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CHURCH CHRONICLE

FOR THE

DIOCESE OF MONTREAL.

“Men speak not with the instruments of writing, neither write with the instruments of speech, and yet things recorded with the one and uttered with the other may be preached well enough with both.”

HOOKEE. Bk. V. c. 21.

VOL. I.—No. 11.]

MARCH, 1861.

[2s. 6d. PER. AN.

QUARTERLY MEETING OF THE CHURCH SOCIETY.

We are requested by the Secretary of the Church Society to give notice that, in accordance with a resolution passed at the last Annual Meeting of the Society, the Quarterly Meetings of the Central Board, for the year 1861, will be held at the Cathedral School House, on the following days, at noon:—Wednesday, 6th March; Tuesday, 18th June; Wednesday, 4th September; Wednesday, 4th December.

NOTICE TO THE CLERGY.

The Lord Bishop intends (D. V) to hold a general ordination for this Diocese, in the Cathedral Church, on Sunday the 7th of July next. All candidates desirous of being presented for ordination on that occasion, must immediately send notice to his Lordship's Secretary, Rev. E. J. Rogers, Montreal.

The Bishop has also arranged for holding confirmations at Coteau du Lac, Vaudreuil, Grenville and St. Andrews, immediately after Whitsuntide; at Sorel and Berthier, in the month of July; at Buckingham, Aylmer, Onslow, Portage du Fort and Clarendon, in August; and at the latter end of that month, or early in September, he hopes to visit, for the same purpose, Upton, Milton, Granby, Abbotsford, West Farnham and Chambly. The clergy officiating at these several places will receive due notice of the exact time.

APPOINTMENT OF RURAL DEANS.

To the Clergy and Lay Members of the Church in the Diocese of Montreal.

REVEREND AND DEAR BRETHREN,—At the last meeting of the Synod of this Diocese in “the Report of the Committee on the organization of

Parishes," as amended and adopted by the Synod, it was stated amongst other recommendations :—

"That in order to secure the better organization of Parishes and Missions now existing in the Diocese, it is in the opinion of the Committee desirable that the Diocese should be divided into Rural Deaneries ; and that for this object the Lord Bishop be respectfully requested to take steps for the formation of such Deaneries.

"That it be directed by the Synod that the Clergymen and Churchwardens resident within each Rural Deanery, do within six months of the adjournment of the Diocesan Synod, or as soon after as practicable, hold a conference or conferences for the purpose of arranging and defining by mutual agreement the boundaries of their respective Parishes or Cures and report the same to the Lord Bishop for his consideration, and should his Lordship approve of the same, then the boundaries so arranged, approved and declared, shall be the boundaries of the Parishes or Cures aforesaid. And that the Bishop cause a report of the same to be laid before the Synod at the next ensuing meeting."

And I have also received a communication from the Secretary of the Missisquoi Clerical Association, forwarding to me a resolution, passed at a recent meeting, to the following effect :—

"That the Lord Bishop of the Diocese, in view of the approaching necessity of re-organizing many of the Parishes and Missions in the District of Missisquoi, and otherwise providing for the carrying on the work of the Church therein, be respectfully requested to erect this District into a Rural Deanery, or such other official organization as his Lordship may deem expedient."

In compliance with these recommendations and believing that such an organization may be useful for the better government and administration of the affairs of this Diocese, I have arranged for the formation of four Rural Deaneries, which will comprise respectfully the following Parishes and Missions :—

Deanery of Bedford.

Abbotsford and Rougemont.
Bedford.
Brome (Knowlton).
Cowansville and Sweetsburgh.
Dunham.
Farnham West.
Frelighsburgh.
Frost Village.
Granby.
Milton.
Philipsburgh.
Potton.
Stanbridge, East.
Stukeley, South.
Waterloo.

Deanery of Hochelaga.

Berthier.
Côteau du Lac.

New Glasgow and Kilkenny.
Lachine.
Laprairie and Longueuil.
Mascouche and Terrebonne.
Rawdon and Kildare.
Sorel.
St. Martin.
St. Therese.

Deanery of Iberville.

Chambly.
Christieville.
Clarenceville.
Edwardstown.
Hemmingford.
Huntingdon.
Isle-aux-Nois.
Lacolle.
Napierville.
Durham (Ormstown).

Russeltown.
St. Johns.
Sabrevois.
Sherrington.

Deanery of St. Andrews.

Aylmer and Hull.
Buckingham.

Clarendon.
Gore of Chatham.
Grenville.
Onslow.
Portage du Fort.
St. Andrews.
Vaudreuil.

