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Canadian Ecclesiastical Gazette;

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

VOLUME VII.

TORONTO, NOVEMBER 1, 1860.

No. 21.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

CHURCH SOCIETY MEETING.

We beg to remind the Clerical and Lay members of the Board of Missions and Standing Committee of this Society, that a meeting will be held in the Society's Board Room, on Tuesday, the 13th inst., at 11 A.M., and the General Quarterly Meeting of the Society on the following day at the same hour.

BOOKS AND TRACTS.

In accordance with the promise made by us in our last, we give in this Gazette a list of the Books and Tracts on sale at the Church Society's Office. Two lists of prices are given one for "members," and one for "non-members."

It does not appear to be generally known that to become a "member," an annual subscription of two and a half dollars is necessary, exclusive of the subscription to the Church Society. We would call the attention of the Clergy and Laity to this fact, inasmuch as if a greater number were to subscribe, the Book and Tract Committee would be enabled to import a larger quantity of those books which are so much needed throughout the Diocese, viz., cheap Bibles and Prayer Books. We would also beg to inform our readers that all orders for the books in this list, must be sent direct to the Secretary of the Church Society, and in all cases the necessary funds must accompany the order.

DEATH OF THE LATE HONOURABLE P. B. DEBLAQUIERE.

It is with no ordinary feelings of regret, we record the sudden death of this excellent and justly esteemed gentleman—which occurred at his residence at Yorkville, on Wednesday, the 24th instant, in the 78th year of his age.

Mr. DeBlaquiere was the youngest son of the late Lord John DeBlaquiere of Ardkill, County of Londonderry, and uncle to the present Peer. He was born in Dublin on the 26th April, 1783, when very young he entered the navy and served as a midshipman under the celebrated Captain Bligh of the *Bounty*, at the battle of Camperdown, for which he received a medal. He was also present at the mutiny of the *Nore*. Leaving the navy, however, at an early age, he devoted himself to more peaceful pursuits and emigrated with his family to Canada in 1837, with the view of making it his home. Here he soon attained to the highest honors, being nominated by the Crown to a seat in the Legislative Council of the Province; a station he was in every respect peculiarly qualified to fill. Of his qualifications as a legislator an independent journalist in noticing his death, thus remarks:—

"So far as regards the honourable gentleman's

descent and ancient lineage they are among the least of his claims to our regard. There are few men of whom we can speak in higher terms of respect. As a member of the Legislative Council, although it was our fortune frequently to differ with him in his political views, yet we ever recognised the fact that he did that which in his own eyes he thought best for his country. He was a man of the strictest honour. During the first year that he occupied a seat in the Legislative Council, he did not take a very active part in its affairs, but of late he had become the leader of a large section of the house; whenever he rose to speak, the strictest silence was always observable, he was listened to with the greatest respect and attention, and no matter how heated the debate, how severe the contest, no opponent thought of using a harsh word towards him, the sentiment of the house would not have tolerated it. His courtesy was of that character which can only be manifested by the thorough gentleman and sincere Christian! Had he lived in all probability he would have been elevated to the chair in that honourable house, and the respect in which he was held would have insured the utmost deference in his decisions."

Being independent in his circumstances it was his ambition to devote his time and abilities to objects of public utility. And in this respect the church to which he was ardently attached came in for a large share; in his place in parliament he zealously advocated her interests, as well as every measure calculated to advance the moral and religious welfare of the community.

He was a Vice President of the Church Society of this Diocese—a member of the Clergy Trust Committee, a delegate to the Diocesan and Provincial Synods, and the zealous and faithful manner in which he discharged the duties devolving upon him, in virtue of these appointments, was most commendable; wherever his lot was cast he took the liveliest pleasure in advancing the interest of the Church, and particularly in promoting the erection of new churches.

In the vicinity in which the last years of his valuable life were spent he adorned his Christian profession in a manner that will long be remembered with affectionate regret. His loss will be felt deeply throughout the province—for in his sudden removal all seem to admit, that "a great man hath fallen this day in Israel."

Although his family were desirous his funeral should be strictly private, his remains were followed to their last resting place by a large concourse of sincere mourners among all classes of the community.

"Mark the perfect man and behold the upright, for the end of that man is peace."

PAROCHIAL MEETINGS IN THE HOME DISTRICT.

The following scheme of meetings, to be held during the next winter, was adopted by the District Committee on the 9th inst., subject to any

alterations that may be suggested, and signified to the Secretary, by the clergymen not present at its adoption:—

1861.	
St. George's Church, Etobicoke, Tuesday, January 15, 7 p.m.	
Sydenham, Wednesday, 16 January, 7 p.m.	
Springfield, Thursday, 17 " "	
Streetsville, Friday, 18 " "	
Woodbridge, Monday, 21 " "	
Brampton, Tuesday, 22 " "	
Bolton, Wednesday, 23 " "	
St. James', Albion, Thursday, 24 " 11 a.m.	
Lloydtown, " " 7 p.m.	
Aurora, Friday, 25 " "	
Scarborough, Monday, 28 " "	
St. Paul's, do., Tuesday, 29 " 11 a.m.	
Duffin's Creek, " " 7 p.m.	
Columbus, Wednesday, 30 " 11 a.m.	
Greenwood, " " 7 p.m.	
Prince Albert, Thursday, 31 " 11 a.m.	
Uxbridge, " " 7 p.m.	
Holland Landing, Monday, 18 February, 7 p.m.	
Newmarket, Tuesday, 19 " 7 p.m.	
King Station, Wednesday, 20 " 11 a.m.	
Oakridges, " " 7 p.m.	
Markham, Thursday, 21 " 11 a.m.	
Thornhill, " " 7 p.m.	
York Mills, Friday, 22 " 7 p.m.	
Christ Church, Mimico, time not yet fixed.	

H. C. COOPER,
Secretary.

REJOICE EVERMORE

When in those we most trusted
We find we're deceived;
When of those who are dearest
Our hearts are bereaved:
When we're left like a wreck
On a desolate shore,
Should we turn from our grief?
Yes! Rejoice evermore.

When our worldly possessions
Are scattered and gone;
When we're left in this world
Both unlo'd and alone:
When our hearts by unkindness
Are bruised to the core,
Should we smile through our tears?
Yes! Rejoice evermore.

Rejoice, that one friend
Is still left to us here.
For, trusting in Him,
What have we to fear?
Rejoice, that the cross,
Which for us He once wore,
Is replaced by a crown—
Yes! Rejoice evermore.

Rejoice, for we know
All our trouble and pain,
Will but fit us for heaven,
Where soon we shall reign.

If, with heart, mind, and sou',
We that Saviour adore,
Who died for our sins,
We'll rejoice evermore

And, Oh! when in heaven
Our dear ones we meet;
And, with them cast our crowns
At the Saviour's lov'd feet
When we're safe in that land
Where sin harms us no more,
Ah! we'll then understand
To rejoice evermore

RUTH

COLLECTIONS UP TO OCTOBER 29, 1860.

Collections appointed to be taken up in the several churches, chapels and missionary stations in the Diocese of Toronto, in the month of October, in behalf of the Widows and Orphans' Fund of the Church Society.

