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CHURCH CHRONICLE

FOR THE

DIOCESE OF MONTREAL.

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

HOOVER. Bk. V. c. 21.

VOL. I.—No. 3.]

JULY, 1860.

[2s. 6d. PER. AN.

SYNOD OF THE DIOCESE OF MONTREAL.

The second meeting of the Diocesan Synod was held on Tuesday and Wednesday, the 19th and 20th of June. There was a good attendance both of the Clergy and of the Lay Representatives, forty-four of the former and sixty-two of the latter being present. Only two parishes were left unrepresented.

The proceedings commenced on the morning of Tuesday with the celebration of Divine Service in the Cathedral, at Montreal. The Sermon, which was distinguished both by fitness to the occasion, and by earnestness of manner and delivery, was preached by the Rev. J. Scott M. A., of Dunham, one of the Bishop's Chaplains. The Holy Communion was then administered. At two o'clock in the afternoon of the same day, the Clerical and Lay delegates with the Bishop, met in the Lecture Room of the Mechanics' Hall. After the offering of prayer imploring the Divine blessing upon the Church at large, and especially upon that branch of it existing in this Diocese, and upon the Synod now assembled, the business of the day commenced with calling over the names of the delegates. The Bishop then delivered the opening address, in which he reminded those present of the great importance of the work for Christ and the Church, in which they were about to engage, and the spirit in which it should be undertaken and carried on. He stated, that, the Memorial respecting the appointment of a Metropolitan for the Church in Canada had been presented, but that as yet no decision had been received from the home authorities. In respect to the compilation of a hymn book for use in public worship, the Bishop said, that, he had had some correspondence with Dr. Beaven, the Chairman of the Committee appointed by the Toronto Synod on this matter; and that the suggestion which he (the Bishop) had made, that it was desirable to let

the matter stand over, until it could receive the collective judgment of the whole Canadian Church in Provincial Synod, had received the approval of the Synod at Toronto. The Bishop then referred to the meetings of Convocation in England, and expressed his satisfaction at the manner in which they had been conducted, and at the prospect that there was of the province of York now following the example of that of Canterbury. He expressed his opinion that it was highly desirable that the laws and canons of the Church, many of which were now quite obsolete, should be adapted to the existing state and condition of the people. He went on to say, that while it was to be wished that some special services for days of thanksgiving or humiliation, and also for some other occasions, should be added to the Book of Common Prayer, yet he was decided in the conviction that it was very undesirable that the existing services should be altered or tampered with. His Lordship recommended the *Church Chronicle* to the members of the Synod, as a publication which was likely, if extensively circulated, to be very useful. He then expressed his hope that the working of the Synod would materially advance the welfare of the Church, and would afford to many of her members enlarged opportunities of practical usefulness. He concluded by referring to the approaching census, and recommended the Clergy to remind the members of their congregations, that they must be careful to return themselves as belonging to the "Church of England." "Certain it is that under any circumstances, we shall be found but a small minority; but we know that numbers are no test of truth. I do believe, however, that our grain of mustard seed is growing and expanding, and if we be not faithless but believing, we may yet look for great and continual increase, while we bear witness for the faith, once for all declared to the saints, and strive to keep the unity of the Spirit in the bond of peace and righteousness of life."

The Bishop's address was followed by the presentation of the Report of the Executive Committee, which on the motion of the Hon. Geo. Moffatt, was received. Its clauses were then discussed and with some slight alterations were adopted. The Secretary then read the report of the Finance Committee, which was ordered to be printed and brought up for consideration on the following day. The next report was that of the Committee on the Organization of Parishes, which was likewise received and ordered to be printed, with the proceedings of the Synod. The meeting was then adjourned.

On Wednesday, at 10 o'clock, the Synod assembled at Trinity Church, which had been kindly offered for its accommodation, by the incumbent, the Rev. Canon Bancroft. After prayer had been said, the names of the delegates were called. A vote was passed thanking the Rev. Mr. Scott for his sermon before the Synod. The Rev. G. Slack then brought forward a resolution pledging the Synod to appoint a Standing Committee, which after a lengthened and able discussion was rejected. An amendment was carried to the effect that the Bishop be requested to give notice to every parish, of the names of candidates coming forward for ordination.

