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# The Church Chronicle.

No. 4.

TORONTO, JULY, 1864.

VOL. II.

## DIOCESE OF TORONTO.

### CHURCH SOCIETY.

The Annual Meeting of the Society was held on Tuesday, 7th May, 1864. Present: Ven. Archdeacon in the chair, Provost Whitaker, the Rural Deans Palmer, Osler, Fuller and Givens, Rev. Drs. Shortt, Beaven, Read, Lott, and O'Meara, Green and McNab; Rev. Messrs. Geddes, Ardagh, Hilton, Wilson, Langtry, Fidler, Broughall, Briggs, Clementi, Logan, Preston, Carruthers, Disbro, Baldwin, McCollum, Gibson, H. C. Cooper, Ingles, Darling, Palmer, Broughall, Davidson, Stewart, Cartwright, Sanders, Tremayne, Morgan, Cayley; Messrs. Mertimer, Campbell, O'Brien, Gaviller, R. B. Denison, Grover, Grierson, Fairbanks, Green, McLeod, J. W. Gamble, Duggan, Dr. Bovell, Judge Gowan.

Prayers were read by the Secretary. Minutes of the previous meeting were read.

On the motion of the Rev. H. C. COOPER, seconded by the Rev. Dr. O'MEARA, it was resolved, that a committee, consisting of the Rev. Dr. Read, the Rev. Messrs. A. J. Broughall and E. Baldwin, and Messrs. C. J. Campbell, T. J. Preston and E. Goldsmith be appointed to superintend the printing of the Annual Report, and that the said Report be published in pamphlet form for gratuitous distribution, with the lists of subscribers to the parochial association in full, and that the number of copies to be printed be left to the discretion of the committee.

The following officers and committees of the Society were appointed:—

#### VICE-PRESIDENTS.

The Ven. Archdeacon of Toronto, the Rural Deans, Provost Whitaker, Dr Beaven, Dr. Shortt, Rev. H. J. Grasset, Hon. Chief Justice Draper, Hon. Vice Chancellor Esten, Hon. Vice-Chancellor Sprague, Hon. J. Gordon, Hon. G. S. Boulton, Hon. J. H. Cameron, Hon. G. W. Allan, W. R. Jarvis, Esq., Henry Ruttan, Esq., J. W. Gamble, Esq., Dr. G. H. Low, J. R. Williams, Esq., E. G. O'Brien, Esq.

#### STANDING COMMITTEE AND MISSION BOARD.

The Revs. J. G. Geddes, W. S. Darling, Dr. McMurray, H. Brent, H. C. Cooper, Dr. Read, J. W. Gamble, Esq., R. B. Denison, Esq., C. J. Campbell, Dr. Bovell, F. W. Cumberland, Esq., Mr. Recorder Duggan.

#### LAND AND INVESTMENT COMMITTEE.

The Revs. Dr. Fuller, Dr. Read, H. J. Grasset, Palmer, Messrs. P. Patterson, R. B. Denison, H. Joseph, W. Gooderham, Geo. Green, G. Duggan.

#### CLERGY TRUST COMMUTATION FUND.

The Rev. Dr. Fuller, Dr. McMurray, F. L. Osler, A. Palmer, J. G. Geddes, Dr. Shortt, S. Givens, J. Hill, Hon. J. H. Cameron, Hon. G. S. Boulton, Hon. G. W. Allan, J. W. Gamble, Esq., C. J. Campbell, Esq., T. C. Street, Esq., F. W. Cumberland, Esq., A. Gaviller, Esq., F. Farncomb, Esq.

#### SECRETARIES.

Rev. S. Givens, Hon. Secretary; J. W. Brent, Lay Secretary.

#### TREASURERS.

Rev. H. J. Grasset, C. J. Campbell, Esq., E. H. Rutherford, Esq.

#### AUDITORS.

Wm. Gamble, Esq., F. Armstrong, Esq.

The Auditors' Report and Account were then submitted. The former was received and the latter ordered to be paid.

The report on the Darlington Endowment was presented, when it was moved by Rev. H. C. COOPER, seconded by J. W. GAMBLE, Esq., and resolved, that the Report of the Darlington Endowment be adopted.

It was moved by Dr. BOYLL, seconded by Judge GOWAN, and resolved, that the resolution of June the 10th, 1863, respecting any advances on account of the stipend of the Rector of Darlington be not continued in force after the 1st July next, and that from that date the resolution be rescinded.

The Report of the Book and Tract Committee was read by Dr. Beaven and adopted.

The claim of the widow of the late Samuel Johnston was ordered to be referred to the solicitor of the Society for his opinion thereupon.

C. J. CAMPBELL moved, seconded by Dr. FELLER, that the account now opened at the Commercial Bank, in the name of the Mission Fund, be closed, and the balance transferred to the Treasurers of the Church Society, and that in future there shall only be one account kept with the bank, viz., the account now standing in the name of the Treasurers of the Church Society.—Carried.

The Rev. J. G. GEDDES moved, seconded by Rev. W. S. DARLING, that leave of absence be granted to the Secretary, Mr. Brent, who desires to visit England for the benefit of his health, for the period of three months, provided that arrangements are made by him satisfactory to the Standing Committee for the discharge of the duties of his office during that interval.—Carried.

J. C. CAMPBELL moved, seconded Rev. W. S. DARLING, that when the Society adjourns it stand adjourned to Tuesday next, the 14th instant, at 11 a. m.—Carried.

Geo. Allen, J. S. McMurray, and Geo. Thomas, Esqs., were then elected members of the corporation; and notice was given that the following gentlemen would be proposed at the next quarterly meeting. Fred. Farncomb, S. Wilmot, J. J. Robson and R. T. Wilkinson, Esqs., of Newcastle; Isaac Robinson, C. A. Weller, Hon. S. Smith, James Wallis, Dr. Rogers, Esqs., and Dr. Burnham, of Peterboro'; and Wm. Ince, S. G. Noon, and Andrew Fleming, Esqs.

The Society then adjourned until Tuesday, 14th June, at 11 o'clock, A.M.

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At the adjourned meeting, held on the 14th June, present: J. W. Gamble in the chair, Rural Dean Givens, Dr. Read, Rev. H. C. Cooper, Rev. H. Brent, R. B. Denison, J. C. Campbell, and H. Mortimer, Esqs., the following resolutions were moved and carried:—

Moved by Dr. READ, seconded by Rev. H. BRENT, that inasmuch as a meeting of the Church Society was called for the 7th June, 1864, in order to suit the convenience of members attending the Synod, and such meeting did assemble and transact the business required to be taken up at the annual meeting, this meeting, legally assembled on the day required by the constitution of the Society, viz., the second Tuesday in June, do now confirm in full the proceedings of the said meeting, held on the 7th inst., and adopt them as the acts of the meeting of this day.

