

of the conflict in which all Christians must be engaged to the end of their mutual career, and the armour and aid accorded to the Christian warrior in order that he may pursue his course with hope, and, through faith in the prevailing Conqueror, with the assurance of final victory.

The Bishop concluded his address, as nearly as we can recollect, in the following words:—

“What then, in brief, is the lesson which all that we have witnessed, all that we have heard, all that we are now doing, should suggest and illustrate? Without doubt, it is a lesson of responsibility, of fortitude, of watchfulness, of preparation: of responsibility, of stewards who must render an account; of fortitude, as good soldiers engaged in the service of Jesus Christ, and who must ‘endure hardness’ in following the footsteps of their suffering Master; of watchfulness as men that wait for the Lord; of preparation, as workmen who know that ‘the night cometh when no work can be done.’

“Let us, then, learn to realize this lesson: let it teach us, as it is intended, to lead a life of faith, a life of obedience, a life of prayer. Knowing that in the midst of life, however seemingly safe and secure, we are in the very presence of death, let us remember the assurance, that ‘to those who live in Christ, to die is gain’—so shall we proceed in faith and patience in our path of trial, nor shall we be removed from it without the full conviction that ‘blessed are the dead which die in the Lord,’ because the Spirit Himself testifies that they rest from their labours, and their works do follow them.”

THE COLLEGE.

The Bishop is very anxious to provide for a continual supply of zealous and learned clergy men for his diocese. He wishes to save the expense of having them educated in England and brought over to Jamaica. So, having ascertained that there are young men in the island desirous of being trained for Holy Orders, the Bishop has given his own house to be used as a college for their education, and he has himself retired to a small house in the neighbourhood, where he intends to reside. The house which the Bishop has so generously given up for the use of the students, is in future to be called Bishop's College. It is represented in the accompanying engraving. Let us hope and pray that many a congregation of African as well as European blood in Jamaica may in future generations have abundant cause to remember with gratitude the gift from Bishop Spencer to their Church.

ST. JOHN'S CHAPEL.

We have yet one more scene from Jamaica to present to our readers,—the beautiful little chapel of St. John which the Bishop recently consecrated. The following Hymn was composed for the occasion.

HYMN FOR A CONSECRATION;

(By the Lord Bishop of Jamaica. Sung at the Consecration of St. John's Chapel.)

As when erst the Hebrew monarch
Hear'd the Temple's glorious dome,
And the ark, from all its wanderings,
Brought in joyful triumph home;
So with songs of grateful gladness,
Hither, Lord, Thy people come.

Here with praise, and prayer's oblation,
On this lofty mountain throne,
Have we laid the true foundation
Of a home, henceforth Thine own:
Hallelujah! Hallelujah!

“Christ Himself the corner-stone.”

If our trembling footsteps falter
While through this rude world we stray,
Here the Book, the Font, the Altar,
Greet, and guide us on our way:

Hallelujah! Hallelujah!
Thou wilt teach us how to pray.

By thy last commandment spoken,
Which Thy saints remember well:
By the sacramental token

Which shall of thy presence tell:
Hallelujah! Hallelujah!

Lord, descend and with us dwell.

And Thou great converting power,
Imaged by the gentle dove,
Thou, the Church's richest dower,
Bless our courts with peace and love;

Hallelujah! Hallelujah!
Strength and unction from above.

Hark! we hear the rushing Spirit,
Lo! the flaming tongues we see:
This the promise we inherit,
Faith, and Hope, and Charity.

Hallelujah! Hallelujah!
Fill the home we build to Thee.

A NATIVE VESTRY MEETING IN NEW ZEALAND.

[From the Colonial Church Chronicle.]

[We are permitted to print the following interesting letter from Archdeacon Abraham, a friend in England.]

St. John's College, Auckland,
October 31st, 1853.

