years in India, could speak English freely and Urdu fairly, and was well read in controversial Roman Catholic theology. He has drawn up an account of his change. In February of the present year, he proceeded to Patna to open a new Mission (in accordance with the Society's plans), and has already commenced work. Mr. Pettinato had been only two years in India, spoke English imperfectly and Urdu not at all.* * * He exhibited much sincerity, and has been labouring diligently. I hope that by October or November he may be qualified to join the

* For statistical returns, see p. 21.

Mission at Patna ; and that the two friends may be enabled to work together in building up the true Catholic Church of God in that hitherto neglected district.

"In the composition of books and tracts, not much has been done. Mr. Slater has written, during the year, an original work in Urdu, on 'The Love of God.' Mr. Banerjea has prepared a revised edition of the Bengali Psalter, which is now passing through the press. I have printed two pamphlets in English,—one, 'A Lecture on St. Augustine' (delivered as one of a series addressed to educated Hindus in Calcutta); the other, a Sermon on 'The Influence of Christianity on the Character and Position of Woman,' in an appendix to which I have discussed several points of importance in a missionary point of view.

* * * * *

"I may mention, also, that during the past year, in addition to our regular chapel services, seventy-four sermons have been preached in Calcutta, Howrah, and other places, by myself, Mr. Slater, and Mr. Banerjea ; though this is a kind of work which we avoid as much as possible, the Sunday's rest being more important to us than to most of our brother clergymen.

"I ought also to notice, that Mr. Burrell resided in College, reading Urdu and Arabic, from the end of March to the beginning of August, when he proceeded to his station, Cawnpore.

"Nothing more occurs to me, which it is important to add in the way of information. But in recalling the history of the past year to mind, it is impossible to forget the comfort and encouragement we have received from the interest taken in the College by our new Visitor and Diocesan. The Society is already in possession of the Bishop's views about the College, both as privately communicated to them, and as embodied in his lordship's Charge."

Madras.

The progress of the Society's Missions during the past year is on the whole such as to call for much thankfulness. The number of native clergymen has been increased from 7 to 11 ; communicants from 3,220 to 3,365 ; baptized natives, from 15,112 to 15,783 ; catechumens from 4,304 to 5,365 ; and of children in the schools from 4,836 to 6,148.

It appears from the report of the Madras Committee, that extraordinary efforts have been made for the promotion of education. In TINNEVELLY the educational work in the Society's Missions has been very materially increased by a grant from the India Missions Fund, aided by the *Christian*

Knowledge Society. On the strength of these grants there have been founded ten Anglo-Vernacular schools, of a class equivalent to the Government Talook schools, intended to reach natives of the higher castes, and four boys' boarding-schools. Other existing schools have been improved and strengthened, six inspecting schoolmasters have been appointed, and seven school-houses have been erected. Some of these schools have been planted in localities previously untouched, and where, consequently, the inhabitants have shown some alarm: in other places, so soon as a school is opened, the people eagerly avail themselves of it.

The TANJORE Circle of Missions have been visited by the Rev. A. Symonds. As soon as suitable masters can be procured, schools will be opened in the Fort at Tanjore, at Vellum and Amiappen; and the schools in Trichinopoly will be enlarged.

At Ramnad, measures are being taken for the establishment of a superior school: the manager of the Zemindary, Poonooswamy Taver, having offered, under the advice of J. W. Hayes, Esq., to erect a suitable building and to supply it with the requisite school furniture. Mr. Scott, who has for many years been the first assistant master in the VEDIARPURAM Seminary, has been appointed head-master. The Society has granted 100*l.* towards providing a residence for the master.

The SAWYERPURAM Seminary has made an advance since Mr. French, the training master, joined it. The Rev. T. Brotherton has repeatedly borne emphatic testimony to the value of Mr. French's labours. Similar improvement is expected in the VEDIARPURAM Seminary from the exertions of Mr. Marsh, who joined it as training master in August, 1859. The new buildings for this seminary are about to be commenced, plans having been furnished by the Rev. S. Percival, and the estimates being now under preparation.

The Tanjore provincial school, under the charge of the Rev. S. Percival, and the Negapatam English school, were examined by Mr. Symonds last year, and favourably reported on. At Nangoor, near Sheally, the Rev. A. Johnson has a school attended by a large number of the sons of the surrounding Merasdars, a class hitherto very difficult to reach, but now apparently stimulated into some anxiety for education. Mr. Symonds describes this school as one of much interest and promise.

The Missionaries of the Society are now engaged, to a large extent, in the pastoral care of native Christian congregations. This must be so until a sufficient number of native clergymen become available to act as pastors, leaving the European

Missionaries free for evangelistic work. Some progress has been made in this direction: at the Ordination at Tanjore, on January 15th (see *Mission Field*, V. 94), in the midst of a vast congregation, four native catechists were set apart for the office of the ministry, so increasing the number of the native clergy, in connexion with the Society, to eleven. Of these, one, the Rev. D. Adeikalam, is appointed to the charge of the Aney-cadoo Mission, under the Rev. F. J. Leeper; another, the Rev. K. Vadanaigum, is located in the Tanjore Fort under the Rev. S. Percival; and two others, the Rev. C. Innasi and Rev. J. Sinnapen, are associated with the Rev. C. S. Kohlhoff in the Erungalore District. In these three populous Missions, it appears, from the subjoined Tabular Statement, that only three adults are under direct instruction for baptism; and that only one adult was baptized last year. It is hoped that these two classes will be visibly and speedily increased, in proportion to the increased missionary efforts which may now be there brought to bear upon the heathens.

The reports of the Missions of Edeyenkoody under the Rev. Dr. Caldwell, of Puthiamputhur under Rev. J. F. Kearns, of Erungalore under Rev. C. S. Kohlhoff, and of Cuddapah under the Rev. J. Clay, show that evangelization is going forward in real aggressive work on heathenism. Work of this kind is carried on elsewhere also, but in these districts most extensively and successfully.

In some of the Missions there is much deadness. All the Missions of the Tanjore circle have suffered more or less of diminution in consequence of the measures taken to suppress caste. Numbers of unstable Christians have seceded to the Lutheran Missionaries of Tranquebar, by whom caste is tolerated and fostered. In some villages they have planted chapels immediately opposite or contiguous to those of the Church of England. The Madras Committee of the Society believe that the course adopted by the Tranquebar Missionaries will ultimately prove suicidal. Already it has occasioned the separation from their body of some of their best Missionaries, and when the Christian community of Germany become fully aware of the true nature and tendency of the policy pursued by the Tranquebar Missionaries, there will be, probably, a painful recoil upon those who have compelled godly and faithful brethren to depart, because they could no longer with a safe conscience connive at the encouragement of caste and schism.

The following Tabular Statement shows the condition of the Society's Missions on December 31st, 1859:—

Number of Villages.	DISTRICTS.	Teachers.		Communicants.	Confirmed during the year.	Baptized Persons.				Unbaptized Persons under Christian instruction.				Baptisms during the year.			Received from the Church of Rome during the year.
		Missionaries.	Catechists, Schoolm. &c.			Men.	Women.	Children.	Total.	Men.	Women.	Children.	Total.	Adults.	Children.	Total.	
	TINNEVELLY CIRCLE:—																
16	Nazareth.....	1	28	340	168	626	652	1009	2287	98	117	178	393	25	90	115	0
33	Edeyenkoody.....	2	37	250	190	496	555	703	1754	320	304	443	1067	21	41	62	0
14	Muthaloor.....	1	22	237	134	529	512	725	1766	131	137	213	481	8	72	80	19
17	Christianagram.....	1	21	193	121	334	356	557	1247	91	88	110	289	29	50	79	0
12	Sawyerpuram.....	1	18	207	177	220	228	386	834	51	57	58	166	94	89	183	9
82	Puthiamputhur.....	3	46	146	113	284	254	459	997	688	649	950	2287	64	50	114	0
11	Ramnad.....	1	15	51	0	87	72	126	235	16	15	10	41	5	10	15	23
	TANJORE CIRCLE:—																
10	Bethel (Madura).....	0	8	100	0	99	104	159	362	2	3	3	8	0	13	13	0
4	Pulney Hills.....	1	3	9	0	34	31	45	110	2	3	3	8	0	4	4	0
16	Trichinopoly.....	1	13	169	0	110	171	214	495	2	2	3	7	2	16	18	21
26	Erungalore.....	3	17	439	0	199	225	382	806	0	1	4	5	1	29	30	4
1	Tanjore.....	3	10	195	0	139	189	268	596	1	1	0	2	0	19	19	1
4	Canendagoody.....	1	2	10	0	14	9	28	51	0	0	0	0	0	7	7	0
3	Aneycadoo.....	1	0	20	0	13	28	61	102	0	0	0	0	0	1	1	0
7	Amiappen.....	1	5	62	0	38	37	46	121	4	3	10	17	2	3	5	7
10	Vedeiarpuram.....	1	14	193	0	108	108	208	424	0	1	0	1	4	12	16	1
45	Combaconum.....	1	7	283	0	167	217	298	682	2	2	6	10	2	32	34	3
43	Nangoor.....	1	15	150	0	146	193	345	684	9	8	14	31	1	27	28	0
2	Negapatam.....	0	4	16	0	32	37	98	1	0	4	5	0	2	2	0	0
5	Cuddalore.....	1	5	30	0	29	82	77	193	0	2	3	5	1	13	14	0
13	Cuddapah.....	1	16	62	0	162	172	285	619	155	176	196	527	71	81	152	0
3	Secunderabad.....	1	10	55	0	83	94	140	317	0	1	0	1	6	17	23	0
2	Vepery.....	1	6	108	0	111	197	270	578	1	6	2	9	4	29	33	9
6	St. Thomé.....	1	8	40	0	94	110	171	375	3	2	0	5	6	18	24	5
385	Total.....	29	328	3365	903	4156	4628	6999	15,783	1577	1578	2210	5365	346	725	1071	102

The reports which have been received from the Missionaries supply the following particulars:—

1. ANEYCADOO.—The Rev. D. Adeikalam was ordained Deacon on January 15th, and has been appointed to assist the Rev. F. J. Leeper at Aneycadoo.

2. PUTHIAMPUTHUR.*—The Rev. D. Arulappen's reports have not reached the Society. He assists the Rev. J. F. Kearns in this extensive Mission. He superintends ten village day-schools, and catechises frequently on week-days, in the morning and evening prayers.

3.—The Rev. J. K. Best still remains under medical advice in England.

4.—The Rev. H. Bower is still engaged at Madras in revising the Tamil version of the New Testament.

5. SAWYERPURAM AND NAZARETH.*—In addition to his own work in the Seminary and the Mission at Sawyerpuram, the Rev. T. Brotherton has undertaken the temporary charge of the

* For statistical returns, see p. 21.

Mission of Nazareth. Seventy natives are now in training at the Sawyerpuram Institution, of which a detailed report was printed in the *Ecclesiastical Gazette* last February. The Mission of Sawyerpuram includes eleven congregations, and in every church there is daily prayer with exposition of Scripture. Every morning and evening (except Sunday) Mr. Brotherton himself visits some one of the village congregations, and conducts the service. He candidly states that "our people are on the whole more moral, better acquainted with the Scriptures, and more docile than the generality of people in English country parishes; we have but little open gross vice and immorality, no open Sabbath-breaking, no drunkards in our streets; but we have not the manifest fruits of the Spirit, and nothing short of this will satisfy me. I hear of no fervent private prayer, no daily prayerful reading of God's Word, no diligent daily walking with God, no earnest desire or sincere endeavours for the conversion of the heathen." Besides a Sunday-school in each village, there are eleven day-schools, and six night-schools, the account of which is very encouraging. Since Nazareth was added to his charge, Mr. Brotherton has been obliged to desist from his practice of spending his vacations (from the work of the Institution) in going out to preach to the heathen; but still the native teachers in all the villages are responsible for the heathen villages near them, and one catechist has a thickly populated district, containing twenty-five heathen villages, assigned to him as an itinerating district.

On the resignation of the Rev. H. Pope, Mr. Brotherton kindly consented as a provisional arrangement to superintend the Nazareth Mission. His sister, Mrs. Scarborough, has gone to reside there; and her efficient services in the school, which are entirely honorary, deserve the thankful acknowledgments of the Society. An interesting letter from her was printed in the *Gospel Missionary*, X. 65. The last report of Mr. Brotherton, dated January 13th, contains some suggestions which merit consideration. He says:—

"I forward the statistical returns for the Missions of Sawyerpuram and Nazareth; I have had charge of the latter Mission from October last, and spend half my time there, and half in this Mission. I trust these returns will prove satisfactory. In Sawyerpuram the schism has been healed, and through God's blessing we are regaining our lost ground. I have just commenced this week a new station at Kaltāra-kulum, three miles N.N.E. from this. At Nazareth the schism still continues, but I hope that this year will see the end of it. 1,400 hundred of our people, nearly all of one village called Mukupuri, are involved in it. With regard to endowments, I think if systematic efforts were made both here and at home, they might soon be

effected to a great extent. I would take each village separately, and try to raise the endowments one after the other. I would not endow the schools, but only the catechists; their pay will average about 14s. per month, or 8*l.* 8s. per annum; the sum required to be raised is such a principal as will give interest amounting to this salary, viz. little more than 200*l.* I will undertake for this Mission to endow one village at this rate within three years; if our organizing secretaries at home could each undertake to endow a village within a certain time, the matter would be speedily and easily managed. After each village has got its endowment, then an endowment for a native clergyman in priest's orders might be raised, and the European Missionaries gradually released from pastoral care of the congregations, and enabled to devote themselves to evangelising new districts. It would not be, perhaps, advisable to tie down each endowment at present to a particular village, because circumstances may arise to cause us to withdraw sometimes even from old congregations; it might form a floating endowment fund, to be applied at the discretion of the Missionary, with the sanction of the Madras Diocesan Committee."

6. EDEYENKOODY.*—The Rev. Dr. Caldwell has supplied the Society with full details of this flourishing Mission. In the *Quarterly Paper* for April, 1860, will be found some extracts from an account of a missionary tour which he performed. In the *Mission Field*, V. 73, 153, and 170, are printed his report of the Edeyenkoody Native Association for the Propagation of the Gospel, Mrs. Caldwell's account of the Native Girls' Boarding-School, and Dr. Caldwell's report of the remarkable progress of education in his district.

7. TANJORE.*—This ancient Mission, within the precincts of which Schwartz, Haubroe, and Kohlhoff lie buried, is now under the charge of an experienced Missionary, the Rev. A. F. Cæmmerer, assisted by the Rev. S. Percival. The Native Christian School was raised to a condition of high excellence by the Rev. G. U. Pope, from which it does not seem to have receded; and in the congregation, everything, Mr. Cæmmerer states, has gone on satisfactorily. The great want, which for many years has been felt in this Mission, of signs of progress among the heathen, has not yet been supplied. No adult was baptized last year, and only two unbaptized persons are under instruction. The Society cannot but sympathise with Mr. Cæmmerer in the sorrow with which he admits, "I have not had the least encouragement in Evangelistic work; I cannot get a hearing by any chance in any quarter; on two occasions I was stopped addressing a few people: matters do not look promising." Mr. Cæmmerer's perfect command of the native

* For statistical returns, see p. 21.

tongue, and his experience in Tinnevely, seem to point him out as peculiarly qualified for the work of an itinerant Missionary; and it is hoped that his efforts in this most important branch of missionary work will not be discontinued, but renewed and increased. "In due time" success will doubtless be granted, if we "faint not." Some hearts will surely be touched among the 70,000 heathens in this district.

The Rev. S. Percival has sent no report. His work, he says, is purely scholastic, he being Principal of the Anglo-Vernacular High-School. He supplied the Society with a full account (see *Mission Field*, V. 94) of the ordination of four native deacons at Tanjore, on January 15th.

8. CUDDAPAH.*—The movement in this district, under the care of the Rev. J. Clay and his energetic catechists, Messrs. Higgins and Spencer, is still going on. In his last report, Mr. Clay mentions that four new villages have contributed 149 catechumens to his classes; and that six other villages have come forward as petitioners for Christian instruction; but as he has no Christian teachers whom he could station there, he does not yet include these in his lists, and they are only visited occasionally. Mr. Clay exercises great caution in admitting candidates to holy baptism, often keeping them for two years as probationers. He regrets the interruption of his and his catechists' work, occasioned by superintending the erection of Mission buildings. He reports favourably of his schools. Full and interesting journals have been received from Mr. Clay and his catechists. The following extract from one by Mr. Spencer may serve as a specimen:—

"*March 4th.*—I started 1 A.M. with Mr. Clay for Balaipalle. A tent and some other things had been sent on beforehand by the Yeddadugu pass—an easy, but long way. We ourselves were about to go right across the Eastern hills by the Joti pass, an arduous stretch of thirty miles, with no village along it. We went in a cart as far as the road would permit, that is, the first ten miles. Our party was a pretty sight, especially when we got into the woods: there was our cart, with a guide waving a blazing resinous stick in front, and another doing the same behind, then came the coolies with their burdens, grooms leading car-ponies, and other servants.

"We arrived at Balaipalle at 6 P.M. on the 5th, and I accompanied Mr. Clay into the caste portion of Balaipalle. The few whom Mr. Clay first addressed, declared that they did not want to hear about God, and one of them said he never thought about Him, except once a year, when, to save his cattle from plague, he offered a sacrifice to his *Swami*, and sent it about its business. When, however, a crowd

* For statistical returns, see p. 21.

had formed, a frank, motherly woman exclaimed, 'Alas, we have enough to do to attend to our fields and pay our tax.' A Dasari, or religious bard, tried to frighten her away by sarcastic jokes ; but Mr. Clay, rebuking him for his grossness, said, 'Your whole mind seems to run on *Sangatti*' (porridge). 'I am a Dasari,' replied he ; and, quaintly crooking his left arm and knocking up a corner of his cloth under it, added, 'I carry about a *Swami* thus, and cry Narayana ! Narayana ! and if any one gives me a morsel of food, I swallow it. I care for nothing more.' All this amused the people, and rendered them very unimpressible. There were, besides, the objections of more serious, though ignorant, persons : 'God gives you ease and good food, and you can afford to worship Him ; us He gives the coarser grains and toils therewith, how can He expect us to serve Him ?' Then, against the unity of God—'If there be only one God, why is there such variety of grains ? let there be only one kind of grain, and I will believe in the God you worship.' Mr. Clay showed the goodness of God in this very arrangement, and said, 'If your desire were complied with, you would immediately wish for the former variety.' When idolatry was spoken against, one of them felt uncomfortable, and cried, 'But God will not appear to us : what are we to do ?' Mr. Clay then showed how 'no man hath seen God at any time, but the only begotten Son hath declared Him.' The Dasari continued his interruptions almost to the end ; but some, nevertheless, seemed much interested.

"After evening prayers, Mr. Clay began examining the catechumens in the Ten Commandments. The pains they had taken with the preparatory lessons testified to the eagerness they had long expressed for baptism ; for such as were examined knew the Commandments very well, and they had, on former occasions, given equal satisfaction in the Creed and LORD'S Prayer.

"6th, Sunday.—There was a large congregation at morning service, as the people of Oricuntla also were present. There were nearly ninety inside, and many of the congregation had to sit without. The windows were thronged with Madagas or Chucklers, and a few Sudras stood at a distance, looking through the door. Mr. Clay preached on our Saviour's last command, Matt. xxviii. 19, 20 ; and, as usual, asked a few questions in the course of his sermon. The answers showed much intelligence : for instance, when Mr. Clay, on the word Gospel, asked what the good news was, as sung by the angels at the Nativity, four or five of the congregation simultaneously burst forth singing the first lines of a Telugu hymn on the subject, 'Come, shepherds, for to-night in Bethlehem, &c.' At the usual Sunday collection, 4 annas were given by the natives alone.

"At Sunday school the text of the morning's discourse was learned.