The Bishop then called the attention of the Synod to the propriety of presenting an address to His Royal Highness the Prince of Wales, on the occasion of his approaching visit, and submitted a draft for the same, which was at once unanimously adopted. The Dean of Montreal, then moved that a petition should be presented to the legislature asking for such modification of the Act for registration of Marriages, Baptisms and Funerals as will make the signature of the Clergyman to each act, alone sufficient. The motion was discussed at some length, and in the end the matter was referred to a Committee named by the Bishop. A resolution was then proposed by Mr. Roberts and adopted by the Synod for providing for the enregistering the names of all members of the Church in full Communion, with the date as nearly as possible of their first Communion. Two resolutions, one referring to the erection of Parsonage houses, glebes &c., and the other to the repairing and maintenance of fences and buildings on Church property were referred to the Finance Committee. The report of that Committee which had been presented on the previous day was then discussed clause by clause and with some modifications was adopted. This was followed by the consideration of the Report on the organisation of parishes, which with a few alterations was likewise adopted. On the motion of the Hon. Judge McCord, both these reports, as amended, were referred to a joint Committee to be named by the Bishop. After some other business had been transacted, a vote of thanks to the Lord Bishop for his conduct in the Chair was carried by acclamation, and from his Lordship having expressed his satisfaction at the tone and manner in which the deliberations of the Synod had been conducted, closed the meeting with the benediction.

CHURCH SOCIETY OF THE DIOCESE OF MONTREAL.

At the special General Meeting of the Church Society held on Thursday, the 21st inst., the resolution of which notice was given in our last number was proposed and adopted.

By this resolution a change has been effected in the constitution of the Society, which limits its exertion to objects of a more direct missionary character, as grants will not in future be made for the erection either of Churches or Parsonage houses.

It was found that the funds that can now be applied to the support of Missions are very inadequate to the demands made on the Society. There will also during the present year be a diminution of the grant from the Society for the Propagation of the Gospel in Foreign Parts, under these circumstances it is to be hoped that the friends of the Society will use every exertion to increase its income both by adding to their own subscriptions and enlisting new subscribers.

BISHOP OF CAPETOWN ON MISSIONS IN SOUTH AFRICA.

The following is an extract from a sermon which was preached by the Bishop of Capetown, in St. George's Cathedral, on Sunday, September

18, 1859. The text was, Matthew v. 33, "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

"How little has the civilised and Christian world yet done for Africa. It has fringed, indeed, its borders here and there with the soldiers of the Cross. It has sought to extend its commerce into portions of the land; but the curse of slavery which it has inflicted upon it has more than counterbalanced all the efforts for its good. What a reproach is it to the civilised whiteman that he has left for so many centuries his brother man in the degradation in which we find him in all parts of this vast continent. For near two thousand years Christ has been known to Europe; but his name has never yet been heard—the redemption that he hath wrought has never yet been proclaimed to the tribes in the interior of South Africa. It is said that there are at least sixty millions beyond our territories, for whom, as yet, nothing has been done. And within our dominions, how many are there around our very doors, dwelling in the midst of us, who are still, alas, far off from Christ, without hope and without God in the world. Here are thousands, even in this very city, with whom you hold daily intercourse, either followers of the false prophet, or else in heathen darkness, ignorant in either case of the only way of salvation; and in every village and district of the country the same state of things exist. It was chiefly this sad spectacle, which I, more than others, was called to behold, which I could not remedy, which the feeble infant Church of the land could not remedy, even if it had felt—which I fear, brethren, I may not say—that it was called to labor to remedy. It was this which led me to leave my appointed field of labour for a lengthened period, in hope that I might induce the mother Church to do that which we could not do. To this one object, every day, almost every hour of well-nigh two years, has been devoted. They have been years of much toil and anxiety; but they have not I trust been without their fruit.

It is due to you that I should state what are the works in which I have been engaged, and how far they have been brought to a successful completion. And you will, I feel assured, be not uninterested in hearing about them. There are four works chiefly that I went to England to accomplish:—

1. The subdivision of this unwieldy diocese, by the erection of St Helena into a separate See.
2. The maintenance of our existing work amongst our English brethren and our coloured brethren.
3. The foundation of missions beyond our dominions.
4. The complete establishment of our native institution founded by our Governor.

A word or two I may offer with regard to each of these. Situated at a distance of near two thousand miles from our shores, it has been impossible for me to exercise a real oversight over the Church of St. Helena. When last amongst my people there, I told them that I never had been, and never could be, a true chief pastor to them; and that the

proper remedy was that they should have a Bishop of their own. By their efforts, united with mine, the endowment required by Government has been provided, and a very able and devoted man, whom we may shortly expect amongst us, has been appointed to the office.

The diocese includes St. Helena, Ascension, Tristan d'Acunha, and the charge of the congregations upon the eastern coast of South America, and that See will then be the connecting link between the Churches of America and Africa, being still a suffragan of this province. Much, I think it will be found, may be done by our Church along the South African coast. It may be that the slaves torn from this continent will offer a field of labour to our Church hereafter. Already there is the Patagonian mission, with its head-quarters in the Falkland Islands.

