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The Canadian Ecclesiastical Gazette;

OR CHURCH REGISTER FOR THE DIOCESES OF QUEBEC, MONTREAL, TORONTO AND HURON.

VOLUME VIII.

TORONTO, MARCH 15, 1861.

No. 0.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

It will be seen on reference to our Advertising Sheet, that parties desirous of procuring, for distribution, copies of the Lord Bishop of Toronto's Pastoral Letter, which was published in our last No., can be supplied by our publisher Mr. Rowsell.

DIOCESAN CHURCH SOCIETY.

The Annual Meeting of the Midland District Branch was held in the City Hall, Kingston, on 7th March, 1861, the Archdeacon of Kingston in the chair.

The report giving an account of the transactions of this Branch, was read by the Secretary, Rev. A. Stewart, as also a statement of the receipts and expenditure during the year. This will be published as soon as the sums subscribed have been all paid.

The first resolution was moved by CAPT. INNES, R. C. R., and seconded by Mr. O'LOUGHLIN,—That the report now read be adopted, and printed for circulation.

The second resolution was moved by Rev. R. V. ROGERS, Rural Dean, and seconded by R. C. CARTWRIGHT, Esq.—That there are new settlements being continually formed in the large District to the north of this city, where the settlers are beyond the reach of the Clergyman now labouring in this part of the Diocese. This calls for renewed effort and increased liberality on the part of the members of our beloved Church, to supply the spiritual destitution existing in those parts.

The third resolution was moved by Rev. DR. PATTON, Rector of Cornwall, and seconded by Rev. C. JETTAN of Sydenham, *Resolved*.—That the subject of missions is one of the utmost importance in connexion with the advancement of Christ's Church; and as, by the alterations recently made in the constitution of the Church Society, attention is specially directed to the subject of domestic missions, this Society commends itself to the prayers and cordial support of all who sincerely desire the extension of our beloved Church in this Province.

The above resolutions were ably advocated by the different speakers, and it is gratifying to find that in this part of the Diocese there is a growing interest in favour of the Church Society, notwithstanding the recent alterations made in the constitution, requiring that the whole of the subscriptions should be forwarded to the Parent Society. A statement of the sums collected this year will be published as soon as the collections are completed.

ADOLPHUSTOWN BRANCH CHURCH SOCIETY.

At a meeting of the Diocesan Church Society, held on Tuesday, the 19th February, in Adolphustown Church, Rev. Robert Harding, Incumbent, the following resolutions were passed:

Moved by Rev. A. STEWART, seconded by Rev. T. STANTON, *Resolved*.—That, by the altered constitution of the Church Society the subject of domestic missions is specially introduced to the attention of the members of the Church, and therefore this Society commends itself to the prayers and liberality of those who sincerely desire her extension.

Moved by Rev. R. V. ROGERS, seconded by Rev. T. BOUSFIELD, *Resolved*.—That, if every member of our truly Apostolic Church would as God hath prospered him, contribute on each Lord's day to the treasury of the Lord, it would enable the Church to meet the claims of this Society as well as all objects connected with her best interests.

Moved by Rev. F. W. DOBUS, seconded by PARKER ALLEN, Esq., *Resolved*.—That the Church Society, the great instrumentality in this Diocese, of building up the Church, demands the hearty support of all who are sensible of the honour of being employed in the Lord's work.

HOME DISTRICT CLERICAL ASSOCIATION.

The next meeting of the above Association will be held on Tuesday, the 19th March, at the residence of the Rev. Dr. Lett, Toronto.

The Holy Communion at St. George's Church, at 10 a.m.

Portion of Scripture for consideration, Revelation xx.

Subject of Essay, Parochial Visiting.
H. B. OSLER, Secretary.

THE PAROCHIAL BRANCH OF ST. JOHN THE EVANGELIST, TORONTO, SECOND YEAR.

This Parochial Branch met on Tuesday, the 26th February, in the evening—the Incumbent in the chair. Several clergymen were present, and addressed the meeting, as also Dr. Bovell.

The Secretary, Rev. A. J. Broughall read the following report, for the year ending 30th April, 1860.

The Secretary of St. John's Parochial Branch of the Church Society, in presenting his second Annual Report, has to congratulate this young parish on the very considerable success which under God has attended its exertions during the past year. Immediately after the annual meeting in February, the collectors engaged in their appointed task with commendable zeal and energy—and as the result of their labours the sum of \$125.50 was collected in a short time. The amount of subscriptions paid in to the Secretary was apportioned in the following manner: \$58 including the subscription of six Incorporated members were remitted to the Parent Society; \$48.75 to the Secretary of the Home District Branch, for missionary purposes within the District, and the balance \$18.75 was reserved for the payment for reports and Sunday School purposes. The four quarterly collections amounted to \$65 25, which with the collection for the Sustentation Fund appointed by the Lord Bishop to be taken up annually, and amounting to \$20.00 gives in all \$210 75 as the sum collected for Church Society purposes during the past year.