The Rev. G. Slack, M.A., Incumbent of Milton, has accepted the office of Rural Dean for the Deanery of Bedford :—the Rev. E. Duvernet, M.A., Incumbent of Hemmingford, that of Iberville :—the Rev. G. de G. O'Grady, M.A., Incumbent of Mascouche, that of Hochelaga :—and the Rev. R. Lonsdell, M.A., Rector of St. Andrews, that of St. Andrews.

There can be no doubt that the amount of good to be derived from this measure, will very mainly depend upon the temper, discretion, and fidelity, with which the Rural Deans execute the duties of their office ; as well as upon the good spirit with which the other clergy and vestries of the several Churches endeavour to co-operate in the work. It may, and I trust it will, prove most useful in promoting the efficient working, and united action, and self-sustaining powers of the Church. In the general instructions given to the Rural Deans, which as far as the cases were applicable, I have taken from these in use in England, I have particularly mentioned that I am anxious, "in order to their knowing and being able to report to us or to our Archdeacon, and for the better information of the Synod, respecting the condition and arrangements of Parishes and Missions, and the property thereto belonging, and the means of support for the Clergy, and the general state and prospects of the Church, that they, the Rural Deans should, at such times and places as may seem most fitting, convene ruri-decanal meetings of the clergy and churchwardens and other members of the vestries within their respective Deanery ; and with their assistance gather such information as shall enable them to make reports of the same, so that the Synod may take systematic action for the more efficient working of the Church, and the better sustentation of the clergy."

These are matters in which we all ought to feel a deep interest ; and for the due execution of so important a work, I most sincerely commend the Rural Deans themselves, and all of you to the grace and mercy of God, for Jesus Christ's sake.

F. MONTREAL.

See House, Montreal, 20th, Feb. 1861.

THE BISHOP OF DURHAM AND RURAL DEANS.*

The Bishop of Durham has, by advertisement in the Durham papers, addressed a letter to the rural deans of the diocese, placing before them

* This article and that which follows we take from the English Church papers, with the view of letting our readers see how the Ruri-decanal system is regarded in the Church at home, and what are the subjects with which it seeks to deal in a practical manner.—*Eds. of Church Chronicle.*

his views in connection with the duties of that important office. His lordship considers the rural dean is the coadjutor of the Archdeacon; and he looks on that function as a great means of making the whole ecclesiastical machinery of a diocese to work with regularity and comfort to the clergy at large. The formal commission, he informs them, will reach them in due time; and he trusts that they will consider that the instructions are to be understood in a comprehensive and liberal sense. He wishes the clergy at large to feel assured that the office of rural dean has for its aim the well-being of the diocese, as well as the comfort of the individual clergy; and that in no case was it his wish that it should be abused to the establishment of a system of espionage by any unnecessary interference with them in matters of minor importance. The right rev. prelate expresses a hope that the rural deans will themselves realise that they are the confidential friends and advisers of the bishop; and he desires that both the clergy and the rural deans may feel, that by such an instrumentality the exercise of power by the direct interference of the bishop will, in a great measure, be rendered unnecessary. He is decidedly of opinion that it will conduce to parochial activity and the general improvement of the diocese, that the rural dean should hold periodical meetings, at which practical subjects may be most freely discussed: and wishes the clergy to be assured that any suggestion which may emanate from such a meeting, and which he may consider calculated to increase the spiritual good of the people, and to promote a mutual and brotherly interest in each other's work, will always receive his countenance and support. In conclusion, his lordship desires to thank the deans for the cordial assistance they are rendering to him, and to entreat them not in the spirit of formality, but with the deep consciousness of his own necessities, and with the most unwavering confidence in the power of prayer, to bear him and his work upon their hearts daily at the Throne of Grace.

VISITATION OF THE BISHOP OF ROCHESTER.

The following subjects have been fixed upon for discussion by the Clergy, at the several places of visitation:—

1. How to promote the habit of giving upon principle, *i. e.* setting apart a portion of man's resources, as God has prospered him, without necessary consideration of the objects to which the money is applied. 1 Cor. xvi.—At Colchester and St. Alban's.

2. The importance of an organized system of collections in parishes, for Church objects at home and abroad.—At Orsett, Chelmsford, Bishop Stortford, and Rochester.

3. Mission work; how to create an interest in it, both in town and country parishes.—The reflex benefit of Missionary meetings on our people at home.—At Dunmow, Halstead, Hertford, and Ongar.

4. Ruridecanal or Clerical Meetings; Obligations of Christian Ministers, with regard to one another in neighbouring parishes.—At Saffron, Waldon, Maldon, and Dunmow.

5. Schism, its nature and cure.—What is wanting in our ministrations for those who attend strange teachers, without any doctrinal estrangement from the Church.—The practical difficulty of holding firmly the doctrines of the Gospel, and cultivating an active spirit of Christian liberality towards those who differ from us on either side.—At Halstead, Bishop Stortford, and Colchester.