Relieved from a charge, the duties of which I could not adequately discharge, my life, God willing, will henceforth be devoted exclusively to the extension of Christ's kingdom on this continent. To the maintenance and extension of the work, both among our English and our coloured brethren within the diocese, my main efforts have been directed. You know, my brethren, how largely we have been indebted to the charity of the mother Church in the erection of our churches and schools, and the maintenance of our Clergy and Catechists. It was to renew the subscriptions which had ceased, and to obtain funds for the enlargement of our missions amongst the coloured people, that I have mainly laboured. My efforts have been so far successful that I have been enabled to keep up the payments previously made, and to engage or send out twenty-three additional labourers. The supply is wholly inadequate to the demand. At this moment there are not less than fifteen additional places to which I should feel thankful if I could appoint catechists and schoolmasters. Were our offerings larger towards the support of our teachers, were we, in each of our parishes, doing more towards the maintenance of the work, we might hope gradually, out of our present means, to supply all places that have claims upon us, and help them during their early struggles. Never again, I think, can the mother Church be successfully appealed to, to help the work yet to be done within this diocese. She feels that she has done enough for this particular work. Her sympathies will henceforth be chiefly drawn out,—her alms will be mainly devoted to the missions beyond our borders, to that noble work in which I have been endeavouring, amongst other things, to interest her.

In not less than four new fields she has resolved that she will plant her teachers, as soon as arrangements can be made for sending them forth. To independent Kaffraria, to Panda's country, to the Free State, and to the country recently explored by Dr. Livingstone, her sons will, I trust, shortly go forth, to strive to lead men to the knowledge of Him whom to know is life eternal.

For Independent Kaffraria a very devoted clergyman has been engaged who, resigning a living which most men would covet, is prepared, accompanied by his two sons and his devoted wife, to preach Christ to the heathen. For Panda's country, also, men are prepared to offer themselves. One has already resigned a living that he may enter upon the

work. For the Free State too, concerning which I have been very anxious, inasmuch as it was included, twelve years ago, within my diocese, and is a country for which I must in some degree be responsible, until a chief pastor shall be appointed to it, men, I feel assured, will not be wanting.

But the mission which has excited the greatest interest and attention is that which it has been resolved shall be founded in the regions explored by our distinguished traveller, Dr. Livingstone. This our two great Universities have appropriated to themselves. For this they hold themselves responsible. It has been determined that it shall consist of not less than six missionaries, with a Bishop at their head. This has been the last work taken in hand, and is not in so advanced a stage as the others, but will, I doubt not, ere long be in operation. The remarkable feature with regard to this movement undoubtedly is, that in carrying it out it has been all but determined to revert to primitive practices. Men have not only felt that common sense would require that a body of men should not be sent forth to a distant expedition for any work without some one being appointed to lead and direct the enterprise. but they have felt that not to act thus in the great enterprise of a Christian empire is to lose sight of the system laid down for us by our Lord, adopted by His Apostles, and practiced by the Church in its earlier days. It is this conviction, which has gradually come over the mind of the Church, which has created the longing, nay, more, the determination, that our missions shall be brought, as speedily as may be, into close conformity with the Scriptural and primitive model.

The fourth and last work in which I have endeavoured to interest the Church at home has been that institution for the education of Kafir children, founded by our Governor, maintained hitherto at his own private cost, and now carried on under my own roof. The immediate object of that institution, as you are well aware, has been that we may give an industrial and a Christian education to the sons of the chiefs of Kaffraria and the adjoining territories, and to other promising youths, that when civilized, instructed, and, we may hope, converted to the faith, we may send them back to their own country, to be a blessing to their respective tribes. The ultimate object which I, at least, have in view beyond this is, that as the Church of England is entering upon a far greater work in Africa than we ventured to contemplate a few years ago, we may have an institution wherein we can receive the sons of chiefs or others from all parts of the interior, and, after educating them here, in the neighbourhood of our capital, at the chief seat of our own civilization, let them return, in whatever capacity that may be best qualified to fill, and extend commerce, and knowledge, and civilization, and education, and Christianity, to the remotest tribes and regions that we can reach. I have, indeed, already written to Dr. Livingstone to say that I shall gladly receive any promising youths that he may see fit to send, and do the best for them that we can. I regret to say that I have not succeeded in raising sufficient funds for the establishment of this institution. For the present, indeed, our Governor, lost to us for a sea-

son,—and we will hope only for a season,—has made provision for its support. But I should feel thankful if any of you, my brethren, to whom God has given means, would aid in bearing some portion of the cost of this important work.

What it will become, God only knows. It were presumptuous, at this early period of its history, when its very existence is in danger, to speculate on this subject. That it may become an instrument in God's hand for conferring great blessings upon the benighted heathen of Africa, no thoughtful mind can doubt. If the myriads around us and beyond us are ever to be raised out of their degradation, it must be largely through means of themselves. If the Church of Christ is ever to take deep root in Central Africa, it must be mainly through the agency of the native ministry. Christianity has never been perpetuated in any land save through such means. A sprinkling of European teachers, with native teachers under them, is all that we can hope to see scattered over this vast continent.