Previously announced	\$ 30.00
St. John's, Fort Hope, per Churchwardens	17.00
Camden, per Rev. G. W. White	14.00
Osnabrock, per Rev. R. Garrett	5.00
St. Peter's, Barton	\$4.25
St. Paul's, Glanford	3.75

Per Rev. G. A. Bull	8.00
All Saints, Drummondville	12.00
St. John's, Stamford	3.90

Per Rev. C. L. Ingles	15.20
St. John's, Hamilton	3.89
East Flamboro'	3.11

Per Rev. J. G. D. McKenzie	7.00
St. Jude's, Oakville	6.64
" " Palermo	1.36

Per Churchwardens	8.00
St. Phillips', Weston, per Churchwardens	8.50
St. George's, Kingston, per Rev. A. Stewart	28.25
St. George's, Newcastle	9.30
Newton	1.70

Per Rev. H. Brent	11.00
St. Mary's Church, March	4.45
St. John's, "	2.00

Per Rev. J. Butler	6.45
Puelinch, per Rev. E. M. Stewart	3.32
St. Mary Magdaleuc, Picton, per Churchwardens	10.02
Rockwood, per Churchwardens	3.60
St. John's, Berkeley, per Churchwardens	3.26
St. John the Evangelist, Toronto per Rev. J. A. Broughall	15.51

23 Collections amounting to\$194 81
MISSION FUND, 19TH YEAR.

Previously announced	\$913.61
St. Peter's, Barton, per Rev. G. A. Bull	2 00

166 Collections amounting to 915.61

ANNUAL SUBSCRIPTIONS AND DONATIONS.	
T. C. Roberts, Esq., an. sub. 19th year...	5 00
Rev. E. Hatch, " " " " " " " "	5.00

UNITED STATES.—NEW YORK

THE PRINCE OF WALES AT TRINITY CHURCH
The visit of the Prince of Wales to Trinity Church, on Sunday, the 14th inst., has been one of the most interesting occurrences of the week as previously announced, admission to the church

was by ticket only, and great efforts were made to obtain the *entree* by persons who failed to provide themselves with the authorized passport, or had been unable to obtain it. Order was preserved outside the church by a strong body of police, whose conduct on the occasion is worthy of the greatest commendation.

Every available seat was occupied long previous to the time for commencing service, and those persons who did not take the precaution of arriving early, had to be content to remain standing in the aisles. We are of opinion, however, that seats might have been found for all who were provided with tickets, without any undue crowding, as but five persons were placed in each pew, and at least six might have occupied them without any inconvenience.

Some little time before the arrival of the Prince, Dr. Vinton entered the church, robed in his surplice, and requested the congregation to remain seated until the entrance of the clergy. Though this request was not strictly complied with, so far as it applied to the Prince's entrance, when many persons rose, for the purpose of obtaining a better view of the distinguished visitor, yet it had the good effect of causing a general uprising when the clergy appeared. This was a peculiarly gratifying feature, and one which it is to be hoped may be construed into a precedent for the conduct of the regular congregation of Trinity.

Four Bishops, and thirty-four priests and deacons, properly robed, occupied the chancel. The Bishops were the Right Reverends Dr. Potter, Provisional Bishop of New York; Dr. DeLancey, Bishop of Western New York; Dr. Odenheimer, Bishop of New Jersey; and Dr. Talbot, Bishop of the North-west. The Bishops sat within the Communion rails. The priests and deacons occupied the chancel.

The choristers were surpliced, and occupied seats within the chancel.

The Service was fully choral, and was exceedingly well executed. Dr. Ogilby intoned the Morning Prayer to the Creed. Dr. Vinton continued the service up to the Litany, which was sung with fine effect by Mr. Young. Bishop Odenheimer intoned the Ante-Communion Service, the Epistle and Gospel for the day being read respectively by Bishops DeLancey and Talbot. The *Venite* was chanted to the 8th Gregorian tone, the *Te Deum* and *Benedictus* being sung from Cutler's Service in E. The Anthem chosen for the occasion was "O Lord our God."—*Marcello*. Dr. Vinton preached a most excellent discourse from Daniel vi., 4, 5:—"Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, we shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."

We have not space to report the sermon in full, but will content ourselves with giving the following closing paragraph, which we consider particularly well adapted for the occasion on which it was delivered:—

"On this august and memorable occasion let me say to every one, the prayer of every American Churchman is to the Lord our Heavenly Father, high and mighty King of kings, Lord of lords, the only ruler of princes, and fountain of all goodness, that He would bless Victoria, Queen of Great Britain, the Prince of Wales, the Prince Consort and all the Royal Family; that He would endow them with His Holy Spirit, that He would enrich them with His heavenly grace, prosper them with all happiness, and bring them

to His everlasting kingdom. And let the lesson of this sermon be to each and every one. Be thou pious and faithful; be thou a man—a man of honesty, industry, uprightness and prayer; be thou a whole man—a man of true integrity of character, a Christian man, a Churchman; so that it may be said of each of us that there can be found none occasion against us, except it be for the law of our God. And may God graciously visit on all of us the excellent spirit of his servant Daniel, for the sake of His Son, Jesus Christ, to whom be glory and power, might and domination, world without end."

It had been announced that no alterations would be made in the usual services in consequence of the presence of the Prince. This promise, however, was not fulfilled in its entirety. The usual Offertory and the prayer for Christ's Church militant were omitted, we cannot but think, unwisely. When affairs were, as a whole, so well managed, however, we feel great delicacy in remarking any deviation from a proper standard. All good Churchmen would, doubtless, have been much better pleased had the Prince of Wales been afforded an opportunity of Communicating in the Church which owes so much to the munificence of his royal predecessors.

Two Prayer Books were presented to the Prince on this occasion; one from the Corporation of Trinity Church, the other from Doctors Vinton and Ogilby, the Ministers in charge of the services on the occasion of the Prince's visit. The former of these, a half quarto, bound in red morocco, bore the inscription—

"To His Royal Highness
ALBERT EDWARD PRINCE OF WALES,
From

The Corporation of Trinity Church, New York,
In memory of the munificence of the
Crown of England."

The other, a small octavo, contained the words

"To His Royal Highness
THE PRINCE OF WALES,
From

Francis Vinton, D.D., Fred. Ogilby, D.D.,
The Clergymen in charge of
Trinity Church, New York, as a
Memorial of the Nineteenth Sunday after Trinity,
October 14, 1860."

[N. Y. Churchman.]

Foreign Ecclesiastical Intelligence.

ENGLAND.

The Bishop of Gloucester and Bristol has been holding his Triennial Visitation, delivering thereat a Charge, the principal subject of which was the Revision of the Liturgy; from which it appears that he is, upon the whole, favourable to such revision. He admits, however, that "all temperate and thoughtful advocates of Liturgical revision must allow that the fears entertained by some of the wisest and best Churchmen are not altogether groundless, when they warn us that the work of revision, once commenced, must open the door to innovations which will strip the Church of England of those characteristic features which endear her to her members, and which render her, in their judgment, the safe guide and sound instructor of all who will submit themselves to her teaching;" still, he would make the attempt; and he thinks that the present time is highly favourable for the success of the experiment, since referring to the protest against revision, signed by so many thousands of the clergy, who express their apprehension of the danger of such an attempt, he thinks that "the very fact of such a document having been signed

so numerously by the clergy of all sections of the Church, is the most conclusive evidence that we may enter with safety upon measures of amendment, as the existence and manifestation of this strong conservative feeling will be our best security against frivolous changes or dangerous innovations."

ORDINATIONS.—The September Ordinations, on Sunday last, have added largely to the Ministry of the Church. The following is a summary of them:—Canterbury, 16 deacons, 16 priests; Chester, 10 deacons, 10 priests; Chichester, 8 deacons, 1 priest; Durham, 5 deacons, 9 priests; Exeter, 2 deacons, 9 priests; Lincoln, 5 deacons, 4 priests; Llandaff, 4 deacons, 6 priests; Worcester, 16 deacons, 16 priests; Manchester, 2 deacons, 12 priests; Norwich, 6 deacons, 1 priest; Oxford, 11 deacons, 6 priests; Peterborough, 6 deacons, 3 priests; Ripon, 13 deacons, 16 priests; Salisbury, 12 deacons, 7 priests; St. David's, 4 deacons, 6 priests; Litchfield, 13 deacons, 10 priests. Total, 133 deacons, and 129 priests, making altogether an addition, on one single occasion, of 262 to the Ministry of the English Church at home.—*N. F. Churchman.*

THE HEATHEN AT CAPETOWN.