6. The spiritual improvement of a country parish, specially as regards frequent communions, Sunday evening occupations, and the daily use of family prayers, &c.—At Southend and Ongar.

7. The social and moral condition of the agricultural labourer, and of the mechanic class;—how to awaken and recover the inert members of the body, and to bring them under the lively influence of religion in connexion with the Church.—At Rochester, Chelmsford, and Hertford.

8. The book-hawker's work; can he be turned to use as a moral agent in ascertaining the habits, requirements, and infirmities of the people, which specially need our aid?—At Southend.

9. Village Schools, how best to promote their efficiency.—At Maldon and Baldock.

10. Sunday Schools, under voluntary adult teachers, and night or evening schools in towns and villages, as the means of retaining our hold on the young who have been taught in our National Schools and aiding Confirmation classes.—At St. Alban's and Orsett.

11. Harvest Homes; how to improve them, by giving them a religious character, and elevating the style of recreation which pertains to the feast.—At Saffron, Walden and Baldock.

REPRESENTATIVES TO DIOCESAN SYNOD.

As the time for the election of Lay representatives to our Diocesan Synod is now approaching, we publish the following extracts relating to the mode of election, taken from the Constitution of the Synod.

"2. The Lay representatives shall be male communicants of at least one year's standing, of the full age of twenty-one years, and shall be elected annually at the Easter meetings, or at any Vestry meeting (specially called for such purpose by incumbents, after due notice on two Sundays), held by each Minister having a separate cure of souls; and all Laymen within the cure, of twenty-one years or upwards, entitled within such cure to vote at Vestry meetings, or who hold pews or sittings in the church, though not entitled so to vote, who shall have declared themselves in writing to be "Members of the United Church of England and Ireland, and to belong to no other religious denomination," shall have the right of voting at the election; provided always, that the first election under this rule shall not take place until the Easter meetings in the several Parishes in the year 1861."

"3. The Minister himself, if present, shall preside at the election; and in his absence, the Curate or assistant Minister, or the Senior Church Warden, or a Chairman elected by the majority of those present, taking precedence in the order in which they are here named."

"4. Every separate cure served by a licensed Minister, shall be entitled to elect two Lay Representatives; but when there shall be two or more congregations, having a corresponding number of church edifices, within one cure, then each of such congregations shall be entitled to elect two representatives."

"5. All Lay Delegates shall, each one before taking his seat in Synod, produce to and deposit with the Lay Secretary or other officer of the Synod, appointed to receive the same, a certificate of his election in the following form, to be signed by the Chairman of the meeting:—

"This is to certify that at a meeting, held this day for the purpose of electing delegates to represent this congregation or parish in Synod, being the parish or mission of _____, _____, a communicant of one year's standing, and of the full age of twenty-one years, was elected by the Laymen of this congregation, who have a right to vote at such election, by virtue of their having, in accordance with the 2d clause of the Constitution of the Synod of this Diocese, declared themselves in writing in a book kept for that purpose to be members of the United Church of England and Ireland and to belong to no other denomination, and being otherwise qualified under the provisions of said clause.

"Signed, _____

And such certificate shall be considered and taken as sufficient proof of the election: and such Lay delegate shall continue in office till his successor is appointed."

"6. If a vacancy should occur in the number of representatives, by death, resignation, or any other cause, the Minister shall proceed to hold a new election with as little delay as possible, after due notice."

Moved by T. R. ROBERTS, Esq., seconded by Rev. H. MONTGOMERY, and resolved,

That the Vestry of every charge or parish represented in this body shall hereafter be required to furnish a suitable book or books in which shall be enregistered the names of all persons who are members of the Church in full communion, with the date of their first communion as nearly as can be ascertained, and that this Register shall be in all cases kept by the Clergyman holding such charge or parish and shall be the property of the parish, and copies or extracts thereof certified by the Incumbent or in his absence by the Churchwardens, shall be full evidence of the status of any person in such congregation at the date of such enregistration.

THE CHURCH IN NEWCASTLE.

(From the Church Chronicle for the Diocese of Adelaide.)

A considerable portion of the original Diocese of Newcastle now belongs to the newly-constituted See of Brisbane. The information which we now publish has reference to the original Diocese just before the subdivision took place. The ninth annual Report of the Newcastle Church Society anticipates that, before another report is published, the

then newly-appointed Bishop of Brisbane will have arrived. The financial affairs of the Church in Newcastle have not yet been committed to a Synod. A Society has supplied its place, as a temporary arrangement. The history of that society, during the nine years of its existence, appears to have been marked by uninterrupted progress. At the close of the first year, its income was 55*l.* 16*s.* 8*d.*; at the close of the ninth year it was 7,400*l.* 4*s.* 11*d.*, being an increase on the previous year of 550*l.* 11*s.* 7*d.* This income appears to have been expended on six different objects. The largest amount, 5,187*l.* 6*s.* 2*d.*, is naturally that devoted to the Clergy Fund, which, however, includes 1,400*l.* subscribed by the Bishop and his friends towards the endowment of the bishopric. The next item in importance is the Building Fund, 1,709*l.* 5*s.*; and there are an Education Fund, a Book Fund, a Mission Fund, and a General Fund.