Moved by Rev. H. C. COOPER, seconded by Dr. READ, that in reference to the application of Mrs. Dewar, the Secretary be instructed to communicate with her to the effect that the Society cannot depart from the regulation of the 8th clause of the by-law for the administration of the Widows' and Orphans' Fund, so long as the same continues in force.

Moved by Rev. H. C. COOPER, seconded by H. MORTIMER, that in reply to the application of Mr. John Burkitt, for a grant in aid of re-building the schoolmaster's residence at the Little Current, Manitoulin Island, a grant of \$100 be made to him for that purpose, such amount to be paid as soon as the Society shall be certified of the completion of the building.

Moved by Rev. Dr. READ, seconded by Rev. H. BRENT, that the Secretary be instructed to write to Mrs. Harris, and inform her that her application has been sent to the Secretary of the Synod of the Diocese of Ontario, as the proper party to whom it should have been addressed.

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#### CHURCH SOCIETY ANNUAL MEETING.

The Annual Public Meeting of the Church Society, in connection with the Diocese of Toronto, was held at eight o'clock, in the Music Hall, his Lordship the Vener-

able Bishop of Toronto in the chair. On the platform were several prominent ministers of the Diocese, and the body of the hall was well filled, both by clergymen and laymen, besides a large number of ladies. Prayer having been offered up by the Rev. Salter Givins, his Lordship opened the meeting with a few applicable remarks, and called on the Secretary, the Rev. Mr. Givins, to read the Annual Report.

The Chairman then introduced the Rev. Dr. SMOUR, who moved the adoption of the Report, calling on the lay members of the diocese to show their liberality during the approaching year, by contributing to the support and maintenance of the society.

Mr. JOHN DUGGAN, Barrister, seconded the Report, and in doing so called attention to the clear and lucid way in which it was drawn up, and paid a high compliment to the secretary. He hoped that the people would come manfully forward and sustain this, one of the best societies of the church, and he hoped that every one present would be able to say that they had given their mite in aid of this useful society. Mr. Duggan concluded his remarks by saying that the meeting must be extremely gratified to see his Lordship in his old position of chairman, and that he hoped he might long be spared to fill the post.

The resolution was then put to the meeting and carried unanimously.

The Rev. Mr. WALL then moved, seconded by the Rev. Mr. OSLEN, "That this meeting desires thankfully to acknowledge the success which the Great Head of the Church has been pleased to vouchsafe to the work undertaken by the society during the present year."

Mr. WALL in moving the resolution remarked that when he had entered the room he had not intended to address the meeting, and being a stranger, and as yet unconnected with the Church Society, a better selection might have been made, however, as he was requested to move the resolution he did not feel at liberty to decline. He knew the reading of the resolution alone before a christian audience was enough to ensure assent to it. There was one portion of the report which referred to the unhappy decision of the Privy Council, relating to the doctrines of the church. When a clergyman of the church could disseminate such doctrines from a pulpit, as appeared in *The Essays and Reviews* he should have been treated very differently, to some of the authors of this book. When we think how God has been pleased to prosper his work in this diocese we should all be ready to admit that thanks are due to a supreme power for vouchsafing success. With great pleasure he proposed the resolution and claimed the indulgence of the meeting for his unprepared remarks, which, however, were well appreciated by the audience.

The Rev. Mr. OSLEN, in seconding the resolution, said he felt it his bounden duty as a member of the Church Society to aid in missionary work to his utmost ability. The work was to send forth missionaries to aid those who were labouring in the vineyard of the Lord. Young men who were in the ministry needed aid in the work, and without the aid of this society the gospel would indeed have languished. They ought to thank God for what He had done for it. They should not look back in a mournful spirit, but should thankfully acknowledge the gifts he has bestowed, and bless him for the mercy he has poured down on us. It was a hard thing to hear the cry for relief from portions of the diocese and have to give the reply of no funds. If they would strengthen the hands of the Venerable Bishop, let them give support to the missionary work. It was not the rich men who supported the schemes of the church, but poor, who, in the old country for example, were only too happy when the collector made his weekly visit. They should bless God for his mercy and the support he had given the society, and place their trust in him for the future. Let them work and pray, as well as talk, for if they expected the blessing of God on their cause they must labour.

The Rev. Dr. NEVILLE moved,—“That it is incumbent upon us, as on every true branch of the Church of Christ, to be ever seeking to extend the knowledge of the Lord Jesus and his Gospel; and that this Society, recognising this duty, is desirous of multiplying her missions and enlarging her sphere of action, both among the settlers in our country and the Indian races, and calls upon all members of her communion to assist her in this her most laudable design.”

In moving the resolution that had been placed in his hands he said that he must congratulate the meeting that it did not need a long speech to explain its object.

The resolution he thought might be divided into two prominent heads, first the necessity to send those missionaries out, and secondly the obligation to do so. The sphere of the Society extended over a large extent—large enough for a small kingdom and upon some twenty-eight missionaries resulted all the labour, much more work than any such number of men could undertake. The missionaries told them of the large numbers of those who are so remote from the religious privileges of our Church that they sever their connection. They also tell us of the great number of those who die unbaptized, all of which would be remedied if the means of spiritual instruction were within their reach. It was dismal to consider the position of those who were in such a state of destitution. There were many who would willingly give their mite in support of a clergyman, if the society would come half way, but how could it do so without funds. Was it not deplorable that men baptized in the church should be compelled to forego their attendance at Church, because the society was out of funds and badly supported. The only way to aid in the work was to have men to face toil and danger, and to do this in an efficient manner men must be had in number. How was it that the Church of Rome had its orphan asylums, its nunneries and other institutions throughout the length of the land, from the Suspension Bridge to Quebec, and those, too, substantial buildings, in the best localities? There was not a poor railway labourer in connection with that Church that did not give to its coffers as he was able. If this work was carried on as energetically in the English Church, why their schemes would blossom as a rose. How could this all be done on \$400 a-year? He had seen pictures representing a Canadian missionary visiting his flock in winter, in a handsome sleigh and with his portmanteau as if it had just been purchased in the Strand. This was only deceiving people. Missionaries in Canada do not drive round like Russian noblemen, in splendid sleighs, nor do they drive on a broken-back chair on runners. He thought it lay between those two extremes. He believed missionaries to be a hard-working, self-denying set of men, who should not be driven from the field for want of funds. These very men were born under a Canadian sky; they had a British heart, and the same love of old England was harboured in their hearts. It was a noble effort when England lavished her wealth on the Manchester operatives, and those who eat, in faith, of the bread that England gave them would never die. (Loud cheers.) The reverend gentleman then called on those present to aid in the good work by their contributions, and concluded amid loud applause.

Mr. GROVEN seconded the resolution briefly. He had travelled with the Rev. Dr. Fuller on a missionary tour, and found that the country invariably looked to the city.