We now give remainder of Mr. Lightfoot's interesting report. It will be seen with pleasure that the congregation of his Mission Church are affording the best proof of the value they set upon his ministry, and of the sincerity of their own profession, by liberal contributions to his support. The Society, on its part, has (as already announced) undertaken to provide half the salary of a second missionary to the heathen of Capetown:—

"The work of the mission thus proceeded during last year (1859) in a quiet, prosperous manner, unaffected by such an event as the epidemic of the year before. Easter and Whitsuntide were important times in our history, as at each of those seasons a number of the catechumens, having passed the period of their probation (usually six months) in a satisfactory manner, and having moreover acquired a fitting amount of knowledge, were admitted by holy baptism into the Church. But the events of the several Sundays in the month of December were of so much importance to our mission that I may, perhaps, be allowed to refer to them more in detail. As the confirmation had been appointed for the second Sunday in that month, it had been decided that on the Sunday preceding, such of the catechumens as were prepared for baptism should be brought to the font. Accordingly, on that day I was enabled to present thirty of my adult catechumens, who were then baptised and received into the Church by the Dean. I may remark that, including the result of this baptism, the number of persons who had been admitted into the Church, being the fruits of its mission during the twenty-one months it had been in operation, was 105. The mixed character of the population residing in Capetown is well illustrated by the fact that among the persons baptised on the 4th of September, at least eight different nations were represented.

On the following Sunday the confirmation took place, and among the great number then confirmed, I was enabled to present before your Lordship seventy-four candidates, whom I could conscientiously recommend as fitted for the reception of the solemn rite. It was judged expedient that about thirty others should be deferred until another opportunity. Sunday, the 18th, was of most importance to myself, personally, as being the day of my ordination to the priesthood; but on that occasion I was encouraged and comforted

by the reflection that I had the prayers of many persons, only recently called out of darkness and unbelief, to whom the event of the day had been carefully explained, and were present in the Cathedral, prepared to add their Amen to the petition that God's Holy Word might be spoken by my mouth among themselves and their still unbelieving brethren, 'with such power that it might never be spoken in vain.' Afterwards also I received another assurance of their kind sympathy, in the form of a handsome present, and an accompanying address. The sentiments expressed in the latter, as I was assured, were their own, although they had sought the assistance of one better qualified than themselves to reduce their thoughts to a formal shape.

The last Sunday in the month, Christmas Day, was also a very important time for us, as on that day thirty-eight of the members of the mission received their first communion. Others who were not able to attend on that occasion became communicants on the following Sunday. I can only hope and pray that all of them by their conduct and conversation may continue to be pleasantly associated with what I now look back to as the most anxious, yet still perhaps the most happy month of my life.

During the three past months of the present year our progress in a somewhat different direction has been no less marked. I mentioned at the commencement of my report, that soon after my arrival here, I was struck with the fact that the ministers of the different coloured congregations in the town seemed more occupied with the care of the persons with whom they were already connected, than in opening out fresh mission work. I may remark, in passing, that this is not so much the case now, additional labourers having been secured by them. But my own experience has convinced me that all missionary exertions here must, if they progress at all, speedily reach this state, where the persons already collected need all the care and attention which a single missionary can bestow. However willing and anxious to do what is right the poor people here may be, there is a sort of inherent weakness, or instability of character, in all the African races whom I have met with (including the brown, mixed race, native of this place), which requires special care and watchfulness on the part of those who are set over them in the Lord. I do not of course mean that we have yet nearly reached the position in which we dare not carry on the assault, because in our rear the work of edification needs all my care. But it is clear that if we progress as we have done, that condition must sooner or later be attained. In order to be prepared for it, it has been my desire throughout quietly to lead the members of our Mission Church here to make such sacrifices as in the end may render our work self-supporting, and so leave the amount of my present stipend available for another labourer in this important field, where there is already a promising opening to be discerned. During the last year as much was raised from the offerings in church as sufficed to pay the rent of the building used as a School Chapel, the expense of lighting (which will appear a considerable item when it is remembered that the building was used on an average four evenings a week,) as well as a small salary for an assistant teacher. But this year I hope they will do much more. Since Christmas they have purchased a harmonium, £10 of the expense having been raised from among themselves. The offertories during the three months have amounted to about £9. This sum, with the school pence from the children, will be employed in paying rent, &c. But in addition to this it has been determined to raise among them a portion of my

stipend. A meeting was held, and two officers, of the character of churchwardens, were chosen, the one an African, who is by trade a bricklayer's labourer, and the other a negro, who is a coolie, or labourer at the wharf. The circumstances of the people, and the extreme dearth of provisions, were then taken into consideration, and ultimately it was determined that all should be invited to subscribe, the amount to be settled by each subscriber, according to his own position. It was thought desirable, however, that a minimum should be agreed to, and this was fixed at, in the case of single men, 1s. a month; married couples, 1s. 6d. a month, single women, 9d. a month. The subscriptions vary in amount from the sums named to 3s. and 1s. a month, a very considerable amount for these poor people to give. About 100 individuals, or families, at once enrolled their names, all being connected with the mission, and subscriptions amounting to about £7 a month are promised. All this is of course valuable as testing in some degree the reality of their profession.

Having thus sought to lay before your Lordship a succinct account of the progress which this mission has been enabled to make, I cannot do better, in conclusion, than express my earnest hope and prayer that what has been effected may be put as the first fruits of a rich spiritual ingathering yet to be obtained among the lanes and alleys of this city."

NATIVE FEMALE EDUCATION IN SOUTH INDIA.

(From the Mission Field.)

There is probably no agency better calculated to raise the character of the Hindoo population than that of boarding-schools for girls. All who have heard of Mrs. Caldwell's school know how important an instrument of good it is; and not a few have contributed towards its enlargement. The following report from Mrs. Caldwell is now published with a view to extend this feeling, by showing the spread of a wholesome Christian influence in the families into which these girls pass after they leave the school at Edeyenkoody:

"Through the liberality of the *Christian Knowledge Society*, and also of the *Society for the Propagation of the Gospel*, we have been enabled during the past year to place the benefits of a Christian boarding-school education within the reach of a larger number of children. Previously to last year we received an allowance from the *Gospel Propagation Society* towards the support of twenty scholars; but by the aid of local resources, and through the kindness of private friends, we were enabled to keep thirty girls, and sometimes more than thirty. Owing to the great increase lately in the price of food, &c., we were afraid of being compelled to reduce our numbers, when the timely aid above referred to arrived, and we were enabled, to our delight, to augment our numbers to fifty. We selected at once twenty scholars, leaving a few vacancies for any special cases that might afterwards come to our notice. On the day we made the selection, we had all the girls learning in the two higher classes of our various village schools brought into Edeyenkoody, in order that we might select the best, and it was quite amusing to see the eagerness of some of the mothers and friends of the competitors. Some, of course, were doomed to be disappointed.

It would have been more easy to select a hundred than twenty. We could not help contrasting the feeling of the people on this occasion with what it was when we first established the school. At that time we could not have ventured, as we

did now, to give public notice of our intention to select girls for our boarding-school. The only way open to us was, when the children came to Edeykoooy for their usual examination, to detain such girls as we thought suitable, get them well washed and dressed, and then send for their mothers. I would then endeavour to gain their consent by using all sorts of arguments, persuasions and entreaties, but often when I thought I had just succeeded, the girl herself would begin to cry and want to go home. My only chance then of succeeding was by solemnly promising to allow the girl to return home, if either she or her mother wished it, at the end of a month. They never, however, in any one instance came to me to demand the fulfilment of my promise, for the mothers soon began to perceive that their children were better cared for than they would have been at home. But though they allowed their children to remain, such was their want of confidence in me, and their folly, that they would sometimes come and put such questions to me as these—'Is it true, ma'am, that after you have taught our girls, you will ship them off to your country, to become slaves to your Queen? and is it true that for this purpose you have had a man here (a vaccinator) to put her mark upon their arms? or is it true that you intend to make them give up caste by making them marry pariahs and shoemakers?' I should explain that they have the greatest contempt for shoemakers on account of their working in the skins of dead animals. The natives of this neighbourhood have at last got over all these notions, and they are now as eager for their children to be taken into the school as they were unwilling formerly. For the purpose of extending the benefits of the school, and also on account of the eagerness of the people to get their girls admitted into it, we have made a few new rules regarding admission and the term of a girl's continuance. No girl is to be received into the school till she can read easy lessons; she is to remain in the school not more than five years at the utmost; and if it is found that any girl is deficient in natural ability, and unable consequently to make progress, she is to be sent home as soon as she is able to read with ease. Of course, special cases, as those of orphans, are taken into special consideration.