The Secretary would take this opportunity of directing the attention of the members of the congregation to the change which has been made within the past year respecting the future disposal of all moneys collected by Parochial Branches. In compliance with the by-law establishing a Mission Board in connexion with the Church Society, the whole amount of subscriptions must henceforth be sent in to the Treasurer of the Society at Toronto, to be exclusively devoted (with the exception of one-fourth reserved for the general purposes of the Society,) to missionary work within the Diocese. This change which it is hoped will give greater unity and effect to the mission work, may be thankfully accepted as indicating a determination on the part of the Church at large, to rouse herself to more self-denying exertions for the benefit of the whole body, and to exhibit that genuine missionary spirit which in a peculiar manner points to a healthy condition of the Church's vitality and activity. For the future then, it will be necessary to provide for defraying purely local expenses of an incidental description in some other way than the appropriation of missionary or Church Society moneys to that purpose—but the amount thus required being comparatively small, will doubtless be easily secured by private subscription or otherwise. And here it may not be out of place to refer to a few incidents of a more private nature in connexion with the Branch itself. While the members of the church in this part of the city may congratulate themselves that they have a neat and comfortable edifice, that too out of debt, in which they may worship God after the manner of their forefathers, there is ground also for thankfulness to the Great Head of the Church for the success which he has been pleased to extend to the humble efforts which have been made to accomplish His work in this portion of the vineyard. St. John's Church has now been opened for nearly three years, the (incipient) congregation having been obliged, previously to the 1st Sunday after Trinity, 1858, to assemble in a large room over St. Andrew's Market. During this period three services have been performed on each Sunday; the High Festivals and the seasons of the ecclesiastical year have been observed, and during the greater portion of the time week day services have been regularly held, bodily illness on the part of the Incumbent requiring their temporary discontinuance.

A Sunday School has likewise been in successful operation from the commencement in which 46 teachers have been employed for periods of longer or shorter continuance, 21 of whom are at present occupied in the pleasing and important task, the rest having been obliged in consequence of removal and other causes to discontinue their labours in connexion with St. John's. Let us hope that the majority of them are successfully employed in some other portion of the Church. Looking at the list of scholars, we find that there have been entered on the books of the school 230 boy's names, and 279 girls,—making in all 509 scholars who have received instruction in this parish; out of this number, however, there are

left only 60 boys and 82 girls, that is to say 148 scholars at present belonging to the Sunday School. An inconsiderable number of those whose names have been struck off the list are in attendance at St. Stephen's School, which was opened somewhat more than two years since, but by far the greatest proportion do not now belong to us on account of removing out of the parish, or as in a very few instances, in consequence of death. This circumstance points at once to the fluctuating character of a very considerable portion of our city population, and may also suggest to us the great need of earnestness and devotion on the part of the teachers, seeing that so many of the scholars are but a short time under their instruction. There is also a very excellent library in connexion with the school. We have had in all 497 volumes, selected from the P. E. S. school library published in the States, and from the publications of the Society in England for Promoting Christian Knowledge. The Incumbent of the parish during his recent stay in the old country, secured a grant of £6 worth of books from this Society; and purchased, as a present for the parish, a beautiful set of "Historical Tales," consisting of 21 volumes, for which our warmest thanks are due. The latter as well as very many of the other books are more suitable for readers of mature years; and the members of the congregation will please take notice that they are at liberty to take out any of these books for a fortnight at the most, on application to the Librarian any time during the Sunday School.

There have been two confirmations since the church was opened, at which about 70 persons openly ratified their baptismal vows. Assistance has been given to a large number of poor and sick persons in the way of a regular monthly allowance from the offertory, made on occasion of the celebration of the Holy Communion, and of presents of clothing prepared by ladies of the congregation. Your Secretary cannot forbear alluding in this connexion to the extreme kindness and attention of a medical gentleman (Dr. B. R. Morris), who for the last three years although not a member of the congregation has been most assiduous, when called upon, in visiting and attending those sick members of the Church who were unable to procure medical advice in the ordinary way. His services have always been most cheerfully given, and in every case without expense to any one except himself.

DRUMMONDVILLE BAZAAR.

MY DEAR SIR,—Would you be kind enough to notice in your next issue of the Gazette, the intention of the ladies of All Saint's Church, in this village to expose for sale, in the Mason's Hall, a large assortment of children's clothing and other needle work, including some fancy work. The sale will take place (D.V.) on Wednesday and Thursday, May 15, and 16. The proceeds to aid the fund for reseating the Church in accordance with the plan. Any contributions will be most thankfully received by Mr. C. L. Ingles, or Mrs. Woodruff. I earnestly hope that there are many who take advantage of our little Church in the summer time, and who may see your notice, will send in what contributions they can either in articles or money not later than May 10th, and may God prosper the undertaking.

I am,

My dear Sir,

Yours very sincerely,

CHAS. LEYCESTER INGLES

Drummondville, March
14th, 1861.

COLLECTIONS RECEIVED UP TO MARCH 12.

STUDENT FUND FOR 19TH YEAR.

Collections appointed to be taken up in the several churches, chapels and missionary stations, in the Diocese of Toronto, on behalf of the Student's Fund, for 19th year, received between the 28th ult. and the 12th inst.