According to the total contributions to the fund the average was only thirteen cents on every member of the Church, while in the city, with 7 churches or chapels and 11 clergymen it only amounted to 4c per head. He thought that this was from the want of collectors. Numbers of persons he was sure who would give had not been called on and therefore their contributions were lost.

The Rev. Mr. RICHIE then moved the following resolution:—

“That while we fully appreciate the effects hitherto made by the Church in this country, we cannot but deplore the spiritual destitution which still exists, and the diocese calls loudly for immediate relief.”

Mr. FRANKLAND seconded the resolution, which was carried unanimously.

The Rev. Mr. GIVINS then moved, seconded by the Rev. H. BRENT,—“That the thanks of Society are due, and are hereby tendered to the officers, collectors, and gentlemen of the several committees, for their services during the past year.”

Mr. GIVINS, in moving the resolution, called the attention of the meeting to the very handsome manner in which a number of gentlemen connected with the Church, and deeply engaged in business, had taken an great interest in the affairs of the Society, and attended meetings whenever summoned.

The motion being put to the meeting, was carried unanimously.

HIS LORDSHIP the chairman then addressed a few remarks to the meeting, stating that he thought the previous speakers had referred too much to the difficulties to be overcome in the work, without saying what had been done during the past year. It would have liked some words of encouragement from the speakers on that point. Much had been achieved during the past year and no doubt we should do better next.

The BISHOP concluded by pronouncing the benediction, and the meeting closed.

## SUBSCRIPTIONS AND COLLECTIONS RECEIVED, FROM THE 1st TO 30th JUNE, INCLUSIVE.

## STUDENTS' FUND.

Cobourg, St. Peter's Church.....	\$15 00
Stiles' School House .....	2 20
Bourno's do. ....	3 80
Court House .....	2 20
Penetanguishene, St. John's.....	2 05
Wye Bridge .....	1 60
French Settlement.....	0 60
Trent do. ....	1 85
St. John's Berkely.....	4 93
St. James' Cathedral .....	30 03
Holy Trinity, Toronto .....	22 47

## THE LATE REV. PETER JACOBS.

The missionary work of the church has sustained a great and it is to be feared an irreparable loss by the death of the late Rev. Peter Jacobs, who departed this life on the 10th of May, of rapid consumption; we say "irreparable," for though we doubt not there are to be found among us persons willing to fill the gap thus left and otherwise fitted for the post, yet from the entire neglect amongst us of the study of the languages of our native tribes, we fear that an Indian speaking missionary cannot be found to supply his place. While our late brother was quite a child his parents having occasion to settle in the part of this continent lying to the north of Red River, left him at the school established at that settlement, under the Church Missionary Society, and when the present excellent Bishop of Rupert's Land took charge of his diocese, he found him to have made considerable progress in his studies, and consequently able to give his Lordship much assistance as an interpreter in his communications with the Indians, and as a teacher in one of his schools.

In the year 1854, the Rev. Dr. O'Meara, having succeeded in obtaining in England means for the support of two missionaries on Lake Huron, and having on his return to this country been requested by the Bishop of Toronto to select and prepare for ordination fitting persons to discharge the all-important duties of the mission, chose Mr. Jacobs on the faith of strong letters of recommendation, which he brought with him from the Bishop of Rupert's Land, and which, though couched in strong language, were more than borne out by our lamented brother's subsequent life and conduct.

Having studied for some time under Dr. O'Meara, he presented himself for deacon's orders in the year 1856, and for priest's in 1857, and having on both occasions passed very creditable examinations, he was ordained together with Rev. Mr. Chauce, our missionary at Garden River, by the Bishop of Toronto. From that time he continued to discharge his duties, first as assistant to Dr. O'Meara, and, on the reduction of the government chaplaincy, as his successor in the mission, with great credit to himself and advantage to the missionary cause of our church, till his unexpected and much lamented decease. In the latter part of Dr. O'Meara's labours as a translator of the Holy Scriptures he rendered important and very efficient aid, having translated half of the Pentateuch himself, and gone over Dr. O'Meara's part of the work in the same way that the Dr. did over his portion of it before it went to press. He also much enlarged and improved the collection of hymns made many years ago by the Doctor, and doubtless had he been spared would have further added to our present very scanty stock of Christian Indian literature for which he was well qualified, not only as an Indian speaker but as being a man of considerable attainments as a scholar and a divine. Mr. Jacobs married in September, 1852, Susan, third daughter of Rev. H. C. Cooper, Rector of Etobicoke, whom he has left behind to deplore his early fate. Our departed brother passed away supported by the faith and cheered by the presence of that Saviour whose name, ever dear to his own soul, it was his honour and delight to hold forth to others as the only one given among men whereby they could be saved.

REPORT OF THE COMMITTEE OF THE PENETANGUISHENE PAROCHIAL  
BRANCH OF THE CHURCH SOCIETY,

For the year ending the 30th April, 1864.

Your committee beg leave to state that they have for some years applied the funds of this Parochial Branch to the support of the mission fund in this district, and that their contributions of this year have been applied to the same purpose.

That the subscriptions rapidly increased the last three years; but this year they are sorry to report that the subscriptions have fallen short of their usual amount. Various discouraging circumstances have led to the result, but as your committee understand that the inhabitants of this mission intend to make a representation to the Board of Missions on this subject, they will not now say more on this point.

It must not be supposed however that there is any lack of zeal in the cause of the church, as your committee are happy to state that more has been expended during the past year on church purposes than in any former year since the establishment of this mission, as the following statement will show:—

Subscriptions to Parochial Branch of Church Society to 30th April, 1864... \$22 25

THE FOUR ANNUAL COLLECTIONS AFTER SERMONS.

Students' Fund in April .....	5 00
Mission Fund in July .....	4 00
Mission Fund in November.....	5 00
Widows' and Orphans' in March, 1864 .....	12 00
Expended on Parsonage House from April, 1863, to March, 1864.....	308 36
Assistant Minister's salary, three quarters .....	300 00
Collected at, and since the late Annual Parochial Meeting of Church Society, in accordance with the request of the Bishop of the Diocese in aid of the Mission Fund.....	21 00
Expended for the purchase of a Horse and Saddle, for Assistant Minister .....	80 00
Paid for expenses of Assistant Minister on his way to this mission.....	50 00
Total.....	<u>\$807 61</u>

In concluding this Report, your committee have deeply to regret that their reasonable expectations of assistance from the Board of Missions towards the support of an Assistant Minister are again disappointed.

(Signed)

GEORGE HALLEN,  
Chairman.

W. SIMPSON, Sec'y and Treasurer, P. P. B. C. S.

TESTIMONIAL TO THE REV. DR. ATKINSON, OF ST. CATHARINES.

We re-publish the address presented with the handsome testimonial to the retiring worthy Rector of St. Catharines, after nearly twenty-four years' service there, so as to accompany the Reply. The occasion is an important one, so we give more space to the documents connected with the presentation than we usually desire to do with matters of this description.