"After evening prayers Mr. Clay had the text repeated by one of the pupils, and catechized the congregation on the morning's sermon. About the young man who repeated the text there is something very interesting. His father, a well-to-do Mala, living five miles away, is a devout idolater ; and yet, because this youth believes in Christianity

and has a great desire for learning, he maintains him at Balaipalle that he may attend school and receive Christian instruction : the youth is one of the candidates for baptism.

"In the evening of the 7th I visited Narsapuram, but was hardly well received till a crowd formed. One of them, after making a few common objections, asked whether I was not opposed to caste. I told him the subject could bear investigation ; but I declined entering upon it then, as my main business was to tell them of God and the Saviour. A remark of his expresses the opinion of not a few Hindus, 'Of Rama Kishna, and such *avatars*, I think no more than I do of Munro Sahib, and other great men ; they shone in the world, and, in course of time, came to be deified.' [Though Sir Thomas Munro is not deified, his name is held in fond remembrance by the people in the Ceded Districts, and his praises are sung in more than one popular ballad. I did, however, once meet with a very old man, who, with a sigh of regret for the glories of past times, exclaimed, 'Ah ! Munro Sahib was not a mere man, he was an *avatar*.' Fabulous stories are current of his height, physical strength, &c.] The same man alluded sarcastically to the questionable lives which many poor Europeans led when they have the misfortune to be out alone in the country. Of those around us he said, 'Do you think they know or care anything about your words ? One half of them are vacantly staring at you because you are a stranger, and the other half are simply wondering at our being seated together conversing ;' but I thought differently when I observed the peculiar interest awakened by the parable of the Prodigal Son, which I had occasion to read to them. To several Mahommedans, who listened attentively, I presented the truth in a form which I thought they would appreciate. 'There is but one God, and JESUS CHRIST is the Saviour whom He has sent.'

"Evening prayers as usual, after which Mr. Clay continued the examination of the candidates for baptism."

An account of a tour by Mr. Higgins is given in the *Gospel Missionary*, X. 33.

9. ST. THOMÉ.—No report has been received from the Rev. B. David.

10. SAWYERPURAM.—No report has been received from the Rev. J. Earnshaw, who assists the Rev. T. Brotherton in the Mission of Sawyerpuram.

11. VEPERY.*—The Rev. J. Guest reports an increase of twenty-two persons in his congregation. He baptized four adults last year, and preached to the heathen thrice every week, in addition to his pastoral duties. An auxiliary association of native Christians are subscribing a sum for the endowment of a native clergyman.

* For statistical returns, see p. 21.

12. TRICHINOPOLY.*—A single report, not of recent date, has been received from the Rev. G. Heyne. He mentions a small accession of inquirers from the village of Olyoor. From other quarters there does not appear to be any addition of heathen catechumens. Several natives appear to have been in the habit for some years of repeatedly changing the form of Christianity which they profess, shifting between the English and Romish Churches. Mr. Heyne is of opinion that his head-catechist is qualified for holy orders. If this should be the case, and a native clergyman should thus be provided for the pastoral duties which now occupy Mr. Heyne's time, Mr. Heyne might be at liberty for that direct missionary work among the heathen which the Society is chiefly desirous to promote.

13. COMBACONUM.*—The Rev. W. Hickey attributes the numerical decrease in his congregations to the ravages of cholera, and to the secession to Lutheranism of some caste Christians. His schools, he says, are yet in the day of small things: out of 500 members of his congregations, hardly ten can read or write. He attends to an English as well as to a Tamil congregation on Sundays; and scarcely a week-day passes without his having some conversation with the heathen. He has, however, very few unbaptized adults under instruction, and still fewer were baptized last year. But something has been done, he trusts, in a quiet way. Combaconum is one of the most idolatrous and wealthiest of South Indian cities.

14.—The Rev. D. Holden continues on sick certificate in this country.

15.—The Rev. C. Hubbard is to embark for Madras in October.

16. ERUNGALORE.—The Rev. C. Innasi, who was ordained last January, has been appointed to assist the Rev. C. S. Kohlhoff.

17. NANGOOR.—The Rev. A. Johnson reports an encouraging increase in his Mission, notwithstanding the opposing efforts of Lutheran Missionaries. He feels greatly the want of neat and substantial buildings for the purpose of Divine service. He frequently examines the schools in his district.

18. PUTHIAMPUTTUR.*—The Rev. J. F. Kearns speaks most hopefully of his Mission. A change for the better has shown itself in the converts in Puthiamputtur itself; and he now reckons in eighty-two distinct villages 3,284 converts; including (it is presumed) a large number who are not brought under

* For statistical returns, see p. 21.

regular instruction. The congregations show a readiness to contribute gifts to their village churches. Some of those persons who after full instruction and examination were allowed to come to holy baptism, willingly travelled forty-five miles to receive that sacrament. The need of a good central church at Puthiamputtur is much felt. There are twenty-five day-schools in the district, and two boarding-schools, one for twenty boys, the other for thirty girls, the latter entirely under the care of Mrs. Kearns. An excellent Talook school is in operation at Tuticoreen; another is about to be begun at Nagalapuram. The journal which Mr. Kearns forwards attests the constant assiduity with which he carries on his successful itinerating labour among the heathen. The following incidents are related in his report:—

“One of my oldest converts, a weak, excitable person, was induced to join a confederation, the apparent object of which was to obtain legal redress for some supposed injury, the real object being to create a schism in my little flock, and so to scatter it. The head of the confederation was a heathen, one of the most crafty natives I have yet come in contact with, and one who has on more than one occasion taken the trouble to oppose us here. I sent for my convert, and warned him of his danger, and succeeded in apparently convincing him of his heathen friend's evil designs. But, unhappily, his heathen friend misrepresented my advice to him, and eventually obtained his cordial co-operation in the work of the league. I let him alone. He, however, was determined to give me a little annoyance; so, counselled by his heathen friend, he forbade his wife and daughters to attend church. Next morning our church bell went as usual, and the females in this man's house rose to proceed to church. ‘Where are you going?’ demanded the man. ‘To church,’ replied his wife. ‘Did I not forbid you? sit down instantly,’ rejoined the husband, in a fury. The wife, a woman whom I never expected to be so courageous, now addressed her husband; ‘Before you became a Christian, you were a notoriously bad man, the bye-word of the village. Christianity enabled you to leave off your evil practices, and to conduct yourself decently; since we became Christians we have been happy, much happier than before. Are you tired of being good? Those who are leading you astray, will they feel sorrow for our affliction? You may follow the advice of the bad, and become a heathen if you like, but neither you nor any one else shall keep us from church.’ To church she came; and he, ashamed to be reproved thus by his wife, and in the presence of others, slunk in afterwards. This occurrence shows me that God's work is taking root. I never before met a woman in these parts who would act thus.

“When I opened the boys' boarding-school, I received a lad, sixteen years of age, of the Naiker caste, who was desirous of knowing how to read. Being a good lad, and anxious to have a

Naick whom we might bring up to be serviceable hereafter among his countrymen, I took pains with him, and he now reads the Bible and Prayer-Book with considerable fluency. Some short time ago I was preparing candidates for adult baptism, and he presented himself among them. Knowing the influences and customs of his caste, I was unwilling to receive him, so set him aside. He immediately went to the catechist, and begged him to intercede for him, as he wished very much to be baptized. I sent again for him and told him my fears, told him that I was afraid of his becoming an apostate. He said nothing in reply, but hung his head, apparently grieved that I doubted his sincerity. When he looked at me, I could read in his very looks his feelings. At length he said, 'Sir, baptize me, I will not apostatize.' This was said with an earnestness and artlessness of manner that I could not resist. So I prepared him, and told him how to prepare himself. I baptized him by the name of 'Daniel.' It is his great delight to get among the villagers, and reason with them, as well as he is able, on the folly of heathenism. He is a favourite with every one; and even those whom he most troubles with his 'afternoon conversations' like him for his simple-mindedness and real sincerity. My prayer is, that GOD will make him a blessing to his countrymen."

19. CHRISTIANAGRAM.*—The Rev. C. E. Kennet has recently come to England on sick certificate; and the Rev. A. Taylor, the Society's Missionary in Mauritius, has been placed in temporary charge of this Mission. The following account of Easter-day is extracted from Mr. Kennet's journal:—

"*April 24th, Easter Sunday.*—Early service in church, and sermon on 1 Cor. xv. 22. The day broke just as we left the church, which was nearly full, though at such an early hour. In the forenoon I prepared sermon and myself. At noon, just before the second service, I was much gratified and comforted by seeing the young man whom I mentioned in my entry of March 27th, come to me with the intention of joining the Christian flock. I retired with him in company with my catechist, and prayed earnestly for him that he may be enabled to stand fast to the end, and that the grace of conversion may be imparted to his heathen wife, who is strongly opposed to the step which he has been intending to take, and which he has been strengthened to accomplish this day. God be blessed! After the delightful and encouraging task of receiving this returned sheep into the fold by prayers and benediction, I took the service, reading the Communion Office, and preaching from the Epistle, Col. iii. 1, to a very large congregation. Celebrated the Holy Communion afterwards, when seventy-seven persons communicated. All the afternoon engaged instructing and praying with the candidates for baptism, who all came together for a final preparation.

"In the evening at church had service, when I baptized thirteen

* For statistical returns, see p. 21.

adults and four children. One convert from heathenism was among the former, a man of the Marava caste, but who in temper as well as appearance differs much from the generality of his class. I have frequently spoken to and instructed him in the principles of true religion, and he has afforded me ground for hoping well of him. His little son was baptized with him. One poor old widow with her two daughters were baptized also, and we were exceedingly pleased to find that, from a long-cherished desire for baptism, and with the hope of receiving it, she had laid by from time to time every little saving from her daily earnings, till she had collected to her the large sum of 6s. 8p. as an offering at her baptism."

20. ERUNGALORE.*—The journals of the Rev. C. S. Kohlhoff have been received. Some notion of the extent of his pastoral duties only will be gathered from the fact that the native communicants in this Mission number 439. He will now be enabled to devolve a portion of his ministerial work upon the Rev. C. Innasi and the Rev. J. Sinnapen. Although very few catechumens are under regular instruction for baptism, Mr. Kohlhoff does not neglect the important work of addressing the heathen, as his journals show. The following extracts are taken from his journal for August, 1859:—

"Held the morning, forenoon, and evening services at Erungalore and administered the LORD'S Supper to thirty-seven communicants. Visited the son of my gardener, who has been very ill for some time past; he complained of much pain, and called upon the LORD JESUS for help. Though only eleven years of age, his attention to his lessons at school and his general conduct were remarkable. I prayed with him, and exhorted him to be steadfast in looking to JESUS, as able and willing to save to the uttermost.

"After morning prayer, I again went to see Aroolappen, the son of my gardener. I found him sinking fast; and, after addressing a few words of comfort to his afflicted parents and relations, prayed with them, commending the departing soul of the child to the almighty and merciful Saviour in whom he trusted. The father, seeing his daughter overwhelmed with grief, said to her, 'If it please God to take the child to Himself, let us give him up cheerfully.' These words, though spoken with humble resignation, betokened the struggle that was going on within. The boy was indeed the flower of the family, and the hope of their future support was centred in him. I only now learned that it had been his practice daily to read the Scriptures when the family met for their devotions. This will make his loss to be felt the more, but I trust it will also bring them closer to the Saviour, who is able to make His grace abound towards them.

"Came to Govandacurchee and addressed an assembly of heathen on

* For statistical returns, see p. 21.

the nature of the worship they owed to the One Supreme. Several assented to what I said ; but one man, who took upon himself to speak for the others, pleaded the cares which engaged their minds for the support of the body. I asked them who gave them life, and health, and strength ; they replied, 'Cadavul' (God), pointing above. I again inquired who sent them rain and made the earth yield its fruit to them, pointing to the grain which some had brought there for sale. They again admitted it was Cadavul. I then asked how they could be so ungrateful as to forget the Giver of all blessings, and withhold from Him the tribute of praise due to Him for the mercies which they daily received from Him. I directed their attention also to that superior part of man which made him differ from the beasts that perish, and to the necessity of providing for its welfare.

"In the evening I went to Veraloor, and baptized an infant after the second lesson. Several heathens were present and listened with great attention to the service. I afterwards learnt that they were bricklayers from Tanjore, engaged here in the erection of the Roman Catholic church. The catechist informed me that they frequently attended his services, and he pointed out one of them in particular as a sincere and earnest inquirer, and said he specially desired to have a copy of our Prayer-Book. This is not the first time I have noticed the admiration which our prayers have gained even from the heathen. I exhorted them to be diligent in their search after truth, and directed them to the Word of God as the means of imparting knowledge to every sincere and humble inquirer.

"Visited the old blind man, Asirvadam, at Culleegoody ; inquired after his spiritual welfare, and exhorted him to seek the Divine grace to enable him to let his light shine before those by whom he was surrounded. He is the only Christian convert in this village ; but the Gospel has been fully made known here, and many can testify to the efforts which have been put forth from time to time to lead the heathen to its acceptance."

There is an interesting account of the native girls' boarding-school at Erungalore, in a letter by Mrs. Kohlhoff, printed in the *Gospel Missionary*, X. 17.

21. ANEYCADOO.—No report has been received from the Rev. F. J. Leeper.

22.—The Rev. A. P. Masilamany assists the Rev. Dr. Caldwell at Edeyenkoody. No report has been received of his proceedings.

23. AMIAPPEN.—A journal of the Rev. P. Methuselah has been received, from which the following extract is taken :—

"Catechist Parenjody and I went to Ayeecoody, and conversed with men who returned from Trivalore, after worshipping an idol that was

* For statistical returns, see p. 21.

brought round in procession at an annual festival. An Oodayan of Puttoor asked me how GOD ought to be worshipped, if he is forbidden to worship idols. I told him how CHRIST commands all men to worship GOD. He blamed GOD, saying that He made some idolaters and others Christians, and made some simple objections about embracing Christianity. Our conversation attracted all men that passed by the road. The Oodayan said that Christians do not keep the precepts and commandments of their own GOD, and that the Christian judges do injustice by receiving bribe. I told him that gold and silver are tempting things; that Christians have their Bible and pastors to teach them their duty towards GOD and man; but, in many cases, Christians are falsely accused by heathen natives, and that it was not my duty to speak of the character of those who were absent, and with whom I was unacquainted. A Brahmin, who was present, said that I answered the Oodayan properly. After having had a long conversation with all the people, I returned home. In the evening I visited the sick people and gave them medicine, and conducted the evening prayers.

"I stood at the eastern gate of the great idol temple of Trivalore, and read an abridgment of the history of CHRIST and His doctrine to a great multitude. A bookseller, who interrupted my preaching last year, made his appearance, and told the multitude that they were standing round me as fools, and that I should have no occasion to preach if none of them gathered before me. Some of the intelligent men said that I was not speaking anything against them or against their gods, but I was preaching the truth which every wise man should hear. There were some Brahmins and their women in the multitude. They heard me very attentively, and one of the Brahmins bought a copy of the Book of Genesis for six pice, and gave it to his son. As the multitude increased so that none could come near the gate, some of the Brahmins requested me to stand at a distance from the gate and preach, and I did so. A man that came from Madras, seeing the attention of the people to my preaching, told in the ears of the multitude that the Government prohibits the Padrees from preaching their religion to natives, and that the natives of Madras disgrace them by throwing dirt and cowdung if they see them preaching in their respective streets; these words enticed some of the men to use abusive language, and a Brahmin made a ball with plantain bark and threw it at me, which fell on my hat. When the multitude noticed the attention of a Sunasee, they asked him if he intended to become a Christian by hearing my preaching. He answered them not to be alarmed about it, and that he was only hearing to confound me at last by putting a hard question; but he, instead of doing so, looked up to heaven, gave a deep sigh, and said that he heard a good and true discourse."

24. VEDIARPURAM.*—No report has been received from the Rev. A. R. C. Nailer.

* For statistical returns, see p. 21.

25. SECUNDERABAD.*—No report has been received from the Rev. N. Parenjody.

26.—The work of the Rev. S. Percival is specified above in connexion with that of the Rev. A. F. Cæmmerer of Tanjore.

27. MADRAS SPECIAL MISSION.—No report from the Rev. W. A. Plumptre has reached the Society. The Rev. J. Guest makes grateful mention of the help which he receives from Mr. Plumptre in his Sunday-school.

28. CUDDALORE.*—The Rev. D. Savarimoottoo has more than a million of heathens and Mahommedans in his district ; but only three adults are under instruction with a view to baptism. He has charge of two small congregations, and teaches in three schools once a week. An adult was baptized last year.

29. MOODALLOOR.*—The Rev. J. Seller in his first year at Moodalloor has found his work almost entirely suspended for three months, which period the Shanars spend in palmyra-climbing ; it being, in fact, their harvest time. He has also been obliged to change many of the catechists. There has been an increase in every village congregation : and three congregations have been formed in villages hitherto entirely heathen. His schools also are on the increase.

30.—The Rev. J. Sinappen assists the Rev. C. S. Kohlhoff at Erungalore. He will probably be stationed at Alambakam.

31. RAMNAD AND PAUMBEN.*—The Rev. T. H. Suter has sent a detailed account of the several congregations under his charge at Paumben, Ariangundoo, Muttoopettah, Ramnad, Calanjony, and Sungany. He has also seven schools throughout his Mission. He has thirty-one unbaptized adults under regular instruction, and he baptised five adults last year.

32. The Rev. A. R. Symonds, in addition to his ordinary duties at the Vepery Institution and as Secretary in Madras, has visited the Society's Missions in the Tanjore circle, and has forwarded careful reports on them with suggestions for their improvement.

33. The Rev. A. Taylor has only recently returned for a time to this diocese, and has undertaken the temporary charge of Christianagram. See No. 20.

34. The Rev. K. Vadanaigum assists the Rev. S. Percival at Tanjore Fort, and Vellum. See No. 7.

* For statistical returns, see p. 21.

Bombay.

The Society is about to resume its work in this Diocese, under very favourable circumstances. The Rev. Charles Green is already on his way out, to assume the twofold office of Missionary and secretary. He will, on his arrival, be appointed to the Society's vacant church (Trinity); but his chief duty will be to organize, in concert with the Bishop and the Society's excellent correspondent, the Rev. W. K. Fletcher, a Mission in Bombay, where already a very promising candidate of European parentage, but born in the country and therefore thoroughly conversant with the language—Mr. C. Gilder—is waiting for ordination.

Colombo.

The last Report contained an account of the bequest, by Mrs. Gibson, of a small estate, with large and substantial buildings, in the neighbourhood of Galle, for the maintenance of a Girls' Boarding-school, to which she had, during her lifetime, devoted all her care and resources. The Bishop, December 5, 1859, thus speaks of Bona Vista, as offering many advantages for a missionary station :—

“Having yesterday, at an early service, confirmed thirty-four at this station, and afterwards administered the Holy Communion to nearly fifty, I took the opportunity of visiting the Bona Vista School, bequeathed to us by good Mrs. Gibson last year, which has been the subject of several letters addressed by me to the Society.

“You have probably been informed, by the Rev. E. Mooyaart, that he has himself become the proprietor of the adjoining estate, of equal size (eighteen acres) with the residence upon it, which he intends to appropriate for the service of the Mission, as soon as you are enabled to occupy it, being perfectly open ground, and not unpromising of fruit among the native population around.

“I was much pleased with all I saw : the school has twenty-four native female children, boarded, clothed, and educated; and nearly twenty others, as daily attendants. The buildings appear to be in substantial repair, and the residence, about 200 feet higher up the hill, ready for occupation.”

It has been determined to confide this new Mission, with its school establishments, to the Rev. J. Bamforth, the excellent master of the Colombo Collegiate School,—a position for which

he is doubly qualified by the long experience of his wife in the work of education.