Previously announced	\$ 2.00
Holy Epiphany, Chester, per Churchwardens	2.00
Newmarket, per Rev. S. F. Ramsey	6.93

3 Collections amounting to

\$9.93

MISSION FUND, JANUARY COLLECTION.

Previously announced	\$572.89
Binbrook	\$1.18
Saltfleet	0.62
Ontario	0.75

Per Rev. J. L. Alexander	2.55
St. John's, York Mills, per Churchwardens	3.20
St. George's, Newcastle, per Churchwardens	8.00
St. George's, Guelph, per Churchwardens	21.68
Trinity Church, Aurora	9.20
St. John's, Oakridges	2.50
All Saints, King Station	1.00

Per Rev. H. W. Stewart	9.70
Pushuck, per Rev. E. M. Stewart, (omitted in February)	2.41
Osnabruck, per Rev. R. Garrett	3.00

117 Collections amounting to

\$623.33

PAROCHIAL BRANCHES.

Osnabruck, per Rev. R. Garrett	\$ 1.00
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ANNUAL SUBSCRIPTIONS AND DONATIONS.

Dr. Diehl, omitted in February	\$ 5.00
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DIocese OF MONTREAL.

APPOINTMENT OF RURAL DEANS.

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

REFEREND 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 Associa-

tion, forwarding to me a resolution, past 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 respectively the following Parishes and Missions:

Deanery of Bedford.

Abbotsford and Rougement.
Bedford.
Brome (Knowlton.)
Cowansville and Sweetsburgh
Dunham.
Farnham West.
Freighsburg.
Frost Village.
Granby.
Milton.
Phillipsburgh.
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.)
Russelltown.
St. John's.
Sabrevois.
Sherrington.

Deanery of St. Andrews.

Aylmer and Hull.
Buckingham.
Clarendon.
Gore of Chatham.
Gerville.
Onslow.
Portage du Fort.
St. Andrew's.
Vaudreuil.

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

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 those 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 rural-deaconal 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. —*Montreal Church Chronicle.*

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 his views in connection with the duties of that important office. His Lordship considers the rural dean to be 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. —*Montreal Church Chronicle.*

MONTREAL.

The new free seat Church, which has lately been erected at the corner of Dorchester and St. Urbain streets in this city, for the use of members of the Church of England, was inaugurated on Sunday morning last. Full service was performed, the prayers being read by Dean Bothune, of the Cathedral, and the lessons of the day by the Rev. Edmund Wood, who, we believe, is to serve the Church for the future. The sermon, a very earnest and forcible one, was preached by the Bishop of the Diocese. His Lordship selected his text from the Epistle to Titus, cap. 1, verse 6, and commenced by drawing a very plain and simple outline of the discipline of the early Christian Church, form of services, and various orders of the Ministry. He alluded to the necessity which was incumbent on Church people, lay as well as clerical, of helping forward the work of the society to which they belonged, and among other works that of providing decent, and, if it might be, comely structures for the reverent celebration of the Divine service. The oration conveyed a solemn warning to the congregation, to be prepared for the mighty struggle which the signs of the times shewed to be imminent between the powers arranged on the side of infidelity, and the professors of the true religion, a struggle of which God and the Angels only could be spectators, a struggle in which none could afford to stand idly by their arms as gazers, according to the Scripture, "He that is not with me is against me, and he that gathereth not with me, scattereth abroad."

We noticed the excellent interior arrangements of this Chapel, the choir and Ministers being placed in the midst of the congregation; and it appears to us as likely to be highly conducive to the promotion of congregational worship. No one who attended on Sunday morning could fail to remark the heartiness with which those portions of the service allotted to the "people" were taken up by all the congregation. The Psalms for the day, the Te Deum, an Anthem, and other hymns, were thoroughly well sung by the choir, which, we believe, with the exception of the children, was made up for the most part of mechanics and artisans employed in various ateliers of the city.

Mr. Davis presided at the harmonium, a fine instrument lent for the occasion by Mr. Warren, of St. Joseph street.

The collection amounted to \$100.

We understand that, as many who wished to attend were unable to obtain admittance, the whole area of the building being crowded, another Special Service will be held on Sunday next, (D.V.) at 11 o'clock, a.m., at which the Venerable Archdeacon Gilson will preach the sermon; the collection to go to the Building Fund. —*Montreal Advertiser.*

CHURCH SOCIETY, DIOCESE OF QUEBEC.

ANNUAL REPORT FOR 1860.