The St. Catharines *Constitutional*, in publishing the address, remarked:—

The congregation of St. George's Church in this town having determined that the Rev. Dr. Atkinson's long and arduous labours in their behalf should not terminate without the presentation of some testimonial to mark their sense of gratefulness, met recently and appointed a committee, consisting of Messrs. H. Mittleberger, T. E. Merritt, J. R. Benson, J. F. Saxon, J. Taylor, and other gentlemen, to carry out their wishes. The result is a handsome purse of about \$1,250 and the following address, which has been beautifully engrossed on parchment:

To the Rev. Abraham Fuller Atkinson, D. C. L., Rector of the Parish of St. Catharines:

REVEREND AND DEAR SIR.—After many years of toil in the Christian Ministry, twenty-three of which you have spent among us, we can truly comprehend that

earnest wish you have felt for timely rest in the evening of your days. Still the announcement of your resignation as Rector of this Parish, a position you have so highly adorned, is felt with deep regret by your people, interwoven as every thread of your social life has been with that of ours, and that of our own families. Indeed, the separation of a beloved pastor from his flock, after so many years, cannot otherwise than recall endearing recollections of the past. The Parish register for nearly a quarter of a century will clearly point as an index to those many changes that have taken place since your advent here, and to occasions upon which we have been aided by your pastoral ministrations. During all this long period you have ever been found the same sincere and discreet friend, prudent counsellor, and an eloquent and enlightened illustrator of gospel truths, and the best tribute we can pay to the soundness of your judgment and the moderation of your views in all things, is the peace and unity existing in this congregation. The time, dear sir, that you have sojourned here, has been momentous in changes, not in worldly affairs only, but in the Church; and you have yourself witnessed in that space a generation pass away, for how few now are left of those who once were familiar faces in the then infant state of the parish; and how many there are you leave as recognized members of the church, then and until lately unknown! In all this retrospect there is something agreeable to dwell upon, and it will undoubtedly afford you unspeakable pleasure to reflect, that under your charge this congregation and parish have largely increased, while you leave the church itself in its temporalities on a sound and permanent basis.

And now, Rev. and dear sir, in bidding you an affectionate farewell, we beg your acceptance of the accompanying testimonial of our esteem and regard. And we cannot close this feeble expression of our sentiments without wishing you and Mrs. Atkinson, to whose many excellent qualities and kindness of heart we are, as a community so much indebted, every comfort in your retirement with your estimable family, fervently hoping that you may be permitted to enjoy that peace and rest here which is the christian's life, and that hereafter which is the pilgrim's only hope a place in that far off and better land, that land of everlasting light, where trouble and pain will cease, and joy will live forever, in the presence of that Saviour whose faithful servant and disciple you have been.

We remain Rev. and dear Sir,

On behalf of the congregation,

JAMES TAYLOR,

C. P. CAMP,

Church-wardens, and others.

St. Catherines, April 26, 1864.

The following is the reply of the Rev. Dr. Atkinson to the address and testimonial presented to him by his congregation on retiring from the Rectorship of his Parish:—

*To Jas. Taylor and C. P. Camp, Esqrs, Church wardens, on behalf of the congregation of St. George's Church, St. Catherines:—*

MY DEAR FRIENDS.—I have just received you most kind and touching address, and have read it with feelings which I shall not attempt to describe.

Compelled by the pressure of physical infirmity, and after a constant service in the Christian ministry of six and thirty years, nearly four and twenty of which have been spent with you to seek repose, I feel it to be no small comfort and satisfaction to bear with me into retirement this gratifying tribute of esteem and affection for a people among whom I have lived so long in the endearing relation of Pastor, more especially as it has been gained, I trust, by no compromise of principle, or by shunning to declare the whole counsel of God. For while, deeply and painfully conscious of many, very many, imperfections and short comings in the sight of the Great Master in Heaven, and how inadequately I have discharged my duties, I still may be permitted to say that it has ever been my earnest desire to promote your spiritual welfare, to keep back nothing which might be profitable to you, and to preach faithfully among you the gospel of Christ. Whatever, therefore, it be, which affords a hope that I have not laboured in vain, and that my services have met with your favourable acceptance, must be regarded by me with sincere satisfaction. Viewed in this light, your affectionate address, and the substantial proof of your regard which besides you have given, are rendered doubly valuable in my estimation, and shall ever be held in grateful remembrance.



You touchingly allude to the many changes that have taken place in the parish since I first became the Incumbent. There are few congregations perhaps in the Diocese which have been more marked by changes than that of St. George's, changes, too, of a very impressive character. And while we cannot but rejoice at the large increase of the congregation that the church and Rectory are free of debt, and that the temporalities of the parish are placed on a sound and permanent basis our joy nevertheless, is chastened by the recollection of the changes that have occurred, and of the many valuable members of the congregation that have been taken, and whose loss will be long and deeply felt by those that are left behind. These changes, however dear friends, are but indications of the great change that awaits us all, and to prepare for which will be our highest wisdom.

Accept my warmest thanks for the kind wishes you express for myself and for Mrs. Atkinson, who has ever felt the liveliest interest in every thing connected with the welfare of the parish, and which by us both are most cordially reciprocated. And now may the God of love and peace be with you as a congregation and as individuals; and may He so influence your heart by the power of His grace, that in the great and final day of account you may constitute the joy and crown of rejoicing to those who have preached among you the unsearchable riches of Christ!

Ever, my dear friends,

Affectionately yours,

A. F. ATKINSON.

Napanee, May 19, 1864.

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#### PRESENTATION.

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To the Rev. W. M. Ross, M.A.

REV. AND DEAR SIR,—We, the congregation of St. George's Church, Duffin's Creek, having heard with regret of your intended departure from amongst us, desire to offer an acknowledgement of our obligations to you for the interest which you have taken in our spiritual welfare, and for the attentive discharge of the duties of your sacred calling whilst labouring amongst us.

We desire also to express our appreciation of your uniform consistency in deed and in word, during your residence in this part of the country, showing a pure example to your flock, and adorning the doctrine which you have so faithfully expounded to them.

We earnestly pray that wherever divine Providence may point out the field of your future labours, you may be the means of turning many to righteousness, and may enjoy all those temporal blessings which are promised to those who are the true servants of God.

Taking advantage of the present opportunity, we feel desirous of signifying our deep respect for Mrs. Ross, and of acknowledging the interest which she has ever manifested for the welfare of the Church in this Township, as well as her truly devoted labours amongst the children of those connected with it.

In conclusion, Rev. and dear Sir, we have to request your acceptance of the accompanying purse, as a very inadequate memento of our regard for you, and be assured, if our means were commensurate with our gratitude, the offering would be more worthy of your notice.

We remain, Rev. and dear Sir,

Your very affectionate and grateful friends,

In behalf of the congregation of St. George's Church,

W. WHITESIDE, } Churchwardens.  
W. KIRKLAND, }  
JAMES PETERS, Lay Delegate.

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#### R E P L Y .