With the demands made upon the mother Church from all parts of the world, for men as well as means ; with Japan and China opening out to us ; with India, with its claims, and with its judgments, appealing more loudly than at any previous time to the love and zeal of the Church, it were hopeless to think that we shall obtain a great supply of English teachers, or, if we had them, the means for maintaining them. No, we must train and educate, within the land itself, those who already know the language, and habits, and modes of thought of the people to whom they shall be sent, and who shall be fitted to sustain the life, and endure the hardships, which they who would do Christ's work under the burning sun of Central Africa must be fitted to bear. The future, however, is with God. It is enough for us that we see a plain duty before us. We must be content with this, without looking far forward into what may be hereafter.

The work, so far as we can see, is full of hope. Those who have been entrusted to our keeping have already made much progress in many ways, and give fair promise of bearing fruit, and rewarding those who are toiling for their good. May we, brethren, only do our part. May we be Christ's living witnesses in this land in which we dwell. May we pray earnestly that He will accomplish the number of his elect, and hasten his kingdom. May we feel that the advancement of that kingdom is the work of works which is given to each one of us to do. May our alms and offerings be largely and cheerfully given for its extension, and we shall, each in our measure and degree, be fellow-helpers of the truth, fellow-workers with our God, and be privileged to help forward the dawn of that glorious day, when all the kingdoms of this world shall become the kingdom of our Lord and of his Christ, and He alone shall reign, King of kings, and Lord of lords."

CENTRAL AFRICAN MISSION.

A very large and respectably attended public meeting was held on Wednesday afternoon at Manchester, in the Free Trade Hall, in promo-

tion of the mission to Central Africa. The chair was taken by the Hon. A. Egerton, M.P., and on the platform were Lord Brougham, the Bishop of Oxford, Archdeacon Mackenzie, and Mr. Bazley, M.P.

The Chairman briefly addressed the meeting, and called upon

The Rev. Archdeacon Mackenzie, who moved the first resolution:—
 "That the continent of Africa is and ought to be an object of great interest and importance to the inhabitants of Manchester." He had made a calculation of the probable cost of the expedition, in consultation with a gentleman who had great experience of travel in Southern Africa, and who, he believed, was the person most of all fitted to advise him on the subject. For their first outfit, their passage-money, and conveyance to their station, the estimate was between £4000 and £5000. The party would include about 30 persons from this country, and nearly 10 from Cape Town, the latter being Christian Caffres who had been trained in schools. Afterwards the cost of carrying on the whole work would be about £2500 a year, including £1100 in payments to different persons, and about £1400 in expenses of maintenance, food, and shelter, and everything else that was required. After the first few years the annual cost might probably be reduced, but it had been thought advisable to aim at raising a capital of £20,000 at the outset, out of which would be provided the first cost of the mission, the remainder being invested in aid of the annual sum to be required afterwards. He entered into some interesting details relative to the mode of life of the native Africans and the object of the mission, which were listened to with great attention.

The Rev. R. Greswell, of Worcester College, Oxford, seconded the resolution, which was passed unanimously.

Lord Brougham proposed the second resolution, and was received with a prolonged burst of cheering. In addressing this, which he said was by very much the largest meeting he ever yet saw assembled within doors—and his experience of public meetings had not been short, he trusted that in proportion to its size would be its patience in hearing him. The rev. gentleman who preceded him had dwelt on the defective exertions of civilised Europe to reclaim unenlightened Africa from her barbarous state, and justly observed, in comparing our great cities, such as Manchester, Liverpool, and Leeds, with ancient Carthage, that it was to be hoped we should not imitate the neglect of that predecessor of ours as a commercial community, but should extend to the interior of that continent the benefits of the higher civilisation and religion with which we were blessed. He hoped we should furnish this other contrast to Carthage, that we should not be subdued by any other nation. Of this he had no manner of apprehension, because we were doing what Carthage never did—preparing ourselves in all ranks and classes to bear a hand in the defence of the country. The venerable Archdeacon of Natal had described the character of the natives of Africa on that part of the coast with which he was acquainted; but to the northward, on the Zambesi river, where Dr. Livingstone had extended his labours and discoveries, the people were both industrious and peaceful, and had they

been let alone by the infernal slave trader (cheers), encouraged by our ancient allies the Portuguese, there would have been everything to hope for in their prospects of amelioration. His lordship eloquently denounced the atrocities recorded as incidental to the slave trade as carried on by the Spaniards of Cuba and the Portuguese authorities. Of the United States' law on the subject no complaint could be made for any want of stringency, if it were only carried out ("hear, hear," and laughter). It was specially in the hope that it would be found a powerful agency in aid of the termination of that guilty traffic that he gave and encouraged support to this mission, trusting that the native chiefs of Africa would be led by increased knowledge to the promotion of civilised industry, instead of lending themselves to the purposes of the slave-dealer. He, therefore, proposed the following resolution:—"That the manufacturers and merchants are in an especial manner bound to assist in any scheme the result of which is likely to be the extinction of the slave trade, and the establishment of legitimate commerce over the extensive tableland of inter-tropical Africa."

