

## THE LATE BISHOP OF NEW YORK.

Of most of the clergy of this Diocese, who have departed this life during the past year, I have already spoken elsewhere in terms expressive of my sense of their worth, and of the loss sustained by the church in their death. The limits of this address, already too long, will not permit me to do justice to their memories here. One there was who once stood in this place. His character has been eulogized, and his cause pleaded by a friend whose zeal was equal to his ability. Standing as we do over a new made grave, and looking back upon a recent scene of sorrow and suffering, there can be, it is hoped, but one feeling throughout the whole church, a wish that every voice may be hushed save the voice of sympathy and tender recollection. From the cloud of sorrow there rises up before the mind's eye the image of a sufferer, a person of affectionate disposition and engaging manners, who loved the church, who once went forth among her foremost champions, and whose kindly smile and friendly words had won many a loving heart. Is it strange that tears should fall? It is wonderful that friends, among whom he had ministered, and who communed with him in private, or looked upon his venerable form as he passed in the street, day by day, and year after year, should have been deeply moved at the sight of so much patient sorrow! If that sympathy was ever thought to run into excess, or to tend to injustice towards others, no one will wish to remember it now. The grave covers every defect. It hallows and exalts what is good in human character, freeing it from the mists that may have obscured its brightness. The feeling that pervades the Diocese testifies to the eminent social and administrative qualities of the departed Bishop. My own memory of him begins in acts of personal kindness towards myself. In all the thirty-five years, not a syllable from him ever reached my ear that sounded harshly. His last words to me, on the very verge of death, conveyed a loving message to those nearest to me. No narrow consideration shall restrain me from saying so much, and paying my tribute, to a character made engaging by so many admirable qualities, and hallowed by so much suffering!

## MICHIGAN.

(Correspondence of the Church Journal.)

MESSRS. EDITORS:—St. Peter's Church, Detroit, was consecrated on Tuesday morning, October 15th. To the little band of devoted workers, who now see their church restored, after fire had almost leveled it with the ground, the occasion was one of no small happiness. They have made a good use of their opportunity of rebuilding, by adding a chancel, with vestry, and library rooms, one on either side. The whole building is neat and appropriate in every part, and pleasanter house of worship could hardly be had without an outlay which these brethren could not contemplate; though we all hope that they will soon need a larger church, and that means will grow with their need.

The congregation was good, though the little church should have been crowded on so bright a morning, in spite of its distance from the older parts of the city. The Bishop was accompanied by the Rev. Dr. O'Brien, late of Mackinaw, the Rev. Mr. Grinnell, of Jackson, and the Rev. Mr. Messrs. Hunter, Brewer, and Armitage of Detroit. The sentence of consecration was read by the

Rev. Mr. Hunter; Morning Prayer by the Rev. Messrs. Brewer and Grinnell; and the sermon was preached by the Rev. Mr. Armitage, from Gen. xxviii. 14: "This is none other but the house of God." The alms at the offertory were collected for the purchase of books for the Sunday school, which numbered two hundred scholars on the Sunday before the fire, and which will again be a promising feature in the parish's new efforts. Many a kind thought and wish went out after the Rev. Mr. Denroche, of Toronto, C. W., who, at no small sacrifice, acted as the rector of the church last winter, until after the fire. The parish owes much to him, and his presence was the only thing wanting on that happy occasion—except indeed the certainty, of another rector's services. Thus far the parish has not been able to pledge enough to justify their calling a clergyman. I trust that this will soon be accomplished for there is a noble field in that new and growing neighbourhood.

The singing at the consecration was congregational and very hearty. A.

## Foreign Ecclesiastical Intelligence.

## ST. MATTHEW'S MISSION, SOUTH AFRICA.

St. Matthew's is one of the eight Mission Stations which are supported by the *Society for the Propagation of the Gospel* among the Kafir tribes in the Diocese of Grahamstown. It is under the care of the Rev. W. Greenstock, who has lately sent home some very interesting accounts of the spiritual progress of the flock committed to his charge.