The girls rise at five, and are employed till seven in cleaning the school, drawing water, picking cotton, beating paddy, that is, taking the husk off the rice for their own consumption and that of the boys' school. At seven they assemble, together with the boys of the boarding school, in the lecture room for prayers, immediately after which the two higher classes of each school are instructed and catechised till nine in some portion of Scripture. Last year they went through the Gospels. The class commences by each pupil reading a verse in turn, when great attention is paid to their pronunciation, tone of voice, and accuracy in reading, the Tamil spoken about here being very barbarous. Then they are questioned as to what they have read, and our aim is to make the exercise not only an intellectual one, but also edifying and practical. We endeavour to teach the children to draw practical lessons from what they read, and, if possible, to apply the truths they learn to their consciences.

Whenever my husband is at home, he makes it his duty to be present at this class, and often takes it himself, but more frequently he makes the masters of the two schools conduct the class in turns before him, as we are anxious to train them both to be expert questioners, and to give a profitable turn to the lessons they teach. The natives in general are exceedingly ignorant of the art of questioning, and unable to give their teach-

ing a practical form. They generally ask most trivial questions, and in such a rambling way that they seldom succeed either in instructing or in interesting their classes. This may be said even of the intelligent native teachers, and therefore they require to be trained to teach.

If there is any religious feeling existing in the minds of any of the pupils, we find this class well fitted to bring it out. Sometimes we have in this way found traces of religious feeling in those in whom we did not expect to find it. Two girls come especially to my mind in illustration of this. In their ordinary lessons they were regarded as rather dull, but in the Scripture class they always held a high place, and their answers generally showed that they were accustomed to reflect, and that their minds were imbued with religious feelings.

The lessons they sometimes brought out could have emanated only from those who had felt the power of religion in their hearts. They are now both married to schoolmasters worthy of them, and I feel no doubt they will prove a blessing wherever they may be. May God keep them from falling.

Though we bestow our chief attention upon this class, yet the other lessons are not neglected. The children continue to be taught Tamil grammar, geography, Tamil and English arithmetic, history and writing, &c. The children in the two lower classes are especially taught to read and write with ease, but they are also taught the elements of those lessons that are learned by the higher classes.

The Sunday is specially devoted to religious teaching. On Sunday afternoons they are catechised in church regarding the sermons they heard during the early part of the day.

The whole school is regularly examined once a month to test the progress the children have made. It is also under Government inspection, in consequence of the master and mistress being certificated, and receiving grants in aid. It was examined last year by the Deputy Inspector, and the Director of Public Instruction also examined it during his late visit to Tinnevely.

The Bishop paid us a visit in November, and on this occasion both the girls' boarding school and the boys' were assembled before him, and were examined as to their religious knowledge. I hope they will long remember the Bishop's stirring address to them, and the three special lessons he gave them to learn.

On the same day twenty-two of the girls and a few boys were confirmed. The Bishop's earnest exhortation to them on the occasion appeared to make a deep impression on their minds, and we pray that the solemn vow and promise they then made may not be forgotten by them to their latest breath. Ten of the girls have since come forward as communicants, and a few more will, I hope, soon follow their example.

The progress of the girls, and their conduct during the year, have been on the whole very satisfactory. It is more difficult to form a judgment of them this year than at any previous time, owing to the circumstance that two-thirds of the girls that are now in school have been received since the beginning of the year, either to fill up vacancies created by the marriage of the older scholars, or in consequence of the grants made by the two Societies. We all know that it must take some little time to bring into order and regularity children that were subject to no control or restriction at home, and very often exposed to the influence of bad example. In this instance, however, we did not find ourselves troubled with any children that were viciously inclined. The worst that can be said of them is that they were a racketsy, untidy set of merry

colts. I thought sometimes that the matron would have gone out of her wits. The new comers have been brought into pretty good order, and, in time, I hope they will prove to be all that we can desire.

Every Saturday I make particular inquiries into the conduct of each girl, and put a mark according to the nature of the offence, against the name of each girl that gets reported; and at Christmas I rewarded all those who had escaped getting marked. I find this plan is a wholesome check upon the girls.

We have also been enabled, I am glad to say, to add to the efficiency of the school by the purchase of some articles which we greatly needed before, but which our funds would not allow us to obtain, viz, maps, a map-stand, a blackboard, desks and benches. We are also engaged in enlarging our school buildings, digging a well, and inclosing our school compound, and hope to have every thing finished and comfortable by the end of the year. We are only a little afraid of our funds not holding out to the end.

It is now a little more than fifteen years since the school was established, and the number of pupils during that period has ranged from twenty-five to fifty. Four who have married out of the school are now, I trust, with their Saviour. Their course was short, but 'before they died they gave this testimony that they pleased God,' by an unassuming, devoted christian life. In the school itself, notwithstanding the number of pupils in the school, no death has ever taken place. May it please God thus to continue His favour to us.

Twenty girls have married and left the school since our return from England two years ago. Of these, four have married schoolmasters of other districts, and two of them are employed as schoolmistresses. Of one of these her missionary gives a very high character. Speaking of her to me, he said, 'She was a burning and a shining light in her village.'

Two others have married private members of our congregations, one in this, and one in an out-village. They are both going on well, especially the latter. Though she has been in the village but a short time, she has induced a girl of the Nadan caste to come to church. This is thought a great deal of, because people of this caste consider it improper for their girls to be seen in public, much less to learn to read. I am anxious to get this girl also into my school, as she belongs to a wealthy, influential family, her brother being a 'village Moonsiff.'

The rest of the girls (fourteen) are married to schoolmasters, catechists, or persons connected with the mission in our own district. Three of these are employed as schoolmistresses, and have been examined for Government certificates. These, with the mistresses in employment before, continue to be weekly instructed, and are improving in knowledge and in skill in conducting their schools. With a very few exceptions, those who were brought up in the boarding school, and are now married and settled in life, give us great comfort by their uniform good conduct, and also by the example they set to their less favoured sisters in the regularity of their attendance on all the ordinances of religion, and in their anxiety to bring up their children well. When the Bishop was here the Bible class was assembled, when eighty-seven women were present, and fifty-eight men. Most of the women had been scholars in my boarding school, and the rest had learnt in the village schools.

When I came to the district fifteen years ago, not one woman was able to read, and only two or three of the men also who were present could read at that time. The adult Sunday School

continues to be held regularly, and many of the women who belong to the Bible class continue to act as voluntary teachers of the various senior classes, and take as much interest in them as before.

Before I finish, I must mention to my friends who may be inclined to support a girl, that in future 30 rupees or £3 per annum will be required for the purpose. The sum we formerly mentioned was £2 12s. or a shilling a week; but the price of food and clothing has risen so much lately that we find the increased sum necessary.

ELIZA CALDWELL.

MEDITERRANEAN MISSION.

NAZARETH.

The Rev. J. Zuller has been much tried by failure of health. In the good providence of God he is now again permitted to resume his work, respecting which we make the following extracts from his annual letter for 1859:—

The past year, since the time I arrived in Palestine, has been to me a year, not only of the greatest mercies, but also of the greatest trials.

After a long absence from my sphere of labour, the Lord brought me back safely. But it pleased the Lord, not only to bless me in an eminent degree, but also to chastise me by severer illness than I had ever in all my life experienced. After having recovered, in September, from a bilious fever, I was seized, at the beginning of November, with dysentery, and a second very powerful attack of fever, which brought me so very low, that, till the end of the year, I could not leave my bed; but now I have the hope gradually to get restored to health again.

Mr. Huber and his family, as well as Mr. Josephson, have enjoyed good health, so that they could fill up the breach occasioned by my illness, and none of our services were ever omitted.