The Church in the Diocese of Quebec has been

often called a struggling Church, and this is a character which it is probably destined to sustain for many years to come. A population, estimated at 25,000, which may generally be described with truth as poverty stricken, scattered, in small communities, here a few and there a few, over an enormous extent of country, cannot reasonably be expected to be able to provide itself with the ordinances of religion, even with the most strenuous and self-denying efforts. The same cause which weakens its resources, creates a demand for an increased number of Clergy and Churches, far beyond the proportion ordinarily assumed to suffice. It is not to be regarded, therefore, as a matter of surprise if the progress of the Church in such a Diocese, so far as the means for the permanent establishment of religion are concerned, should not seem to be so rapid as may be desired, or as may be seen in more favoured Dioceses. Yet, though it is but just that this point should never be lost sight of, it is a matter of thankfulness that our progress, if gradual, seems at least to be steady. The actual income of the Church Society cannot be regarded as affording a true test of our progress, because the demands for independent local exertions, which are not comprehended within the sphere of its operations, increase from year to year. The Central Board trust, however, that when the circumstances which have been mentioned are taken into account, the report which they have now to render will shew that their efforts have not been destitute of tokens of the Divine blessing. The objects for which the Society is incorporated are divided under five distinct heads, and the Central Board are thankful to be enabled to state that during the past year something has been accomplished in each of these departments of labour.

It may be well to state them in the order in which they stand in the Constitution of the Society:—

1. Missionary Labour.

During the year the Society has employed six Missionaries. In addition to the Missions of Danville, Hopetown, and Malbacc, mentioned in the last Report as having been opened under its auspices, a fourth was formed, in immediate connection with it, in July last, comprising the townships of Hereford, Barford, and Clifton, in the district of St. Francis. The way had been prepared for the establishment of this Mission by the visits, during several years past, of the Society's Travelling Missionary, or, during vacancies in that office, of neighbouring Clergymen, whose expenses the Society defrayed. Whatever fruits, therefore, may, by the grace of God, be produced in this Mission, will be solely the result of this Society's operations, which, in this case, has not entered into other men's labours. The Rev. J. P. Richmond, who, for some time previously to his ordination, has laboured as a Lay Reader in the county of Megantic, has been appointed to this Mission, and the extracts from his journal, which will be published with this Report, will serve to shew that there are sufficient grounds for encouragement in this field. The same may be said of the reports from the other three Missions mentioned above.

In addition to these appointments, the services of the Rev. A. A. Allen were secured, in May last, as Travelling Missionary, his head-quarters being as usual during the summer season, at the Quarantine Station. Mr. Allen has furnished the Board with a very interesting journal of his labors at Grosso Isle, as well as at different destitute settlements which he visited within the district of Quebec. In October he accepted another appointment, and the Society is therefore again left without the services of a Travelling Missionary. This deficiency, however, is, to some extent,

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

supplied by the Rev. L. C. Wurtele, who, being engaged in tuition at Lennoxville, is enabled to devote his Sundays to missionary work. For a few weeks he was on the footing of a Travelling Missionary in the St. Francis district; but since his establishment at Lennoxville, he has served, on three Sundays in the month, the settlements of Ely, Brompton, Durham Station, Windsor, and Hardwood Hill, to the north of Sherbrooke. For these places the Board are thankful to be able to state that there is a prospect of the speedy appointment of a Missionary who shall give his whole time to the work. Previously to the appointment of Mr. Richmond to Hereford, &c., Mr. Wurtele had visited those places also, under an arrangement with the Board, by which he gave all his Sundays to the work.

The Board have also continued during the year the arrangements mentioned in the last Report for providing a monthly service at Georgeville and the Outlet, besides contributing towards the maintenance of the three Missions, supported principally by the Society for the Propagation of the Gospel, of Frampton, Stoneham, and Inverness. From all these places returns have been received, of which some extracts will be published with this Report.

The Missionary department of the Society embraces, together with direct provision for Missionary labour, "the creation of a fund towards augmenting the stipends of Clergymen;" and this, which has unhappily become one of the most crying wants of the Diocese, has received the earnest consideration of the Board. In July last, the sum of \$600, remaining unexpended from the amount of a vote for Missionary purposes, was appropriated to meet a donation of a similar sum from the Bishop of the Diocese, towards increasing, for the current year, the stipends of fourteen Clergymen which fell below £100 sterling independently of local contributions. Six Clergymen received \$100, and eight Clergymen \$50 each. The Board renewed also for the year, the scheme agreed upon in 1859, under which it was hoped that the congregations of the different Missions might enable their pastors to receive the Society's special grant of £10 in aid of stipend; and though this plan has not been generally so successful as it was trusted would be the case, yet the number of Clergymen who have benefited by it is greater than in last year. It is but fair to state that this scheme submitted to the judgment of the Clergy and Churchwardens of the Diocese, and that not a single objection was offered to it, before the time fixed for its taking effect, while, on the other hand, expressions of approval were received even from localities where it was afterwards found impossible to comply with its terms.

The attention of the Board has also been directed to the desirableness of making a special effort to raise the stipends of all the Clergy to a minimum of \$600 per annum; and a return having been furnished, at their request, by the Lord Bishop, showing that there are twenty-one Missionaries in the Diocese whose incomes fall below that amount, and that a sum of about \$1800 per annum would be required to bring them up to it, the Board appointed a Committee to consider and report (which they are to do to-morrow) upon the best means to be adopted for carrying out this object. Its attainment is rendered more easy from his Lordship's having himself offered to contribute one-fourth of the required sum, on condition that the other three-fourths are raised by the Society. It is probable that, in exact accordance with the terms of the constitution, a special fund will be immediately open for this purpose.