Mr. Bazley, M.P., seconded the motion, which was passed unanimously.

The Bishop of Oxford, who was loudly cheered, moved the third resolution:—"That Christians of every communion, and more particularly all members of the Church of England, may be expected to co-operate zealously and generously in such a work as that of the direct evangelisation of Eastern Central Africa." He said Lord Brougham had spoken of the hopes to be founded on the spread of civilisation and liberty, but this resolution drew attention to the religious aspect of the question. It was the deeper, more enduring, and transforming love of souls for Christ's sake that alone was sufficient to draw men away from the comforts of civilised life to reclaim their heathen brethren. Our possession of the Cape of Good Hope as a half-way or national citadel on the way to India was not only essential to our continued establishment in Asia, but it gave us such an intimate connection with the people of Africa as to constitute an especial charge from the Almighty to the people of Britain to lend their aid to the spiritual regeneration of that continent (cheers). The more emphatic was the call, because the harvest was now ripe for the reaping.

The Rev. Canon Clifton seconded the resolution, which was carried unanimously.

The meeting concluded with a vote of thanks to the chairman and a collection on behalf of the mission.

HISTORY OF THE SEE OF CALCUTTA.

"If we review the history of this See, we shall be struck by the fact that every bishop, short as was the time for which some were permitted to occupy it, besides his ordinary works of government and religious ministration, has left behind him some trace of himself, some institution or benefit to the country which shows that the Bishopric has

been, as it was meant to be, a centre of Christian usefulness. The very writer who speaks in these disparaging terms of episcopacy itself, does full justice to the high character of Bishop Middleton, and allows that the foundation of Bishop's College 'gives him a distinguished place among the benefactors of India.' It is needless to recount the praises of Reginald Heber, who if he had time to do little more than complete what his predecessor began, yet showed in what spirit he entered on his work, by claiming the title of 'first Missionary in India,' and by his gentle disposition, his holy life, his literary eminence, his graceful writings, his unwearied labours, and his early death, has invested this see with a sacred interest which is in itself a rich inheritance to all who come after him. Even Bishop James, during his short and melancholy episcopate, of which only seven months were spent in India, carried out the important practical measure of dividing Calcutta into parochial districts, which has greatly facilitated the work of schools, and house to house visitation; while to Bishop Turner we owe that invaluable institution, the District Charitable Society, which supplies to the capital a carefully regulated provision for the poor, and includes all creeds and all races in its comprehensive benevolence. You will not require me, brethren, to dwell at length on the works of him whose memory is still fresh among you. Whatever could be done by consistent piety and princely munificence, that Daniel Wilson did for his diocese. This cathedral in which we are assembled to-day, with the Missions and schools connected with it, the Additional Clergy and Church Building Societies (of which the latter has contributed to the erection of sixty-six churches) owe their origin entirely to his energy, and in a great degree to his unflinching liberality. Still more may we rejoice in the thought that for nearly twenty-six years this diocese enjoyed the benefit of his firm but gentle and eminently practical wisdom, his Missionary zeal, and Christian goodness. *They rest from their labours, and their works do follow them*; while we must unite together in the prayer and the effort that we may not be unworthy of those who have gone before us, but may do our part in carrying on the great work which they have left unfinished. From the little that I have seen of the country, I suspect that if our occupation of it is to produce any really great results, a far more general and self-denying effort to promote education and Christianity, among natives and Europeans alike, must be made both at home and in India. Meantime, without pausing at present to discuss any more plans for the future, let us faithfully discharge the duties immediately before us, let us remember that as Englishmen we are most surely serving our dear country when we endeavour to leaven English society in this heathen land with Christian principle; that as believers in Christ we must never be *wary of well-doing* in the cause of Him who died for us; and that as ministers of His Church we are pledged to labour for *the perfecting of the saints and the edifying of His Body, calling His sheep by name, and going before them, and leading them out, and also seeking for His other sheep, who are not of this fold*, in patient reliance on His most sure promise, that *here shall be one fold and one Shepherd.*"—*Charge of Bishop of Calcutta.*

DREADFUL CALAMITY TO THE PATAGONIAN MISSION.

The morning papers publish a letter received by Captain Halstead, the Secretary of Lloyd's, from their agent in the Falkland Islands, communicating particulars of the massacre of the crew of the Patagonian Mission schooner, Allen Gardner. We are enabled to give full details supplied to us by the Secretary of the Mission :—

TO THE EDITOR OF THE RECORD.

SIR,—I thank you most truly for your warm and ready sympathy, and also for your interest in our mission work. I will succinctly state the painful facts of the case.