The most important works accomplished by the Church Society in Newcastle appear to have been the establishment of a Diocesan book depôt, and the endowment of the See. Great prominence was given to the former object, and our readers will like to learn from Newcastle how a prosperous Diocesan Depôt may be established. First, the Bishop advanced, in various sums, a capital of 1,600*l.*, with which a large and suitable stock was provided. This, however, had to be repaid, which was done in a very simple manner. "Year by year," says the Report, "the profits arising from the sale of books have enabled the managers to pay off 100*l.* of the principal, besides 100*l.* of the sum lent; and another 100*l.* has been granted by the committee in each year from the General Fund of the Society towards liquidating the debt." At length the debt has been completely cleared off. How the depôt does business may be inferred from the following brief summary of the accounts for the year.—Stock in depôt, 934*l.* 11*s.* 5*d.*; stock in branch depôts, 86*l.* 2*s.*; debts, 245*l.* 5*s.* 9*d.*; remitted to England for books, 318*l.*; credit account in bank, 19*l.*

Another good work completed is the endowment of the See. The original endowment was the same as that of Melbourne, viz., an annual payment of 333*l.* 6*s.* 8*d.*—the interest of a principal sum of 8,300*l.* invested in England. To this an additional sum of 12,000*l.* has now been added, by means of the Church Society; and whatever may happen, a suitable income has been secured *en permanence* to the Bishop of Newcastle.

We are not quite certain what support the Newcastle Clergy have from the State; but they must have some, for the rule of the Diocese is that each district shall raise the sum of 210*l.* in order to secure for their Clergymen an income of 300*l.* Of this amount 200*l.* is considered as contribution towards stipend, and 10*l.* towards the working expenses of the Church Society. The supplemental 100*l.* is provided, we presume, from the Government Grant. The aid from the State (*i. e.* New South Wales) is, however, diminished in amount—the "Additional Grant of 14,000*l.* for the support of the Clergy" having been withdrawn. The colony of Queensland has not, so far as we are informed, adopted any

definite principle with reference to State Aid to Religion ; so that the position of that portion of the Diocese, which has passed over to that of Brisbane, must be somewhat anxious.

From certain passages in the letter of the Bishop of Newcastle to the Secretaries of the Church Society, we should judge that in that Diocese the difficulty of securing lay co-operation is even more strongly felt than amongst ourselves. On this subject we quote the following passage from his Lordship's letter :—" Who should be chief agents in carrying on the work of our Society ? In a previous letter I said—' The services of the Clergyman in carrying on his District Association are invaluable : he should be the very heart and soul of the Association.' This is most true ; and I would entreat my reverend brethren not to shrink from this duty. They should be the very *heart* and *soul* of the Association ; but it should not be necessary for them also to be the *hands* and *feet* and *tongue*. No : in providing for the future, let me affectionately exhort the laity to remember that they are *the body of Christ*—in fact, *the Church*—that the ministrations of the Church are for their spiritual good—that the Clergy are appointed to their Cures 'for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ—for the Clergy are the servants of the laity for Jesus' sake'—that the Clergy are to give themselves wholly to the work of their ministry ; while it is also provided that ' they who preach the Gospel should live of the Gospel.' "

The Bishop anticipates a considerable decrease in the annual subscriptions to the funds of that Diocese, in consequence of the closing of the Bishopric Endowment Subscription, as well as the withdrawal of a certain proportion of the ordinary sources of revenue by the inclusion of a portion of the Diocese in that of Brisbane. Churchmen there are still looking forward to the completion of the legislation necessary for the establishment of their Diocesan Synod.

BRITISH COLUMBIA.

A letter from the Bishop to Miss Burdett Coutts has been published, giving some descriptions of his travels during June and July on foot to Cayoosh, the continental part of his diocese, far up in the mountains, some 300 miles from Victoria.

The whole way (says Bishop Hills) has been the scene of gold-mining operations. The river appears to have carried down and deposited gold all along its banks. In former times it flowed at a higher level, and upon flats or terraces now dry, as well as by its immediate bed, the gold is found. I have conversed on the spot with many miners and with all descriptions of persons, and there is now but one sentiment as to the inexhaustible resources of this country.

