

means a rich one, our friends at the Port have done wonders, and they deserve great credit for the energy they displayed in carrying through so successfully their great and good work.—*Canadian Churchman.*

*To the Clergy of the Diocese of Toronto.*

REV. AND DEAR BRETHREN.—During the winter of 1868 I addressed you on the subject of our Indian missions, and requested that a collection in aid of the funds required for their support should be made throughout the Diocese, during the season of Lent in that year. The response to this was so far satisfactory that enough was obtained to supplement other sources of income and meet all pressing expenses.

Since the 1st January, 1869, the annual grant of £50 sterling per annum from the Society for the Propagation of the Gospel, in aid of the mission on Manitoulin Island, has been withdrawn, and consequently a heavier burden is laid upon the committee who have undertaken the duty of providing for the religious instruction of the Indians within the compass of this Diocese.

Funds at the present moment are so much needed, that I have been requested to solicit a collection in the several churches of this Diocese in aid of this cause, at as early a period as possible. A small contribution from each parish and mission, given in this way will, it is believed, meet the present emergency; and as it is one which, in materially aiding a good cause, would be so little felt by individuals, I trust the appeal will be generally and generously met.

I would beg to name for this purpose Sunday the 12th June next, and to request that the amount collected may be sent to Wm. P. Atkinson, Esq., Secretary-Treasurer of the Synod.

I remain, Rev. and dear brethren,  
Very faithfully yours,

A. N. TORONTO.

Toronto, May 16, 1870.

**ST. JOHN'S CHURCH, DARLINGTON.**—A conversazione, to raise a fund for supplying new lamps in the above church, took place in the Town Hall, Bowmanville, on Tuesday evening, May 17th, and was admitted by all to be a perfect success in every respect. The spacious hall was filled with a respectable and appreciative audience, there being present between three and four hundred. Mr. Vann, the chairman, having made a few appropriate remarks, the entertainment commenced, consisting of vocal and instrumental music.

The following ladies and gentlemen took part: Miss Griffith, the Misses Loscombe, Miss Scott, Miss Reed, Miss Fethick, the Misses Wilson, and Messrs. Burke, Headlam, Luke, and T. J. Jones. Refreshments were so liberally supplied by the ladies of the congregation as to afford a superabundance, which was afterwards distributed among the poor. During the evening three beautiful historical tableaux were represented, which elicited bursts of applause. Space will not allow us to mention the various amusements provided by the younger portion of the congregation; we can only say that there energetic efforts are beyond praise. Among the number of those who rendered valuable assistance in furthering the success of this conversazione, we may mention the names of Miss McDonald, Miss Webster, Mrs. Capt. Tait, and Mrs. Chesterfield. The total receipts were upwards of seventy dollars.

**DIocese of New Brunswick.**

**TRINITY PARISH.**—A meeting of the parishioners, called by the Rector in accordance with a circular from his lordship the Bishop, for the purpose of electing, if considered advisable, two delegates to the Diocesan Synod, was held on Tuesday, the 3rd ultimo, at 4 p.m. The Rector took the chair and stated the occasion of the meeting, when the following resolution was proposed by J. V. Thurgar, Esq., and seconded by John Nicholson, Esq.:

*Resolved,* That inasmuch as after due consideration on ~~one or two former occasions~~, the Parish of Trinity Church ~~has~~ it not desirable to unite with the Synod, the opinion of the present meeting is, that nothing has transpired to change the views of the parishioners at the present period.

To which an amendment was offered by C. W. Weldon, Esq., seconded by the Hon. Judge Weldon:

*Whereas,* by a judicial decision of the Privy Council, the highest appellate tribunal in Colonial and Ecclesiastical questions, it has been decided that in those colonies

having a constitutional legislature, there is no established church, unless authorized by local legislation; and whereas, in consequence of such decision, the Home Government have ceased to interfere in matters relating to the church in this Province; and whereas, in order to enforce and maintain discipline and good government in the church, it is desirable that this power should be vested in a Synod of which the laity form a part; and whereas, such a Synod has been constituted within the Province, under certain rules and constitutions, therefore,

*Resolved,* That while the parishioners of Trinity Church reserve the full right to alter and amend such rules and constitutions, and without accepting the same, it is desirable that this parish should unite with the Synod now established.

Which amendment, on being put to the meeting, was adopted. The Hon. Judge Weldon, and Robert F. Hazen, Esq., were then elected delegates, after which the meeting adjourned.

**UNITED STATES.**

—Four hundred and eighty-three persons partook of the holy communion in Trinity Church, New York, on Ascension day.

—The venerable bishop of South Carolina intends to apply to the next convention for the appointment of an assistant bishop. Such an announcement has been long expected, on account of the bishop's great age and increasing infirmities.