To the Members of St. George's Church, Duffin's Creek.

MY DEAR FRIENDS,—I accept, with heartfelt thanks, the address which you have presented to me. Apart from its value, owing to the gift which accompanies

it, I shall ever prize it as a spontaneous and disinterested proof that my humble services while amongst you, have been appreciated, and, as I trust, in some degree, blessed to your spiritual good.

Wherever it may please the good providence of God to cast my future lot, I shall, believe me, never cease to entertain a grateful remembrance of your kindly and indulgent estimate of my official ministrations, and it will ever afford me unmixed gratification to know that you grow in grace and in the knowledge of our Lord and Saviour.

I must not omit to tender you my sincere thanks for your kind allusion to my wife, and the recognition conveyed therein of her labours, ever willingly bestowed, amongst the juvenile members of the Church—the lambs of Christ's flock.

In conclusion, while heartily reciprocating your good wishes for the future, I feel constrained to say, as did the the Apostle, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you now and evermore." Amen.

I remain, very faithfully yours,

W. M. ROSS.

Daffin's Creek, 5th April, 1864.

ST. ANN'S, TORONTO.

To the Editor of the Church Chronicle.

MARCH, 1864.

DEAR SIR,—As I well know that you, with all true-hearted church people, are glad to hear of every accession to the strength of the Church Society, I need not apologise for sending you a short account of our meeting in St. Ann's, Toronto.

We held our first Church Society Meeting on the 25th last month, (February,) and laid the foundation of another Branch, which, I trust, with God's blessing, will never be disturbed. The evening was dark and very stormy, so that we had but few present, (only twenty;) but those few were evidently interested in the good work, and showed their kindly feelings by contributing eight dollars toward the Mission Fund, when the collection was taken up. The Rev. S. Givens moved the first resolution, seconded by R. L. Denison, Esq., who is one of the Churchwardens. The Rev. A. J. Broughall moved the second and last, which was seconded by G. T. Denison, Esq.; when, after a few words from the Incumbent, and the appointment of collectors, the meeting was closed with prayer.

St. Anne's Church is a neat but substantial building—brick walls with stone foundation, is truly ecclesiastical in its appearance, and universally admired—its only fault being its size, for although at present only partly filled, it is hoped that when the west end of the city begins to increase—of which there is now every appearance—it will be found far too small. This fault, however, is owing to the want of funds, as the Building Committee were determined, if possible, to have the Church clear of debt when finished; but, even cautious as they were, there still remains a small balance of one hundred and seventeen dollars unpaid. The Church lot also requires fencing, and some other improvements are still wanting, but we must thank God for having blessed us so far, and trust that, with His blessing, we shall be able not only to clear the debt of our own little building, but may have the blessedness of being able to assist others also.

I remain, dear Sir,

ONE WHO WAS PRESENT.

REV. PETER JACOB'S REPORT.

MANITOWANING, March 31st, 1864.

REV. AND DEAR SIR,—I again sit down to write to you about what has been done and what has taken place in the mission since last June. We have sustained a great loss in the death of Captain Ironside, who was superintendent of Indian affairs in this part of Canada. He died of heart disease, in July, at Sault Ste. Marie, to which

place he had gone, thinking that a little travelling and change of air would do him good. I am told that he died in peace, and that he was quite prepared to meet his God. The day before his death he was visited by the Rev. James Chance, the missionary at Garden River, who administered to him the Holy Communion. He was always very kind to me, and was ever ready to assist me in my work. He attended church regularly, and was one of my communicants. His family left this place in October, and are now residing at Sault Ste. Marie. C. T. Dupont, Esq., is our new superintendent; he is a member of our church, and takes a deep interest in church matters. He has promised to read prayers in church on the Sundays that I am absent.

I will give you an account of our Christmas service, and the church decorations. Nearly all the church-going people in the village attended church. As there were both whites and Indians, I read a part of the service in English, and a part in Indian, and I preached in both languages. We chanted the Venite, the Gloria Patri at the end of the Psalms, the Te Deum, and the Jubilate Deo. We sang the Christmas Hymn, St. Werbergh's, and the anthem, "I'll wash my hands in innocency." The singing was very good, the parts being well sustained. After I had read the second lesson, I baptised an adult Indian of the name of Pahabmesa, and an Indian child. Pahabmesa was at one time a bigoted heathen. When I first came to the mission he attended church very seldom. For the last three years he has attended regularly. A collection was taken up after the sermon. \$9 84 were given in money; promissory papers amounted to \$1 10; two reed mats and a sweet hay basket were given besides. Fourteen persons partook of the Holy Communion. The church was neatly decorated by the Indians with evergreens. There were wreaths in front of the reading-desk, pulpit, communion rails, and over the windows and doors. There was a tree on the north side of the communion table in the corner, and another on the south side. The words "Glory to God in the highest, and on earth peace, good will toward men," appeared on the walls of the chancel facing the main door. A flag was hung high over the porch door.

You have been already informed about the burning of the mission house at the little current.

The survey of a portion of the Manitoulin Island commenced last fall. Three townships have been already surveyed; the survey of two more is in progress. It is supposed that not more than half of the land is good. The land will be sold to whites either this fall or next spring. The superintendent wishes the Indians of this place, the Little Current and Shegwindah to live all together at Shegwindah, where there is a large tract of good land, and where there is good fishing. I do not know whether all the Indians will agree to this arrangement. If they all lived together, their village would be quite large, and their spiritual interests could be better looked after. A church and a schoolhouse would have to be built for them.

The Indians of Wegnamekoong, a Roman Catholic village on the island, have at various times caused disturbances, and given trouble to the government. They did not consent to the giving up of the island to the government. When therefore the treaty was made, that portion of the island east of Heywood Sound and Manitoulin Gulf was reserved for them, and the rest was ceded. Soon after that they forcibly removed three Indian families from their village to this side of the island, and threatened to punish them severely if they returned to their former place of residence. They did this because the heads of the families had given their consent to the treaty. The same fall, I believe, they removed two French Canadians with their families to the mainland, because these had been favourable to the settlement of the island by whites. Last summer they compelled these two families to leave Lonely Island, which is about twenty miles south from Wequemekoong, although they had obtained a license to fish there from the Overseer of Fisheries. For these outrages they were not punished. When an attempt was made by Mr. Gibbard and about twenty constables to arrest those who had been concerned in the last disturbance, such a show of opposition was made by the Indians of Wequemekoong, that it was not deemed advisable to make any arrests. When the surveyors commenced their work last fall, a deputation of the Wequemekoong Indians went to each of their camps, and told them to stop their work, saying that the land was theirs, and that they had not ceded it. The surveyors paid no attention to this, but went on with

their survey. It was thought at the time that violent measures would have been adopted by the Indians. Their priests, I am sorry to say, have encouraged them in what they have done. The Protestant Indians, who live in the ceded portion of the island, have, I am glad to say, lived quietly, and have been and are still obedient to the government. Although many attempts have been made to induce them to support the measures of their disloyal and troublesome friends on the other side, they have remained loyal.