1. COTTONCHINA.*—The Rev. S. David, a native Tamil deacon, celebrates Divine service in Cottonchina Chapel-school twice every Sunday, and once on Wednesday. Eighty-five boys attend the day-school, which he visits almost daily; and fifty-five boys attend his Sunday-school. Twice a day he visits the coolie-shed, a spacious building used as a temporary refuge for immigrant coolies, of whom, in the first six months of last year, 4,025 came under his spiritual instruction, and in many cases received temporal assistance and advice also. Mr. David visits the Tamil coolies, and others within a circuit of five miles at Mutwall, Grand Pass, and Marandau, for the purpose of instructing them, and circulating religious books among them. Mr. David says in his report:—

“I feel much pleasure when I see that the heathens and Mahomedans, as well as our Christian converts, listen with attention to the Word of God explained to them. I have found upon many occasions the heathens and Mahomedans who arrive at the coolie-shed anxiously wish to hear the Gospel truth explained to them.

“On a certain day, a Buddhist priest, who resides in the temple near the coolie-shed, asked me ‘if all the coolies who arrive at and reside in the shed were converts.’ ‘It seems,’ said he, ‘that the English people are very anxious to infuse the principles and doctrine of their religion in the native minds.’ I replied that no husbandman expects to reap the harvest on the very day he sows his seeds. The good seed sown in the hearts of the people will grow and increase plentifully at the proper season. And secondly, I answered, the English people know the truth of Christianity and the value of the human soul as they learn from the sound doctrine of the Bible, and therefore they earnestly wish to save the souls of those who worship idols as well as false deities, by teaching them the true Word of God, and thereby prevent them from perishing.

“I feel persuaded that the coolies were quite glad to hear the Word of God and to receive religious books, and more so that they feel quite inclined to attend Divine service when they remain in the shed on the service day, and they also follow the examples of the Christians in the church.”

2. PANTURA.*—The Rev. F. de Mel, a native Singhalese deacon, aided by an active Scripture Reader, Mr. S. de Silva, celebrates Divine service on Sunday at Pantura, Naloor, Kehelwatto, and Horatodua. The good example set by his communicants is telling, he believes, upon the nominal Christians in the district. There are three vernacular schools in his district, all

* For statistical returns, see p. 22.

in a satisfactory state; the children are withdrawn from school at an early age, and put to some trade; yet not before they have become, in most cases, sufficiently grounded in Christian principles to forsake the idolatry and superstition of their relatives, and adhere to the Church. Eight adults were baptized in the early part of 1859 by Mr. De Mel. He gives an interesting account of the hopeful end of an aged native Christian, who had been perseveringly tempted on her death-bed by her Buddhist relations.

3. **MUTWALL.***—The Rev. J. de Silva, another native Singhalese deacon, now relieved from tutorial duties in the Collegiate School, has dispensed with the assistance of a catechist, and gives more of his time to his pastoral duties. His congregation at Colombo Cathedral averages 130 persons. A third school, the New Road Singhalese School, has been opened with much success. In the other two schools Mr. de Silva spends a considerable time every day. He has not found much encouragement in his services at the jail, where he has a congregation of about thirty persons every alternate Sunday. He has visited Kurana and Dandogama; in the latter place the people are preparing to build a new chapel. Last year he baptized six adults, and he has eight under instruction with a view to baptism.

4. **KAYMANSGATE.***—The Rev. C. Dewesagayam, a Tamil deacon, reports that the Tamil school, in which he spends two hours every day, is in a flourishing state, the average number present being thirty-two. His service in the Wellicade Jail is attended by about twenty persons; and he has rather larger congregations in the Pauper and Leper Hospitals. Respecting Kaymansgate chapel he writes thus:—

“It is now seven years since this chapel was built, and during this period Divine service has been held in it regularly every Sunday. I believe I may state the total number of those who have attended here at different periods of time to be not less than 4,000 men, women, and children. Many earnest-minded Christians have assembled for worship, heathen inquirers have heard the Gospel preached, and other classes of hearers attended the services in this humble place, and though I cannot report visible success, I hope that some little good has been done, at least in the way of witnessing for the truth, in the midst of the heathenism around. I have felt it my duty to pay particular attention to the spiritual condition of the native Christians who emigrate to Ceylon from the various Missions established in south India. There are some among them who are an honour to

* For statistical returns, see p. 22.

these Missions, and walk worthy of their vocation. But for many, alas ! the temptations of a place like Colombo prove to be too much, and they soon become worldly, sensual, and estranged from the spirit and ways of the Gospel. I have gone after some of these, and endeavoured to rescue them from their dangerous state."

5. **BADULLA.***—The Rev. Abraham Dias, a Singhalese deacon, besides celebrating Divine service regularly at his church, has visited daily two small vernacular schools in his Mission, of one of which (Rambokpote), he makes a favourable report. He has taken every opportunity to visit the heathen in the neighbouring villages, and has conversed with, and distributed tracts to, all willing hearers. But hitherto he has not been encouraged by any visible signs of success.

6. **MANAAR.***—The Rev. R. Edwards has celebrated Divine service regularly in his church, but gives an unfavourable account of the disposition of the people to attend. He says that the hope of the Missionary lies in his schools, Sunday and week-day. He wishes to be assisted by a Scripture Reader or Catechist, who might itinerate in the neighbouring villages. No adults were baptized last year, and none were under instruction with a view to baptism.

7. **PUTLAM.**—The Rev. S. Gasperson, a native Tamil deacon, was placed last year in charge of Putlam, with the additional duty of superintending the catechists at the neighbouring stations of Chilaw and Calpenty. Divine service is celebrated in Tamil and English in the Cutcherry at Putlam: but preparations are made for the erection of a church there.

8. **BATTICALOA.**—The Rev. J. Hannah, a native Tamil deacon, assists the Rev. S. Nicholas in this Mission. At Pullientivoe, he celebrates Divine service in Tamil thrice every Sunday: Mrs. Hannah has charge of a girls' school. He frequently visits and celebrates Divine service at Navatcudah, Uraney, Amurthagalley, and Arrapatla.

9. **KANDY.**—The Rev. E. Labrooy, a Portuguese deacon, reports that his exhortations have had some effect in procuring a more regular and frequent attendance of worshippers at church. He has lost a pious member of his congregation, a very aged woman. His statistical return has not been received by the Society.

10. **MOROTTOO.***—The Rev. A. Mendis, a Singhalese deacon, has in his district two churches and a chapel, in which he celebrates Divine service every Sunday; and ten schools, which he

* For statistical returns, see p. 22.

visits frequently. Twenty adults were baptized last year. The church at Morottoo, which, when finished, will have cost 4,000*l*. has not been completed so rapidly as was expected, in consequence of the heavy rains. The munificence of one of Mr. Mendis' parishioners was recorded in last year's Report (p. 119). Mr. Mendis, writing last year, says :—

“Under the present circumstances the building would be very expensive, but it is highly praiseworthy in Modliar de Soyza that he makes it his study to do the work as well as possible, irrespective of the expenses which he is thereby obliged to undergo, and that he spares no pains to arrive at its completion.

“Our churches are well attended, and the schools are improving, as may be seen from the accompanying returns. The schools will in future be placed in a better predicament, for, through the indefatigable exertions of the Lord Bishop of Colombo, the Government has now at last been pleased to adopt the principle of grants in aid of the support of missionary schools in the island. The grants are almost sure to be given to our schools, and when given the schools will improve much. I am now in a position to visit the schools more constantly and regularly than I have hitherto done, for, in prospect of government aid, we have been enabled this month to employ an English teacher, who would be useful to us also as catechist. With his assistance I may extend my labours, and be of more use to the district at large as well as the schools in general.

“In order to convey an adequate idea of our congregations, I would divide them into three different classes and distinguish each in its order. The first class consists of those who are sincere in their profession. They show forth their sincerity by every demonstrable act which lies in their power to perform, such as regular attendance at the services, submission to, and faithful observance of, every ordinance of religion, and a love which they cherish towards the persons and objects connected with it. These amply repay our toil and labour, and are an encouragement to go on plodding in our attempts for the conversion of others from whom nothing but opposition and discouragement are met with. The second class includes the nominal professors. They are so far converted as to abandon the acts of heathenism to which they had been formerly addicted, but they have not begun to observe the ordinances of Christianity and follow its precepts in full. They are under a misapprehension that it is sufficient that they cease to join in heathen acts. They abhor heathenism, but marks of genuine love to Christianity are not visible in them. This class of people are dangerous not only to themselves but also to others, who, coming over from heathenism, might easily be tempted to follow their example. The third class are the insincere professors. They profess Christianity in public, but in private practise heathenism ; talk openly as Christians, act secretly as heathens. They elude our most vigilant inquiries to detect this their fraud. It is with these that we have to work hard, and exercise various sorts of discipline.

They have a superstitious fear even to discontinue, not to say entirely give up, the heathen acts which they have been in the habit of performing periodically. When any one of them is persuaded by us to give up these acts, the rest carefully watch to see some calamity overtake him, with an eager desire to point it out as the necessary consequence of his conduct. Oh, may their minds be divested of this groundless fear, and be in its stead inspired with godly fear, to turn from these vanities and serve the living God !”

11. BATTICALOA.*—The Rev. S. Nicholas, a native priest, is at the head of this Mission, and celebrates Divine service in English at five places within its limits. At present the chapel in Pullentivoe is unsafe, and the congregation assembles in the Court-house. Mr. Nicholas reckons the average attendance of boys and girls in his six schools at 203. His English congregation has largely increased, and he gratefully acknowledges much useful co-operation from some members of it. The number of native Christians, owing to local causes, has been diminished. He has baptized two adults, one being a condemned prisoner in the jail; and he has two adults under instruction, with a view to baptism. Interviews with the neighbouring heathen are sought and held as opportunity is afforded.

12. MATURA.*—The Rev. S. D. J. Ondaatje has celebrated Divine service, as usual, in English and Singhalese, and occasionally in Portuguese, at Matura; and has visited the outstations at Hambantotte, Belligam, and Tangalle. He reports a satisfactory progress of the Christian congregations under his charge. The church at Matura is still incomplete, and there is neither parsonage nor endowment fund, nor is any effort being made to supply these wants. No adult was baptized last year, nor is any under instruction.

13.* No report has been received from the Rev. R. Phillips.

14.* The Rev. G. A. Rathna, a Singhalese deacon, now assists the Rev. J. Thurstan at Milagraya. The following incident is recorded in his report, as having occurred before he left Badulla :—

“In one of my missionary tours through the country, I went to a coffee-estate managed by a well-informed Mahomedan gentleman. In the course of speaking the words of truth in this place, I came across an intelligent Kandyan contractor, to whom and his wife I explained the claims of the Gospel on our attention, as well as the insufficiency of Buddhism to save our souls, and showed them that Christianity is the only true religion. They listened to me with remarkable seriousness and attention, and promised to consider the subject of our conversation. I left some appropriate tracts with them, and asked him

* For statistical returns, see p. 22.

to read them to his wife ; also commended them to the grace of God. I left the estate to continue my journey. On the following Sunday I met him in the town, when I gathered that he has been reading the tracts carefully, and that the LORD had touched his heart. I spoke to him further on the subject, and asked him to attend church, which he did on the following Sunday, and continued to do so, with his wife, pretty regularly, though they lived about six miles off from the town. On several occasions the man voluntarily came to my house to state his doubts, and to ask for tracts, and also on some occasions sent for them. He learned the principal portions of the Catechism himself, and taught his wife (as she could not read) the Creed, the LORD's Prayer, and the Ten Commandments. I made them stay after services, every time they attended church, to instruct and prepare them for Holy Baptism, as it was to be administered to them on the first Sunday in the year. I told them, in December, that they should regularly come to church to receive further instruction ; this, I am glad to say, they did, though they lived six miles away from the town, and though December, as usual in other years, was a very wet month. The whole household (father, mother and child) was baptized on the first Sunday of 1859. May God bless them, and keep them steadfast in their new faith !”

Since he went to Milagraya, he has been engaged in superintending the schools, visiting the different villages included in that Mission, and superintending the teachers and catechists.

15. MILAGRAYA AND GALKISSE.*—The Rev. J. Thurstan's report has been received. Besides himself and Mr. Rathna, there are twelve catechists and schoolmasters, and seven schoolmistresses employed in this Mission ; eight village congregations ; thirteen schools connected with the Society, containing 500 children (of whom 172 are girls) ; and four supported by Government, containing 270 children. Fifteen adults were baptized last year ; and forty-eight are under preparation for baptism. A new church, which cost 625*l.*, was completed at Galkisse last year. The following extracts from Mr. Thurstan's report give the latest account of his well-known Industrial School, and will show that his successful work is not without some share of discouragement :—

“The Industrial School continues to prosper. It will be remembered that I introduced this system of education into Ceylon, about ten years ago. The boys, 100 in number, are now, by their labour, meeting the expenses attending their maintenance and clothing, and the payment of their teachers of works, and the Government, as I have said before, pay the schoolmasters. I have introduced the following works, in addition to school-duties :—The manufacture of plain, ornamental, and carved furniture, from English designs ; of tablecloths, towels, dinner-napkins, sheeting, &c. ; of strong tats and

* For statistical returns, see p. 22.

estate baskets from rattan; of plain and ornamental blinds and plaited mats for doors, windows, and verandahs; of genuine arrow-root, cassava-flour, tapioca, curry-powder, &c. &c. and of a variety of useful and ornamental articles from the wild date leaf; the preservation of fruits and the cultivation of the land. These works are carried on from six till nine in the morning, and from two till six in the evening, and the school duties in the day from ten till one, and in the evening from seven till half-past eight. Before I commenced the buildings for this large establishment, I pointed out to the Government that it would require a European Principal; but by some oversight no provision has yet been made, and the work has consequently pressed heavily upon me. I find it impossible to conduct this school and attend to my numerous duties as a Missionary of the *Society for the Propagation of the Gospel*. The Bishop has brought this fact to the notice of the Government; and I hope he will have it in his power, ere long, to relieve me from one or other, as I can no longer discharge both to my own satisfaction."

16. ST. THOMAS'S COLLEGIATE SCHOOL.—The number of pupils under instruction, at the last date, was eighty-three. Mr. Bamforth was to leave for his new Mission of Bona Vista at the end of September.

Labuan.

BORNEO.

The past year has been one of severe trial and danger for all Europeans and native Christians in Borneo. A Mahometan conspiracy to kill all the Christians broke out in Banjermassin (the Dutch settlement to the south of Sarāwak) early in 1859. A number of Christians were then massacred; and among them four missionaries, and nearly all the members of the Rhenish Society's Missions, who have long been labouring among the Dyaks there. A similar plot was set on foot in Sarāwak; and in June Messrs. Fox and Steele, who were once both employed in the Sarāwak Mission, the one as catechist and the other as schoolmaster, were the victims; but, owing to the faithfulness of the Dyaks to their Christian friends and missionaries, the plotters were discovered, so that the Malays could not carry out their intentions. The ringleaders were taken up, and banished by Sir J. Brooke's Government, and confidence and quiet has since been restored.

In the course of the year the Bishop consecrated the church at Banting, and confirmed some thirty natives at Sarāwak, Lundu, and Banting.

2. PENINJAUB, UPPER SARĀWAK.—The disturbed state of the country has been felt chiefly in Sarāwak and its neighbourhood. Credit is due to the Rev. W. Chalmers for his persevering endeavours to carry on the work at his post in spite of the hindrances which he met with. He has collected and sent to the Society some specimens of the Sentah dialect of the Land Dyak. His missionary operations have necessarily been of a desultory character, as may be seen in the extracts from his reports, which have been published in the *Mission Field*, V. 187, &c. ; but he appears to have made diligent use of every opportunity which was afforded to preach the Gospel to the heathen around him. The following extract from his report for the first quarter of this year, gives a striking picture of one of the seasons of danger, which it is hoped have now given place to comparative tranquillity:—

“On February 6th, as Mr. Johnson was going down the River Sarāwak, *en route* for Sadong, he met Serif Mussahur coming up with three large boats full of men. The Serif being a suspected character, was immediately ordered to go back to Seriki, and Mr. Johnson saw him out of the river. On reaching Samunjam Fort, Sadong, he heard on good authority that the Serif's *real* object in going to Sarāwak was to kill the Europeans (of course by treachery), and that his boats were all well supplied with arms and ammunition. The *alleged* object was to pay into government the last year's revenue of the Rajang district. Mr. Johnson on hearing this went down the Sadong immediately, and found the Serif quietly and coolly anchored at the mouth. He then ordered all who were friends to the government to leave the Serif's boats, as the Serif was an enemy. All left it except some sixteen or seventeen ‘orang Segalang,’ one of the semi-milanow tribes of the Rejang. The Serif's boat was then fired into by Mr. Johnson's orders, but those on board contrived to run her on shore, and the Serif and those of the Segalangs who survived, escaped into the swampy jungle. Leaving a force to watch the coast, Mr. Johnson went up the river to Gadong ; but Kassim had fled. He has since given himself up to the Government, begging for mercy. Doubtless, with the connivance of those left to watch him, Mussahur escaped from the jungle—few Malays, however faithful to the Government, would venture to kill or capture a man of so high and sacred a rank as a Serif—and he is now said to be at Muka in Bruni. Mr. Johnson, after leaving Sadong, went to his own Government of Sakarang, and collected a force of about 4,000 Dyaks, and with these he burnt and plundered Mussahur's two ‘Kampongs’ at Seriki (Sarāwak) and Igan (Bruni), a few heads were also taken, and the Serif is stripped of nearly all his wealth. There is now no doubt that he was the cause of poor Messrs. Fox and Steele's death. The Datu Hadji, who was banished to Singapore last October, had come to Pontianak, Borneo, no doubt to watch the issue of Mussahur's attempt. We have, indeed, had another great and providential deliverance. May

GOD give us thankful hearts, and grace to acknowledge 'the finger of the LORD.'

"I think now that the worst of Sarāwak difficulties are over. Our political prospects have not been so cheering for a long while past. Mussahur has been the root of the mischief, and he is crushed, at any rate, for some considerable time to come. Out of the country, and as avowed enemies, neither he nor Datu Hadji can, I think, do us much mischief. B. Kassim will, if not banished, be always under surveillance, and must not again return to Sadong. Twelve European sailors have also been brought over to man the new Government gun-boat, and if the revenue is sufficient to warrant their being permanently retained, their presence will be an advantage. Trade is increasing; the country is quiet except in Sarebus and Rejang rivers, and the Dyaks have shown their fidelity, so we hope and pray that better days are about to dawn on Sarāwak. It has struck me that our difficulties and dangers here might be used as an argument against the Missions proposed to be set on foot in districts not subject to the British crown. It would not, I think, be a fair one. Here we are in a peculiar situation. The Mission, by the mass of the population, is looked upon almost as a portion of the Rajah's government, and in the event of mischief, we should (supposing the enemy were Malays) no doubt share the fate of the Government *employés*. In a country where the Mission is evidently unconnected with the Government, it will stand on its own merits, and backed by a wholesome dread of British power and the protection it affords, the Missionaries if they fall at their posts in the providence of GOD, will at least have the satisfaction of feeling that they are the victims of heathen hatred to the Gospel, and not of antipathy to a Government with which they have no real connexion. To return to ourselves here, I think that *at present* there is no longer any cause for apprehension."

3.* The Rev. Walter Chambers is still in England.

4. SAKARRAN.—The Rev. J. Glover has now, in the absence of Mr. Chambers, the principal charge of the Banting Mission; where he has carried on the usual work in a patient and hopeful spirit. A portion of his journal was published in the *Mission Field*, V. 101. In his last letter, dated 16th April, 1860, he says:—

"On arriving here again from my Christmas visit to Sarāwak, I found Banting had no inhabitants, except a few women and little children in two of the houses. All the rest had not left their farm-houses, and did not intend to do so until their paddy-harvest was finished. So that I have been void of Mission work here, except in improving my Vocabulary, and translating portions of the Liturgy, the daily prayers, the Collects, and some of the Gospels, into Balow Dyak.

* For statistical returns, see p. 22.

This is by no means an easy work, but I hope and pray it may prove a useful one to the Dyaks.

"I am sorry to have to state that for the last six weeks I have been kept in-doors much more than I could wish, by a still unsubdued ailment. So that during the quarter I have paid but three Missionary visits; namely, *two* to the people scattered in their little farm-houses along the banks of the main river, and *one* to Kunang. There are already four very encouraging learners at the latter place; and now that one of our Christians has married, and is living there with his wife, I hope they will advance more rapidly by his aid.