SCHOOLS.

Mr. Josephson has had the best possible training as schoolmaster for Palestine. Born in Egypt, and partly educated there, Arabic is his mother tongue. He afterwards had the benefit of six years' training in the Malta College, and then became teacher at the diocesan school in Jerusalem; besides which he understands most of the languages spoken in Palestine—English, French, and Italian. I am very glad to say that his heart is in his work. He is nearly all day long among the children, and his leisure hours are employed in working for the school, as he understands many useful arts, carpentry and bookbinding, for instance. He has opened an evening school for young men, which is very well attended: several of them, though firm Greeks, pretty often join our services and Bible meetings. The average number of children is at present about fifty; and there are now two respectable men at Aca who are desirous to send their children to Nazareth, to be educated at our school.

Yafa.—Our good schoolmaster, Saleh el Jabour, goes on here in his quiet steady way with his school. He is much loved and respected by children and adults, and his christian example of love, honesty, and humility has not failed to be of decided influence, at least upon the children.

PALESTINE.

Kef'r Kana.—The school there, kept by Elias el Saphuri, has been interrupted, as it was impossible to find another room for lease. Elias has now built a room at his own expense, and the school has been re-opened, with the assistance of a Scripture reader of the Bishop of Jerusalem. There are in Kef'r Kana five Protestant families, who are under the charge of Elias.

As I have not yet described how Elias first got estranged from the Greek Church, I may, perhaps, be permitted to state it here. Being a very intelligent man, he had, many years ago, entertained strong doubts against the so-called holy fire of the Greek Patriarch in Jerusalem. He therefore resolved to go to Jerusalem himself, and to use all the acuteness of his mind to detect whether any fraud was practised in this miracle. With this intention he entered the Church of the Holy Sepulchre at Easter. To elucidate in what way the candle of the Patriarch, who was hidden inside the Holy Sepulchre, got lighted, was impossible; but he was assured by some priests that a certain lamp suspended from the cupola of the church was miraculously kindled at the same moment the Patriarch received the holy fire. He therefore remained crouched in a corner of the church, fixing his whole attention on the said lamp. He did not care for the mad scenes which the church presented; he did not look at the procession round the Holy Sepulchre; nor was he disturbed by the deafening noise of the immense excited multitude crowded together in the church. At last the moment came in which the Patriarch appeared with the holy fire, and all the people rushed towards him in frantic haste to kindle their lamps. But Elias still looked at the lamp suspended from the ceiling, and clearly perceived the miracle by which it was lighted. He saw the arm of a Priest, with a stick, to which a light was fixed, cautiously and quietly protrude from a gallery behind which he himself was hid, and light the lamp. From this moment the spell by which Elias had been bound to the Greek Church was totally broken. He was filled with indignation against a clergy who did not scruple to impose such an awful fraud upon thousands of poor pilgrims. From that time the Bible became his study, his mind was opened to the truth, and he sought the intercourse of missionaries; till at length, now two years ago, he openly professed himself a Protestant, to the great annoyance of his influential friends.

Girls' School.—Mrs Zuller made a beginning of a little girls' school in our own house. There would not have been lack of children, but partly the want of room, and partly of time, made it necessary for Mrs. Zuller to have only a limited number of pupils, amongst whom were four Mohammedans. Few of the girls appreciate the art of reading and writing, and are only anxious to improve in needlework, &c. When Mrs. Zuller was obliged to suspend the school, on account of my illness, the children manifested great anxiety to resume it again, and came almost every day to inquire whether it could not soon recommence.

JAFFA.

The Rev. W. Kruse continues to labour at this station. From his annual letter (January 31,) we select the following extracts,—

At the close of another year of patient labour in the cause of Christ, I am happy to report, that, through the help of our Lord, we have been spared from open outbreaks or annoyances; and have met with civility and respect, especially from the Mohammedan population. They appreciate, and always express their gratitude for any help they receive for the sick, while the Greeks appear the most ungrateful of all the christians. The daily calls for medicine have given me frequent opportunities of bearing testimony for Christ, and I firmly believe that my labour in this respect has not been in vain.

The Mohammedans are in general as inaccessible as they ever were, a few acquaintances only accepted, to whom we may speak on religion: these freely admit and assent to the truths of the Gospel, but that Christ is the Son of God, they

find too hard to believe. They, however, expect Christ to return, and their Ulemas have fixed Christ's coming to the 1280. The present year they write 1276. Their belief is, that when He comes there will be universal peace in the world. He will establish it, and then all will be happy. Meantime, they are contented with their present condition, which they think fate has allotted to them.

SMYRNA.

The Rev. J. T. Wolters continues his faithful labours, assisted by Mr. Dalessio. The characteristic feature of the year is the increasing freedom of access among the Turks, among whom the way of the Lord seems to be preparing. Mr. Wolters, in common with labourers in every other mission field, feels much the need of further assistance. His journal furnishes the following interesting extracts—

CARPETS FOR MECCA.

April 1, 1859.—In going to town to-day I met a great crowd of people at the entrance, and the great road from Caravan bridge to a considerable distance lined with Turkish soldiers. "What is this all about?" I asked an English gentleman who had placed himself near the custom house on the bridge. "The carpets for Mecca are coming," was the reply, "and they are going to meet them in great style." I was curious to see the procession, and advanced to find a place where I could wait quietly with my horse. Soon the distant sound of music and a movement in the crowd indicated the approaching procession. It came nearer and nearer. First, a band of military music, playing, a number of horsemen, in two lines; infantry; the Pasha, the judge, the great mullah or pasha, the Turkish magistrate, and other gentlemen, all in richly embroidered dresses, and riding on horses beautifully decked out and equipped in eastern style; a number of dervishes chanting; and, at last, a number of camels (more than thirty) carrying the carpets. These carpets are manufactured in the interior of Asia Minor, chiefly at two places, which I have visited in former years, Ushak and Gördes. After a number of years, it would appear, the carpets in the sacred places at Mecca and Medina are worn out by the many pilgrims, and need to be supplied by new ones. They are brought on camels to this port, and shipped here for Alexandria, whence they are forwarded to Arabia. It makes a sad impression on the mind of the christian missionary to witness such scenes in honour of a religion by which so many thousands of souls have been deluded from the time of its founder to this very day. Well may we pray, "Deliver all Mohammedans from the delusions of the false prophet, O thou true Prophet of Thy Church: enlighten them by Thy Holy Spirit, and bow them down at the foot of the cross."

April 5.—Venn's "Complete duty of Man" has been published by me in Modern Greek, in the form of tracts, as far as chapter X., inclusive. I know of no other tracts which are so well received by the Greeks as these. The interesting subjects "Of the Soul," "Of God," "Of Man," &c., attract the attention. I pray that these silent messengers of peace may, under the influence of the Holy Spirit, be the means of bringing souls to God.

EXAMINATIONS AT THE GERMAN DEACONESS'S INSTITUTIONS.

July 15.—I have these last few days been attending the annual examinations in the Institution of German Deaconesses. It is a very excellent institution, comprising more than one hundred pupils, Protestants, Greeks, Armenians, and Ro-

man Catholics. They are all trained in sound evangelical principles, and the school is gaining more and more in the confidence of the public. The pupils are mostly from the first families. The directress is a lady of high attainments and deep christian experience. The assisting and teaching deaconesses are all pious persons, who labour with much self-denying zeal in the sphere of their duties. The Lord has blessed this school in a visible manner. It began about six years ago with a few girls, and is now quite a large establishment. Four of my daughters have been educated in it, of which two have finished their studies, and two are going back after the vacation. Yesterday the Greek classes were examined. Among the Greeks present was also an ecclesiastic, the preacher of Smyrna. After the singing of a Greek hymn, I offered up a short prayer in Greek, after which the examinations were proceeded with, to the great satisfaction of all present; and, at the end, the Greek preacher desired me to express to the directress his entire satisfaction, and his best wishes for the prosperity of the establishment.