Two missionary meetings have been held in the mission, one at Manitowaning, and one at the Little Current. Both were attended very well. The whites here subscribed \$42, and the Indians \$18. Most of this money will be used to pay the expenses of the repairs of the church, which we wish to effect. The whites and Indians at the Little Current subscribed about \$20.

With my best wishes for the prosperity of the society,  
I remain, Rev. and dear Sir,

Your humble and obedient servant,

PETER JACOBS.

*The Rev. S. Givens, Honorary Secretary, Church Society, Toronto.*

GRIMSBY REPORT.

GRIMSBY, Easter Monday, 1864.

The Churchwardens of St. Andrew's Church, Grimsby, beg leave to submit the following report :

It affords us much pleasure to be able to congratulate the vestry upon the increased success, which, through God's blessing, has attended the ministrations of His church in the parish during the past year. All the pews with the exception of two were rented, and a very large increase has taken place in the number of worshippers at both the Sunday, week-day, and festival services, an increase, which we have every reason to believe, from the growing interest and devotion exhibited by the congregation, will remain a permanent one. Not only, however, is this success observable in the increase of the congregation. The amount of the offertory (which is perhaps a better criterion by which to judge of the sincerity of the congregation) is very largely in excess of any previous year of which there is any record. But it is with feelings of gratitude to the Almighty that we refer to a much stronger indication, than either an increase in the congregation, or in the amount of their offerings can afford, of the success referred to, one in which the sincerity of the attachment to our beloved church and its ordinances is more clearly shewn. The increase in the number of regular communicants has been quite as large as in that of the congregation, the average for the year being equal to one-third of that of the worshippers.

We have carefully compiled the following few statistics which we trust may not be uninteresting.

There have been held during the year in this church,

48 Sunday morning services, with an average attendance of 89 worshippers.

46 " evening " " " " 36 "

18 week-day and festival services " " " 313-5 "

During a portion of last summer a detachment of the P. C. O. Rifle Brigade were quartered in this village, for whom an early service was held. Of these services there were 13, with an average attendance of 156 worshippers.

There have been during the year 16 celebrations of the Holy Communion, with an average of 29½ communicants. There have also been 19 public baptisms, 4 marriages, 8 burials, and in July last 28 persons received the holy rite of confirmation.

The total amount of the offertory during the year was \$258 71, which may be classified as follows : 8 special collections, amounting to \$90 90, viz. :

Theological Students' Fund.....	\$7 36
Mission Fund.....	7 38
Confirmation service ...	8 15
Widows and Orphans' Fund.....	12 00
Mission Fund.....	10 67
Midnight service on Christmas Eve.....	4 63
Collection on Christmas Day for the rector.....	25 36
Mission Fund.....	15 35

The five special collections for the Church Society amount to \$52 76, the amount collected for the same objects the year before amounting to only \$27 67. There were 11 collections at celebrations of the communion amounting to \$58 80, giving an average of \$1 8½; and lastly, 35 ordinary Sunday collections amounting to \$114 61, and averaging \$3 27½ for each service, or 3½ cts. for each member of the congregation. In accordance with a resolution adopted at the last annual vestry meeting, we caused the doors to be removed from the pews. This improvement in connection with the matting which was immediately afterwards furnished by the rector for the aisles, has added to the appearance of the church, and to the comfort of the congregation, who have universally approved of the change.

The old organ which the last vestry instructed us to dispose of, has been placed in the hands of Mr. White, organ builder of Hamilton, who has undertaken to repair and dispose of it, and to give us \$50 so soon as he can affect the sale.

We regret very much that for some time we have been deprived of the services as organist of Miss Louisa Lundy, a service which she had most efficiently rendered gratuitously to this church for more than five years, and for which we are sure we express the feeling of the congregation when we say we are deeply indebted. On her removal to Hamilton an attempt was made to collect by subscription a sum sufficient to defray her expenses for one year in travelling backwards and forwards, upon which condition she had signified her willingness to continue to act as organist. The amount collected, we are sorry to say, was not sufficient for this purpose, and we would now submit the subject to the consideration of the vestry, with a view to some action being taken by which to secure the valuable service so generously offered.

We have given much earnest consideration during the past year to the unhappy difficulty which at present exists with regard to the collection of the money subscribed for the support of the rector. A large sum amounting to nearly three thousand dollars is now due him. We have had frequent interviews with the rector upon the subject, and he has upon all occasions evinced an anxious desire for an amicable adjustment of this vexed question. He has upon several occasions expressed his willingness to surrender the subscription lists (provided the arrears upon them were paid up) and to depend for the future upon the voluntary offerings of the congregation.

Feeling satisfied in our own minds that his claim was a perfectly just one, and being convinced that the offertory appointed by the church was the proper channel through which all moneys for its support and that of its ministers should flow, we have taken such steps as we thought best calculated to secure so desirable an end. Acting upon these convictions, we some time since placed all the accounts made payable to the churchwardens in the hands of Mr. Davidson for collection, not from any love of litigation, (God forbid,) but simply that we might the sooner be able to cancel the subscription lists, and with them the evil which the principle upon which they are based cannot fail to engender. We would earnestly recommend the vestry to take up this matter, with a full determination to bring it to an amicable settlement, as a duty they owe to their God, and to His church.

The accounts for the past year we propose to submit to auditors to be appointed by this vestry, who will submit their report at an adjourned meeting to be held for that purpose, in accordance with the Church Temporalities Act.

All of which is most respectfully submitted.

(Signed) W. F. BIGGAR,  
CONRAD DURHAM, } Churchwardens.

## SECOND YEAR OF THE CENTRAL AFRICAN MISSION.

If any of the original promoters of the Central African Mission were so over sanguine as to suppose that the great object which they had in view could be accomplished without costly sacrifices of something far more precious than silver or gold, they must by this time have been entirely undeceived. It has pleased God, in His inscrutable wisdom, to demand sacrifices commensurate with the greatness of the undertaking, and to test to the utmost the faith, not only of those who are labouring in