The scene of the massacre was Wollyah, the head-quarters of a Fuegian tribe with which we have hitherto been on the most friendly terms. It was from this tribe that the fourteen natives, who had been under instruction at our central station at Falklands, and who promised so well, were drawn. In fact, but a few days before the catastrophe, which took place on Nov. 6, 1859, our mission-vessel had conveyed back nine of these natives to their home. While with us they improved wonderfully in moral and physical habits. Their manners became quite European, and on all the outward observances of religion they were willing and exemplary attendants. Two lads, in particular, gave great promise of future good, and showed very considerable intelligence indeed. The women, too, were tidy, clean, and industrious. Progress was made in their language by our brethren, attempts at translation were not wanting, and portions of the Decalogue in the Fuegian tongue were regularly read out during public worship, at which the natives were present. Most hopeful were we of shortly effecting some larger and more permanent good amongst their countrymen. Now we pause, waiting for the guiding providence of God. We are cast down, but not in despair. But I must return to the scene of death at Wollyah. It appears that the Allen Gardiner reached that place on Nov. 1, and that, with the exception of some of the natives being vexed because the captain searched their bundles prior to letting them leave the ship, nothing transpired to excite suspicion of hostility. The number of the natives increased daily, till some seventy canoes were numbered on the beach. But on former occasions they had assembled in large numbers, and yet proved most friendly. Our parties landed daily. Presents were distributed amongst the people, and, as far as circumstances admitted, efforts were made to impress the native mind with the true objects of the visit. The friendliness of our party seemed to be reciprocated by the natives. Sunday, Nov. 6, dawns upon Wollyah, the mission-ship lies calmly in the bay, on the beach are drawn up at intervals the canoes of the natives. Nothing has taken place to excite alarm; on the contrary, the captain and catechist see nothing to prevent the celebration of public worship upon shore. A log hut of considerable size, built by our party on their former visit, the natives also assisting in the work, offers a suitable place for the conduct of the services of the day. Accordingly the catechist, the captain, and ship's crew, the cook only excepted, go ashore. Un-

fortunately it is not thought necessary to leave any one in charge of the boat. But doubtless the desire was to make the natives see that the day was very sacred, and the worship very solemn. The entire crew therefore, was to be present. Our brethren then entered the chosen place, and at 10.30 a.m., in remembrance doubtless of hours of worship in our favoured land, the little band of Christian men met for prayer and praise, surrounded by 300 heathen people. The service had not long begun when, struck by an assassin hand, one of the crew fell within the sanctuary. The treachery was now unmasked, and a rush for life was made, but the ruthless multitude without, almost in a moment clubbed and stoned our whole party to death.

The cook of the *Allen Gardiner* was attracted by the noise, but there was no time to render aid, his own life was threatened, and jumping into a boat he rowed rapidly away. For a time he was pursued, but at last landing and getting into the woods he remained concealed for four days. Wet, miserable, and hungry, he at last ventured near the natives. By the first party he was robbed of his clothes, but not otherwise treated unkindly, while on his return to the scene of the massacre he was reclothed by contributions of garments from those who had shared the spoils of the *Allen Gardiner*. For three months did this man live unmolested by these strange people, and evidently regarded with some degree of respect. On the 28th of February a vessel chartered by the Rev. G. P. Despard to search for the missionary party, picked up this solitary survivor of our ship's company.

The ship itself, as far as hull and spars go, is safe, but everything within her has been rifled or broken. Means have been taken to bring her over to the Falklands. The sufferers are Mr. Garland Phillips, a most valued catechist, who has left a young widow on the eve of her confinement; Captain R. S. Fell, a man invaluable to our mission as a seaman and a Christian, who has also left a widow and one child. His brother, Mr. S. A. Fell, chief officer, and, five seamen, four of them being guides. In the deaths of the two Fells, an aged mother has lost two worthy sons, who contributed to her support. Our hearts indeed mourn—mourn more than I now venture to express.

But what is to be done? The work in *Tierra del Fuego* is but a branch of the Society's operation. In *Patagonia* itself we are engaged in the duties of the Mission. To join Mr. Schmid, of whose welfare we have lately heard, a Mr. Hunziken sailed from England in March last. In *Araucania* the Society has but lately determined to track new ground. The Rev. A. W. Gardiner, M.A., leaves this country in June for this purpose. The blow, therefore, which has now fallen upon us need not, if friends are true at home, paralyze the Society. The Rev. G. P. Despard is writing undaunted abroad for fresh resources. Shall they be withheld? This is the question, which I now ask you to put to the Christian Church. Even now I am encouraged. The British Chaplain in the Falklands proffers help. Try fresh plans, he says. My humble services are freely offered to you. From one who speaks out of a warm heart, and with a strong faith, but who utters sentiments held by one,

at least, high in the Church's ranks, we have received these words, "We are Englishmen—not to say Christians—and must not give up." Oh, Sir, speak these words forth. They may be the rallying cry of a thousand sorrowing hearts. In great haste,

I am, yours most truly,

WALTER H. STIRLING,

Secretary.