Owing to the extreme difficulty of communication, many who first came from California went back disheartened, but all who remained are doing well, and there will be a steady increase in the population. Roads are being made, and access to the mines will every day become easier.

The miners are a fine, hardy race of men ; they are of all nations--Germans, Americans, French, Italians, Swedes, Norwegian, Chinese, as well as English. The latter are the fewest of all. There is an utter absence of religion, and much awful vice and profanity abounds.

The Church of England is alone in the field. Not a representative of any other religious body is yet among the miners. At two places, Hope and Yale, there was a Methodist minister, but he has been withdrawn. We have two clergymen in those towns, both of whom are working well.

I was present at a meeting in the latter on my way, when an address was presented to me, and the chairman, an American and Presbyterian, called upon all present in this new land to forget the past differences and adopt the Church of England for their religion, as a church in which they could have confidence, which had a broad basis, and which was "at work among them."

The great drawback to the wholesome progress of society is the dearth of female population :—

I suppose there is not above one to every 200 of the other sex. I came upon a pleasing exception the other day at Hill's Bar. I was visiting the miners. One log hut seemed more neat than the rest. As we approached a modest looking young woman asked us to come in. She was from the north of Ireland, a Protestant, and had married in Australia. There was something simple and touching in her manner. I entered upon the subject of religion, she loved to attend church, and had been piously brought up by her parents, whose custom was to have family prayer night and morning. Her father was still living. She was very lonely and had no female society. One other there was, but her character was such she could not associate with her.

The Chinese are flowing in by thousands. They are a funny people and are full of good humour and very friendly. They respect the English much. At one place I came to a pretty bridge over a river. It had been built by a Chinaman named Ah-Soo. He takes the tolls. On our approach he ran forward with cool waters to drink, and told us we were free of the bridge. "No Englishes pay over de bridge, and no poor Chinaman." "Me make no chargee to de English. Me charge Boston man (American). Boston man chargee Chinaman very high in Californy ; Chinaman now charge Boston man. Ha! ha!"

Everywhere the Indians came about the missionaries, and regarded them as their friends. The Bishop had begun to preach to them in Chinook, a jargon or trade language, understood by all Indian tribes to some extent. An interesting scene occurred at a village of Quayome Indians :—

It was about five o'clock ; our meal was preparing. Indians began to assemble. There were three old men in particular, who sat like sages—grave and solemn ; there was waiting also a smart looking, middle-aged Indian, who wished to see me. It was Ilcochan, a chiefain of the tribe, known by his magnificent voice. I addressed the Indians assembled. I spoke of their Father in Heaven—of His love, of Jesus ; asked what became of them when they died, held up the Word of God as given for

them as well as us, &c. Ilcochan and Sacher, my own Indian, interpreted—that is, explained, my Chinooh. Both at times were excited, and seemed to enter fully into the subject. Sacher especially took up one of the sins I had named—drunkenness, and reminded them of the consequences. I dismissed them after a touching and interesting scene, A short time after we heard a loud noise at the Indian village. It was Ilcochan. His loud and clear voice brought echoes from the mountains; we could see his figure on rising ground, and distinctly heard him repeating what I had said. * * * * *

Our talk was long; the evening grew darker, the fire blazed brighter. Ilcochan became very excited. He stood up and, with great vehemence and gesticulation, reiterated my words in Quayome. The scene was striking. My companions returned. As they approached they felt a slight alarm; they thought there was trouble, and were much relieved to see me sitting in the midst of the circle watching Ilcochan. I was deeply interested—indeed, affected, to see the evident impressions upon these poor Indians.

At an evening meeting the Bishop brought forward the subject of the education of their children:—

I enquired how many children there were in the tribe. It was difficult to make them understand; at length they appeared to catch my meaning. Two young men started up, came forward, and offered to go. I supposed they were going to count the children. Presently they came back—there was a difficulty. Instantly every one shouted to put them on their mettle, and not see difficulty. They conferred, and then darted off into the darkness.

In a little time from all quarters approached more Indians. As they came on the ground they took their seats in rows. I perceived every one had a child. I discovered, to my dismay, they had misunderstood me, and had been bringing the children themselves instead of the number. It was past ten o'clock, and all these poor things had been pulled out of bed; most were naked—some in their cradles.

In the midst of my last talk an Indian woman brought a lighted mould candle and set it down near me.

We concluded by singing the Evening Hymn. A devotional and deep impression sat upon each and all, most striking to witness. Reluctantly they took their leave one by one. Every one shook hands; every little child was brought, and held out its little hand.

CONSECRATION OF A CHURCH IN COLUMBIA..

(From a Correspondent of the New York Church Journal.)