the very fire, in Africa itself, but of the friends of the Mission at home, as if to try whether they are equal to the task which they have undertaken. The latest intelligence from the Mission party, which we publish in this number, informs us that we must add yet another name to the list of the faithful departed, who have not only "hazarded their lives for the name of our Lord Jesus Christ," but have ungrudgingly surrendered them for His dear sake, in the endeavour to make known His unsearchable riches to the benighted tribes of the Shire. H. C. Scudamore, "our dear, dear brother, godly, the pure in spirit, if every man deserved the term,"—it is a mourning survivor's witness of him—was taken to his rest after a long and painful attack of fever, early on the morning of new year's day. All that the great skill and experience of Dr. Dickinson could do for him, all that the most assiduous and tender nursing of his fellow-workers, all that the means and appliances requisite in such a case could effect, was tried in vain. After twelve days' hopeful battle (as it at times seemed) with the white man's enemy, he sunk exhausted, and followed his brothers, Bishop Mackenzie and H. Burrup, to an early grave. Not a victim to malaria, as they both were, not for lack of medicines and medical treatment, as in their case; but, as it seems, from an over-confident disregard of those precautionary measures which all experience shows it is utter madness to neglect in that climate. This must be insisted on, no less in justice to the African climate, then for the warning of others; nay even in vindication of those among us who advocate the maintenance of the mission, notwithstanding all these grievous losses. "Sleeping in a hut, just after having the floor plastered and made wet," or "wet feet on several occasions," or "hard fagging in the sun;" and all this with the seeds of an old fever not entirely eradicated;—many a strong man, even in this country, has succumbed to disease induced by causes not more serious than these. "Unfortunately, poor dear fellow, he could not take care of himself." Here is the natural cause of this fresh disaster. "Africa is a grave to men who follow this course." This is Mr. Waller's testimony, who watched Mr. Scudamore's last hours with fraternal solicitude, and records the facts and lessons and warnings of his brother's death with the deepest sorrow, but at the same time with the manly honesty and the practical wisdom which were due to other labourers in the same field.

We see, then, nothing in this fresh loss calculated to discourage the hope of the ultimate success of the Mission, and its permanent establishment in that part of the country where it was first planted by Bishop Mackenzie.

But there are other circumstances which render it extremely doubtful whether the Missionaries will be able to maintain their ground in that advanced outpost, which they have occupied in the very heart of Satan's kingdom. For while their numbers have been sadly reduced, and their strength weakened, not only by the death of Mr. Scudamore, but by the misconduct of the Capetown men, and of one of the English mechanics, whom they have been obliged to dismiss, so great a change has been wrought in the circumstances of the country during their brief sojourn there, but quite independently of them, that it is certain they never would have been encouraged by Dr. Livingstone to settle there, could he have foreseen what has since come to pass, as he himself indeed caudally admits.

Driven from the Manganja Highlands by the tribal wars, in which they resolved—wisely as we think—to take no further part, they withdrew to the river Shire, and established themselves at the place known as Dr. Livingstone's landing-place, called formerly Chibisa's village, which name has since been superseded by that of Mikarongo. Here they still were, by the latest advices; having in vain endeavoured to find a suitable station for their mission in the more healthy highlands. They have had to encounter another enemy, not less disastrous to their proper missionary operations than the war with which they were brought into contact at Magomero. Famine, induced by a failure of the rains and the consequence failure of the crops, has passed over the land, blasting it with its desolating scourge, depopulating whole districts, converting its fruitful fields into a waste, howling wilderness. The country for twelve miles around the mission-station is denuded of vegetation; no living thing is to be found through all the wide tract formerly occupied by numerous and, for the country, thriving native villages. The ghastly skeletons of their famine-stricken inhabitants whiten the waysides within two miles of the Missionaries' home, and numerous corpses are washed down by the stream of the Shire, sometimes of

children slain by their parents, in order to reduce the number of mouths whose cravings it was impossible to satisfy; or of starving wretches, caught in the act of pillaging the fields on the river's bank of their scanty produce, and summarily executed by the half-famished owners. Such is the state of the upper Shire, owing to the ravages of famine; while lower down the stream the agency of man is making this providential desolation more desolate still. Two wretched Portuguese slave-dealers from Tette, the infamous Mariana and another, are dragging either bank of the river, with armed bands numbering 1,000 or 2,000 hunters, in pursuit of their hateful traffic, laying waste flourishing villages, and carrying off the miserable survivors of the famine into hopeless captivity; so that where Dr. Livingstone formerly counted the villagers by thousands, he now finds but half a dozen spectre-like forms, gaunt with famine, demoralised, and brutalised, even below their natural level, by the horrors attending and following on the slave trade. A very unpromising field for missionary enterprise, it must be acknowledged; and the committees at home and at the Cape have acted honestly and well in publishing the whole truth, with all its hideous details; so as to enable the public to form a just estimate of the perils by which the Missionaries are surrounded, and to justify beforehand the abandonment of the position should it be found no longer tenable.

Hitherto, through God's good providence, the Missionaries have been enabled, by great exertions, to keep the famine at bay. First one and then another has undertaken an expedition down the river to replenish their stores from the magazines of the Portuguese traders on the lower Zambesi; and thus they have succeeded hitherto in maintaining themselves and their dependents who still number about 180, consisting chiefly of the rescued slaves committed to their charge, on their first arrival, by Dr. Livingstone; augmented since by stragglers of the Achawa and other neighbouring tribes, who have come to seek peace and security under the banner of the Mission Cross. Great progress has been made in the acquisition of the language by the Europeans, the natives have advanced as far as could be reasonably hoped in their strange and untried studies, and the moral influence of the Missionaries has been increased rather than diminished since they withdrew from the tribal conflicts. The very Achawa, with whom they were so unfortunately brought into collision, have sought their friendship, and desire to submit to their teaching; and their qualities, physical, intellectual, and moral, appear to be of a much higher order than those of the feeble and degenerate race whom they have displaced. According to the latest accounts, Dr. Livingstone was in his normal position, stuck fast on a sand-bank above the Elephant Marshes, a little below the mission-station, and was in communication with the Missionaries. A member of his expedition had joined one of the Mission party in an overland excursion to Tette for the purpose of procuring a fresh supply of animal food, which was almost exhausted; and we have since heard from Mr. Rowley himself that this expedition has been entirely successful, and he was on his way back to the Mission with a supply of sheep and goats. Lastly, the cheering intelligence that the rains have set in in real earnest gives ground for hope that it may have pleased God already to remove that terrible scourge of famine which has desolated the land.

This, then, is the bright side of the picture; and although we are far from questioning the propriety of the resolution to which the Missionaries had come, after mature deliberation, on the 24th of February, yet we earnestly hope that they may be relieved from the sad necessity of carrying it into effect. They had resolved that, if help in men and some additional provisions did not arrive from home before the 15th of June, they would proceed to make their way down the river and return at least to Johanna, Natal, or the Cape. We call it a sad necessity, because it would involve the utter failure of the Mission; and, although we should be most reluctant to say one word which could influence the decision of the Missionaries on so vital a subject, of which they only can be the adequate judges, yet, since our words can have no such effect, we need not hesitate to add, that we should regard such a failure with a bitter feeling of disappointment and distress. The character of the Church of England as a missionary Church does not stand so high in Christendom that she can afford to abandon such a work as this without grievous detriment to her credit, for which we are bound to be jealous. But worst and most sad of all is it to contemplate the possibility of "the strong man armed," recovering possession

of that small plot of ground which has been wrested from his hateful grasp by a handful of our devoted brothers, at the sacrifice of three precious lives, and on the penalty of untold sufferings nobly endured. It has actually come to a conflict between the evangelist and the slave-dealer; in other words, between Christ and Satan. We will not yet despair of the cause of Christ. We will still believe that now, as in ancient times, the might of God's Spirit shall prevail against the arm of flesh and all the power of the enemy. The few survivors of the "forlorn hope" have been reinforced ere this, we trust, by Bishop Tozer and his companions, before the former had commenced their retreat. Dr Livingstone, there is reason to hope, would have surmounted the Murchison Rapids, and be well on his way in the Lako Nyassa, unconscious of his recall, which was sent out, we believe, about the time of Bishop Tozer's departure. We cannot imagine that anything short of the extremest necessity would induce the Missionaries to abandon their station during Dr. Livingstone's absence in the north, as their advanced post may prove of great importance to keep up his communication with the outer world.