"The surmises as regards the state of the country, expressed in my last report, have hitherto proved but too true; and it is now only too plain that the Malays here will not rest so long as they have any chance of exterminating the Europeans. The success of their attempts on the Dutch at Banjar-Masing encourages them to plot and replot here; and though they were subdued and reduced to order last October, Sheriff Mushour and others again plotted to murder every white man here, on the *fourth day* of the new moon of last month. But by God's mercy this too was brought to light in due time, and we delivered from a bloody death."

5. LUNDU.*—The Rev. W. H. Gomez has been greatly hindered in his work during the past year by lameness brought on by walking barefoot through mud to the Dyak village. He is at Singapore on sick leave. In his last report, dated January 5th, 1860, he says:—

"The Bishop paid us a visit in August, and confirmed five Dyaks. I have also had the pleasure of receiving into the Church by baptism another Dyak, 'tuah' (head of a house), with his son. They have been under instruction for a long time, and I have the satisfaction of knowing, as far as man can judge, that they are earnest and sincere in their profession of Christianity. Indeed, it is a pleasure to me to hear old Bletang speak of the peace of mind he has enjoyed since he put his whole trust and confidence in our Lord and Saviour Jesus Christ. Tom Dyak Webster, whom the Bishop sent to act as catechist here, has been of great assistance to me, especially while I have been laid up with sickness. He has been able to keep up, in some measure, the ordinary duties of visiting and teaching the Dyaks. He is gentle and kind in his deportment, and will, I am sure, in a short time, gain the confidence of the Dyaks."

6. SARĀWAK.—The Rev. C. A. Koch was employed with Mr. Glover at Banting, till the end of 1859. But in consequence of the departure of the Rev. W. Hackett, who has resigned his connexion with the Society, and accepted an appointment under Government at Malacca, Mr. Koch has now removed to Sarāwak, from whence his last letter was dated.

* For statistical returns, see p. 22.

His fidelity and diligence throughout the trying events of the year have been warmly commended by the Bishop.

Mr. Owen also has continued to carry on his usual efficient labours in the Chinese school in Sarāwak.

Sydney.

The result of Mr. Synge's inquiries as to the most eligible position for the see of a new Diocese, is in favour of GOULBOURN. The Bishop, writing upon this subject, January 13, says:—"I am happy to say that the Church lands there have become so valuable as to afford a reasonable hope that a suitable endowment and a proper cathedral may be afforded."

The Bishop reports the death of the Rev. C. J. Brigstocke, of Gass, one of the first of the Clergy whom the Society was instrumental in sending out. Two others had been lost to the Church by melancholy accidents. The Rev. J. Troughton was drowned, while attempting to cross a small but swollen stream; and the Rev. J. Cooper was killed by a fall from his horse.

1.—No report received from the Rev. P. P. Agnew, who has been nominated recently by the Bishop.

2. COOMA.*—The Rev. Thomas Druitt writes,

"During the last year I have baptized *seventy-three* children, married *four* couples, and buried *six* individuals. In addition to the Sunday services at the church I have, at the various stations within my district, held 101 services, and the average distance per week that I have travelled is, as nearly as I am able to calculate, eighty-five miles. I have been able to effect this by dividing the district into circuits, one of which I take each week, and thus I am able to visit the whole or nearly the whole of my people once in three months. If I had an assistant a large amount of this journeying would be avoided, but as I conceive it to be of high importance that the only house in the district dedicated to the service of the Almighty should not be closed on His holy day, I prefer the extra labour to keeping the church closed."

Mr. Druitt's labours have been much increased by a sudden influx of from five to six thousand diggers into some newly discovered gold fields. He says,

"In the course of the second week of the new year I visited that portion of this district in which are the new gold-fields, in the Snowy

* For statistical returns, see p. 22.

Mountains, about sixty-five miles from this place. The principal cause of my going so far beyond the settled portion of the country was to bury the remains of an unfortunate man who it is supposed had lain down to sleep by the side of a log and had perished in the snow, which in those elevated parts comes suddenly and in immense quantities. The remains were found on Tantangara Plain, about five miles from the now celebrated Gibson's Plain. These plains are of vast extent and are portions of the Australian Alps, and I suppose the most elevated land in the colony with the exception of the peaks which rise above them, such as Table-top, Talbingo, and, the highest of all, Mount Kosciusko. At that time there were only fourteen persons engaged in the search for gold on the Kyandra Creek, a small rivulet which runs into the Encombere River near its source at the head of Gibson's Plain. Now there are assembled there not less than from five to six thousand persons. These have been and still are a source of great anxiety to me. Without neglecting other portions of this extensive Mission I cannot visit them so frequently nor remain there so long as I could wish. Moreover, now, from one day to another the winter may be expected to commence on the mountains, and the natural conclusion to be anticipated is that many will perish of cold or be smothered in the snow. I have however done what I could both by public and private discourse, by letters in the newspapers, and memorials to the Government of the colony, to warn the people of the danger and risks they are incurring, I must leave the issue to Him whose providence ordereth all things, with the humble prayer that He will direct the result to His own glory and the good of His people."

3. SYDNEY, HOLY TRINITY.*—The Rev. Edward Rogers briefly reports that—

"Our congregation is gradually increasing, and also the number of communicants, so that the Church in the parish is in a more hopeful state. We have just added a chancel to our church, which has considerably improved its appearance, and given much additional sitting room. The cost of the work was above 900*l.*, obtained from St. Philip's Glebe, in accordance with an act of council."

4—6.*—No reports received from the Revs. E. Smith, W. Sowerby, and H. Sparling.

7.—BALMAIN.*—The Rev. W. Stack sends a lithograph of his church, and adds that "nothing of special interest has "happened in this parish since I last wrote."

8. YASS.—The Rev. E. Synge continues his truly missionary labours among the scattered population of the gold-fields. The Rev. R. H. Mayne, who accompanied him, has sent home a long report of his proceedings, of which the following extract may be taken as the type:—

* For statistical returns, see p. 22.

“This day we rode twenty-four miles, calling first at a shepherd’s hut near Yullundry, to see a sick man, then at the station of Buckinbah, where we made our mid-day halt, using bush freedom in the superintendent’s absence. Afterwards we halted for about ten minutes at the hamlet of Obley, where is a post-office, the last in this direction at that time. Then we called at a shepherd’s hut, and bade him bring his child to the head station to be baptized; and at last, about sundown, we rode up to the beautifully situated cattle-station of Wandoo-wandong. The proprietor, a Scotchman, received us very kindly: and after tea, his fine, well-ordered household, together with the men employed about the station, made an attentive congregation. Mr. Synge read, expounded, and prayed, after which three children were received into the Church by baptism, and I added a few remarks, naturally suggested by a visit like ours. On Thursday we reached the Bogan river, riding thirty miles, and only halting at a ruined hut, near which was a small puddle of thick water, under a log in the bed of a creek. This water, however, when mixed with lime-juice and sugar, made a very welcome beverage for two thirsty travellers. After we had refreshed ourselves, I proceeded to ‘puggle’ in the bed of the creek, in the hope of getting more water for the horses. The result, however, not being very evident, Mr. Synge doffed his coat and, turning up his shirt-sleeves, went to work, soon making a nice deep hole for the poor animals to drink at. Neither of his however would look at it, while mine drank lustily on the other side of the log. We were now in a level country, wooded, indeed, but interspersed with treeless plains of greater or less extent, looking, with their sun-dried herbage, exactly like large stubble-fields. The Bogan is not worthy the name of a river at ordinary times, as it is little more than a wide ditch, with chains of ponds in it. We were kindly welcomed at Bulgandramine by its proprietor, once a shop-boy in Bathurst, and now the greatest owner of stock on the Bogan, and his bark-roofed, verandahed cottage, with its outbuildings and stock-yards, was a very fair specimen of a real squatter’s bush-home. Next morning, after breakfast, Mr. Synge baptized two of our host’s children, and explained the object of our travels, namely, to see what funds could be raised by the settlers towards supporting an itinerating clergyman. Our host, Mr. Gilmour, entered warmly into our project, and a subscription list was immediately drawn up, Mr. Gilmour kindly undertaking to act as treasurer. About mid-day, a Mr. Clements arrived from the Lachlan, where he had met Mr. Synge, and as he was going to visit a station eighteen miles further up the river, Mr. Synge took the opportunity of going with him, intending to return on the following day. On Saturday morning, Mr. Synge returned, and in the afternoon I rode seven miles down the river to the next station, to make arrangements for holding Divine service on the following day, returning the same evening to Bulgandramine. After breakfast on Sunday morning, my little mare was brought to the door, and I set off for morning service at Mundyere, Mr Synge proposing to join me there by one o’clock. Meanwhile, his congrega-

tion was increased by the arrival of a party of gentlemen on their way to the Darling. Soon after one o'clock, Mr. Synge made his appearance on a stout roan cob, borrowed from Mr. Gilmour, and we started together for the station of Dragy, distant fourteen miles. Going off the road to a station called Graddle, where we found a solitary hut-keeper, we were unable to recover it again, and after following a dray-road for some miles, till it ran out into a mere cattle track, we struck boldly across the bush, and favoured by moon-light, reached Dragy by nine o'clock, thankful to have found it, but rather tired. The hut-keeper received us very hospitably, and brought out the best of his fare, beautiful tender beef, damper, and excellent tea, with milk, an adjunct not always attainable in the bush. Next morning, we were glad to perform our toilet out of doors, in the warmth of the sun; and after breakfast and prayers we started for our day's work."

Mr. Mayne concludes:—

"I know of no man to whom the Church in New^W South Wales is more indebted than Mr. Synge, for he has ably vindicated her claim to be the most zealous and persevering communion in supplying the spiritual needs of this colony."

9, 10.* No reports have been received from the Revs. G. E. Turner and G. N. Woodd.

Newcastle.

The following letter of the Bishop of Newcastle explains at length the manner in which he has appropriated the grants of the Society, and accounts for the absence of ordinary missionary reports.

"My past correspondence, I feel, may, from its scantiness, have conveyed to you an impression of my sentiments towards your Society, and respecting your own courteous mode of carrying out and communicating its intentions, the very reverse of the truth; for from the time that I entered the ministry of the Church in England I have been a member of your Society, rejoicing in the good it was effecting throughout the whole range of the British colonies. Also, when I came to this diocese, I found that the Church owed its existence and its progress mainly, under the LORD's blessing, to your Society; and during the thirteen years which I have been labouring here, I would most gratefully acknowledge how valuable has been your Society's aid, especially the last benefit which it has conferred—the generous help which it has given in promoting the division of this immense diocese, by the erection of the See of Brisbane.

* For statistical returns, see p. 22.

"I would therefore desire you to attribute my past undue silence to its real causes :—first, my being constantly overworked both in mind and body, in the oversight of a diocese four times the area of all Great Britain and Ireland, which, however, I will now pass over, as the trial has happily been removed. Secondly, a cause which I wish to dwell upon at some length and explain—my feeling that I was not appropriating the grants of your Society in strict conformity with the letter of its rules, but rather in a way which prevented reports being being furnished by the Missionary clergy of my diocese.

"The grants which I have received from your Society for the diocese have been, an annual grant of 300*l.* for the districts beyond the boundaries ; then an additional grant of 300*l.* for three years, 1853, 4, and 5 ; and then, after an interval of a year, instead of this second grant of 300*l.* being renewed, a grant of 200*l.* for three years, 1857, 8, and 9. So that at present, for this year 1860, there is only the original grant of 300 available.

"These grants, though small in amount, have been productive of the greatest good, and I feel most sincerely grateful for them. But the good which they have effected has been, I would venture to assert, two or threefold what it would have been, had the letter of your Society's rules been strictly adhered to.

"Unless I am mistaken, the strict rule of your Society is, that every Missionary assisted from its funds should have a definite sum appropriated to him for one, two, or three years, and should receive that sum irrespective of the contributions from his district. Thus, for the three last years, 500*l.* being granted by your Society to this diocese, five Missionaries would have been named to your Society, and if approved by it, would have received the 100*l.* each, whatever might have been the contributions from their districts.*

"Before I mention the exact mode in which the grants of your Society have been used by me, I would refer you to the account of the last annual meeting of our Newcastle Church Society in the paper which I sent you by the last mail, that you may see how the number of clergy, and the contributions for their maintenance, have increased year by year. I would also mention that, in the Report of the Sydney Church Society, read at their last annual meeting, on the 28th ultimo, it is stated—'The principle adopted in the neighbouring diocese of Newcastle is worthy of universal imitation in our own.' Again, in a paper which I have this morning received from the Lord Bishop of Sydney, who is in Tasmania, and which contains his Lordship's charge to the Clergy at Launceston, our Metropolitan is made to say :—'He commended the principle adopted in the diocese of Newcastle.' You will thus learn from the paper I sent you, that the arrangements in this diocese for obtaining contributions from the members of our Church have greatly prospered, under the Lord's blessing. You will learn also, from the other extracts, that we are

* The principle of the Society, rather, is to ascertain first, what the people are able to contribute ; and then, by its own grant, to make up what is necessary for the support of the missionary.

held up as a pattern ; while it has been mainly in dependence on your Society's grants, appropriated as they have been by me, that these arrangements have been made and carried out into such successful practice.

" Relying on that 500*l.*, I have been enabled to provide a most earnest, efficient body of clergy, to whom I have guaranteed 250*l.* per annum, with a parsonage, or rent. Between fifteen and twenty of such clergymen I have sent to their districts, most of them newly formed districts, rescued from the wild bush, from a barren wilderness as regards the means of grace ; and while it has been quite uncertain whether any particular one of these twenty districts would contribute the amount required for the maintenance of its clergyman. I have trusted that the whole number of districts would not together fall short of their promises more than the 500*l.* granted by your Society.

" Thus, between fifteen and twenty clergymen have had the comfort of having a moderate maintenance guaranteed to them, all deficiencies being supplied from your 500*l.* And when, through my earnest personal persuasions, in sermons, in public addresses, and in private conversations, all the guaranteed stipends have been provided, with a part only, or without any, of your grant, then the balance from your grant, whatever it might be, has been placed each year to the endowment fund of the diocese.

" Such has been the mode in which your grant has been appropriated in this diocese ; and if in your Report for 1852 you could say of it—'It would not be possible to name any portion of the Colonial Church in which the grants of the Society appear to be more effectually or more economically applied,' sure I am, that no grant of 500*l.* made by your Society has produced more real good than your grant of that amount to this diocese.

" Still, I have not felt comfortable while deviating in any respect from the rules of your Society, especially when this deviation has produced one undesirable result, to which I have already alluded, namely, the want of Missionaries in the diocese actually maintained in part by your Society, who could therefore be called upon to send you their reports year by year, which reports must, as you justly observe in your circular, form the substance of your Society's Annual Report.

" To remedy this evil, I would propose now to appropriate your Society's grant of 300*l.* to the three vast districts in my diocese, which stretch to the utmost limits of population to the west, and to the clergymen which may be licensed to these districts ; so that as new districts are formed in this vast tract, your grant may be appropriated afresh to the new unsettled districts, leaving the older and more settled districts to maintain their own clergymen.

" With respect to a second grant of 300*l.*, or 200*l.*, which I would confidently hope will be renewed as in past years, so that I may draw for it on December ; for last year 14,000*l.* of additional grant for religious worship was taken away, and one half of this, (7,000*l.*) our Church loses, and must strive to make up. If this could be placed at my disposal, to be appropriated as the 500*l.* has been in past years,

I should be very thankful, as I am convinced it would then be productive of the most good. In which case I would willingly undertake to send each year a report of the use to which it has been applied, and of the districts which have been benefitted by it.

"But if this cannot be sanctioned, I would recommend that the grant be appropriated to the clergymen of the following districts—50*l.* to each :—

Wollambe	The Rev. J. F. R. Whinfield.
Port Macquarie	" T. O'Reilly.
Hexham	" T. L. Dodd.
St. John's, Newcastle, where all	
the coal mines are	" B. E. Shaw.
The Williams River	" W. Carr.
Lockinvar	" L. Tyrrell.

"This second grant I have for the last three years drawn for in December, but this year I of course shall not draw for it until I receive authority from you to do so. And if only 200*l.*, and not 300*l.* (for which I would earnestly plead,) be granted, then the four first of these six clergymen should be considered as Missionaries of your Society, and the names of the last two be omitted.

"At the close of this month (June) I shall draw as usual through the Bank of Australasia for the 300*l.* original grant; and for the future will carefully attend to any directions which you may communicate to me respecting the amount of the future grants, and the mode of drawing them.

"Early next year I will remit to you the small proceeds of the Diocesan Association, in connexion with your Society, which I am establishing this year; and most sincerely do I hope that my future Letters and Reports may, in their number and their fulness, accord more than they have hitherto done with my feelings of deep gratitude to your Society."

Brisbane.

The Bishop, accompanied by a body of Clergy, sailed for his new Diocese on the 1st of May, by the *Vimeira*. The Society granted a sum of 70*l.* to each of six Clergymen, to be approved by the Board of Examiners, as missionary labourers. Sufficient time has not elapsed for the receipt of any reports.

Melbourne.

The *Mission Field*, V. 159, contains long extracts of a letter from the Bishop, showing the difficulties with which the Church had to struggle, and the rapidly-growing population of his Diocese.

The following passages, from a letter of more recent date May 17, contain further illustrations of the same subject :—

“ During the past year, the population of the colony has been nearly stationary ; and, in consequence, some small progress has, I think, been made toward supplying its spiritual wants. It has been, however, very small, and under great difficulties ; such as you might suppose would be occasioned by the sudden destruction of one half of the churches and parsonages, and the taking away of one half of the tithes and all the church-rates in the county of Yorkshire. To supply a list of ‘ new settlements, which have not yet been reached by the ministrations of the Church,’ would fill a sheet.

“ In all our gold-field districts—Ballaarat, Castlemaine, Sandhurst, Beechworth, &c.—there are ‘ gullies,’ and ‘ flats,’ and ‘ reefs,’ with their scores, or hundreds—even thousands of ‘ miners,’ whom ‘ the ministrations of the Church ’ have not reached, and cannot reach. The people will not—and, according to the usual estimate of ability in this matter, cannot maintain Clergymen for themselves. The working-men upon the gold-fields do not, upon an average, obtain labourers’ wages ; and they are not of a class which usually spend their money for their own worldly advantage, much less honour the Lord with any portion of it. Their spiritual and moral condition is, I fear, dreadful to contemplate. Many of the quartz reefs are worked by companies ; and the shareholders, who live in Melbourne, or perhaps in England, are as little disposed to contribute toward the relief of the spiritual wants of their workmen, as the same class of persons are found to be in London and elsewhere.

“ Again ; there are now large agricultural districts, occupied by men who have begun the world with nothing, and have been more or less prosperous. These, also, are for the most part destitute of ‘ the ministrations of the Church ;’ and for the same reason :—it is impossible to obtain from them contributions at all adequate to the purpose. They are not, in general, religious men ; and they will not pay for what they do not duly appreciate. There are exceptional cases ; but they are too few to affect the general results ; and, finding that they cannot obtain a Clergyman of their own Church, such persons usually join other bodies.

“ Again ; there are now throughout all parts of the country small hamlets or villages, for which no spiritual provision can be made. Of these there are certainly several scores.

"Once more ; in our large towns, as in those of England, there is a large portion of the population whom we cannot reach. Sometimes there is a want of church-accommodation ; in all cases there is a deficiency of ministerial strength.

"I state to you the facts, as they appear to me, without attempting to gloss them over ; for I believe that our duty is to open our eyes to the real state of our colonial population ; and not flatter ourselves that the Church is, as the *Quarterly* reviewer represents, doing its proper work among us. It is leaving the mass of the population untouched ; and the consequence is, that those who are not reached by other ministrations than those of the Church are left to perish in infidelity and ungodliness.