Thursday, the 13th of September, was the day fixed for the consecration of St. John's Church, Victoria—the iron church sent out from England. A cordial invitation having been extended to the Clergy in Oregon and Washington to attend, the Rev. Mr. Kendig and myself, the only representatives of the Church on Puget Sound, availed ourselves of the kind invitation, and took a vacation from our own duties. We

were welcomed on the arrival of the steamer at Victoria by one of the resident Clergy of the town, and taken to the Bishop's Palace, where during our entire stay everything was done by the Bishop and family to make our sojourn agreeable and the remembrance thereof pleasant. The Bishop is a charming Christian gentleman; in manners courteous and polished; in disposition kind and affable; a man most devoted to his profession, and one whose goodness, energy, and decision are recognised and acknowledged by not only the English, but also the American residents of Victoria. The Bishop is fast building up the Church in British Columbia; he has associated with him quite a large corps of labourers of corresponding energy, piety, and devotion, and together they are making a region (which, at the time of the north-western boundary controversy, one of our statesmen, Mr. Benton, characterized as "the derelict of nations, the Nova Zembla of the North-west, a country fit only for the residence of the fur-bearing animals and their hunters,") to "bud and blossom as the rose." The Bishop is a type of the true Missionary, going out from Victoria and spending weeks and months in visiting the most remote parts of his Diocese; entering the cabin of the settler, visiting the mine: at his toil, and conversing with him of things "pertaining to salvation," as he leans upon the handle of his mattock or pick, or seated by his side upon the grassy bank or down upon the soil just thrown from the pit. The Bishop returned from one of these excursions the day before the consecration, and his narration of some of the incidents connected therewith was especially piquant.

On the morning of the consecration the sky was unclouded and continued so during the entire day, and a large congregation hence were assembled in the body of the church. At eleven A. M., a procession of the Clergy was formed at the vestry-room and moved towards the main entrance of the church, which they entered in reverse order, the Bishop leading. Here he was met by a deputation of the citizens of Victoria, headed by the Rev. Mr. Cridge, the Rector of Christ Church, and Chaplain to the Hudson Bay Company, with a request to consecrate this church which they had built and wished to devote to the service of Almighty God. The Bishop received the request, and handed the same to his Registrar to read, after which he signified his assent, and the procession continued up the aisle, repeating alternately with the Bishop the 24th Psalm, to the chancel, when the Bishop, with the Rev. Mr. Sheepshanks of New Westminster, the Rev. Mr. Dundas of Victoria, the Rector-elect, the Rev. Mr. Cridge, Rector of Christ Church, Victoria, and Chaplain, and the Rev. Mr. Willes of Olympia, Washington Territory, entered within the rails, when the service proceeded as in the American Prayer-Book prescribed. The Bishop preached, although it had been announced that Bishop Scott of Oregon would preach the consecration sermon, and great disappointment was felt that he was unable to be present. The service throughout was materially aided by a well trained choir, who chanted the Psalter alternately, assisted by a fine-toned organ, originally built for a church in Nice, when the Italian war broke out, and its destination was changed to British Columbia. The offer-

tory amounted to a trifle over \$350. At seven p. m., the church was again opened for Divine Service, when the Rev. Mr. Willes preached from Matt. xxviii. 20, "Lo, I am with you always, even unto the end of the world." The sermon set forth the progressive advance of the one Catholic and Apostolic Church, from the time when it barely numbered 120 scared and trembling fugitives, assembled in an upper room, until now, when its doctrines have permeated and revolutionized the world. In fine, the result clearly shows the Divine character and power of the speaker. Christ has been with His Church, Christ is with His Church, and Christ will be with His Church.

The occasion has been one of unmingled satisfaction to all concerned. The utmost cordiality was manifested toward the American Church generally, and a wish expressed that together we might labour in the work on the outposts of civilization, to which the American representatives, Messrs. Kendig and Willes, responded in their hearts Amen!

D. E. W.

THE CENTRAL AFRICAN MISSION.

The following letter from Dr. Livingstone has lately been received by the Bishop of Oxford:—

"Senna, April 7.

MY LORD BISHOP,—

By a letter from the Bishop of South Africa, I lately learned with great satisfaction that a beginning had been made of a great work for the interior of this country. I am extremely glad and thankful to hear that the Universities intend to send forth, as in the olden time, Missionaries to seek to win to the faith of Christ the heathen of Africa. The Bishop's letter was found among some fragments of a lost mail-bag which floated some seven miles west of the spot where they were launched, and I presume to think that a letter from your lordship on a subject in which you take such a special interest may be among the things which have perished.