THE INHABITED TREE.

In the end of the year 1829, two traders journeyed into the interior of Africa, for the purpose of shooting elephants, and also to trade with the natives. They were received in a friendly manner by Moselekatse, the king of the Abaka Zoolus, or Matabele. When the traders returned home, Moselekatse sent with them two of his chief men, with a commission to see the teachers of the white men—to find out their manners and customs, and what they taught. They were brought to the missionary settlement, formed by Mr. Moffat, a missionary sent out by the London Missionary Society. The poor Africans were filled with wonder at all they saw—houses, gardens, and, above all, a smith's forge. "You are men, we are but children," said one of them to Mr. Moffat. "Moselekatse must be taught all these things." When Mrs. Moffat showed them a looking-glass, one of them looked attentively at it, and supposing that one of his attendants was on the other side, he put his hand behind it, telling him to be gone, but looking again at the same face, he cautiously turned it, and seeing nothing, he returned the glass with great gravity to Mrs. Moffat, saying, "That he could not trust it."

They were much surprised when they were present at the public worship of God. The order and silence seemed to strike them. They were surprised to find that the hymns sung were not war songs, which were the only music they knew. Mr. and Mrs. Moffat tried to teach them the good tidings of the gospel of peace.

When they wished to return home, this was found to be rather a difficult matter. Moselekatse, their king, was such a cruel tyrant, and had done so much evil to the tribes through whose country they had to pass, that it seemed likely that his messengers would be murdered on the way. After much consultation and prayer, Mr. Moffat kindly offered to go with them, at least a part of their journey, till they could reach their own home in safety. The strangers most gratefully accepted this proposal, their eyes glistening with delight. A waggon was hired for them, in addition to Mr. Moffat's, and the party set off.

Five days after their departure, after travelling one hundred miles, they halted beside a fine rivulet. Here Mr. Moffat's attention was arrested by a beautiful and gigantic tree, standing in a narrow pass, leading into an extensive and woody ravine, between a high range of mountains. He saw several people busy under its shade, and on looking up he saw points which looked like houses in miniature peeping out from amongst its leafy branches. The trunk of the tree was notched, so as

to make steps by which it might be ascended. Mr. Moffat went up, and found to his amazement that there were seventeen of these airy houses in the tree, besides three more not quite finished. When he reached the topmost hut, about thirty feet from the ground, he went in and sat down. Its only furniture was the hay which covered the floor, a spear, a spoon, and a bowl full of locusts. A woman was sitting near the door with a baby in her arms. As Mr. Moffat was very hungry, not having eaten anything that day, he asked the woman if she would give him some of the locusts. She granted his request with pleasure, and brought him more locusts dried and ground to powder. A few more women soon came in from the other huts, or roosts, or nests, whichever they may be called, stepping from branch to branch to see the stranger, who was as great a curiosity to them as they were to him. Mr. Moffat then visited some of the other huts, and examined the way in which they were built. An oblong scaffold, about seven feet wide, was first formed of straight sticks, and on this platform a small cone was formed also of straight sticks and thatched with grass. The floor of the hut was about six feet across, so that a tall man had just room to lie down, and the top was so low as scarcely to allow any one to stand upright. The hut was placed on one end of the oblong scaffold, so as to leave a little space before the door.

Such were the homes of thousands of the poor native tribes who had been deprived of everything by the cruel King Moselekatse. They had neither herd nor stall, but lived on locusts, roots, and what game they could catch in hunting. They built their huts in the tree to keep themselves safe from the lions who prowled about the country every night. In the day-time the people came down out of the tree to dress their daily food under its shade.

During the day Mr. Moffat having shot a rhinoceros, he and his party had reserved the hump of the animal to roast during the night; a large ant hill was chosen for an oven, and after it had been prepared, and a fire lighted, the hump, which is thought a delicacy, was put in it, and left to roast. During the night, two lions, attracted by the smell of the roasting meat, drew near the place. It was beyond gun-shot of the place where Mr. Moffat and his friends were, but they could hear the wild beasts growling, as if taking counsel together, and resolving to wait till the fire went out to seize the roast. The travellers had almost given up hope of saving their breakfast, but when morning light dawned, they found that the heat of the smouldering ant-hill had safely guarded their steak.