—A correspondent of the *Church Journal* says that the church at Beverly, New Jersey diocese, "goes on in the grand old way,—viz., more in debt than any one of its vestry would be content to be for a week. Certain parties secure the sittings for themselves and their families; and the doors are shut."

Bishop Cox, of Western New York, in his work entitled "Moral Reform," says: "If we wish men to believe in the apostolical succession, let us manifest its power to revive their apostolical spirit, and to inspire every branch of church organization with the life and energy of the primitive day."

—An interesting debate on the appointment of assistant bishops took place at the annual convention of the diocese of Maryland, the election of one being opposed on the ground that "an assistant bishop has no type in the New Testament, or the practice derived from the Church of Rome, and the effect of such an election would be to set up two separate heads of two independent jurisdictions." The debate resulted in the election of Dr. Pinkney as assistant bishop.

—The Bishop of Maine presided over the seventeenth annual convention of the diocese of New Hampshire. In a sermon preached by the Rev. Dr. Parker is the following fine tribute to the memory of the late bishop: "We are met to-day to choose a standard-bearer in place of our bishop, who has been called to his heavenly rest. He has laid down his pastoral staff at the feet of the Great Shepherd of the sheep. 'Faithful unto death,' we believe that his is the crown of life. From my childhood I have known of Bishop Carlton Chase. Years ago I witnessed, personally, the dignity, the godly sincerity with which he moved among the churches of a great city, at a very grave and difficult conjuncture, and the love, respect and confidence which he inspired wherever he went. I recollect as yesterday his holy ministrations of confirmation in my own parish, in the diocese of New York, and to three members of my own family. Bishop Chase was eminently a New England bishop, understanding thoroughly its people, and in real sympathy with its institutions. Bone of New England bone, flesh of New England flesh, he was a bishop of the holy catholic church. He moved in the midst of a New Hampshire community with severe simplicity, with transparent honesty, with lovely gentleness, a Christian name, on which never fell the shadow of a stain. Commanding in presence, robust in mind, a well-read scholar and theologian, sound in judgment, a pillar in council, a churchman of the primitive stamp, winning in kindness of manner, sweet in temper, full of charity towards those who differed from him, attracting the affection and esteem of the rich and poor of every name, preaching the cross of Christ through grace, he crowned his creed and his office with the gold of an humble, devout, consistent life." The convention

subsequently elected the Rev. W. W. Niles successor to the late bishop. A contemporary says:—"Mr Niles has already accomplished much able and useful work for the church in New England. He was a most faithful and efficient clergyman and missionary at Wiscasset, Maine, under the late Bishop Burgess, and enjoyed the intimate friendship of that accomplished and holy prelate. To Trinity College he has been invaluable by inspiring enthusiasm in his own department of study, and assisting to create a living interest in the welfare of the college, and *esprit du corps* among the students. His literary labours in connection with the Hartford *Churchman*, and his earnest pastorate at Warehouse Point, carried on amidst the abundant toils of his collegiate life, are well known in Connecticut and to the church at large."

**GREAT BRITAIN.**

The Bishop of Honolulu was expected in England by the end of last month. He leaves Archdeacon Mason in charge of the see.

Dr. Gell, Bishop of Madras, is coming to England on eighteen months' sick leave. Mr. Gordon, acting Archdeacon, will perform his lordship's duties.

A correspondent sends the *Bristol Times* the following notice, which is posted in St. Raphael's Church:—"Of your charity, pray for the souls of Edward Lloyd and his companions, murdered at Athens, in Easter week."

It is proposed to raise an endowment fund of £12,000 for the Bishopric of the Falkland Islands, to which Dr. Stirling, of Exeter College, has lately been consecrated. The Society for Promoting Christian Knowledge heads the list with £1000, on condition that £9000 be raised otherwise.

Early on Tuesday morning there was a "Benediction" with ritualistic ceremonials, of the clergy House, which has been erected in Crown-street, Soho, in connexion with St. Mary's Church there. The church itself has been a dissenting chapel, and has served other purposes, until it came into the hands of the clergy who are now working there.

**ELEVEN COMMANDMENTS IN A CHURCH.**—In the parish church of Chisleton, North-Wilts, there are to be seen eleven commandments inscribed on a slab (which is affixed to the chancel arch): the additional one consisting of our Saviour's precept—"A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another" (St. John xiii. 34). The church is quite an ancient one, the register dating back to 1641. I have never heard of this extra (or rather all inclusive) Commandment being seen in any other church. Is it observable elsewhere?—*Notes and Queries.*

The Bishop of Chester has recently erected a spacious and handsome chapel in the grounds of his episcopal residence at Chester. The chapel, which is designed for the use of the household, was consecrated at an early hour on the 11th May. The ceremony was of a private nature, there being present, in addition to the Bishop and his family, only the Dean of Chester, the Rev. J. Graham, registrar of the diocese, and the Rev. T. E. Espin, Chaplain. The chapel has three stained glass windows, by Messrs. Clayton and Bell.