"Now that I am writing upon the subject, I would observe, that, in providing the ministry of the Gospel for such a population as this, our brethren of the Church of Scotland, and the Wesleyans and Congregationalists, have two great advantages over us. In the first place, those among them who profess to be under the influence of religion, of all classes of society, contribute much more, in proportion to their means, to the maintenance and extension of the Church, than professors of religion do among us."

1, 2.—No reports from the Revs. W. R. Croxton and R. D. Cummins.

3. YACKANDANDAH.*—The Rev. Thomas Dowell reports the appointment of a Chinese catechist to minister to his countrymen in this Mission ; he says :—

"The subject of the accompanying letter refers to a feature of growing interest throughout the colony,—the employment of a Chinese Missionary, who resides at a camp of his countrymen, having every opportunity of free communication with them, and facilities of visiting other camps in the Beechanth district. This young teacher 'Fan le Wye' has only entered upon his duties for a few weeks, and it would be premature to speak with any confidence of his success. I have formed a high opinion of his character, and know that while he has been compelled to take other employment for his support, during the two years of his stay in Victoria, he has steadily kept in view the chief purpose for which he came hither,—'to be the bearer of good tidings' to his heathen countrymen.

4—13.—No reports from the Revs. T. B. Garlick, S. Gilbertson, P. Holman, W. C. C. Howard, G. Pollard, R. Postlethwaite, J. Potter, G. J. Russell, F. Smith, and R. Stephens.

* For statistical returns, see p. 23.

Adelaide.

The Bishop reports, May 16, that the Synod had met for a session of four days, with much satisfaction to all parties, clergy and laity; and adds:—"I feel now that, by the help of the faithful laity, our polity and Church are safe . . . We have survived the advent of the voluntary system. We have organized a Synod, and secured the veto of the Bishop and Clergy as separate orders . . . My only difficulty now is to save the Clergy from anxiety about their small incomes. Partial endowment is the plan, and official incomes for the elder and upper Clergy. Help me to effect this and (charge me with vanity if you will) then I do not know a diocese in a sounder state than ours."

The Society has gladly complied with a request of the Bishop, by placing its grant to the Diocese at the disposal of the Standing Committee of the Diocesan Synod: the Committee on their part having undertaken that the money shall be appropriated in accordance with the expressed intentions of the Society; that the Society shall be duly supplied with accounts of the proceedings of the Committee; and that the missionaries assisted by the grant shall comply with the bye-laws of the Society. The Society has to acknowledge its obligations to Pitt Cobbett, Esq., Secretary of the Committee of Synod, for the regularity with which he has transmitted the reports of the missionaries, and other information connected with the administration of the Society's grant.

1. SALISBURY.*—The Rev. J. A. Boake continues to send regular reports of this Mission. He says:—

"On reviewing the past year, I find little actual progress to report; circumstances have been adverse. From some unexplained cause, this district appears to receive less rain than any other part of the colony used for agricultural purposes; and of a succession of four or five bad harvests, the last has been the worst, so that in many places the wheat has not paid the expense of putting it in. In consequence of this, some persons have left the neighbourhood, while others who have remained are in struggling circumstances, and unable to render me any active help. We have been unable to continue the building of the church, and the wardens have had great difficulty in raising even the sum which it is stipulated they should contribute to my maintenance. The continual changes which his congregation

* For statistical returns, see p. 23.

undergoes are a serious obstacle to the exertions of a colonial clergyman. He reckons upon doing certain things by the aid of certain persons, and when the time comes that they are wanted, they are either gone away or going. It would seem as if once the tie which unites men to their native land is broken, they were unable to form any other local attachments, and the least prospect of bettering their condition induces them to remove from the place where they have settled.

"Yet I have not been without some encouraging and hopeful signs. I have reason to believe that I have acquired the confidence and affection of many of my people. The congregation maintains its number, in spite of a diminished population, and of the fact that attendance on the Wesleyan chapel is made a condition on which workmen obtain employment on the line of railway which passes through this place. My communicants have not diminished. The congregation is evidently becoming more regular, and less liable to wander to other places of worship. Responding is universal. Many now kneel where formerly none did so; and my sermons appear to be listened to with attention and interest. I have also had many evidences of increased religious life and feeling among some members of my congregation, and have reason to believe that my humble exertions are being blessed by the Giver of all good."

And in a later letter he says,

"I was much pleased on Easter Sunday to find that there were twenty-three communicants at Salisbury; a larger number than I have ever known. I regard this increase, as well as the continuance of the usual number of worshippers at the ordinary services, as proofs that my ministrations are acceptable to the people among whom my lot is cast, and that the words spoken now for nearly two years and a half, have not been altogether spoken in vain.

"Our population is rather diminishing, not only here, but over the whole colony, from which a migration has taken place to the new gold-fields on the Snowy River, similar to, but less in degree than, that which occurred some years ago on the first discovery of gold in Victoria."

2. POONINDIE.*—The Rev. Octavius Hammond forwarded to the Society an interesting account of his Mission from the pen of J. H. Goodwin, Esq., who visited it in 1859, which was printed in the *Mission Field*, May, 1860, p. 97.

3. NORWOOD and HINDMARSH.*—The Rev. J. Stuart Jackson reports of himself and his work:—

"I am constantly finding new instances in my large district of persons who have been formerly attentive to the public duties of religion who now neglect them. The unsettledness of colonial life

* For statistical returns, see p. 23.

has much to do with producing this effect : one and another has put off attending church regularly because he expects to leave the colony soon, to return to England, or to go round to Victoria, or to go up the country. People have vague expectations of prosperity which they are to meet with somewhere, and very easily believe that any place which seems to have greater advantages is the somewhere they are looking for, and too easily give up a small certainty for an uncertain increase.

“Preparation for confirmation has occupied some part of the time pleasantly and, I believe, profitably. Nineteen candidates were confirmed on Sunday, 4th of December. I expect a good proportion will become communicants. Two of the candidates were baptized previously to confirmation. The lateness of their baptism was the fruit of the unsettled life of the early colonists, and in part of the little regard to Divine ordinances that prevailed in consequence. The adult baptismal service was much valued. Two more of the candidates were brother and sister of a young woman lost with her child in the *Admella* ; the impression left on their minds seems deep and salutary. I have been happy to find in our congregation five excellent district visitors, who have commenced regular visiting ; to this cause I trace a better attendance of the labouring classes at church and an increase of the Sunday school. A small knot of members of our church at Payneham, a village a mile and a half from Norwood, have been glad to unite in a weekly cottage service, which I have regularly attended ; five of our number confirmed were from Payneham, a delightful result of my work there.”

4. BAROSSA.—The Rev. W. Murray sends an interesting report of services held on board the vessel which took him to Adelaide, where after a voyage of 131 days he was safely landed. Of Barossa he says :—

“The district is a tract of about thirty miles long and sixteen broad, in the hill country of South Australia. The features of a large portion of this territory are primitive and simple, as they came originally from the hand of nature, and yet presenting a great variety of beautiful and most romantic scenery—winding ranges of lofty hills thickly clothed to the very top with native trees. Skirting the bases of these ranges are extensive plains and valleys, partially cleared of wood and intersected by fenced paddocks and squares of cultivated land. Throughout this latter district the houses of the settlers are scattered at considerable intervals, except where occasionally newly-formed townships are beginning to collect clusters of inhabitants around them. As might be supposed, such a district is but thinly populated. In order to provide the people with the means of grace, four separate stations have been selected in the most central localities. Two of these—Rowland’s Flat and Pewsey Vale—are in the district of Barossa ; and two, namely, Wongolere and Gumeracha townships—in the district of Gumeracha. Each of these stations has now the benefit of a full service once a fortnight, according to the

rites and forms of the English Church. It has only been on exceptional occasions, and at widely remote intervals, that the services of our Church have been enjoyed in any of these localities, and taking this circumstance into consideration, it is most gratifying to observe the orderly and devout deportment of the congregations which assemble each Sunday. Their number varies from twenty to eighty, many of them walking on foot a distance of several miles. Among these are many young persons now grown up to manhood, and who were either born in the colony or arrived here in early infancy. Some of them have been unable, at first, to find out the different parts of the service in the Prayer-Book, but on getting over this difficulty they express themselves as much better satisfied. In extending the institutions of our Church and making them valued, the missionary clergyman has most serious difficulties to encounter. The want of regular and stated ministrations has a tendency to produce apathy and indifference among the population; the vast extent of territory which forms the sphere of labour of the individual minister, must necessarily be a heavy tax, as well upon his physical as his mental powers; the impossibility of celebrating ordinances in any one place with such frequency as is desirable—these are among some of the most serious hindrances to the adequate performance of our work. Still we are not without encouragement. In the district of Barossa two new churches are already in course of erection, the funds being entirely contributed from local sources."

5. KAPUNDA.*—The Rev. T. Sabine says:—

"The Church is making steady progress and gaining the affections of the people, amongst whom I am daily visiting from house to house; making as oft as I possibly can missionary excursions in the bush, which are always, without exception, most interesting, and, I have reason to hope, beneficial. The loss of my horse has prevented my accomplishing as much as I could have wished; but after losing sight of it for about five months, I have just heard of its being brought in from the bush, and hope to see it in a day or two, so now look forward with pleasure to the extension of my visitations and I trust usefulness. Prayer-books I have constant demand for, and regret to say have no more at my disposal. Upon the whole, I am thankful and happy to say, I have reason to bless God and take courage.

"At Angaston, the aspect of Church affairs are most encouraging, and steps will soon be taken to have a church erected; at present we hold service in the court-house, which is sometimes crowded inside and out. The kind and hearty reception given me by one and all here is most pleasing and gratifying; and I have reason to hope my visits are attended with blessings from above."

6. RIVERTON.*—No report received from the Rev. F. P. Strickland.

* For statistical returns, see p. 23.

Berth.

The Bishop writes, May 16, to announce his safe return to his Diocese. He says:—"I am thankful to say that I have "most encouraging accounts of the Institution for Natives at "King George's Sound, under Mrs. Caufield. She has hitherto "been without any competent assistant; and the undertaking "has tried her health and strength very severely. Nothing "but her entire devotion to the cause she has espoused, and her "deep anxiety for the welfare of those under her care, could "have carried her on, year after year, or enabled her to overcome the many difficulties she has had to contend with." Speaking of the progress of the Church, and the large increase of the Clergy since the commencement of his episcopate, the Bishop says:—"We really have made a great effort to reach "our present position, as regards the ministrations of religion, "and we shall have to struggle hard to maintain our ground."

1, 2, 3.—No reports received from the Revs. W. S. Meade, H. B. Thornhill, and G. P. Pownall.

New Zealand.

1.—No report received from the Rev. R. Carter.

2.—TARANAKI.*—The Rev. H. Govett writes:—

"I am sorry to say that I cannot now furnish any statistics of the state of my district, for the war which has broken out in the country has entirely disarranged all Church matters. Some hundreds of our women and children have been taken away to Nelson, as a place of refuge; and it is utterly impossible to say when they may be able to return. Our Sunday-schools, in consequence, which were just beginning to flourish after a temporary suspension, have been greatly reduced; and the regular services which used to be carried on in the outlying hamlets, have ceased, on account of all the out-settlers having been driven into town. What makes this more lamentable is, that we have now two clergymen, Rev. H. H. Brown and the Rev. H. N. Wollaston (ordained last year by the Bishop of New Zealand), who were zealously carrying on their work among the people. Still, we have sufficient work to attend to,—among the soldiers lately, so

* For statistical returns, see p. 23.

much increased in numbers, and the sailors of the naval brigade, as well as the settlers, who are almost all serving as militiamen, some in the town and some in the outskirts. The natives in this district, being mostly in open warfare against the English, are less accessible to our ministrations than formerly, but I am still able to visit them occasionally. I trust that the labour spent upon them is not all in vain ; whatever evil there may be among them, very few, I believe, are disposed to give up their profession of Christianity."

3—6.* No reports received from the Revs. G. T. B. Kingdon, F. J. Lloyd, V. Lush, and A. G. Purchas.

7. NORFOLK ISLAND.*—The Rev. G. H. Nobbs says:—

"In anticipation of the arrival of the Lord Bishop of New Zealand ; and who, as respects the welfare of this community, is our Bishop *de facto*, I sit down to pen a few lines respecting our present state and prospects. We have now been here three years, and are become acquainted with the nature and facilities of our home, which is assuredly a pleasant place to dwell in : the only drawback being the long droughts of summer, which affect our sweet potatoes and Indian corn crops ; otherwise the soil is fruitful, and the climate very healthy. From our isolated situation it is difficult to procure many necessaries, and to receive or send letters, and which are sometimes irretrievably lost. A few weeks since a schoolmaster and two artisans, sent out by the Emigration Commissioners, arrived ; and I am now opportunely relieved from continued attendance at the public school, having for the last twelve months suffered severely from neuralgia. Still I remained at my post till I was honourably relieved ; and since my discontinuance of daily attendance at the school, I suffer much less. My duties now are the general superintendence of the day and Sunday-schools—as respects the former, to see that it is properly kept, and visiting it every Wednesday for the purpose of giving the children catechetical instruction ; as regards the latter, myself, the new schoolmaster, and six other teachers, have each a class. My clerical duties, of course, remain the same ; and I have been graciously permitted to perform them at the stated periods, with but a single exception, ever since my return from England. The spiritual affairs of the community are precisely the same as in years gone by. No schisms or divisions have, or (humanly speaking) are likely to take place ; and with *this* exception, that two families have returned to Pitcairn, and one or two others are holding themselves in readiness to go thither, if ever opportunity offers, unity and brotherly love prevail in our temporal concerns. Sir William Denison was here a few days since, and expressed his satisfaction at all he saw and heard. There have been fifty births, ten marriages, and six deaths, since our arrival. The number of inhabitants, exclusive of those returned to Pitcairn, is two hundred and twenty-five. There is less sickness among us here than at our former home, asthma being the prevailing complaint. I think,

* For statistical returns, see p. 23.

from what I have seen hitherto, this is the place of all others the best suited to the wants and capabilities of this community; and I humbly trust that a grateful sense of what has been done for us, both in spiritual and temporal matters, will actuate us in this our enlarged sphere of responsibility."

Wellington.

The Bishop has furnished the Society with various particulars respecting the present condition of this Diocese. The great want is that of clergymen and schools. For instance, there is a population of 500 in St. Paul's, Wellington, but no clergyman. Upon the Hutt there are 1,000 churchmen scattered along twelve miles of road, but no clergyman to minister to them. Other smaller bodies of settlers on the roads leading out of Wellington are equally destitute. Again, there are no schools except in Wellington and on the Hutt.

The Society has recently made a grant of 100*l.* towards the support of teachers among the natives.

The total amount for various Church objects raised within the Diocese in the year ending at Easter last, was 2,055*l.*

1.—No report received from the Revs. H. W. St. Hill and C. H. S. Nicholls.

Nelson.

The European population of this new Diocese is computed at 11,000—the native at 1000. A majority of the Europeans, and nearly the whole of the natives, are members of the Church of England. The number of acting clergy is seven, but about to be increased to ten,—a number large enough, supposing the population were more concentrated, but insufficient to minister to a people thinly scattered over a mountainous country. The number of churches is six, but ten more were contemplated. The sum locally raised towards the stipends of ministers last year was 405*l.*, but likely to be doubled next. The Society's grant was spent in Missions to the gold-fields, and "other places out of the pale of all other ministrations." The Bishop, who has kindly supplied this information, says, in conclusion,—
"New settlements after this year I trust there will be none
"which have not occasioned visits from the clergy and myself."

Europe.

CONSTANTINOPLE.*—The Society offers its grateful acknowledgments to the Rev. C. G. Curtis, for the regularity and fulness of his reports. The Mission of Constantinople, which may now fairly be regarded as one of the most important and interesting of those maintained by the Society, has been recently strengthened by the arrival of the Rev. Antonio Tien, a Syrian Christian, who, after a preparatory education at St. Augustine's College, Canterbury, was ordained by the Bishop of Gibraltar in March last. An English certificated schoolmaster, Mr. Sangar, has since been sent, and is now at his post.

The agencies in operation for the moral and spiritual benefit of English, Turks, and other foreigners, are the following:—(1.) Divine-service three times every Sunday in the chapel-school,—that in the afternoon being in the Turkish language. (2.) A Sunday-school. (3.) A day-school. (4.) A Wednesday-night school. (5.) Pastoral visits in and about Constantinople, and attendance at the hospital and prison.

The ordinary attendance at the day-school is between thirty and forty, including a few Turks or Armenians. Mr. Curtis is very anxious for the establishment of a boarding-school, which he believes would be of great advantage both to English and foreigners. He says:—"The scheme of a boarding-school has been submitted to the Society. I have the best reason for believing that, if one be established, it will supply what is greatly needed by our English community, and receive ready support from foreigners. Several foreign parents have applied to us, and expressed great disappointment upon learning that our school was but a day-school." In a letter dated August 8, Mr. Curtis says:—"I am happy to feel that Mr. Tien is availing himself zealously of several opportunities which present themselves of conversing with Mussulmans. He is engaged in teaching English, not only to the Turkish lad whom I transferred to him, but to a Turkish schoolmaster, and others who are eager to acquire a knowledge of our language. Of course he meets with frequent occasions of speaking to them upon religion, when they themselves make inquiries on the subject."

The following letter from Mr. Tien, containing, as it does, the result of the first quarter's experience of an oriental Christian's labours among the Turks, will be read with interest. It is dated July 3:—

* For statistical returns, see p. 23.

"During the three months that have elapsed since my arrival here, I have endeavoured to seize every opportunity to introduce the subject of religion to the Turks, and I trust some good results may soon appear.

"The congregation at my Turkish service on Sunday afternoons averages twenty-three persons. I have been trying, for the last month, to induce some Turks to send their children to us for instruction, as I think this is a most important point, especially with Mohammedans, who are generally brought up in a sad state of ignorance and fanaticism. Several parents have promised to send their sons to our school, wishing them to learn the European languages, particularly English; and two young men come to me for private instruction.

"I have been much interested lately by frequent conversations with two Turkish mollahs (priests), who have expressed to me their desire to be baptized; but I think longer probation necessary before I can administer the Holy Sacrament to them. Mr. Curtis quite concurs in my opinion on this subject. The purity and holiness of doctrine, as taught by the LORD'S Prayer and Ten Commandments, which I read and explained carefully to them, first induced them to seek further into the Christian faith, until the certainty that CHRIST is indeed GOD was felt by each. May the HOLY SPIRIT illumine their hearts, and fill them with the truth and love for our blessed Saviour, that His precious blood be not shed for them in vain. These two mollahs are natives of Monaster, in ancient Achaia: one of them was at the Turkish service last Sunday, seated behind a curtain, not daring at present to be seen by the congregation, though he heard every word of the prayers and sermon. An Arminian gentleman, also, was present, who has never before entered a Protestant place of worship. It quite astonished him to hear that we have the two sacraments and the three orders in the Church, as he and all the other Roman Catholics of the East quite ignore the Church of England and its rites. Our service pleased him much, and he expressed a hope to be able frequently to attend it. Previously he inquired,—'What are you going to do in church?' I replied, 'I am going to pray with the congregation, and preach to them.' 'But upon what subject will you preach?' I answered, 'My text is Acts xiv. 13—15; come in and hear.' 'What,' he said, 'have you the Holy Scriptures?' I assured him that the Bible is the foundation of our faith. I hope much from this commencement; and earnestly pray that he may, through this blessed book, be made wise unto salvation, through faith which is in CHRIST JESUS.

"I often visit Stamboul bazaars, and, seating myself in the most frequented parts, commence conversation with the Turks, many of whom are pleased to listen to my brief addresses, and even come to my house to receive further instruction in religion. I hope my next report will inform you of further progress."

Mahmoud Effendi, a Turkish Christian, formerly an officer of

artillery in the Turkish service, is still continuing his studies at St. Augustine's College, with a view to ordination as a Missionary to his own countrymen. The Society has also authorised Mr. Curtis to send home two of the sons of another converted Mussulman, well known to Mr. Curtis,—Selim Effendi, who since his conversion has assumed the name of Williams,—for education in this country. as candidates for Holy Orders. Thus is the Society laying a foundation for a native ministry among the Turks.