To-day the English classes were examined by one of the deaconesses, who is an English lady. When all was over, a Greek gentleman, whose daughter has been educated in the school, desired to say a few words. He then made a short speech in French, in which he thankfully acknowledged the good impression made on the public by this school. "The grain of mustard seed," he said, "had already become a tree, 'so that the birds of the air come and lodge in the branches thereof.' May God, he concluded, 'bless the institution; bless the deaconesses, bless the children! May they prosper in their work to the glory of God!'" One could not help feeling that what he said was deeply felt by himself. He is one of the most respectable and well-educated Greek merchants of Smyrna. His wife is a Protestant lady; and though his daughters are baptised in the Greek Church, yet they frequently attend the English service with their mother.

I must mention, also, that, at my application, the British and Foreign Bible Society have lately made a grant to this school of 25 Bibles and 60 New Testaments, and 25 Greek Bibles and 60 New Testaments. The Bible is the book of the school, and all the girls, to whatever creed they belong, must attend scriptural instructions. The day is begun and closed with prayer.

CEYLON MISSION

JAFFNA.

The Revs. R. Pargiter and C. C. McArthur are at this station. The former says (February 25, 1860)—

We have erred, I think, very much in taking such a gloomy view of the mission work here (Jaffna,) and my recent visit to Madras and several stations along the coast has strengthened this conviction. As far as I was able to judge of the progress of mission work there, we in Jaffna are far in advance, both with respect to education generally and actual success amongst the people, christianity has accomplished here what it has not accomplished there: I mean as to its general influence over the mind of the population. Although we do not enrol so large a number of converts, yet the altered state of feeling with regard to Hinduism as a system totally unworthy of trust and confidence, so much so that many of its observances are now become mere customs and habits, with no amount whatever of the religious element connected with them—the con-

fidence the people place in us, and the willingness with which they are ready to commit their children to our instruction—the amount of christian knowledge diffused amongst them, which has raised them in the scale of society—all this incontestably goes to prove that we have advanced very materially beyond many of the missions in India, and that the work of preparation which must always precede the permanent establishment of a church has been carried on to an extent there unknown. The oldest Brahmin of the place hesitates not to express to us his wish that his children and grandchildren may become christians.

We are meeting with very considerable opposition from the Romanists, who are employing very strenuous efforts to counteract the Protestant feeling which has been diffused by means of our educational establishments. Their numbers have been increased by the addition of lay brethren, whose whole time is to be devoted to education; so that within a few hundred yards of my residence there are a bishop, three priests, and two seculars, all bent on injuring us, and only one solitary missionary to contest the ground with them, and oppose their aggressive power, and his hands are full, with the work of two stations and two educational institutions. However, we must maintain our ground as well as we can, and look to God for his blessing on his own truth, in opposition to the errors and frauds of Rome

A PICTURE OF MISSION LABOUR IN INDIA.

(From Visitation Sermon by Dr. Kay.)

As for you, my dear fellow labourers in the mission-field, how shall I attempt to describe the magnitude of the work that lies before you? The longer I live in the country, and the more I know of its various races, institutions, practices, schools of philosophy, religious sects, the less I feel able to grasp the immensity of the subject. Suffice it then to say, (you yourselves will readily supply what is wanting in the picture,) that we have here a congeries of nations which for 3,000 years and upwards have lived very much apart from the rest of the world,—a little world in themselves—yet even in their isolation exercising a very important influence on both Europe and Asia, by their trade, their philosophy, and their religious systems; bound together by a common regard to the same sacred books, by reverence for the same, everywhere dominant, hierarchical race, by frequentation of the same places of pilgrimage, and by reception of the same fundamental metaphysical notions: yet amidst all this outward uniformity, affording scope for the widest contrasts of character, here, the utmost licentiousness of intellectual speculation there, absolute subjection to a round of minute unmeaning ordinances; here, mystical abstraction from the senses—asceticism carried to its highest limit, there, indulgence in gross, obscene rites, under the sanction of supposed gods. To this ancient and singular race, with all its stereotyped usages, its abhorrence of every thing foreign its thoroughness in carrying out its religious theories, God has given us access—access so full and free, that we have come to think it a mere common-place incident if one among us traverse the whole length of the Ganges or the Godavery, or pays a visit to Cungotri, or Pooree, or Râmissoram. Yet it is only 162 years since Aurungzebe died! None surely but He that openeth and no man shutteth, could have brought about so marvellous a change. Doubtless He employed the Mogul to break in pieces the Hindu kingdoms, then raised up

the Mahratta to weaken the Mogul empire, and last of all, made away for the ascendancy of the British power. And now the Church, which had been so long struggling to maintain her Master's cause in that distant island of the north-west of Europe, is confronted with this vast empire, and compelled by the very force of outward circumstances to listen to that long neglected commission—"Go ye unto all the world, and preach the Gospel to every creature."

Now, then, the massive doors have been rolled open, and we, a small and feeble band (none more ready than ourselves to acknowledge how feeble,) have come forward to obey God's call; and whilst we engage with humble trust and hopefulness in the work (for we know that God is on our side,) how emphatically can we apply to our own case the Apostle's words, "A great door is opened to us . . . and there are many adversaries." While we were at a distance we saw only the open door; we thought that, armed as we were with the weapons of truth, nothing but a continuous course of victory awaited us: now that we have got inside the gates of the fortress, we perceive that hosts of opponents are ranged all round us. Here is the Brahmanical creed marshalling against us its phalanx of (probably) two millions of self-esteemed gods;—here is Mohammedan fanaticism, urged on by the thought of its past military achievements, and agitated by its belief in the approaching advent of the Mehdi; here is polytheistic superstition covering the land with its shrines, which are so numerous that (it has been said) if collected together they would form a city as large as London,—here is European infidelity stopping the awakened Hindu inquirer, and hurling him back into a worse state than that from which he was emerging. And these foes we have to encounter under enormous disadvantages. When we address the Hindu, few among us, except those with whom the vernacular is their mother tongue are more than half understood. We are looked on with suspicion, as emissaries of the ruling power. We find it almost impossible to hold social intercourse with the people. The climate compels us to live an unnatural in-door life, the tendency of which (especially when combined with the separations, sicknesses, and bereavements incident to our Anglo Indian life) is to depress the spirits of even the most cheerful man.

But enough. I would not seem to be bringing up an evil report of the land which we have been called to occupy. It is true that the spiritual strongholds held by the people of the land "are high and fenced up to heaven;" but we are not discouraged; we say with Caleb, "Let us go up at once and possess them; for we are all well able to overcome them:" their defence is departed from them; and the Lord is with us; fear them not."

NEW FEATURE IN THE ANGLO-AFRICAN MISSION.

Having previously hailed with great pleasure the new Mission to Central Africa under the auspices of the English Universities, we notice lately a new feature in the Mission, as indicated in the following, from an English paper. "Great meetings in aid of missions to Central Africa had been held in Manchester and Liverpool. Lord Brougham was the principal speaker at both places, and urged that a vigorous support of the missions, which would indirectly encourage the production of cotton, would tend to suppress the slave trade and slavery."

AFRICA.

Archdeacon Mackenzie, before sailing from England, thus writes to the *Guardian* concerning the prospects of the Mission to Central Africa—

Sir,—Several weeks ago I wrote a letter, which you were good enough to admit into your columns, in which I spoke of the want of men to accompany this Mission, and of the amount of funds we had then collected. Now that we have arranged to sail, God willing, on the 5th of October, it is due to your readers that I should say how far we have advanced in these two respects.

As to men. I have now three Priests, and I expect to have a Deacon, ready to sail with me. There is also a lay Superintendent, who will have charge of the commissariat and the secular affairs of the mission generally, but who, in his lot and station, is desirous of furthering the highest objects of the Mission likewise. A Carpenter and Husbandman are ready to go with us, and I hoped to have had a Mason and a practical Farmer, but these two have, for various reasons, recently withdrawn. I should much like, if possible, at once to supply their places, or, at all events, so to arrange that they could follow by the November mail, and join us at the Cape. I am sorry to say I have not yet found such a Medical man as I could wish, who is willing to accompany us.