The absolute necessity of improving the condition

of the Clergy actually labouring within the Diocese has been long felt to be an obstacle in the way of rash undertakings, either for the extension of the Missionary operations of the Society, or for perpetuating the blessings of religion by means of endowments. This last-mentioned object, which is specially provided for in the fifth article of the Constitution, but which it may be more convenient to notice in this place, was brought prominently before the Society at its last anniversary. The subject received the earnest consideration of the Board, and after it had been fully discussed, it was resolved that a deputation should be appointed to visit the different Missions in the Diocese with the view of bringing it specially before the people; but "that instructions should be given to the deputation to give their first and prominent exertions to augment the salaries of the local Clergy to £160 per annum, and, secondly, to endeavour to create endowments wherever practicable." No deputation has as yet been appointed, but a proposal for engaging the services of a Clergyman who shall give his whole time to the work of the Society, and systematically visit all the Missions, is at present under the consideration of the Board. With reference to this subject, the Board also adopted a resolution, that it was desirable to send a deputation to England, for the purpose of bringing the peculiar claims of this Diocese before the members of the Church at large. In the meanwhile, although no progress has been made towards the formation of a general Endowment Fund for the Diocese, it is satisfactory to know that special efforts have been successfully made within the year, on a considerable scale, for procuring endowments for the Cathedral Church, and three of the Chapels within the parish of Quebec, independently of the fund for that object, noticed in former reports, with the management of which the Society is entrusted.

The Board have also been engaged with the consideration of a plan for making provision for the Widows and Orphans of the Clergy, by means of a general scheme of Life Insurance. But nothing has yet been matured on this point, sufficient time not having been given for procuring all the information on which the necessary calculations must be based. The existing Fund, however, continues in a flourishing condition, and it is a matter of thankfulness that there has been no increase in the demands upon it. It has received some additions during the year from the proceeds of sermons, which, however, have created, as the Board regret to observe, a diminution in the Mission Fund, one object having in most instances been substituted for the other; whereas, by the resolution of the Board of last year, the Lord Bishop was requested to recommend the Clergy to preach an annual sermon for the Widows' and Orphans' Fund, in addition to that already established for the Mission Fund. It will be difficult for the Society to meet its engagements in this last-mentioned department without the aid of annual collections throughout the Diocese.

II. The second object of the Society's incorporation is, "the encouragement of education, and the support of day schools and Sunday schools in the Diocese, in conformity with the principles of the Church," towards the accomplishment of which the Board have granted aid to schools at Portneuf, Bourg-Louis, Bury, Stanton, Valcartier, and Lake Beauport, and in order to secure, as far as possible, a judicious expenditure of their grants, a form of return has been prepared, which must be filled up by all applicants for aid, showing the state and progress of each school. A Special Committee on Education has also been appointed, whose duty it is to examine such returns, and provision has been made for the inspection of

all schools receiving aid from the Society. The Board have continued the grant of £50 per annum towards the education of the sons of Clergymen at the grammar school at Lennoxville, the number on the list being now full. By means of this grant, the third object of the Constitution, viz., assistance, where it may be necessary, to those who may be preparing for the ministry of the Gospel, has, also, in one instance, been provided for—one of the recipients being of a sufficient age to be regarded as a candidate for Holy Orders.

IV. The Depository Committee exhibits a return of Bibles sold, 53; ditto, given gratuitously, 12; Testaments, sold, 48; given, 12; Prayer Books, 192; given gratuitously, or for sale at reduced prices, 105. Other Books sold, 140; Tracts, value \$9.80; Books and Tracts given away to the value of \$31.

Total amount of sales, \$268.18.

The usefulness of this department might be much increased if it were in the power of the Board to make a larger appropriation for its objects—its only resources to meet free grants, and sales at reduced prices, being the annual vote of \$100, and the proceeds of an annual sermon in the Cathedral. A varied selection of very interesting works has been imported during the year.

V. The Board have made grants to the following Churches and Parsonages;—

CHURCHES:	East Frampton.....	\$60
	Lambie's Mills.....	20
	New Liverpool.....	60
	Stanton.....	100
	Gould.....	70
PARSONAGES:	Compton.....	60
	Point Levi.....	100
	Inverness—a grant of £25, made in 1856, renewed.....	100

The Board are called upon to report a change in the office of Treasurer, the resignation of which, by Henry S. Scott, Esq., in January last, was a subject of strong and universal regret. At the last annual meeting for the transaction of business the Society placed on record the expression of its sense of Mr. Scott's unwearied exertions in its cause, and requested him to accept office as a Vice-President. The Board were fortunate enough to secure the services, as successor to Mr. Scott, of H. N. Jones, Esq., who has already earned the gratitude of the Society by the kindness and efficiency with which he has discharged the duties of his office. The Secretary of the Society, having been disabled by a serious illness, applied to the Board for leave of absence till July next, which was readily granted, provision having been made by him for the performance of his duties. Dr. Percy, being one of the Clergy who have claims on the Clergy Trust Fund, proposed to the Board an arrangement by which that fund might be relieved from all further charge on his account, and he himself enabled to take up his permanent residence in a more favorable climate. The Board, however, felt that it was not competent for them to entertain this proposal, which was accordingly brought before a special meeting of the Society, and finally agreed to in October last, to take effect on Dr. Percy's resigning his appointments in the Diocese.