**Missions.**

**SOUTHERN STATES.**—We hear from undoubted sources that Romanists are increasingly active in their proselyting efforts at the extreme South. They are building churches and school edifices, and are abundantly supplied with means to carry on their operations. In many settlements that once enjoyed religious life, the people have not been able to sustain a minister since the war, so that they are more exposed to the delusions of the priests and sisters of charity who are so active among them. Many have been led to unite with the catholic church, because no other religious influence has been brought to bear upon them for many years. Christian friends who see and appreciate the impending danger, are importunate in their pleas for colporteurs to be sent to visit the people, to instruct them by conversation and by religious truth in the principles that will fortify them against the wiles of Rome.

**SAN FRANCISCO.**—The Superintendent of the Chinese Sunday-school in Dr. Scudder's church, San Francisco, during the past year, the average attendance of pupils

has been about one hundred; the largest number present at one time, a hundred and eighty-seven; the largest number of teachers present, a hundred and nineteen. It must be remembered that a larger proportion of teachers is needed than in an ordinary Sunday-school. A majority of the pupils can read the Lord's Prayer. A few can read in any part of the New Testament with fluency. It will surprise some to read the following statement: "Instruction has been given every Sunday in reading, spelling, arithmetic, penmanship, geography, and singing." It would be difficult to over-estimate the value of these schools.—*Christian Banner.*

**AFRICA.**—Bishop Crowther, in an address on Christian work in Africa, at the anniversary meeting of the Church Missionary Society, said:—"Before sitting down I wish to allude to Oneeka on the banks of the Niger. There were on one occasion nine European persons assembled there from Her Majesty's ships and merchant vessels, paying a visit to the sovereign, when some chief took occasion to make an attack upon Christianity, no doubt made of to feel their way and see what we were. When these gentlemen had talked about the object of their visit, the king of the place said, 'Yes, we hear what you say, but we wish to know what presents the missionaries have to give.' Our reply was that we had no presents to give. What was especially desired in this case was, that I as the head man, to use their expression, over the native Christians in that neighbourhood, should make a law that all the converts should return to heathenism. Capt. Sands, who was the head of the expedition, could not answer; the chiefs wanted me to give a law to the Christians of Oneeka that they should join their fathers and mothers in offering sacrifices; and also wanted me to prohibit Christians from eating certain fish in the river which they deemed sacred, and to do various other things of the same kind. I called to one of my catechists to give me my bible, and holding it in my hand, I said: 'There is the message that I have to deliver; to command these converts to return to idolatry is out of my power. I cannot do it and I dare not do it. He belonged to a good family, and at once arrested the attention of the king. "I was a wicked man," he went on to say, "a notorious character, a great troubler of the town, before christianity came to this country; but since it came it has made the country what it is, and particularly it has made me what I am. What can have made me so different from what I was? It is the christian religion, and that religion I will never give up; you shall rather take my life than make me give up that religion which is the power of God to my salvation."

**CHINA.**—At a Chinese Bible-meeting at Foochow, China, where Bishop Kingsley was present, three native Chinese made addresses. At the opening of the first address, Si Yu Mi said: "The Bible is more precious than any thing else. The Psalmist says it is more precious than gold. The world thinks gold is the most precious thing. This is more precious than fine gold. It is like medicine. If a man is sick, and about to die, gold is of no use to him. A speaker last night said the people here are very bad. They are nearly destroyed by sin. Give them this medicine, and they can live. Give it to foolish men, and it will make them wise. Where does this medicine come from? A speaker last night said it came from western countries. It does not come only from them. If it did, it could not heal our diseases. It comes from heaven to all dwellers on earth. The last chapter of revelation tells of a river of life, with trees on its banks, whose leaves are for the healing of the nations. This is the medicine that comes to us. Why are we able to be here as Christians to-night? Because this medicine has saved us. Otherwise we might all have gone to destruction. We were dying, nearly dead, but thanks to God! this medicine has saved us. It is more precious to us than gold."

**CHINA.**—One of the hopeful fields for missionary exertions in China, and one which as yet has been very little developed, is to be found among the Chinese women. This will be apparent, when we consider the important position accorded to mothers in China, and the very great respect which is paid to them. All through the Empire may be seen memorial arches, reared by the command of the Emperor, to celebrate the virtues of good mothers, and the mother of a distinguished officer is received with all the honours accorded to