Besides these, the second party which is to follow, if all be well, in about six or eight months, consists of one Clergyman (I want two more), a Blacksmith, a Shoemaker and Tanner, and a Printer, together with seven others, the wives or sisters of those I have mentioned.

For the planting of this Mission and its maintenance, it has been estimated, as I said before, that we shall require a sum of £20,000 and £2,000 a-year. Towards this we have on our lists promises of from £10,000 to £17,000 as donations, and of about £1,350 a year. At this moment, so far as returns have been made to us by the local committees, we have actually paid up the amount of £13,500 after the payment of all working expenses which have been hitherto incurred.

I should be very much obliged to those who have kindly given us promises if they would no longer delay in paying their donations, and subscriptions for the current year, into Messrs. Hoare's or Coutts's bank, or to our Honorary Secretaries at No. 5, Mitre-court, Temple, E. C. And I should be extremely thankful to see the whole sums required raised before we start. But my chief anxiety at present is to find a really earnest, as well as competent Medical man, willing to go with us as a Missionary, devoting himself and his talents and skill to God's glory and the good of his fellows.

May I also call attention to the advertisement, in another column, of the farewell service to be celebrated at Canterbury Cathedral on the 2nd of October. three days before we embark.

C. F. MACKENZIE, Head of the Mission.
79, Pall-mall, Sep. 12, 1860.

GREECE.

AMERICAN CHURCH MISSION.

The communications from Athens during the year have deepened previous favourable impressions in regard to the wisdom and prudence of Dr. Hill and his co-workers, giving a renewed assurance of the fact that the faithful labours there bestowed have resulted in great spiritual good to the people of Greece. Thousands of the females of that land have been from early infancy to ma-

turo years taught daily, so soon as they were able to learn, the simple truths of the Gospel of Christ. The single aim of the Missionaries has been to sow in the hearts of the children the precious seed of the Divine Word. They have toiled through *twenty-nine years* in the holy purpose of training up disciples of the Lord Jesus. A multitude of these trained in the Mission have gone out into active life, and many are now heads of families. The importance of such an instrumentality in its bearings upon the future regeneration of the Church in Greece, no one can adequately measure. The pure Word of God which, largely through the agency of the Missionaries of the Board, has entire freedom throughout Greece, and is every where circulated among the people, is appealed to by the Missionaries at every turn. In the schools and elsewhere they not only present the simple truth, but in the light of that they exhibit to the people the errors of doctrine and practice into which the Greek communion has fallen, and strive by affectionate counsel and instruction to teach them the true and the right way. The Committee look with confident expectation for a glorious harvest at no distant day, as the result of the faithful labours of the Missionaries of the Board. The following is an extract from a letter of Dr. Hill, dated Athens, July 26, 1860:—
“Our course through the present year as regards our usual Missionary work, has been of peculiar interest. We have never witnessed so many striking and interesting proofs of the silent but extensive influence of our Mission as during the present year. These have comforted us and been to us ‘as songs in the night.’ A wide field is open to us, in which we are called to work. This Mission is a noble enterprise, and the most successful, too, when regarded in its proper aspects, and even compared in its results with any Mission in the East. I speak advisedly and with perfect knowledge of what is actually going on. It is a great and powerful instrument of good throughout the length and breadth of this fair land. Our schools indeed are considered by us as very important instruments to enable us to carry out our great objects. At the beginning of our career, they were all important. We could not have taken one step without the aid of this machinery. Through them we do even now convey an immense amount of religious instruction. Still we regard them as but a small part of our work. We have been erecting a lofty and capacious building. Our schools have served as the scaffolding; but until we have reached the headstone and crowned it (through the Divine Blessing) we shall have need of the scaffolding.”

FREDERICTON.

(Correspondence of the Church Journal.)

Messrs. Editors:—The Lord Bishop of Fredericton has just completed his visitation of the Parishes and Missions on the River St. John between the capital city and the Canadian boundary. On the 5th September, accompanied by his son, the Rev. Charles Medley, he visited the Parishes of Prince William and Dumfries, of which the Rev. P. W. Loosemore, of St. Augustine's, Canterbury, is Rector. Divine service was held at 8 P. M., when prayers were said by the Rev. C. Medley, and the Bishop confirmed 6 persons and addressed them. On the 6th, accompanied by Messrs. Loosemore and Medley, he visited Magundy, a large and flourishing Missionary station, under the care of Rev. Mr. Loosemore. Service was held at 11 A. M., when the Bishop confirmed 41. This unusually large number for such a Mission, speaks well for the exertions of the Missionary; and as the majority of the confirmed were males, it portends

good results for the Church in this place. This circumstance was alluded to by the Bishop in one of his powerful addresses, which was listened to by a very large and attentive congregation.

On the 7th the Bishop, with his son, proceeded on his journey to the Missions on the upper part of the St. John river, passing through Woodstock, and arriving late on the evening of Saturday, the 8th, at the Tobique, one hundred and twenty miles from Fredericton, where he was the guest of one of the parishioners. In this neighbourhood are four Missions, covering a vast extent of country, with two churches finished, and a third in progress of erection. It is one of the most laborious Missions in the Diocese, but has happily been worked by men who were not “slothful in business.” The Church here has consequently made good and steady progress. It is not many years since the present Rector of Woodstock used to make periodic visitations of two or three weeks' duration, through this Mission, holding service whenever an opportunity offered, and baptizing all who were brought unto him. He was at that time the only Missionary between Quebec and Fredericton, consequently his visits were highly prized.

On Saturday, the 9th, service was held in the church at the Tobique, at 10½ A. M., when prayers were said by the Rev. C. Medley, and two candidates for confirmation were presented by the Rev. W. Henry Street, the Missionary. The Bishop preached from Ezekiel xviii. 4: “All souls are mine.” In the afternoon, service was held in the church at the River de Clute, nine miles distant, when five were confirmed, and the Bishop delivered an address. The congregation here was unusually large. On Monday, the 10th, the Bishop, accompanied by his son, and the Rev. Mr. Street, proceeded to the Grand Falls on the St. John river, twenty-two miles distant. On Tuesday, Service was held in the Town Hall, which was fitted up for the occasion, the church not being yet completed, when 3 were confirmed. The Bishop preached from 1 Cor. x. 13. This is the second Episcopal visitation of this Mission within a year past, which will thus account for the unusually small number of the candidates for Confirmation. In the evening, the Bishop returned to the Tobique. On Wednesday, the 11th, accompanied by Messrs. Street and Medley, he proceeded homewards, taking a circuitous route through a flourishing settlement called Greenfield, which is in Mr. Street's Mission. Here service was held at 3½ P. M., in a school house. Prayers were said by the missionary, and the Bishop preached from Psalm lxx. 9, 10, 11, 12. In the evening he proceeded to yet another station ten miles distant, where he was hospitably entertained by one of the parishioners. On the following evening he reached the town of Woodstock, where he was the guest of the Rector, Rev. S. D. Lee Street, during his stay. The present venerable Rector has been in charge of this mission for about thirty-two years, and has witnessed its growth from comparatively nothing, to its present vast proportions. Aided by only one assistant minister, five full services are performed on every Sunday, and four missionary stations are supplied with services during the week.