Among the obstacles in the way of the success of the Constantinople Mission, Mr. Curtis again reverts to the ungodly lives of the English. One incident may be given. He says, in his last report :—“ Mr. Tien and I were compelled, the other day, “ to conduct a party of tipsy men from the High-street far “ down to the bridge. One was in a filthy state of intoxication, and it was with the greatest difficulty that we managed “ to lead them, by circuitous back streets, amid the jeers of the “ mob. They belonged to a steamer in the harbour.” He urges, therefore, strongly, more religious attention to the English; and without it, he says, their more direct missionary work cannot succeed.

The contract for the erection of the Memorial Church has been accepted by an English builder, who has been resident for twenty-three years at Constantinople; and he is under engagement to complete it within three years.

The Society has been strongly urged to assist in the maintenance of missionary chaplains in other cities of the East; and has expressed its readiness to contribute, under certain conditions, to the stipends of clergymen at Salonica and Beyrout.

EMIGRANTS' AID FUND.—The Rev. J. W. Welsh records, with thankfulness to Almighty God, the completion of the eleventh year of his ministry as Emigrants' Chaplain at the port of Liverpool. The number of emigrants from that port had fallen off from 200,000 in 1852 to 70,000 in 1858; but there was again a sudden and large increase this year.

The English, Scotch, and North Irish, continue to prefer our own colonies; and while the English, for the most part, choose Australia and New Zealand, the Scotch and North Irish go to British America.

In the discharge of his duty, Mr. Welsh boards every emigrant vessel in the Mersey—often at no small risk; collects the members of the Church together; celebrates Divine service; preaches to them, and distributes among them books and tracts which are put at his disposal by the *Christian*

Knowledge Society. He also organizes classes for daily and Sunday-schools, and selects the best qualified teachers to conduct them. He mentions, as a characteristic fact, that he found the spirit of "volunteering" prevailing even on board the Australian emigration-ships. Some spirited young man forms his fellow-passengers into companies, exercises drills, and makes them march to music. "The object of all this," they tell me, "is to prepare themselves to defend, if need be, the colonies "they are going to against the Queen's enemies; and I have "no doubt they would come forward right loyally, if their "services were required. It is generally from the ranks of "these 'volunteers' that I pick my gratuitous teachers; and I "find them all most useful in assembling the people for Divine "service."

Mr. Welsh states, that when prevented by the state of the weather from boarding the vessels, he has spent his time in visiting the emigrant lodging-houses; and that he has observed, with pleasure, "a most wonderful improvement in those establishments. Cleanliness, order, and civility, have taken the "place of dirt, confusion, and rudeness." Mr. Welsh holds a service at the emigrant-depôt every evening while the people remain in residence. The number of vessels visited by Mr. Welsh, during the past year, was no fewer than 288.

CONCLUSION.

THE reader who has even glanced through the foregoing Reports of what is going on in the various parts of the great mission field, will have cause to lift up his heart in thankfulness to God for the increase which He has given to the labours of His servants.

In the British Colonies the Church is every year assuming a more organised form, through its Diocesan and Provincial Synods, while it is at the same time laying the foundation of independence by means of endowments in land. This is, in truth, the Society's reward for its past labour, and its encouragement for the future. In the older and newer colonies alike; in Australasia, no less than in America, the settlers are exerting themselves to place their Church on a secure and permanent footing. Tasmania, on the one side of the world, and Toronto (as far as British congregations are concerned), on the other, have disappeared from our Missionary list; and the most vigorous and systematic efforts are being made in Nova Scotia, Montreal, in Adelaide, Newcastle, and Capetown, to provide

for the ministrations of the Church from local resources. This is a prospect which may well encourage the friends of the Society to aid young colonies in the early periods of their settlement, in the assurance that when older they will be able to bear their own burdens.

Of the many questions which engage the attention of the Society, none are so important as those which relate to the supply of faithful and well-qualified Missionaries. Too often has the call for men been made, if not in vain, at least with no adequate response. While the harvest has been most plenteous, the labourers have been lamentably few. But this state of things, which had almost become a standing reproach to the Church of England, will, it is confidently hoped, be gradually remedied. The cheering signs of an awakening to our responsibilities as a Church and nation, are beginning to appear on every side. The Missionary spirit, thank God, has begun to pervade the Church more deeply. The associations which have been formed in so many dioceses and archdeaconries, to obtain by earnest prayer, by personal exertions, and by necessary aid, a supply of promising Missionary candidates, are a great advance upon past efforts. And as the centre and crown of all, we hail with the greatest thankfulness, the necessity which has arisen for the immediate enlargement of the noble Missionary foundation at Canterbury; and the determination which has been expressed by the authorities to attach to St. Augustine's College a building for Native Students, to be trained for the sacred ministry.

Those who take part in this important work, may be said to be aiding the Society precisely when it is most in need of help.

It only remains for the Society to repeat its cordial thanks to all who have lent it a helping hand during the past year, and earnestly to call upon all who have hitherto stood aloof, to claim their share in the propagation of the Gospel of our Lord and Saviour—to ask friends to redouble their zeal, objectors to lay aside their prepossessions, and all to join in one fervent prayer, that the Great Head of the Church will be with His ministers who have gone forth in His name, and will bless their labours to the furtherance of His glory, and the extension of His kingdom.

79, PALL MALL,
August, 1860.

ABSTRACT OF RECEIPTS AND PAYMENTS

OF THE SOCIETY FOR THE

Propagation of the Gospel in Foreign Parts,

FOR THE YEAR 1859.

CONTENTS.

	PAGE
Receipts and Payments	2—11
Summary of ditto	12, 13
Trust Accounts	15—17

	NO.		NO.
Adelaide	62	Melbourne	61
Albany	44	Monckton	53
American Colonial Bishops	20	Monrovia	38
Barbados	32	Montreal	26
Bombay	51	Natal	45
Borneo Relief	58	Nazareth	54
Brisbane	65	Negus	8
Broome	4	Nelson	72
Cairo	46	Newcastle	64
Calcutta	45	Newfoundland	31
Capetown	40	New Zealand	68
Central Africa	39	— Church	69
Children's Friend Society	42	Nova Scotia Bishopric	22
Codrington Estate	33	Perth	63
Colombo	55	Pinder Scholarships	34
Colonial Church Endowment	19	Quebec	25
Columbia	29	Rupert's Land	28
Continental Chaplains	18	St. Augustine's College	17
Coutts	30	St. Helena	41
Debritzen College	12	Sierra Leone	36
Delhi	49	Spanish Mission	13
Emigrants' Spiritual Aid	10	Sydney	59
Fredericton	24	Tasmania	66
Galle Church	56	— College	67
General Fund	1	Tenison	9
Germanic Bishopric	14	Toronto	27
Grahamstown	43	Tristan d'Acunha	73
Guiana	35	Turkey Church (p. 14)	16
Gujerat	52	Vaudois Clergy	11
Harington	71	Victoria	57
Hudson	70	Vryhouven	3
Indian Churches (p. 14)	50	War Chaplains	15
Jackson-Forkhill	47	Warneford, S. F. G.	5
Jubilee (p. 14)	74	— Australia	60
Leader	6, 7	— Nova Scotia	21
Long	2	West Indian Africa	37
M'Cawley	23		

Office of the Society,

79, PALL MALL, LONDON, S.W.

[Rep. 1860.]

ABSTRACT of RECEIPTS and

RECEIPTS.

	£	s.	d.	General Fund.	Special Funds.	
	£	s.	d.	£	s.	d.
SUBSCRIPTIONS, DONATIONS, AND COLLECTIONS	82,990	3	3			
Deduct District Expenses	1,695	9	3			
				81,294	14	0
General Fund	61,455	13	7			
Appropriated	19,839	0	5			
St. Augustine's College	£1	0	0			
Nova Scotia Diocese	1	0	0			
Toronto Diocese	7	1	0			
Rupert's Land Diocese	14	0	0			
Columbia Diocese	742	14	5			
Newfoundland Diocese	70	1	5			
Labrador Mission	1	0	0			
Antigua	5	0	0			
Montserrat	5	0	0			
St. Vincent	5	0	0			
Guiana Diocese	1	0	0			
Barbados Diocese	10	6				
West African Mission	6	9	7			
South African Mission	10	1	0			
Capetown Diocese	240	16	2			
Grahamstown Diocese	26	13	8			
Natal Diocese	32	8	1			
Mauritius Diocese	26	0	6			
Indian Missions	17,080	1	9			
Delhi Mission	53	16	4			
St. Helena Diocese	5	0	0			
Central Africa	1	0	0			
Colombo Diocese	13	7	6			
China	1,083	16	11			
Borneo	91	3	6			
Australia	2	0	0			
Melbourne Diocese	15	7	0			
Adelaide Diocese	20	0	0			
Perth Diocese	100	0	0			
Newcastle Diocese	3	3	0			
Brisbane Diocese	126	16	6			
Tasmania Diocese	2	2	0			
New Zealand Diocese	23	3	5			
Remuera Church, New Zealand	11	0	0			
Melanesian Mission	11	6	2			
Carried forward				81,294	14	0

PAYMENTS for the Year 1859.

PAYMENTS.

Diocese.		General Fund.		Special Funds.	
		£	s. d.	£	s. d.
	Europe.				
	ENGLAND:—Chaplain, & Exp.. <i>Emigrants</i>.....	.....		117	16 6
	PIEDMONT.—Pastors <i>Vaudois</i>.....	.....		323	10 0
	DEBRITZEN COLLEGE:— Pro- fessors <i>Debritzen</i> .....	.....		75	0 0
	TURKEY:—Chaplains, &c. <i>War Chaplains</i> ..	.....		500	0 0
	Church <i>Turkey Church</i>..	.....		1	13 6
	British North America.				
NOVA SCOTIA.....	NOVA SCOTIA.				
	Missionaries, &c.	3,475	0 0		
	Bishop of Nova Scotia <i>Amer. Col. Bps.</i>...	.....		219	0 0
	Ditto <i>Nov. Sco. Bishp.</i>...	.....		80	0 0
	KING'S COLLEGE:— General Purposes <i>Warneford, Nov. S.</i>	.....		40	0 0
	CAPE BRETON.				
	Missionary	50	0 0		
	Pension, Widow	20	0 0		
	2 Pensions, ret. Missionaries <i>Tenison</i> .....	.....		200	0 0
	PRINCE EDWARD'S ISLAND.				
	5 Missionaries	450	0 0		
	Pension, retired Missionary ..	100	0 0		
FREDERICTON ...	NEW BRUNSWICK.				
	43 Missionaries	3,876	13 4		
	Pension, retired Missionary ..	75	0 0		
	2 Pensions, ret. Missionaries <i>Tenison</i> .....	.....		150	0 0
	6 Pensions, Widows	265	0 0		
	Divinity Students	97	10 0		
QUEBEC.....	CANADA EAST.				
	Missionaries, &c.....	2,360	0 0		
	Divinity Students	300	0 0		
	Pension, Widow.....	50	0 0		
MONTREAL	CANADA EAST.				
	Missionaries, &c.	3,240	0 0		
	Pension, Widow.....	50	0 0		
	Pension, retired Missionary .. <i>Tenison</i> .....	.....		100	0 0
	Cathedral <i>Montreal</i> .....	.....		147	17 7
	Endowment of Mission..... <i>Col. Ch. Endow</i>...	.....		100	0 0
	Carried forward.....	14,409	3 4	2,054	17 7

RECEIPTS, 1859.

Brought forward.....					General Fund.	Special Funds.
					81,294 14 0	—
Province.	Gross Receipts.	Expenses Charged.	Net Remittance.			
CANTERBURY:—	£ s. d.	£ s. d.	£ s. d.			
Diocese.						
England~Canterbury	2,842 5 10	41 17 11	2,800 7 11			
London	7,315 10 0	101 5 4	7,214 4 8			
Winchester ...	5,293 9 6	80 12 6	5,212 17 0			
Bath & Wells	2,607 19 4	55 0 3	2,552 19 1			
Chichester	2,157 12 7	36 18 7	2,120 14 0			
Ely.....	2,589 12 7	71 5 6	2,518 7 1			
Exeter	3,743 4 0	32 19 2	3,710 4 10			
Glouc.& Bristol	2,306 13 2	36 18 0	2,269 15 2			
Hereford	1,038 1 5	4 12 5	1,033 9 0			
Lichfield	3,212 11 3	44 2 6	3,168 8 9			
Lincoln	2,876 11 0	17 9 6	2,859 1 6			
Norwich	3,561 11 2	72 19 5	3,488 11 9			
Oxford	4,701 3 6	40 8 6	4,660 15 0			
Peterborough.	2,574 15 8	16 17 4	2,557 18 4			
Rochester.....	3,979 13 10	51 2 8	3,928 11 2			
Salisbury	2,766 13 10	13 13 9	2,753 0 1			
Worcester.....	3,486 3 1	58 14 11	3,427 8 2			
	57,053 11 9	776 18 3	56,276 13 6			
Wales.....Bangor	197 3 4	3 8 10	193 14 6			
St. Asaph.....	1,052 1 8	9 1 7	1,043 0 1			
St. David's ...	409 6 6	1 14 6	407 12 0			
Llandaff	475 8 10	13 14 0	461 14 10			
	59,187 12 1	804 17 2	58,382 14 11			
YORK:—						
England...York	2,409 4 4	42 4 11	2,366 19 5			
Durham	1,212 18 2	22 16 2	1,190 2 0			
Carlisle	724 15 4	4 4 4	720 11 0			
Chester	2,566 1 7	87 14 6	2,478 7 1			
Manchester ...	2,089 9 4	82 18 3	2,006 11 1			
Ripon.....	2,994 1 8	276 19 4	2,717 2 4			
I. of Man...Sodor & Man .	174 3 4	2 13 4	171 10 0			
	71,358 5 10	1,324 8 0	70,033 17 10			
ARMAGH:—						
Ireland...Armagh	420 16 5	17 6 0	403 10 5			
Clogher	80 0 2	6 15 8	73 4 6			
Meath	31 19 4	4	31 19 0			
Derry	134 16 8	7 0 6	127 16 2			
Raphoe	17 17 7	.....	17 17 7			
Down	128 15 3	26 16 4	101 18 11			
Connor	124 17 5	.....	124 17 5			
Dromore....	66 16 11	.....	66 16 11			
Kilmore	32 0 0	.....	32 0 0			
Elphin.....	3 18 4	.....	3 18 4			
Ardagh	9 10 6	3	9 10 3			
Tuam .....	.....	.....	.....
Killala.....	4 7 11	.....	4 7 11			
Achonry....	1 10 1	.....	1 10 1			
Carried forward..	1,657 6 7	57 19 1	999 7 6	81,294 14 0	—	

PAYMENTS, 1859.

5

Diocese.		General Fund.	Special Funds.
	Broughtforward	14,409 3 4	2,054 17 7
TORONTO.....	CANADA WEST.		
	2 Missionaries	125 0 0	
	Pension, retired Missionary.. ..	100 0 0	
	Catechists	212 10 0	
HURON	CANADA WEST.		
	3 Missionaries.....	60 11 0	
RUPERT'S LAND.	RUPERT'S LAND.		
	Missionaries	300 0 0	
	General Purposes .....	.....	50 0 0
COLUMBIA.....	BRITISH COLUMBIA.		
	3 Missionaries	465 0 0	
	Missionary, Passage.....	120 0 0	
	General Purposes .....	.....	1,400 0 0
NEWFOUNDLAND	NEWFOUNDLAND.		
	Bishop of Newfoundland.....	500 0 0	
	34 Missionaries	3,945 0 0	
	Missionary, Passage	15 0 0	
	Divinity Students	237 10 0	
	3 Pensions, Widows.....	150 0 0	
	Pension, retired Missionary... ..	.....	100 0 0
	General Purposes .....	.....	356 2 0
	Schoolmaster .....	.....	8 6 8
	BERMUDA.		
	2 Missionaries	140 0 0	
	British West Indies.		
JAMAICA	JAMAICA.		
	6 Missionaries.....	425 0 0	
	BAHAMAS.		
	5 Missionaries.....	362 10 0	
ANTIGUA	ANTIGUA.		
	Missionary.....	100 0 0	
BARBADOS	BARBADOS.		
	Principal, Tutor, Chaplain, Medi- cal Lect. & Chaplaincy Exp. <i>Codrington Coll.</i> .....	.....	1,142 1 8
	Exhibitioners .....	.....	45 8 7
	Pensioner.....	.....	150 0 0
	Repairs .....	.....	287 10 0
	British Guiana.		
GUIANA	DEMERARA, BERBICE, and ESSEQUIBO.		
	Missionaries and Schoolmasters	1,124 10 0	
	General Purposes .....	.....	12 12 0
	Africa.		
SIERRA LEONE...	SIERRA LEONE .....	.....	.....
	WEST INDIAN AFRICA.		
	Missionaries.....	.....	371 1 9
	General Purposes .....	.....	454 13 3
	Carried forward.....	22,791 14 4	6,432 13 6

RECEIPTS, 1859.

	Gross Receipts. £ s. d.	Expenses Charged. £ s. d.	Net Remittance. £ s. d.	General Fund.	Special Funds.
Brought forward	1,057 6 7	57 19 1	999 7 6	81,294 14 0	—
DUBLIN:—					
<i>Diocese.</i>					
Ireland...Dublin	666 14 11	6 6 9	660 8 2		
Kildare	38 11 3	.....	38 11 3		
Ossory	36 5 1	1 1 11	35 3 2		
Ferns	29 1 6	5 0	28 16 6		
Leighlin	34 3 11	.....	34 3 11		
Cashel	17 15 6	.....	17 15 6		
Emly	1 1 0	.....	1 1 0		
Waterford .....	.....	.....	.....
Lismore	10 7 6	.....	10 7 6		
Limerick	88 9 8	2 10 6	85 19 2		
Ardfert	1 7 0	.....	1 7 0		
Aghadoe .....	.....	.....	.....
Cork	136 17 8	14 4 9	122 12 11		
Ross	97 5 11	1 0	97 4 11		
Cloyne	25 9 8	.....	25 9 8		
Killaloe	11 19 3	.....	11 19 3		
Kilfenora .....	.....	.....	.....
Clonfert	4 6 9	.....	4 6 9		
Kilmacduagh	10 0 0	.....	10 0 0		
Ireland	2,267 3 2	82 9 0	2,184 14 2		
	.....	+277 7 7	-277 7 7		
	2,267 3 2	359 16 7	1,907 6 7		
SCOTLAND	119 0 3	.....	119 0 3		
Edinburgh	89 17 9	2 7	89 15 2		
Moray	19 4 3	.....	19 4 3		
Glasgow	145 1 3	8 16 0	136 5 3		
Aberdeen	8 13 9	.....	8 13 9		
Brechin	26 9 6	.....	26 9 6		
St. Andrew's	4 13 0	.....	4 13 0		
Argyll	32 1 8	1	32 1 7		
	445 1 5	8 18 8	436 2 9		
GIBRALTAR	10 0 0	.....	10 0 0		
FRANCE	33 7 0	.....	33 7 0		
GERMANY .....	.....	.....	.....
ITALY	76 12 4	.....	76 12 4		
PIEDMONT	49 15 10	.....	49 15 10		
PRUSSIA	19 6 9	.....	19 6 9		
RUSSIA	10 7 0	.....	10 7 0		
SPAIN	1 14 0	.....	1 14 0		
QUEBEC	4 0 0	.....	4 0 0		
TORONTO	2 2 5	.....	2 2 5		
NEWFOUNDLAND	108 11 6	11 4	108 0 2		
ANTIGUA	16 1 0	.....	16 1 0		
SOUTH AMERICA	33 5 5	.....	33 5 5		
EGYPT	5 13 3	.....	5 13 3		
GRAHAMSTOWN	1 3 3	.....	1 3 3		
MADRAS .....	.....	.....	.....
SYDNEY	4 3 0	.....	4 3 0		
MELBOURNE	6 4 8	3 8	6 1 0		
ADELAIDE	105 5 0	1 11 0	103 14 0		
	487 12 5	2 6 0	485 6 5		
SUMMARY:—					
ENGLAND & WALES	71,358 5 10	1,324 8 0	70,033 17 10		
IRELAND	2,267 3 2	359 16 7	1,907 6 7		
SCOTLAND	445 1 5	8 18 8	436 2 9		
FOREIGN PARTS	487 12 5	2 6 0	485 6 5		
OFFICE LIST	74,558 2 10	1,695 9 3	72,862 13 7		
	8,432 0 5	.....	8,432 0 5		
Total	82,990 3 3	1,695 9 3	81,294 14 0		
Carried forward				81,294 14 0	—

PAYMENTS, 1859.