Before proceeding to state the amount of the Society's income during the past year, the Board would again advert to the fact that a large amount is annually raised for Church purposes within the Diocese, independently of direct contributions to the Society. Two undertakings in particular (besides the appeals for endowment already mentioned) have been prominently brought forward during the past year, which demanded and received support on an unusually

large scale. A proposed change in the bye-laws is under the consideration of the Society, which, if adopted, will have the effect of making many contributions for local purposes pass through the hands of the Society.

The income for the year, including interest on invested funds, is as follows:—

General Fund.....	\$2618.44
Mission Fund.....	1704.09
Widows' and Orphans' Fund.....	1499.97
Depository Fund.....	370.79
Total.....	\$6188.29

being an increase on the amount reported last year of \$1040.57.

The EXPENDITURE of the year has been, for—

Missionary purposes.....\$3017.87
(including special grants in aid of stipends, mentioned in the Report, to the amount of \$1000.)

General Fund:—
Churches, Parsonages, Education, Salaries and Expenses, &c., and Grant to Depository Fund..... 1539.13

Widows' and Orphans' Fund..... 100.00

Depository Fund:—
Purchase of Books, and Expenses..... 226.48

THE FUNDED PROPERTY of the Society (exclusive of that administered by the Clergy Trust Committee) amounts to—

General Fund.....	\$9175.00
Widows' and Orphans' Fund.....	11840.00
Mission Fund.....	1000.00
Nicolet Endowment.....	3720.00
	\$25735.00

being an increase in all the different departments (except the Mission Fund, of which the capital is \$200 less than last year) over the amounts mentioned in the last report, in all, of \$4160.

Foreign Ecclesiastical Intelligence.

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, December 5, 1860.

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

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 your 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 confessed 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 word 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 of the Koran. 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 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. O. 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.—Colonial Church Chronicle.

A. TIEN."

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 £561 16s. 8d.; at the close of the ninth year it was £7,400 4s. 11d., being an increase on the previous year of £550 11s. 7d. This income appears to have been expended on six different objects. The largest amount, £5,187 6s. 2d., is naturally that devoted to the Clergy Fund, which, however, includes £1,400 subscribed by the Bishop and his friends towards the endowment of the bishopric. The next item in importance is the Building Fund, £1,709 5s.; and there are an Educational 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 depot, 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 depot may be established. First, the bishop advanced, in various sums, a capital of £1,600, 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 of the principal, besides £100 of the sum lent, and another £100 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. If the depot does business may be inferred from the following brief summary of the accounts for the year.—Stock in depot, £934 11s. 5d.; stock in branch depots, £80 2s.; debts, £245 4s 9d; remitted to England for books, £318; credit account in bank, £19.

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 £338 6s. 8d.—the interest of a principal sum of £8,300 invested in England. To this an additional sum of £12,000 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 in order to secure for their clergymen an income of £300. Of this amount £200 is considered as contribution towards stipend, and £10 towards the working expenses of the Church Society. The supplemental £100 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 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; 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 resources 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.—*Montreal Church Chronicle.*

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 three hundred 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, on these 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 abound.

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 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 to 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 two

hundred of the other sex. I came upon a pleasing exception the other day at Hill's Bar. I was visiting the miners. Our 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 it 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 was 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 do bridge, and no poor Chinaman." "No make no charge to do English. Me charge Boston man (American.) Boston man chargee Chinaman very high in Californy; Chinaman now chargee Boston man. Hal ha!"

Every where 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 Quanyome 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 Ileoohan, a chieftain 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. Ileoohan and Sacher, my own Indian, interpreted—that is, explained my Chinook. 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 Ileoohan. His loud and clear voice brought echoes from the mountains; we could see his figure upon rising ground, and distinctly heard him repeating what I had said.

Our talk was long: the evening grew darker, and the fire blazed brighter. Ileoohan became very excited. He stood up and, with great vehemence and gesticulation, reiterated my words in Quanyome. 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 Ileoohan. 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 every thing 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 miner 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 depu-

tation of the citizens of Victoria, headed by the Rev. Mr. Cridge, the rector of Christ's 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 offertory 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 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 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 7th.

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 the 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 uneducated language, and people quite ignorant of the motives of Missionaries, with the all 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 senior 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.—*Montreal Church Chronicle.*

Affectionately yours,

D. LIVINGSTONE."

PASTOR HARMS OF HERMANN'SBURG.