By my letter respecting the opening made into the Highland Lake region from the Shire, you will have seen that simultaneously with your prayerful movement at home our steps have been directed to a field which presents a really glorious prospect for the Mission. By the Shire you get easily past the unfriendly border tribes, and then the ridge, which rises on the east to a height of 8,000 feet, affords variations of climate within a few miles of each other. The region bathed by the lakes is pre-eminently a cotton-producing one, and, as far as we can learn from Burton and Speke, the people possess the same comparative mildness of disposition as I observed generally prevailing away from the sea-coast. There are difficulties no doubt—an unreduced language, and people quite ignorant of the motives of Missionaries, with all the evils of its being the slave-market. But your University men are believed to possess genuine English pluck, and will, no doubt, rejoice to preach Christ's Gospel beyond other men's line of things. Viewing the field in all its bearings, it seems worthy of the Universities and of the English

Church; and bearing in mind and heart Him who promised, 'Lo! I am with you always, even unto the end of the world,' there is not the shadow of a doubt but that her Mission will become a double blessing—to our own overcrowded home population and to the victims of slavery and the slave-trade throughout the world. Let the Church of England only enter upon this great work with a will, and nations and tribes will bless her to the latest generations. The late Dr. Phillips, of the Cape, told me that Missionaries always did most good by doing things in their own way. I am fully convinced that your way of sending a Bishop with your Mission is an admirable one. The field is all your own. I think that the Church is called upon to put forth her best energies, and endeavour to repay somewhat the wrongs we have done to Africa.

The French have a strong desire to enter before us. A Senor Cruz, the great agent of French emigration from this coast, lately returned from Bourbon with a sugar-mill and coffee-cleaning machine, sugar canes of superior quality, and coffee-seed, and two Frenchmen to work the machines. Both, however, soon perished of fever. The Portuguese hate us and our objects, partly because of our religion, but chiefly because we suppress the slave-trade. They desire the French to come and establish their authority over the slaves. At present Portuguese slave rule is mild, because the slave can so easily flee to independent tribes. If the French slave system were established here, slave-hunting would go on till the country was depopulated. Even for the incipient plantation of Cruz there is slave-hunting among the very people we lately visited at Sheiba and Negassa. The Mission will require a steamer drawing about eight feet to serve as a home till preparations are made. Having lost my despatches, I do not know whether Government will give me another; it would be at the service of the Mission. I send home Mr. Rae, our engineer, to superintend a second for the lakes. This we shall build whether we get one from the Government or not. It is to be made capable of being unscrewed and carried past the cataracts. It will give security to settlers, without firing a shot, and will promote the extinction of the slave-trade by lawful commerce more than several ships on the ocean. My brother, Mr. Charles Livingstone, will take charge of the trade for a time.

I rejoice that Miss Coutts has come nobly forward and aided the Bishop to establish an institution for the sons of chiefs—sorry it was not in existence when I was with Sechele. I am going up to the Makololo country to return my native friends home.

Affectionately yours,

D. LIVINGSTONE."

SYRIAN REFUGEES AND MISSION AT CONSTANTINOPLE.

The Editor* has lately received a letter from the Rev. A. Tien, of which the following are extracts:—

"Pera, Constantinople, Dec. 5, 1860.

I have pleasure in forwarding an account of the expenditure of the

* Of the Colonial Church Chronicle.

last amount received by me on behalf of the poor Syrians ; allow me to assure the donors that it has tended much to alleviate the sufferings of some who have returned to Syria, and about forty who still remain here.

From October 30th, to the present time,—

Food.....	2443 piastres.
Clothing.....	1285
Fuel and Candles.....	750
Bedding, &c.,.....	625
Passage-money and food to Beyrout for three persons.....	750
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	5853=£46 18 6

One Sunday I visited the people and held a short service in Arabic ; they appeared deeply interested, and listened most attentively. My text was Hebrews ii. 9. 'But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour ; that He by the grace of God should taste death for every man.' When the address was ended, a poor woman came to me and said, 'But what are we to do with our blessed Virgin Mary ? You have not once mentioned her name, and you say prayers are only to be offered through Jesus Christ.' Others said, 'And our patron saints also ? we cannot do without them, for we are taught morning and evening to address our prayers to them.' I replied, 'Before I was enlightened I did the same, and daily petitioned Saint Anthony ; but I found this was useless, for instead of praying to the Creator the creature was addressed ;' and then I showed them that these holy men were our examples, and that we should ask God for help to enable us to follow their steps.