In any event, we heartily concur in the wisdom of the course adopted by the General Committee at their last meeting, to leave all to the discretion of the new Bishop. To attempt to legislate for the Central African Mission at this crisis of its history, at 79, Pall Mall, were simply absurd. Bishop Tozer is armed with the fullest powers to transfer the Mission to any other field, if circumstances appear to him to warrant it. Those best acquainted with the African soil and climate assure us that the few months which have already elapsed since the date of the latest letters from the Shire, may entirely have altered the whole aspect of affairs, and we shall earnestly look for tidings of the Bishop's arrival at his destination, devoutly trusting that through the good hand of his God upon him and his predecessors' labours may not be in vain in the Lord.

P.S.—Since the above was in type, the cheering news has reached us that Bishop Tozer and his party had arrived safely in the Zambesi, before the 18th of May; that is, a month before the time fixed by the Missionaries for their departure, in the event of the non-arrival of reinforcements. We may therefore reasonably hope that the necessity for such a disastrous measure is for the present removed. The telegram further adds that the season in Southern Africa has been "very favourable."

IS A DRUNKARD ENTITLED TO CHRISTIAN BURIAL.—The Archbishop of York has a little difficulty with one of his clergy in regard to the burial service. The Rev. W. Keane, Vicar of Whitley, was called upon to read the burial service over the body of a man who was killed fighting, while he was drunk. Mr Keane, who is a strong "teetotaler," refused to read the service on the ground that he could not apply the words of hope to a man who had died whilst intoxicated. The Archbishop, taking a different view of the matter, has distinctly expressed his opinion in a letter of reprimand to Mr. Keane, evidently with the intention of laying down a rule for dealing with future cases of the same nature:—"The language of the Burial Service is that of hope, and not of assurance, and the refusal to use that service implies to common minds the belief that there is no hope for the persons so marked out. A clergyman is not justified even in the case of a man who dies in a state of intoxication in passing a judgment so terrible, nor upon any view of church discipline ought its functions to commence after death, and if a pastor has not admonished, rebuked, and exhorted the parishioner during his life for his soul's health upon the subject of his besetting sin, he would seem to be precluded from using the terms of excommunication against him after his death, when they can no longer serve as a warning."

THE LITURGY.—The Liturgy is not the work of one man, of a society, or of an age; it is like the British Constitution, a precious result of accumulative and collective wisdom. Its materials were gradually formed and safely deposited among the records of various churches, eastern and western, more and less pure; and when time was ripe for its formation, its compilers were led, I verily believe, by a wisdom not their own, to proceed on the principle of rejecting whatever was peculiar to any sect or party, to any age or nation; and retaining that sacred depositum which had the common sanction of all.—*Bishop of Limerick's letter to A. Knox, Esq.*



**MYSTERY.**—It has been said, where mystery begins religion ends. No sophism can be more destitute of foundation. Religion begins with mystery, nor is it possible that mystery should be excluded from it. The Divine nature is, and cannot but be, to us a mystery. Our own nature, compounded as it is of spiritual and corporeal faculties, is also a mystery. The whole course of nature is a mystery. So is the Divine government of the world, baffling continually the profoundest calculations of human wisdom. Shall we, then, wonder if the mode of being peculiar to the "God invisible and immortal" be beyond the grasp of our apprehension? Shall we expect, that while we are in this earthly tabernacle such a subject may be brought down to the level of our capacities; and that though in almost everything else we "see through a glass darkly," we shall be permitted to "see face to face" the glories of the Almighty, and to know him even as we are known? Surely this is to forget the distance between finite and infinite, between heaven and earth, between matter and spirit, between things temporal and things eternal. But again, it is urged that a mystery, when revealed, should cease to be a mystery; otherwise, it is in effect no revelation. This also is a mere strife of words. A mystery is any thing hidden from human comprehension—any thing imperceptible to human faculties—any thing unattainable by human research. Whatever relates to the essence of the Divine nature is of this description. But though the subject of the thing revealed be mysterious, the evidence by which it is made known may be such as to command our assent; and though the mystery revealed be still a mystery, it may be received without any impeachment of our understandings. To a man born blind, every thing to him invisible is a mystery. But does he not contrary to reason in trusting to the testimony of others, respecting objects which he cannot himself discern? Though unable to walk "by sight," may yet walk "by faith?" And why may not we do the same with respect to things indiscernible or incomprehensible by our natural faculties? Faith in God is our proper guide in the one case, as faith in man is in the other. In both, though the subject be hidden from our view, enough may be known to satisfy every reasonable inquirer of its reality and its truth.—*Bp. Van. Midert.*

#### MARRIED.

**MURDOCH—HOLLAND**—Nov. 30th, at St. John's Church, Bowmanville, by the Rev. A. MacNabb, William Murdoch, Esquire, of Ormeme, to Georgiana, eldest daughter of the late Richard Leo Holland, Esquire.

#### DIED.

**JACOBS**—At Manitowaning, on the 20th of May, of consumption, the Rev. Peter Jacobs, Missionary to the Indians, aged 31 years.

**BECK**—At Ashburnham, on the morning of Sunday, the 8th inst., Georgiana, wife of the Rev. J. W. R. Beck, M.A., Rector of Peterborough, and daughter of the Hon. Geo. S. Boulton, of Cobourg, in the 37th year of her age.

**THE LATE MRS. BECK.**—It is with a feeling of more than usual regret that we call attention to-day to our obituary; for the sad record includes the name of a lady—the wife of the Rector of Peterboro'—whose estimable character, whose unassuming manners, and whose kind heart had endeared her to all with whom she was ever brought into contact. In losing her, her husband has lost a faithful coadjutor as well as an affectionate partner, her children have been bereaved of a tender mother, society is deprived of an amiable member, and the poor and the sick a considerate friend. Our heartfelt sympathy—we can venture to offer nothing but the expression of such sympathy during these early days of mourning—is sincerely and unaffectedly tendered to the relatives she has left on earth.

### The Church Chronicle

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