Like a true pastor, Mr. Harms recognised that

his first duty lay within his own parish, and it was there he sought for Christian reform. Two disadvantages told against him. That it was his native parish is not so great a hindrance in Germany as it is regarded elsewhere; pastors that remain in the family as many as four or five generations are not uncommon, and are regarded as strengthening the affections and respect of the people. But 1848 was a time of storm and confusion, when even in the country men's minds were disturbed, and when outward circumstances might be supposed to take place of every thing else. He did not delay for that. In prayer, in preaching, in visiting, in example, he laboured for this end; and the end he has reached, is that Hermannsburg is now a Christian parish, the like of which is probably not to be found the world over. There is not a house in the village where there is not regular family worship morning and evening; there is no one absent from church unless by sickness. The population is small, and yet there are 11,000 communicants in the year; so that, with very rare exceptions, every adult must be a communicant, and every communicant be a frequent participator. The services in the week are as well attended as on the Lord's day. The labourers have prayer in the fields; instead of country ballads—and we know, in this country, what they are—the plough-boy, or the wedding-girl, is singing one of the grand old hymns; the people are like one Christian family, and their influence and conversation have already acted on the surrounding districts. Their houses are neater, drunkenness is unknown, so, it has been already mentioned, is poverty. They are found to be kind-hearted, with few quarrels, good farmers, and good peasants. Whatever formalism may grow up among them, and where there is so general a public opinion, the temptation to formalism is great, he is the first to detect and expose it; and a proof will occur presently that the change produced is a healthy one, founded on the personal change of heart by the Spirit of God. It would be wrong to put these results forward as if they sprang from the mere pastoral work. It was a powerful agent, and so was the entire individuality of the pastor; but Mr. Harms would be the first to deny that they are his work, or that they could be the work of any but that Divine Worker who divideth to every man severally as He will; and if he traced them to one thing more than another, I believe it would be to call them an answer to prayer.

While the people were rejoicing in their spiritual life, a mission to the heathen was suggested. It was a time of strong faith and self-sacrifice, and the suggestion was adopted. They would go out themselves as missionaries, wherever it might please God to show them the greatest need. This was in 1849. Twelve persons offered; a house was set apart for their residence and training, and a brother of Mr. Harms, also a clergyman, took charge of it. The course of instruction extended over four years, and embraced—introduction to both Testaments, exegesis, dogmatics, history of the Church, history of doctrines, history of missions, homiletics and catechetics—a sufficiently formidable course, as will be admitted, to simple peasant men; and yet it included more, for there was a daily course of work through which they went. This was partly, as they were told, "for your bodily health, partly that you may, to some extent, earn your own bread, and partly that you may remain humble, and be no more ashamed of your work than St. Peter was of his fishing, or Paul of his tent-making." And as for the spirit in which they were to study, a sentence from Harms' address is very clear; "Be diligent; but also remember Luther's saying: *Well prayed is more than half learnt.* Therefore, pray diligently.

I do not mean your common prayer alone, but pray diligently in your own room, daily, daily, for the Holy Spirit." Men who came forward, out of living faith, and were met by a spirit so devout and practical as this, were likely to be good missionaries.

There was one point to be settled further, and that was their destination. The east coast of Africa was fixed on, and then the tribes of the Gallas, lying North-west of the Zanzibar. The choice seems to have been more enthusiastic than prudent. These Gallas were only known as the terror of the whole east coast; a strong, hardy, savage race, of whom one of themselves said, "We Gallas are men, it is true, but we are not human;" they were robbers and murderers by profession; they were difficult of access; a missionary with them was completely isolated; but no one had ever tried them before, and this somewhat Quixotic reason out-weighted every thing. At all events, the point was a vest of Christian devotedness; and it is not unreasonable to suppose that we have few parishes where twelve men would have come forward under the circumstances.

And here, before following out the story, let us give a distinct impression of the circumstances. A poor country clergyman, in a remote district, with a congregation almost entirely composed of peasants, proposes that, as a congregation, it shall send out missionaries to the heathen. The missionaries, as is natural, must be of their own body, peasants like the rest. As many as twelve came forward, and the clergyman, in the name of the congregation, and without any means, accepts the entire burden of training, sending, and supporting these men. Has anything like that been since the days when the Church of Antioch sent out her Barnabas and Saul?

A year or two had slipped past in preparation, and in regular parish work, when some young sailors of the German fleet sought admission to the Hermannsburg emigration. They were recent converts, and in their zeal, proposed to found a colony near Boney, in western Africa, and by Christian influences assist in putting down the slave-trade. Christian missionaries could superintend them, but what society would furnish these? They sought for guidance in this matter, and were directed to Harms by the Young Men's Society of Bremen, and laid their plans before him. They declared it was all one on which coast they settled; and that they were ready, as he wished, to stay for some months under his eye. An entirely new element was thus introduced, and has since determined the character of the mission—colonization. Peasants, who had no missionary gifts, peaded to be taken out as settlers. Out of sixty, who offered, eight were chosen; the sailors settled down to their work, and the scheme at once assumed a magnitude that had not been contemplated. However, these sailors gradually melted away under the tediousness of the work, and the length of the probation, until only two were left. This was a discouraging beginning, and was met with a manly quiet, and faith. "Without these sailors," wrote Harms, "we would never have been colonists, for we honest, but somewhat stupid, Heath-people, would never have dreamt of sending any but real missionaries." And now came a new trouble. How were all these persons to be sent out? Where would the money come from? "Then I knocked diligently on the dear God in prayer; and, since the praying man dare not sit with his hands in his lap, I sought among the shipping agents, but came no speed; and I turned to Bishop Gobat in Jerusalem, but had no answer; and then I wrote to the missionary Krapf in Mombasa, but the letter was lost. Then one of the sailors