Soon after this adventure, Mr. Moffat wished to return home, having brought Moselekatse's messengers in safety to the outposts of his dominions. But they earnestly implored him to go on and see their king. After some hesitation he consented, and as his party came nearer and nearer to the dwelling place of Moselekatse, they saw more and more traces of his cruelty in the ruined villages, burnt houses, and desolate fields, strewn with human skulls and bones, and the abode of reptiles and beasts of prey. When they approached the town where the king

lived, they were met by warriors wearing kilts made of ape skins, and having their legs and arms adorned with the hair and tails of oxen, their shields reaching to their chins, and their heads ornamented with feathers. As the travellers drew near, these wild warriors sung their war song, in which they imitated the groanings of the dying on the field of battle, and the yells and hissings of the conquerors. Soon there was a sudden pause, and the king himself came to meet them followed by a number of men bearing baskets and bowls of food, of which he invited Mr. Moffat to partake. Savage and cruel as he was, he seemed grateful for Mr. Moffat's kindness to his messengers. He said, "These are great men; when I sent them from my presence to see the land of the white men I sent my ears, my eyes, my mouth; what they heard I heard, what they saw I saw, and what they said it was Moselekatse who said it. You fed them, and clothed them, and when they were to be slain you were their shield. You did it unto me. You did it unto Moselekatse, the son of Machobane."

Mr. Moffat remained some time with the king, and acquired a great influence over him. This fierce and cruel man, who has been called the "Napoleon of the desert," who subdued all the surrounding tribes, and who numbered his slain by thousands, and tens of thousands, was himself brought to own and yield to the power of "Moshete," as he called Mr. Moffat. "The Lion of the Desert, the Elephant, the Mountain, the King of Kings," as his followers call him, has at last, after long resistance, allowed his men to listen to the tidings of the gospel of peace.

Mr. Moffat laboured more than forty years among the fierce tribes of South Africa, and, after many difficulties and hard study, succeeded in translating the Bible into the Sechuana language, which is found to be the key to the languages of all the tribes. He obtained such influence over the chiefs that, on one occasion, he seized the uplifted arm of a chief who wished to murder a man, and held it till his fury was past, when the penitent chief said, "Father, I thank you." Mr. Moffat is, succeeded in his work by his son-in-law, Dr. Livingstone, who has found the name of his much-esteemed father-in-law a great help and safeguard in his travels among the natives. On one occasion a tribe who had been driven by Moselekatse's warriors from their homes, and forced to live in an unwholesome marsh, said that they could venture to return to the high grounds if Dr. Livingstone would bring his wife to live among them, for they were sure that Moselekatse would never attack any people who had among them a daughter of his friend Moffat.

Many of the poor natives have already learned to know and love the Bible, and may be heard repeating its holy words to each other by the glimmering light of their evening fires. Some of the savage chiefs have become truly converted men, and more than one of them are asking for "a white man to teach their people." Dr. Livingstone is now among them labouring for their good. We may, in future numbers give some account of what he is doing. Meantime, let us ask our young readers if they will help to send more such missionaries as Mr. Moffat and Dr. Livingstone to teach the truth to these poor Africans.

When Mr. Jackson, the master of the Stockport Ragged Industrial School, told his pupils about Dr. Livingstone's journeys and adventures and the motives which caused him to undertake them, one of the lads said, "Let's give him some money," and with one consent they began a subscription. Some gave all their money, others who had no penny sold their marbles to obtain it.

The money thus collected was sent to Dr. Livingstone who wrote a kind letter of thanks, saying, "that nothing had delighted him more, since his return to England, than the honest spontaneous deed" of these boys. He wished he could have seen them, but he was obliged to return immediately to Africa. His letter to the gentleman who transmitted him the money ends thus:—

"Were it not for this (his return to Africa) I should try and visit the boys and speak with them; but as this can scarcely be, I would just commend them all to the care of our blessed Lord Jesus, and ask them to try him as their friend and guide through life. They may make him their confidant, for he listens to every prayer wafted to him from the lowliest bosom. In him we live, and move, and have our being, and he is as tender and compassionate to every one of them, and knows all their cases and cares, as if they were the only persons in the world. And then, if they are like him, they will all show love to every one about them, to everything beautiful, and good, and true.

" 'He prayeth best who loveth best
All things, both great and small;
For the dear Lord to whom we pray,
He made and loveth all.'

Thanking you and them again for your most friendly feelings, and hoping that they may not again deprive themselves of any comfort,—I am, dear Sir, yours most truly. DAVID LIVINGSTONE."

THE SABBATH.

Sidney Smith pronounces the following sonnet one of the most beautiful in the English language:—

With silent awe I hail the sacred morn,
Which slowly wakes while all the fields are still—
A soothing calm on every breeze is borne;
A graver murmur gurgles from the rill,
An echo answers softer from the hill.
And softer sings the linnet from the thorn—
The skylark warbles in a tone less shrill.
Hail, light serene! hail, sacred Sabbath morn!
The rooks float silent in their airy droves!
The sun a placid yellow lustre shows;
The gales that lately sighed along the grove
Have hushed their drowsy wings in sweet repose;
The hovering rack of clouds forget to move;
So smiled the day when the first morn arose.