7

Diocese.		Brought forward	General Fund.	Special Funds.
CAPE TOWN	CAPE OF GOOD HOPE.		22,791 14 4	6,432 13 6
	Missionaries		2,121 5 2	
	Missionaries, Outfits		160 0 0	
	Missionaries	<i>Children's Fr. Soc.</i>	.....	33 12 10
	General Purposes	<i>Capetown</i>	.....	2,680 4 0
	St. HELENA.			
	General Purposes	<i>St. Helena</i>	.....	53 17 6
GRAHAMSTOWN.	GRAHAMSTOWN.			
	Missionaries		3,270 0 0	
	Missionaries, Outfits		180 0 0	
	Pension, Widow		37 10 0	
	General Purposes	<i>Grahamstown</i>	.....	299 3
	Passages	<i>Grahamstown</i>	.....	55 0
	General Purposes	<i>Albany Archd.</i>	.....	100 9
NATAL.....	NATAL.			
	Missionaries		1,691 0 0	
MAURITIUS.....	MAURITIUS.			
	Missionaries		750 0 0	
	East Indies.			
CALCUTTA.....	BENGAL.			
	Missionaries and Catechists		2,825 0 0	
	2 Missionaries, Furloughs		267 0 0	
	Missionary, Passage home....		240 0 0	
	3 Missionaries, Outfits.....		393 6 9	
	Native Schools and Missions		1,700 0 0	
	2 Pensions, retired Missionaries.....		110 0 0	
	Pension, Widow		26 13 4	
	Missionary, Delhi		100 0 0	
	Mission Buildings, Repairs....		150 0 0	
	BISHOP'S COLLEGE, CALCUTTA.			
	Principal and 2 Professors		1,342 2 0	
	Professor, Passage		162 0 0	
	Retired Professor		350 0 0	
	2 Pensions, Professors' Widows		175 0 0	
	Repairs		100 0 0	
	Scholarships	<i>Jackson-Forkhill</i>	.....	400 0 0
BOMBAY.....	BOMBAY .....		.....	.....
MADRAS.....	MADRAS.			
	Missions and Schools		11,314 1 5	
	5 Missionaries, Passage		461 0 0	
	4 Missionaries, on Furlough		602 0 0	
	5 Pensions to Widows		290 0 0	
	Educational Grant		500 0 0	
	Translator, Tamil N. Testament		200 0 0	
	3 Missionaries.....	<i>Jackson-Forkhill</i>	.....	600 0 0
	Catechists and Scholars	<i>Monckton</i>	.....	331 19 10
COLOMBO.....	CEYLON.			
	Missionaries.....		1,254 2 3	
	College		200 0 0	
	Catechists.....		48 0 0	
	China.			
VICTORIA	HONG KONG.....		.....
	Borneo.			
LABUAN.....	BORNEO.			
	Missionaries, &c.....		2,382 18 4	
	Ditto, Passage home		160 13 3	
	Carried forward		56,315 6 10	10,992 5 8

PAYMENTS, 1859.

9

Diocese.		Brought forward.....	General Fund.	Special Funds.
			56,315 6 10	10,992 5 8
	Australasia.			
SYDNEY	NEW SOUTH WALES.			
	Missionaries	725 0 0		
MELBOURNE.....	VICTORIA.			
	Missionaries	650 0 0		
ADELAIDE.....	SOUTH AUSTRALIA.			
	Missionaries	500 0 0		
	Churches .....	.....	45 0 0	
	General Purposes .....	.....	164 14 0	
PERTH.....	WEST AUSTRALIA.			
	Missionary, Passage.....	105 0 0		
NEWCASTLE.....	NORTH NEW SOUTH WALES.			
	Missionaries	500 0 0		
TASMANIA.....	TASMANIA .....	.....	
	New Zealand.			
NEW ZEALAND...	NEW ZEALAND.			
	Missionaries	950 0 0		
	General Purposes .....	.....	180 17 0	
	General Purposes .....	.....	1,062 13 4	
	MISSIONARIES' EXPENSES AT HOME.			
	Candidates' Travelling Expen.	35 2 0		
	Oriental Exhibitioners .....	.....	84 7 6	
	Ditto, St. August. Coll.	154 7 6		
	Candidates' Education	28 9 0		
	Mission Pupils	20 0 0		
	DEPUTATIONS.			
	5 Travelling Secs. Salaries.....	787 10 0		
	Ditto, Expenses	266 1 3		
	25 Organizing Secs. Salaries ..	1,562 10 0		
	Ditto, Expenses	43 17 4		
	9 Honorary Org. Secs. Exp....	167 6 4		
	2 Deputations, Salaries.....	150 0 0		
	Ditto, Expenses	78 9 9		
	42 Deputations, Expenses	1,234 15 3		
	Publications for the above..	44 4 7		
	MEETINGS.			
	London: City and West End	97 0 11		
	PRINTING.			
	Annual Report, 1859 (21,000 copies).....	£634 7 9		
	Less sold	24 8 6		
		609 19 3		
	Diocesan Lists, Lists of Subscribers & Collections	482 7 0		
	Quarterly Papers, 4 qrs. 1859 (544,000 copies) ...	397 11 4		
	Coloured Diagrams for Lectures	£12 1 10		
	Less sold	12 1 10		
			
	Appeals, Statements, Collecting-books, &c.....	266 19 0		
	Boxes	234 5 6		
	Appeals, India	53 9 0		
	Appeals .....	.....	4 17 0	
	Appeals .....	.....	3 3 0	
	Appeals .....	.....	2 5 0	
	Gospel Missionary, 3 years (846,500 copies)—	£1,385 18 0		
	Less sold	1,132 19 0		
		252 19 0		
	Mission Field, 3 years (135,250 copies).....	£840 0 9		
	Less sold	590 6 1		
		249 14 8		
	Journals and Missions	£861 16 0		
	Less sold	861 16 0		
			
	Bills for Associations	165 19		
	Carried forward.....		67,128 5 3	12,540 2 6

£ s. d.		General Fund.		Special Funds.	
	Brought forward.....	88,072	5 0	9,345	15 8
13,000 0 0	3 p. c. Cons. Jan. & July £390 0 0				
3,000 0 0	Bank Stock, Apr. & Oct. 255 0 0				
	Long.....	645	0 0		
32,000 0 0	3 p. c. Cons. Jan. & July 960 0 0				
7,400 0 0	New 3 p. c. Apr. & Oct. 222 0 0				
5,200 0 0	Bank Stock, Apr. & Oct. 442 0 0				
333 6 8	E. India Stock, Jan. & July 34 5 6				
	Vryhouren	1,658	5 6		
2,200 0 0	3 per cent. Cons. Jan. & July Warneford, S.P.G.	66	0 0		
50 0 0	3 per cent. Cons. Jan. & July Broome	1	10 0		
100 0 0	3 per cent. Consols, July..... Leader	1	10 0		
	Annuity Negus			60	0 0
16,700 0 0	3 per cent. Consols, Jan. & July..... Tenison			501	0 0
1,500 0 0	3 per cent. Red. Apr. & Oct. ... Tenison			43	6 3
9,836 8 8	3 per cent. Cons. Jan. & July ... Vaudois			295	1 8
1,000 0 0	3 per cent. Red. Apr. & Oct. ... Vaudois			28	17 6
2,743 9 8	3 per cent. Consols, Jan. and July... Debritzen			82	6 2
18,000 0 0	Exchequer Bills, June..... Turkey Church...			400	19 5
2,800 0 0	3 per cent. Consols, Jan. and July.. St. Aug. Coll.			84	0 0
7,300 0 0	3 per cent. Consols, Jan. and July. Amer. Col. B.			219	0 0
2,000 0 0	Great Western Rail. 4 p. c. Apr. & Oct. (due 15 Apr. 1862)..... Nov. Sco. Bish....			77	0 0
1,000 0 0	Mortgage Warneford, Nov. S.			58	11 8
150 0 0	British North American Bank, Jan. & July..... M. Cawley			9	0 0
7,000 0 0	3 per cent. Consols, Jan. & July ... Codrington.....			210	0 0
	Rent of Estate, Barbados (1 year). Codrington.....			1,800	0 0
	Endowment of Missions Coutts.....			10,000	0 0
10,000 0 0	Deposit, Lond. & Westm. Bank..... Coutts.....			61	15 8
10,000 0 0	St. Kath. Dock, Deb. 4 p. c. Oct. (due June, 1864)..... Coutts.....			120	4 2
33 12 10	Term. Annuities, Apr. & Oct. (due Oct. 1859) Children's Fr. Soc.			33	12 10
	Annuity for Missionaries in the East Jackson-Forkhill			600	0 0
	Annuity for Scholarships in Bishop's College, Calcutta Jackson-Forkhill			400	0 0
	Don. for Church Jackson-Forkhill			500	0 0
	Don. for Seminary Jackson-Forkhill			500	0 0
	Annuity for Scholars and Catechists, Madras Monckton			325	1 6
1,000 0 0	Mortgage Warneford, Aust.			58	11 8
200 0 0	3 per cent. Consols, Jan. & July Hudson			6	0 0
330 0 0	3 per cent. Consols, Jan. & July ... Harington.....			9	18 0
5,422 5 2	3 per cent. Reduced, Apr. & Oct... New Zeal. Church			156	11 5
		90,444	10 6	25,986	13 7
CAPITAL SOLD.					
£10,000 0 0	Deposit, Lond. & W. Bank, June... Coutts			10,000	0 0
1,000 0 0	Mortgage, July Warneford, Nov. S.			1,000	0 0
1,000 0 0	Mortgage, July Warneford, Aust.			1,000	0 0
940 0 0	3 per cent. Red. March New Zeal. Church.			900	0 0
				38,886	13 7
Balance of 1858		26,255	7 10	14,535	7 5
TOTAL RECEIPTS		116,699	18 4	53,422	1 0
Balance due to Treasurers.....		339	19 10		
TOTAL		117,039	18 2	53,422	1 0

PAYMENTS, 1859.

11

	General Fund.	Special Funds.
Brought forward.....	67,128 5 3	12,540 2 6
ADVERTISEMENTS.....	16 15 0	
Ditto, India	24 14 6	
Ditto, China	16 0	
Ditto <i>Grahamstown</i> .....	.....	3 12 6
POSTAGE AND PARCELS	549 0 9	
Ditto, India	68 15 2	
SALARIES.		
1 Secretary and 3 Assistant Secretaries	1,090 6 10	
4 Clerks and 1 Collector.....	924 14 1	
Ditto <i>Codrington Coll.</i> .....	.....	20 0 0
Porter and Wife	100 0 0	
HOUSE.		
Rent .....£450 0 0		
Deduct part let.....£ 130 0 0		
	320 0 0	
Taxes, Rates, and Dues	85 7 6	
Repairs	28 13 9	
OFFICE.		
Stationery	245 11 10	
Ditto, India	23 0 0	
Stores	23 13 8	
Coals.....	23 0 0	
ESTATES.		
Restoring Farm Buildings, Pentlow.....	202 4 3	
LAW CHARGES.....	7 15 6	
Ditto <i>N. Zeal. Church.</i> .....	.....	4 0 4
ANNUITIES.....	162 0 0	
CAPITAL PURCHASED.	71,024 14 1	12,567 15 4
£1,000 0 0 3 per cent. Consols, Nov. £962 10 0		
940 0 0 3 per Cent. Red. Mar. 900 0 0		
270 0 0 New 3 per Cents. Aug. 250 0 0		
12,000 0 0 Eastern Counties Rail. Mar..... 12,000 0 0		
30,000 0 0 Dep. Lond. & Westm. Bank, Feb. ... 30,000 0 0		
24,000 0 0 " " Dec..... 24,000 0 0		
DEDUCT CAPITAL SOLD.	68,112 10 0	
£100 0 0 3 per cent. Consols, June £97 5 11		
2,100 0 0 " " July. 2,000 0 0		
20,000 0 0 Dep. Lond. & W. March 20,000 0 0		
	22,097 5 11	46,015 4 1
CAPITAL PURCHASED.		
£850 0 0 East India Stock, July <i>Indian Churches.</i> .....	.....	1,855 11 3
1,050 0 0 3 per cent. Consols, July <i>Warneford, Nov. S.</i> .....	.....	1,000 0 0
1,050 0 0 " " July <i>Warneford, Aust.</i> .....	.....	1,000 0 0
10,000 0 0 Dep. Lond. & W. Feb. <i>Coutts</i>.....	.....	10,000 0 0
10,000 0 0 St. Kath. Dock Deb. June <i>Coutts</i>.....	.....	10,000 0 0
100 0 0 3 per cent. Consols, June..... <i>Lender</i> .....	.....	97 5 11
TOTAL PAYMENTS	117,039 18 2	36,520 12 6
Balance due from the Treasurers .....	.....	16,901 8 6
TOTAL	117,039 18 2	53,422 1 0

SUMMARY OF RECEIPTS, 1859.

	General Fund.			Special Funds.			Total.		
	£	s.	d.	£	s.	d.	£	s.	d.
Subscriptions, Donations, &c. (p. 2).....	81,294	14	0	19,855	18	5	101,150	12	5
General Fund	61,455	13	7						
Appropriated.....	19,839	0	5						
Vryhouven Gift	1,658	5	6	.....			1,658	5	6
Mr. Long's Gift.....	645	0	0	.....			645	0	0
Mrs. Broome's Gift.....	1	10	0	.....			1	10	0
Dr. Warneford's Gift.....	66	0	0	.....			66	0	0
Mrs. Leader's Gift	1	10	0	.....			1	10	0
Legacies	4,240	5	2	97	5	11	4,337	11	1
Rents	331	6	0	1,800	0	0	2,131	6	0
Annuities.....	68	10	7	1,358	14	4	1,427	4	11
Interest on Exchequer Bills.....	638	6	6	.....			638	6	6
Interest on Mortgage .....	.....			117	3	4	117	3	4
Interest on Deposit	197	10	9	61	15	8	259	6	5
Dividends on Stock	1,017	6	2	1,696	1	0	2,713	7	2
Dividends on Railway Debentures	284	5	10	77	0	0	361	5	10
Dividend on Dock Debentures .....	.....			120	4	2	120	4	2
Dividends on Bank Shares.....	.....			9	0	0	9	0	0
Memorial Church, Turkey.....	90,444	10	6	25,193	2	10	115,637	13	4
Memorial Churches, India .....	.....			447	18	7	447	18	7
.....	.....			345	12	2	345	12	2
Capital sold.....	90,444	10	6	25,986	13	7	116,431	4	1
Balance of 1858 .....	.....			12,900	0	0	12,900	0	0
Balance due to the Treasurers	26,255	7	10	14,535	7	5	40,790	15	3
Totals	339	19	10	.....			339	19	10
	117,039	18	2	53,422	1	0	170,461	19	2

SUMMARY OF PAYMENTS, 1859.

	Country.	Diocese.	General Fund.		Special Funds.		Total.	
			£	s. d.	£	s. d.	£	s. d.
Europe					1,018	0 0	1,018	0 0
North America	Nova Scotia		4,095	0 0	539	0 0	4,634	0 0
	Fredericton		4,314	3 4	150	0 0	4,464	3 4
	Quebec		2,710	0 0			2,710	0 0
	Montreal		3,290	0 0	347	17 7	3,637	17 7
	Toronto		437	10 0			437	10 0
	Huron		60	11 0			60	11 0
	Rupert's Land		300	0 0	50	0 0	350	0 0
	Columbia		585	0 0	1,400	0 0	1,985	0 0
	Newfoundland		4,987	10 0	464	8 8	5,451	18 8
West Indies	Jamaica		787	10 0			787	10 0
	Antigua		100	0 0			100	0 0
	Barbados				1,625	0 3	1,625	0 3
Guiana	Guiana		1,124	10 0	12	12 0	1,137	2 0
Africa	Sierra Leone				825	15 0	825	15 0
	Capetown		2,281	5 2	2,767	14 4	5,048	19 6
	Grahamstown		3,487	10 0	459	18 0	3,947	8 0
	Natal		1,691	0 0			1,691	0 0
	Mauritius		750	0 0			750	0 0
East Indies	Calcutta		7,901	2 1	400	0 0	8,301	2 1
	Bombay							
	Madras		13,367	1 5	931	19 10	14,299	1 3
	Colombo		1,502	2 3			1,502	2 3
China	Victoria							
Borneo	Labuan		2,543	11 7			2,543	11 7
Australasia	Sydney		725	0 0			725	0 0
	Melbourne		650	0 0			650	0 0
	Adelaide		500	0 0	209	14 0	709	14 0
	Perth		105	0 0			105	0 0
	Newcastle		500	0 0			500	0 0
	Tasmania							
New Zealand	New Zealand		950	0 0	1,243	10 4	2,193	10 4
Missionaries' Expenses at Home			237	18 6	84	7 6	322	6 0
Deputations			1,507	9 7			1,507	9 7
Travelling Secretaries			1,053	11 3			1,053	11 3
Organizing Secretaries			1,773	13 8			1,773	13 8
Anniversary Meetings, &c.			97	0 11			97	0 11
Printing			2,713	4 6	10	5 0	2,723	9 6
Advertisements			42	5 6	3	12 6	45	13 0
Postage and Parcels			617	15 11			617	15 11
Salaries, Officers			1,090	6 10			1,090	6 10
Clerks			1,024	14 1	20	0 0	1,044	14 1
House			434	1 3			434	1 3
Office			315	5 6			315	5 6
Estates			202	4 3			202	4 3
Law Charges			7	15 6	4	0 4	11	15 10
Annuities			162	0 0			162	0 0
Capital purchased			71,024	14 1	12,567	15 4	83,592	9 5
Balance due from the Treasurers			46,015	4 1	23,952	17 2	69,968	1 3
Total			117,039	18 2	53,422	1 0	170,461	19 2

We have examined the Accounts, and find that on the account for the year ending the 31st December, 1859, the Society has a net Balance, in Cash and Bills, of Sixteen Thousand Five Hundred and Sixty-one Pounds, Eight Shilling, and Eightpence (£16,561 8s. 8d.), there being due from the General Fund 339l. 19s. 10d., and due to Special Funds 16,901l. 8s. 6d.

We also find that the Society has, in addition to the above Balance, the following investments: 1,926l. 13s. 9d. 3 per Cent. Consols, 23,000l. Exchequer Bills, 1,000l. Bank Stock, 7,087l. 12s. 1d. New 3 per Cents., 4,065l. Reduced 3 per Cents., 5,000l. East India Stock, 12,000l. Eastern Counties Railway Deb., and 34,000l. Deposit at London and Westminster Bank.

C. W. GILES-PULLER, }
C. J. BUNYON, } Auditors.

31st January, 1860.

CLASSIFICATION OF PAYMENTS FOR 1859.