The people belonging to this Mission have not been gathered together into one village,—as has been done on several of the other Stations,—but they are allowed to live, according to native custom, in little settlements, or kraals, of eight or ten huts each, which are dotted over the land to the distance of several miles from the Mission Station. Of course those who live in the furthest kraals are not able to be quite so regular in their attendance at church and school as they would be if they lived nearer the Station; but Mr. Greenstock endeavours to remedy this disadvantage as much as possible, by paying them frequent visits at their own homes.

The picture accompanying this paper gives you a scene that took place upon one of these visits, which is thus described by Mr. Greenstock:—

"In the forenoon I went to Ulani's district, to see Stephen, and was pleased to find him, as I trust, prospering in spiritual things. He was sitting with three nicely-dressed children, in the shade of a mimosa, and, as the day was so fine, I sat there with him, instead of going into the hut. He fetched his New Testament, and chose himself the third chapter of St. John, and I explained portions to him as he read. He had not heard before of the serpent lifted up in the wilderness, and seemed very pleased when he understood the reference."

After a visit to a second kraal, the missionary writes:—

"Another woman, a Christian, walked with me a little way, expressing her pleasure at seeing her minister, for she said, 'You come to see that your sheep are still alive, and that the serpent and wild beast have not got at them.'"

You may, perhaps, gather from this last quo-

tation what is really the case, namely, that the kraals visited by Mr. Greenstock, besides their Christian inhabitants, contain many heathen Kafirs, who, although they have settled within the sound of Gospel teaching, still obstinately cling to their old customs and superstitions. It often happens that a single kraal contains thirty or forty heathen Kafirs, and only two or three Christians. In these cases, the Christians have much to endure from their heathen neighbours; they are mocked, and laughed at, and at times are openly persecuted on account of their religion, even school children have to undergo these trials, as we learn from Mr. Greenstock's journal.

"In the afternoon," he says, "I went to see a heathen man who was ill. Jacob accompanied me, and on the 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,' that is, are hypocrites."

Again:—"In the evenings I occasionally read the *Pilgrim's Progress* to the boys, by particular desire. I have an English copy, and translate it as I read into Kafir. Some are deeply affected by it: the account of the setting forth of Christiana brought tears to the eyes of one; indeed, the opposition shown to her pilgrimage by her acquaintance is exactly what is experienced by converts here."

Sometimes his heathen neighbours take another mode of trying to draw away the Christian from his faith, by enticing him to join in the savage feasts and immoral dances, which are the highest pleasure of the heathen Kafir, and the principal rites of his false religion. In many instances the young converts have nobly resisted all the temptations that have been offered to them, and have let their "light so shine before men," that their heathen neighbours have been led by their means to "glorify God in the day of visitation." But you will be rather grieved than surprised to hear that such is not always the case, but that the missionary has from time to time to lament the fall of one and another member of his flock.

One of those sad disappointments befel Mr. Greenstock about a year and a half ago, by the relapse of one of his most promising school-boys, named Eleazar, into heathen practices. But ere many months had passed away, God laid His chastening rod upon the backslider:—first, his father died suddenly; then he was visited with a severe sickness, which brought him to the verge of the grave; after that, his heathen relatives ill-treated his widowed mother and himself, and threatened to turn him out of the kraal. There is every reason to believe that these heavy trials have had their due effect upon Eleazar, and have wrought in him that "godly sorrow that worketh repentance unto salvation." According to the last accounts from St. Matthew's, he had been received upon trial into the school of a neighbouring mission, where, if his conduct remained good, he was, ere long, to be promoted to the office of teacher.

And now that I have spoken to you of the temptations to which the Christian Kafir is liable, I must not omit to tell you of the grievous trial which many a heathen has to undergo before he is permitted to join "the people of the Lord." Kafir custom allows a man to have as many wives as he pleases, and a heathen kraal often contains six or seven women, who are all the wives of one man. But we know that the Christian law ordains that a man shall have but one wife, and therefore before a Kafir is allowed to become a candidate for holy baptism, he is re-