who remained, said, "Why not build a ship, and you can send out as many, and as often as you will?" The proposal was good, but the money. That was the time of great conflict, and I wrestled with God. For no one encouraged me, but the reverse, and even the truest friends and brethren hinted that I was not quite in my senses. When Duke George of Saxony lay on his death-bed, and was yet in doubt to whom he should flee with his soul, whether to the Lord Christ and His dear merits, or to the Pope and his good works, there spoke a trusty courtier to him: "Your Grace, straight forward makes the best runner." That word has lain fast in my soul. I had knocked at men's doors and found them shut; and yet the plan was manifestly good, and for the glory of God. What was to be done? Straight forward makes the best runner. I prayed fervently to the Lord, laid the matter in his hand, and as I rose up at midnight from my knees, I said, with a voice that almost startled me in the quiet room: *Forward now, in God's name!* From that moment there never came a thought of doubt into my mind. No one will regret so long an extract for the clear glimpse it gives into a soul so pure and transparent, and faithful. Moreover, it is the picture of one of those crises which leave the distinctest mark upon the future of our lives. His purpose now became his life-purpose, to be carried out with all the intensity of his heart, and all the inflexibility of his will; and the way to it, once revealed, through the struggle was never after to be lost.

Arrangements were at once made for the building of a brig at Harburg; it was well and quickly done, and there was only one mishap, which, in the end, proved harmless—it cost more than 2,000 crowns above the estimate. With a landsman's ignorance, Harms had not recognised the difference between copper-fastened and copper-sheathed, until the little item in the bill brought it prominently before him. But all passed off well; and one bright autumn day a special train carried the clergyman and some hundreds of his parishioners to Harburg, where they found the shipping was dressed with flags in honour of the new vessel; and having held a simple service on board, they dedicated the "Candace" to the work of carrying the Gospel to the Ethiopians. At Hermannsburg there was a ceaseless industry. Smiths, tailors, carpenters, shoemakers, coopers, were preparing for their ship. A water-but or a suit of clothes were not to be had at any price. The women and girls knitted with a rapidity that was awful to look upon. The farmers came in with loads of buckwheat and rye. The orchards were stripped. Pigs and hens accumulated to the proportions of an agricultural show. The very heath was stripped for besoms. Nor did a Christmas tree fail, but one was carefully planted in a huge tub, to be in readiness against crossing the line. Then the mission pupils had to pass their examination before being ordained by the Consistory. There were only eight now, for two had died, and two had proved unworthy—a scandal which has never been reproduced; those that were left passed with credit and compliments from the dignified Board of Examiners. The colonists had to be got ready. They all knew something of agriculture, but by more definite profession they were, two smiths, a tailor, a butcher, a dyer, and three labourers. The captain and crew were chosen. The cargo was on board; and at last the leaving-time came. A service was held in the church, people poured in from the neighbourhood, and thronged outside the young Harms preached a farewell sermon, and then the sixteen stood up and sang as their parting hymn, *Eine feste Burg ist unser Gott*. Leave-taking, like every thing else in Hermannsburg, is peculiar. But it was a

pious thought to part with such a song. There is no music so arousing and sublime as that masterpiece of Luther, sung with the proper four parts, and at firm marching step; it is a very heroic psalm; and there is something noble in those humble men setting their faces towards the savages in Africa, and flinging back their lofty music out of brave composed hearts. The next day they went to Hamburg, and, on the 28th October, 1853, the anchor was lifted, and the "Candace" floated down the Ouzhaven.—*Spirit of Missions*.

(To be continued.)

EXTRACT FROM A PRIVATE LETTER FROM THE BISHOP OF ADELAIDE.—"On Saturday last (October 20th, 1860) I drove up to Mount Torrens, thirty miles, to open a rural church. More than 200 gathered in the congregation, about thirty having come in German waggons, carts, and on horseback, from a township ten miles off. We had excellent singing, and a very interesting service it was, from the heartiness of the people. Between churches, the visitors, in companies, sat down on the green grass of the churchyard, and took their cold dinner. The scenery quite lovely, and such a day of bright, fresh, yet balmy sunshine, as Australia is pre-eminently blessed with. Two things were wanting common enough in England,—there was not a sign of poverty, or of care, ours. Ives the only gentry.

"We were the guests of the miller, and dined with the blacksmith, (a Manxman from Castle-town,) had Devonshire cream in abundance and certainly realized the comforts of a land flowing with milk and honey, a land of vines and fig-trees, and oil olives, and of wheat; wherein you may eat bread without scarceness, and cut of whose hills we may dig brass, or rather copper.

"Next Saturday I go up to open another church, ten miles distant from the former; both will be comprised in one Mission."—*Colonial Church Chronicle*.

COLLECTIONS UP TO MARCH 15, 1861.

TO END OF VOL. 8.

J. B., Thornhill; J. S., Richmond Hill; Rev. J. S., Clifford; S. J., Brookville; A. M., Cobourg; G. M. E., Toronto.

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