A short time ago I met with a Turkish priest, and entered into a long conversation with him, a sketch of which will interest you ; the subject was, 'Jesus and Mohammed ;' he openly confesses the falsehood of the Mussulman religion, and more than once said, 'I pray thee tell me, is Mohammed a true or a false prophet ?' "He is false," I replied. 'How can you prove this ?' 'By comparison with Jesus : look at the meekness of Jesus and the fanaticism of Mohammed ; the love, gentleness, humility, and kindness of our Saviour, contrasted with the cruelty, pride, and haughtiness of your prophet ; compare the words of Jesus, "all they that take the sword shall perish with the sword," with the legend of the two-edged sword of Mohammed ; also, 'whoso looketh upon a woman,' &c., with the licentious habits permitted by the Coran. These things appeared to strike forcibly, and he said, 'Truly I believe that Jesus is the Son of God.' The doctrine of the Trinity is, however, quite incomprehensible to him, and he cannot understand why we offer prayer through Jesus. I endeavoured to explain to him that we cannot love God truly without keeping His commandments, and He has ordained that our Saviour should be the Mediator. I trust with God's help that this man may be brought from darkness into the glorious light of the Gospel

A professor of the Druse creed was with me a few days ago, and in the course of conversation proved the truth of the statement that Druses believe in the transmigration of souls. He said, "When a man does his duty, and acts uprightly, his soul, after death, passes into a member of some good family, but if he be wicked his soul enters one of the lower animals. When I was first a man I had a dispute with a neighbour about some property, and upon finding that he would not restore it to me I became angry and shot him dead, for this crime my soul passed into a donkey, belonging to a cruel man, who made me work very hard, and constantly beat me; after eight years had elapsed I died, and my soul entered the body in which you now see me!"

I have plenty of clerical work at present, as I assist the Rev. C. Gribble, Chaplain to the Embassy, and frequently hold services in the Hospital and Prison. Our little chapel has lately been much enlarged and improved, and now makes a very good temporary church. We shall be glad when the Memorial Church is commenced.—Believe me, yours very sincerely.

A. TIEN."

THE LENT JEWELS.

A JEWISH TALE.

In schools of wisdom all the day was spent :
 His steps at eve the Rabbi homeward bent,
 With homeward thoughts which dwelt upon the wife
 And two fair children who consoled his life.
 She, meeting at the threshold, led him in,
 And with these words, preventing, did begin :
 " Ever rejoicing at your wished return,
 Yet do I most so now : for since this morn
 I have been much perplexed and sorely tried
 Upon one point, which you shall now decide.
 Some years ago, a friend into my care
 Some jewels gave, rich, precious gems they were ;
 But having given them in my charge, this friend
 Did afterward nor come for them, nor send,
 But left them in my keeping for so long,
 That now it almost seems to me a wrong
 That he should suddenly arrive to-day,
 To take those jewels, which he left, away.
 What think you ? Shall I freely yield them back,
 And with no murmuring ? so—henceforth to lack
 Those gems myself, which I have learned to see
 Almost as mine for ever, mine in fee."

" What question can be here ?—Your own true heart
 Must needs advise you of the only part
 That may be claimed again which was but lent,
 And should be yielded with no discontent,
 Nor surely can we find herein a wrong,
 That it was left us to enjoy it long."

"Good is the word," she answered; may we now
 And evermore that it is good allow!"
 And rising, to an inner chamber led,
 And there she showed him, stretched upon one bed
 The children pale,—and he the jewels knew,
 Which God had lent him and resumed anew.

FRENCH.

The following subscriptions were omitted in the Appendix of the Report of the Church Society.

T. B. Anderson,.....	\$20 00
Mr. Berczy of d'Aillebout, for 1859,.....	5 00
do. do. 1860,.....	5 00
Mr. Ludlam	5 00
St. Johns' Sunday School, per Rev. J. Irwin,.....	6 00

For the Widows and Orphans' Fund.

Mrs. A. Robertson,.....	8 00
Mrs. D. Davidson, per Rev. W. Bond,.....	4 00
Mrs. E. M. Smith,.....	5 00

Correction.—In the Report of the Church Society the following errors are made in the subscription list of Frost Village.

A. Dixon should be 1·00 instead of 10·00.

Dr. Robertson should be 10·00 instead of 1·00.

The following sums have been received by the Treasurer of the Book and Tract Committee since the first January.

Rev. J. Griffin,.....	\$5 00
" J. Davidson,.....	16 00
" F. Burt,.....	1 72
" W. Jones,.....	7 00
" T. A. Young,.....	3 10
" J. P. White,.....	3 30
" W. C. Merrick,.....	2 10
" A. T. Whitten,.....	3 86
" F. Codd,.....	1 80
" C. A. Wetherall,.....	2 15

Subscriptions received for Church Chronicle.—Rev. J. Irwin, add., \$2; Revs. R. Lindsay, \$2; F. S. Neve, \$5; F. Robinson, \$2·50; J. Constantine, \$5; F. Burt, add., 50 cts.; G. Slack, \$7·50; W. Jones, \$8; T. A. Young, \$5; W. C. Merrick, \$5; A. T. Whitten, \$3; Rev. Dr. Coit, Plattsburg, 50 cts.

The Committee request that the unpaid subscriptions for the present year may be paid before the issue of the next number.