MY DEAR SIR,—It has occurred to me that the following document might hereafter be of great interest, as showing the character of the aborigines in this country, when they had been but lately converted to Christianity, and were beginning to form ecclesiastical organizations. How valuable and important would an early Anglo-Saxon document of this kind be considered! How interesting it would be to us now to see the “Minutes” of the first Anglo-Saxon Vestry Meeting, about the year 620 A.D.!—What light it would shed upon the character and modes of thought of the people, if we could be sure it was *bonâ fide* written by one of themselves, and not a foreigner of education that had converted them! Now I can warrant this paper to be really the composition of one of their own body, who seems to have taken exact note (as is their habit) of every minute circumstance; and I believe this to be the first attempt in this country to form a Parish, with Parochial Officers. The tribe who have taken this forward step is one out which the Bishop and this College generally have long taken great interest—and, as it seemed heretofore, almost in vain. For they live close to Auckland, and have been very much influenced by contact with the low and dissolute habits of some English of the worst kind, that are sure to be found in all commercial and trading ports, especially, too, colonial towns of that description. We seemed to have no chance of competing with the evil example of the town; but at last they have come to a better mind, and being disgusted with themselves and the low habits they had witnessed, and feeling rather ashamed of being pointed at, and known as being behind many other tribes in Christian order and civilization, they invited the Bishop to come and have a talk with them about an improved mode of life; and after he had met them and talked the matter over, the Governor and the Bishop went to the Kainga (or native village), and pointed out the best plan for forming a Christian and civilized community. It was after this that the Bishop went to perform service there, and after service, had further conversation with the people, and there and then they elected Churchwardens to carry on the secular affairs of the parish, and to take charge of all church lands.

The following is an exact translation of the original document in the Bishop's possession, a copy of which I send with this translation:—

“On the 21st Sunday after Trinity [Oct. 16, 1853], the Bishop came to Orakei—We hear his sermon in the Chapel—The men are delighted with his words. His sermon ended, a collection is made. After the service, the Bishop called to the men, ‘Don't go out yet! not yet! sit down!’ All the men sit down. He says to the men—‘You, the congregation, will appoint certain men to take care of the Church—let them be two or three!’ The Bishop is urgent—Bahl! not a word in reply! nothing at all! The Bishop says, ‘Come, be quick, and appoint some one to count the money that has been collected.’ Up rises Paul Tuhacro (the chief's son), and says—‘I am pleased with this work—it is a good work, this, to my mind. But I am a busy man, great are my occupations. I am a very busy man—therefore I am not inclined to take this work. If I had not been a man full of business, I would have said Aye, I will be one of the Churchwardens.’ Then replied the Bishop—‘Friend, give up some of your worldly business, and take to this work.’ Then says Paul—‘By and bye! let me see the men all come and live together here, and then I'll consent.’ ‘Well, then,’ (says the Bishop) ‘you shall be one hereafter.’ Paul agrees.

“Then up starts Waka and says, ‘Yes, Paul: (a friendly abbreviation of Paul) you are right.’ There he pauses for some time, and then says, ‘O Bishop, if this town is to be settled here (pointing to the boards of the Chapel), what sort of houses shall ours be? Shall we build reed houses now again?’ ‘Yes,’ says the Bishop; ‘if the men like to build board houses, it is well—if they like to build their own reed houses, it is well.’

“Now arose the Tinana (a leading chief), and said, ‘Yes, it is right, and if I had not so much business at my village, I would have come to live here.’

“William Hobson (the native teacher) stands up, and says, ‘O Bishop, there is no man that will come and live on this spot, near the Chapel. The only men that come to live here are Mr. Yes and Mr. Aye. (That is to say, they are all ready to say they will come, but they don't do it.) But only let this man (pointing to Te Tawa, the great chief of the tribe, better known as Te Kawau) come and live here, and the old man that stands there, and all will follow.’ Up rises the Tawa and says ‘Yes.’ Then the Bishop calls him to his side, and says, ‘The old man will draw all the young men.’ Then Te Tawa is chosen Churchwarden. The Bishop asks for another Warden. Te Kene says, ‘Let Richmond be the other!’ This was not quite acceptable. Then says W. Hobson, ‘Bishop, your principle is accepted. Though we refused before, it was not lost. Although it be overlaid now, it will not die—because you live and your word lives.’ Then they have the money counted, and it is found to be £10 9s. (for repairing the Chapel).

“Signed by Te Kawau, Te Tinana, and the tribe of Ngatiwhatua.”

I remain, dear sir,

Yours very truly,

C. J. ABRAHAM.

SUBSCRIPTIONS RECEIVED TO MAY 15.

Rev. J. Van L., Wilmot; Rev. G. S., Sincoe; Rev. H. R., Upper Island; Rev. D. E. B., Thornhill; Rev. Dr. S., Toronto; Rev. F. D., Kingston; J. D., Hamilton; Rev. R. L. S., Pakenham; Rev. W. R., Sandwich.

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