	General Fund.	Special Funds.	Total.
	£ s. d.	£ s. d.	£ s. d.
Bishops	500 0 0	299 0 0	799 0 0
Missionaries	50,401 11 6	1,622 11 1	52,024 2 7
Outfits and Passages.....	1,795 0 0	55 0 0	1,850 0 0
Endowment of Missions .....	.....	100 0 0	100 0 0
Catechists and Readers	260 10 0	331 19 10	592 9 10
Divinity Students	635 0 0	.....	635 0 0
Mission Schools, Calcutta.....	1,700 0 0	.....	1,700 0 0
Mission Buildings	150 0 0	.....	150 0 0
King's College, Nova Scotia.....	.....	40 0 0	40 0 0
Bishop's College, Calcutta	2,129 2 0	400 0 0	2,529 2 0
Schoolmasters.....	.....	8 6 8	8 6 8
Pensioners.....	1,274 3 4	550 0 0	1,824 3 4
Churches .....	.....	194 11 1	194 11 1
Colleges	200 0 0	.....	200 0 0
Education of Missionary Candidates.....	202 16 6	84 7 6	287 4 0
Educational Grant, Madras	500 0 0	.....	500 0 0
Translator, Tamil New Testament	200 0 0	.....	200 0 0
General Purposes .....	.....	6,820 11 1	6,820 11 1
Missionaries' Expenses at Home	35 2 0	.....	35 2 0
Deputations	4,334 14 6	.....	4,334 14 6
Meetings	97 0 11	.....	97 0 11
Printing.....	2,713 4 6	10 5 0	2,723 9 6
Advertisements	42 5 6	3 12 6	45 18 0
Postage and Parcels	617 15 11	.....	617 15 11
Salaries	2,115 0 11	20 0 0	2,135 0 11
House	434 1 3	.....	434 1 3
Office	315 5 6	.....	315 5 6
Estates	202 4 3	.....	202 4 3
Law Charges.....	7 15 6	4 0 4	11 15 10
Annuities.....	162 0 0	.....	162 0 0
Codrington College and Estate .....	.....	1,625 0 3	1,625 0 3
Vaudois and Debritzen.....	.....	398 10 0	398 10 0
	71,024 14 1	12,567 15 4	83,592 9 5

MEMORIAL CHURCH, TURKEY, 1855-59.

£ s. d.	£ s. d.
DONATIONS AND COLLECTIONS FOR:—	Mission Expenses
Mission..... 397 0 6	350 0 0
Endowment of Church..... 236 10 3	General Expenses
Erection and Endowment of Church 19,666 6 3	983 17 6
	Church Designs, Architect, &c.
	469 11 11
	Church
	151 0 3
	Capital invested, £18,000 Exchequer Bills. 18,486 9 2
20,299 17 0	
Interest on Exchequer Bills..... 2,142 6 1	Balance in hand
	2,001 4 3
£22,442 3 1	£22,442 3 1

MEMORIAL CHURCHES, INDIA, 1857-59.

£ s. d.	£ s. d.
DONATIONS AND COLLECTIONS FOR:—	General Expenses
Cawnpore Church..... 1,829 16 11	327 18 4
Delhi Church..... 238 12 3	Capital invested, £850 East India Stock
Cawnpore and Delhi Churches..... 636 11 11	1,855 11 3
	Balance in hand
	521 11 6
£2,705 1 1	£2,705 1 1

JUBILEE FUND—BALANCE ACCOUNT.

£ s. d.	£ s. d.
Cash Balance	Due to Special Accounts:—
2,521 1 0	
	BISHOPRICS:—
	Goulburn
	1,000 0 0
	EDUCATION OF MISSIONARIES:—
	New Zealand, Poirirua.....
	1,000 0 0
	GENERAL PURPOSES:—
	India
	500 0 0
	Van Diemen's Land
	21 1 0
2,521 1 0	521 1 0
	£2,521 1 0

TRUST ACCOUNTS.

2. Mr. William Long's Fund.

This Fund arises from a gift made by Mr. William Long, of Queen Street, Cheapside, who, by deed of 31st July, 1847, transferred to Trustees 10,800*l.* 3¼ per cents., 19,400*l.* 3 per cent. Consols, and 3,000*l.* Bank Stock, (of which 10,800*l.* 3¼ per cents., and 6,400*l.* 3 per cent. Consols have been sold,) upon trust, after the decease of himself and his sister, Mrs. Mary Fowler, to pay the same to the purposes of the Society, subject to certain life annuities, amounting to about 169*l.* 12*s.* Mr. Long and Mrs. Fowler having died in the year 1849, the trust in favour of the Society took effect.

3. Vryhouvern Fund.

This Fund (32,000*l.* Consols, 7,400*l.* 3¼ Reduced, 5,000*l.* Bank Stock, and 333*l.* 6*s.* 8*d.* East India Stock,) was bequeathed to the Society by Peter Huguetau Van Vryhouvern, Lord of Vryhouvern, in Holland, by Will dated 10th September, 1789, to apply the interest or income only to the uses and purposes of the Society.

4. Mrs. Broome's Fund.

This Fund arises from a gift of 50*l.* 3 per cent. Consols by Mrs. Broome, of Upton, Worcester, the interest of which is to be applied for ever to the general purposes of the Society.

5. Warneford's Trust, S. P. G.

The Rev. W. S. Warneford, D.D., by his Will, dated 8th April, 1852, gave to the Society 2,000*l.* (since invested in 2,200*l.* 3 per cent. Consols), the income arising therefrom only to be applied to the general purposes of the Society.

6, 7. Mrs. Leader's Fund.

This Fund arises from a Legacy by Mrs. Mary Leader, of Oxford, the annual dividends arising therefrom to be only applicable for the general purposes of the Society.

8. Mrs. Negus' Fund.

This Annuity arises from the Bequest made by Mrs. Sarah Margareta Negus, of Islington, Middlesex, by Will, dated July, 1790, of 2000*l.* 3 per cent. Consols; the interest thereof to be applied by the Society in the purchase of Bibles, Common Prayer-books, and other religious books, to be sent by them to their several Missionaries abroad, and dispersed among their respective congregations, in such manner as the Society think fit to order and direct.

9. Archbishop Tenison's Fund.

Archbishop Tenison, by his Will, dated 1715, gave to the Society a legacy of 1000*l.* towards the settlement of Protestant Bishops for the Continent and Isles of America, and the interest thereof, until so appropriated, for the benefit of such Missionaries, being Englishmen, and of the province of Canterbury, as the Society should find upon good information to have taken true pains in the respective places which have been committed by the Society to their care, in the said foreign plantations, and have been, by unavoidable accidents, sickness, or other infirmities of the body, or old age, disabled from the performance of their duties in the said places or precincts, and forced to return to England. The legacy and accumulations having been paid over by the Court of Chancery to the Society, in 1827, the capital of the legacy was appropriated to the purchase of books, as the foundation of an Episcopal Library in the Dioceses of Nova Scotia, Quebec, Jamaica, and Barbados; and the interest of the accumulations was applied to the relief of Missionaries, qualified under the terms of the bequest. The qualified Missionaries being few, the fund was greatly increased. By an order of the Court of Chancery, 27 May, 1854, the annual income arising from the fund is to be applied, first, to the relief of Missionaries, being Englishmen and of the Province of Canterbury, according to the terms of the bequest; secondly, to the benefit of such other Missionaries as shall have taken true pains in the respective places committed by the Society to their care, and been disabled and forced to retire from their duties; and thirdly, (in the event of there not being a sufficient number of disabled Missionaries for the time being coming within either of the preceding descriptions) to the better settlement and endowment of Bishops in the Colonial dominions of Great Britain.

11. Vaudois Clergy Fund.

This Fund arose from a collection made under a Royal Letter granted in 1768, in favour of "the Protestants of the Vaudois Churches in the valleys of Piedmont, to enable them to maintain the ministers, churches, schools, and poor, which they were not able to support in any tolerable manner;" increased by subsequent legacies, donations, and accumulations. It is now applied to the payment of 13 Protestant Pastors.

12. Debritzen Fund.

This Fund was transferred to the Society, as Trustees, in 1761, for the relief and benefit of the Protestant College of Debritzen in Hungary. The proceeds are paid to the Professors of the College.

17. St. Augustine's College, Canterbury.

The interest of the Fund to be applied to Oriental Exhibitions, each not exceeding 35*l.* per annum, tenable for three years.

19. Colonial Church Endowment.

This Fund is towards the endowment of the Church in the Colonies, no grant thereout being of a larger amount than one-half of what is contributed from local sources.

20. American Colonial Bishops' Fund.

This Fund arose in 1717 from donations and legacies given for the maintenance of Bishops in America.

21. Warneford Fund, Nova Scotia.

The Rev. S. W. Warneford, D.D., by deed of gift in 1838, vested in Trustees 1000*l.* upon trust to pay the same to the Society; the Interest to be paid to the Bishop of Nova Scotia for the time being, at his discretion, for the benefit of King's College, at Windsor, Nova Scotia; and in the event of the College being abandoned, to be applied, at his discretion, for the advancement and promotion of the ~~doctrines~~ ^{faith} and duties of Christianity (as the same are ~~inculcated~~ ^{inculcated} by the United Church of England and Ireland) in the diocese of Nova Scotia.

23. M'Cawley's Fund.

This Fund arises from a gift of 150*l.* in the British North American Bank, made by the Rev. George M'Cawley, D.D. Falmouth, Nova Scotia: the interest to be paid to the student at King's College, Windsor, Nova Scotia, who shall pass the best examination in the Hebrew Bible and Greek Testament, the examination being under the direction of the Visitor and the President.

30. Miss Burdett Coutts' Fund.

This Fund is for the Endowment of two Archdeaconries in the Bishopric of British Columbia.

33. Codrington Estate, Barbados.

General Christopher Codrington, in 1740, by his Will, gave to the Society "his two Plantations in the Island of Barbados, and part of his Island of Barbuda, to erect a College in Barbados, and to maintain a convenient number of professors and scholars, who are to be obliged to study and practise physic and chirurgery, as well as divinity, that by the apparent usefulness of the former to all mankind, they may both endear themselves to the people, and have the better opportunity of doing good to men's souls, whilst they are taking care of their bodies."

34. Pinder Scholarships.

This Fund is for endowing two Scholarships of 50*l.* each, at Codrington College, Barbados, in aid of the West Indian African Mission, if requiring assistance; and afterwards for the propagation of the Gospel among the heathen.

42. Children's Friend Society's Fund.

This Fund was the gift of the Children's Friend Society, to be applied in the maintenance of one or more Clergymen of the Church of England at the Cape of Good Hope, engaged to superintend the moral and religious condition of the juvenile emigrants sent thither by the Children's Friend Society.

47. Jackson-Forkhill Fund.

This Annuity arises from the charitable donations of the late Richard Jackson, Esq., of Forkhill, in the county of Armagh, in Ireland.

By order of the Court of Chancery in Ireland, dated 13th February, 1836, the Trustees of the late Richard Jackson's Estates allot an annual sum, not exceeding 600*l.*, in aid of the funds of the Society for the Propagation of the Gospel in Foreign Parts, to be by them applied for the purpose of forwarding the objects of their Society, by the employment of Missionaries in the East; such Missionaries being called the "Jackson-Forkhill Missionaries," and not at any time less than three in number; and a further annual sum, not exceeding 400*l.*, for the purpose of founding and endowing scholarships, not less than six in number, in Bishop's College, Calcutta, so as to enable persons to be there prepared and educated as such Missionaries.

53. Monckton Fund.

This Annuity arises from the bequest made in 1844 (11,066*l.* 7*s.* 9*d.* 3 per Cent. Consols) by the Hon. Edward Monckton, of Somerford, Staffordshire, for the maintenance and instruction in the Christian religion of not less, at any one time, than sixteen Scholars, who shall be poor native inhabitants of the Presidency of Madras, born in marriage, and not of any European father or mother, and who shall have attained the age of seventeen years (to be called *Monckton Scholars*); and for the maintenance and employment of not more, at any one time, than three Catechists, who shall be poor native inhabitants of Madras, born in marriage, and not of any European father or mother, (to be called *Monckton Catechists*); and for the maintenance and instruction of an increased number of Monckton Scholars only, if it shall be judged expedient by the Society's local Committee at Madras.

60. Warneford Fund, Australia.

The Rev. S. W. Warneford, D.D., by deed of gift in 1838, vested in Trustees 1000*l.* upon trust to pay the same to the Society; the interest to be paid to the Bishop of Australia (now Sydney) for the time being, in aid of any Seminary or Institution already or hereafter to be founded within that diocese, bearing affinity in its objects to the College at Windsor, Nova Scotia, under certain regulations specified in the deed, or otherwise for the advancement and promotion of the doctrines and duties of Christianity (as the same are inculcated by the United Church of England and Ireland) in the then diocese of Australia, with power, as therein mentioned, to apply the principal for the objects for which the interest is to be applied.

69. New Zealand Church Endowment.

This Fund (16,335*l.* 16*s.* 11*d.* 3 per cent. Reduced) was by order of the Court of Chancery, 17th February, 1855, transferred to the Society, as trustees; the interest to be paid to the Bishop of New Zealand's Church Account.

70. Mrs. Hudson's Fund.

This Fund arises from a gift of 200*l.* 3 per cent. Consols, made by Mrs. Maria Hudson, of Wimbledon: the interest is at the disposal of the Bishop of New Zealand for the time being.

71. Harington's Fund.

This Fund arises from a gift of 315*l.* made by Mr. Thomas Cudbert Harington, Secretary to the New Zealand Company, which, with any additions that may be made thereto, and any interest that may accrue thereon, is to form a Fund, to be continually invested in such securities as the Society shall think fit, until applied as after mentioned.

The fund shall be applied to the purposes either of a College, to be established in the New Zealand Company's settlement or district of Wellington, in New Zealand, or to a Library to be attached to such College; and shall be so applied, in such portions, at such time or times, and in such manner, as shall be directed by the Protestant Church of England Bishop for the time being of the diocese in which that settlement or district shall be comprised at the time of such application.

SUMMARY OF THE ACCOUNTS, 1859.

17

No.	Account.	RECEIPTS.		PAYMENTS.		BALANCES DUE.	
		Balances.	Net.	Balances.	Net.	To Treas.	From Treas.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1	General	36,255 7 10	88,072 5 0	—	115,667 12 8	339 19 10	—
2	Long	—	645 0 0	—	645 0 0	—	—
3	Vryhouven	—	1,658 5 6	—	1,658 5 6	—	—
4	Broome	—	1 10 0	—	1 10 0	—	—
5	Warneford, S.P.G.	—	66 0 0	—	66 0 0	—	—
6	Leader	—	1 10 0	—	1 10 0	—	—
		26,255 7 10	90,444 10 6	—	117,039 18 2	339 19 10	—
7	Leader	—	97 5 11	—	97 5 11	—	—
8	Negus	296 2 5	60 0 0	—	—	—	356 2 5
9	Tenison	8 6 10	544 6 3	—	550 0 0	—	2 13 1
10	Emigrants'	852 17 10	37 18 6	—	117 16 6	—	772 19 10
11	Vaudois Clergy	20 11 1	323 19 2	—	323 10 0	—	21 0 3
12	Debritzen College	32 17 9	82 6 2	—	75 0 0	—	40 3 11
13	Spanish Mission	—	46 3 0	—	—	—	46 3 0
14	Germanic Bishopric	79 9 6	—	—	—	—	79 9 6
15	War Chaplains	1,419 10 10	—	—	500 0 0	—	919 10 10
16	Turkey Church	1,554 19 2	447 18 7	—	1 13 6	—	2,001 4 3
17	St. Augustine's College	7 6	84 0 0	—	84 7 6	—	—
18	Continental Chaplains	—	1 1 0	—	—	—	1 1 0
19	Colonial Church Endowment	310 0 0	69 19 0	—	100 0 0	—	279 19 0
20	American Colonial Bishops	96 12 1	219 0 0	—	219 0 0	—	96 12 1
21	Warneford, Nova Scotia	40 0 0	1,058 11 8	—	1,040 0 0	—	58 11 8
22	Nova Scotia Bishopric	2 7 10	77 0 0	—	80 0 0	12 2	—
23	M'Cawley	36 13 2	9 0 0	—	—	—	45 13 2
24	Fredericton Diocese	20 10 0	55 0 0	—	—	—	75 10 0
25	Quebec Diocese	1 19 7	—	—	—	—	1 19 7
26	Montreal Diocese	25 19 5	122 8 8	—	147 17 7	—	10 6
27	Toronto Diocese	50 0 0	—	—	—	—	50 0 0
28	Rupert's Land Diocese	482 13 8	2 10 0	—	50 0 0	—	435 3 8
29	Columbia Diocese	—	1,776 4 0	—	1,400 0 0	—	376 4 0
30	Coutts	—	20,181 19 10	—	20,000 0 0	—	181 19 10
31	Newfoundland Diocese	10 0	424 13 7	—	364 8 8	—	60 14 11
32	Barbados Diocese	11 5 6	5 0 0	—	—	—	16 5 6
33	Codrington Estate	1,178 16 8	2,010 0 0	—	1,645 0 3	—	1,543 16 5
34	Pinder Scholarships	243 19 4	34 0 6	—	—	—	277 19 10
35	Guiana Diocese	12 12 0	9 3 2	—	14 17 0	—	6 18 2
36	Sierra Leone Diocese	2 0 0	—	—	—	—	2 0 0
37	West Indian African Miss..	90 7 10	657 0 5	—	825 15 0	78 6 9	—
38	Monrovia, Liberia	12 3 5	—	—	—	—	12 3 5
39	Central Africa	—	481 6 4	—	—	—	481 6 4
40	Capetown Diocese	558 17 1	3,466 4 9	—	2,680 4 0	—	1,344 17 10
41	St. Helena	53 17 6	6 0 4	—	53 17 6	—	6 0 4
42	Children's Friend Society	—	33 12 10	—	33 12 10	—	—
43	Grahamstown Diocese	18 7 10	562 4 7	—	363 3 9	—	217 8 8
44	Albany Archdeaconry	90 3 9	15 0 0	—	105 3 9	—	—
45	Natal Diocese	149 5 10	142 1 5	—	—	—	291 7 3
46	Cairo	221 11 6	2 10 0	—	—	—	224 1 6
47	Jackson-Forkhill	—	2,000 0 0	—	1,000 0 0	—	1,000 0 0
48	Calcutta Diocese	110 11 0	—	—	—	—	110 11 0
49	Delhi Mission	1,000 0 0	—	—	—	—	1,000 0 0
50	Indian Churches	2,034 13 7	345 12 2	—	1,858 14 3	—	521 11 6
51	Bombay Diocese	8 0 0	—	—	—	—	8 0 0
52	Gujarat Mission	11 10 0	—	—	—	—	11 10 0
	Monckton	36 5 9	325 1 6	—	331 19 10	—	29 7 5
	Nazareth Mission	15 5 0	—	—	—	—	15 5 0
	Colombo Diocese	19 10 11	61 14 0	—	—	—	81 4 11
	Galle Church	—	15 1 0	—	—	—	15 1 0
	Victoria Diocese	22 6 0	—	—	—	—	22 6 0
	Borneo Relief	10 0 0	—	—	—	—	10 0 0
	Sydney Diocese	—	—	33 13 0	—	33 13 0	—
	Warneford, Australia	202 6 8	1,058 11 8	—	1,000 0 0	—	260 18 4
61	Melbourne Diocese	324 15 4	32 6 2	—	—	—	357 1 6
62	Adelaide Diocese	108 13 0	128 16 0	—	209 14 0	—	27 15 0
63	Perth Diocese	16 1 0	6 1 0	—	—	—	22 2 0
64	Newcastle Diocese	55 1 5	82 18 6	—	—	—	137 19 11
65	Brisbane Diocese	—	546 2 6	—	—	—	546 2 6
66	Tasmania Diocese	—	5 14 0	166 10 10	—	160 16 10	—
67	Tasmania College	—	—	55 0 10	—	55 0 10	—
68	New Zealand Diocese	180 17 0	38 7 0	—	180 17 0	—	38 7 0
69	New Zealand Church	—	1,056 11 5	2 19 3	1,066 13 8	13 1 6	—
70	Hudson	6 9 9	6 0 0	—	—	—	12 9 0
	Marlborough	109 2 0	9 18 0	—	—	—	119 0 0
	Nelson Diocese	—	22 9 0	—	—	—	22 9 0
	Tristan D'Acunha	25 5 0	—	—	—	—	25 5 0
	Abilee	2,521 1 0	—	—	—	—	2,521 1 0
		41,048 19 2	129,331 4 1	258 3 11	153,560 10 8	681 10 11	17,242 19 7

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