On Friday, the 14th, the Lord Bishop, with the Rector and the Rev. Mr. Medley, accompanied also by a goodly number of the laity, visited St. John's Church, Richmond, eight miles distant, and a part of this mission. Here service was held at 11 A. M., when prayers were said by the assistant minister, the Rev. W. S. Covert, and the Lessons read by the Rector, who also presented 14 candidates for confirmation. The Bishop then addressed the newly confirmed, as also the large and attentive congregation present, on the subject of “Apostolic Example,” dwelling strongly on

the necessity of a strict and devoted attention to the ordinances and teaching of the Apostolic Church. On Sunday, the 16th, at St. Luke's Church, Woodstock, Morning Prayer was said at 11 A.M., by the Rev. Mr. Medley, and the Lessons and Ante-Communion service by the Rector. Thirty-one candidates were then presented for confirmation. The Bishop again delivered one of his usual interesting and impressive addresses to a large and overflowing congregation, dwelling especially on the subject of "christian duties." He explained in clearest terms, the meaning of the phrase, "christian calling," and dwelt at some length on this subject, cautioning his hearers against the vices and temptations common to the present age, while he placed before them the various duties and obligations imposed upon all and exhorted them to greater energy and perseverance in their due performance. The sacrament of the Lord's Supper was then administered to 81 communicants, the Lord Bishop consecrating, and being assisted in the distribution of the elements by the Rector and the other clergy present. At 3½ P.M. service was held in Christ's Church, Woodstock, when the Rev. Mr. Medley preached from St. Mark, 11, 12, 13 and 14; at 6½ P.M. service was again held in St. Luke's Church, when prayers were said by the Rev. C. Medley, and the Lessons read by the Rector. After the Second Lesson, holy baptism was administered by the Bishop, assisted by the Rector; the recipient being the infant son of one of the parishioners, John C. Winslow, Esq. His Lordship preached a most deeply impressive sermon from Psalm cxix. 69, 70.

On the following morning, previous to his departure, the Bishop, by special request, united a couple in the bands of matrimony at Christ Church, after which he proceeded homewards. His Lordship seemed much pleased with his whole journey, and was in unusually good spirits. It is much to be regretted that it is almost impossible to give any correct idea of the able and impressive style and manner of the Bishop's various addresses and sermons. The ripened scholar, and eloquent teacher—he commands attention where it is least looked for; while his many noble qualities bind him with a warm affection to the hearts of his people. May he long live to preside over the affairs of the Church in this Diocese, and when his course is ended, may he enter upon that rest which "remaineth for the people of God."

NEW DIOCESE OF COLUMBIA.

(From the Mission Field.)

We have much pleasure in laying before our readers the following letter from the Bishop:—

Victoria, Vancouver's Island, May 8, 1860.

MY DEAR SIR,—I commence my correspondence with the venerable Society under feelings of no common interest.

I know the history of those early labours which God at length has blest with marvellous spread of his Church and truth.

I fervently trust the same blessing awaits its labours in this Diocese.

May our communications result in the advancement of Christ's kingdom, the saving of souls, and the glory of our God.

2. All I have seen and heard during the four months since my arrival convinces me of the important position these two extensive colonies must occupy at an early period.

A climate like England, magnificent scenery, a fertile soil, unbounded mineral wealth, abundant fisheries, timber of the finest description, good harbours, render the only British possession on the Pacific coast of America highly attractive to the disposition and enterprise of our race.

3. The population consists for the most part of

emigrants from California, a strange mixture of all nations, most difficult to reach. A large proportion have long been unused to religious opportunities, although amongst them are those who will welcome the minister of Christ.

An idea of this mixture may be afforded by one instance, that of the town of Douglas, in British Columbia. Out of two hundred, thirty-five only are British subjects. The rest are Germans, French, Italians, Africans, Chinese, Spaniards, Mexicans, and Americans.

The gold-mining district is confined to the main land, and extends along some 400 miles from the town of Hope, on the lower Fraser, to the Quessel River, a branch of the Fraser in the north.

Thousands are engaged along this line, in parties varying from twelve to two hundred.

The agricultural settlers at present are not numerous. I have visited some. They are destitute entirely of the means of grace. Many men are living unmarried with Indian women.

The most recent reports from the mines are of an exciting character, and will attract many thousands more to our shores. The Chinese are arriving in great numbers, and ten thousand are said to be on their way from China.

4. The native race in both colonies is numerous. I have visited various tribes; some are more intelligent than others. There is desire of improvement, and ambition to be like the whites. It is a common thing for Indians to be dressed in the best European costume. The other day I observed two women in round hats and ribbon and extended crinoline! I mistook them for English, but on coming up found their faces besmeared with red paint.

The men are universally employed in labour, for which they are paid from 10s. to 20s per week.

Poor creatures! they imitate freely the white man's vices. I saw an Indian running round and round in a circle. He was intoxicated, and almost a maniac. I listened to the sounds he was shouting. They were the words of a blasphemous and obscene oath in English! It is a common thing for Indians, even children, to utter oaths in English. Thus far they have come in close contact only with our vices. We have yet to bring amongst them the leavening blessing of the Gospel of Christ.

5. I have at present but eight clergy. Of these, two are supplied by the Society.

Both Mr. Gammage and Mr. Pringle are working well, and have exhibited much patient endurance.

Mr. Dowson, as you probably have heard, is gone home; his resignation, in consequence of the state of his wife's health, was announced in the last number of the *Mission Field*.

6. I hope the Society will send out at once several additional men. We are, I feel thankful to say, early and well on the ground. By God's blessing we may lay the foundation of our pure and holy religion with the very first people, and establish a lasting claim to love and adherence by the promptitude and, we trust, the efficiency with which the mother Church will have ministered to the spiritual wants of this our youngest colony.

(a) For the Indians twenty missionaries might readily be employed. We should have, however, at once, not less than four, two for Vancouver, two for Columbia. I purpose to establish an Institution at this place, near several Indian villages. Towards the building I hope the Society will allow me to use the £400 granted to Mr. Dowson for a house, and thus a residence would be provided for the missionary you send out in his place.

We have commenced the mission in tents.

The Roman Catholics are actively at work. Several French priests are constantly in the In-

dian villages. They baptise the children of heathen parents, and give to all a cross, which is suspended as a charm about the neck of the infant.

They certainly have succeeded in lessening drunkenness; but their principal teaching is the worship of the Virgin, and hatred of the Americans and English, while the French are exalted and extolled.

It is stated that twenty or thirty priests are on their way out from Europe.

(b) Then for the white population we need immediately an addition of ten."

The Bishop gives the name and position of the several places, and then proceeds:—

"Thus, then, our immediate want is the aid of fourteen able, faithful, and zealous missionaries. I earnestly hope the Society will largely assist me.

7. There are peculiar difficulties in our work here. The population is of such a kind as to require men of no ordinary ability and tact.

The large proportion of estranged and foreign people renders any considerable support unlikely for a long time.

Expense of living is great. Most things at least a third above the price in England; many double. Labour, 10s. a day; skilled labour, 20s. and upwards. Meat, 1s. a pound. A wooden cottage of four rooms, £70 a year. Female servants not to be had; men, £70 and £100 a year, and board. This is the state of things here; up the country, prices are double and treble.

8. We are not, however, without encouragement. My first Confirmation (of thirty-three candidates,) on Sunday week, was refreshing to my spirit. A deep impression has been made, and our work is strengthened. God be praised!

An interesting incident has occurred in the conversion of a Roman Catholic priest. I met him on board the steamer on my passage. He had previously been in communication with Bishop Kip, who received him at the Holy Communion a few Sundays ago. He is now living in my house, preparing for active ministry in due time. The Rev. Louis Donatus Rivieccio is a young man of great ability, professor of Latin and philosophy at the R. C. Seminary in Francisco. He preaches, not only in his own Italian language, but in Spanish and French, and may become of the greatest use in teaching the various people of his own and other races.

The coloured race, (African,) of whom there are many, are looking much to us as the only religious body which has stood out for their equal rights, especially in the house of God. The Congregationalists, supported by the British Colonial Missionary Society (London,) who were especially appealed to, and even the Romanists, have given way to the American caste prejudice.

Several of the coloured people are devout communicants.

9. This is an important time for the purchase of land, while cheap, for endowment. The Society would do well to make a grant for this object. I believe thereto a special fund of that kind.

10. Where you send out clergy, by no means oblige them to go round Cape Horn. The discomforts are such that few men can go through the ordeal without moral damage. Much misery and expense have already forced me to this conclusion.

I must now conclude.

May I ask you to present my kind and respectful remembrance to the committee. I crave an interest in their prayers. May the Divine blessing ever rest upon your counsels, and crown your undertaking with success.

Ever faithfully yours,

G. COLUMBIA."