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CHURCH CHRONICLE

FOR THE

DIOCESE OF MONTREAL.

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

HOOVER. Bk. V. c. 21.

VOL. II.—No. 3.]

JULY, 1861.

[2s. 6d. PER. AN.

MEETING OF THE PROVINCIAL SYNOD.

The Lord Bishop of Montreal, Metropolitan of Canada, has appointed Wednesday the 10th day of September as the day for the meeting of the first Provincial Synod of the Church of England in Canada, instead of July 23 as originally proposed.

The Lord Bishop will hold a general Ordination in the Cathedral on Sunday the 7th inst., at morning service. On Sunday 14th he will hold a Confirmation at Sorel. On Thursday 25th, he will take part in the services at the Consecration of a new Church at St. Albans in the Diocese of Vermont. And on Wednesday 31st he will hold a Confirmation at Berthier.

CHURCH OF ENGLAND SYNOD OF THE DIOCESE OF MONTREAL.

The Church of England Synod of this Diocese commenced its sitting yesterday in the Cathedral School House. At 11 o'clock A.M. Divine Service was held in the Cathedral. The Very Rev. the Dean read the opening part of the church service; the Rev. Canon Bancroft read the lessons; the Rev. Mr. White read the second part of the service; the Ven. Archdeacon Gilson, the epistle; the Dean, the ante-communion service. The Venerable Archdeacon Gilson preached from:—

Rev. III. 8.—I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and has kept My word, and hast not denied My name.

The Lord Bishop and the Dean then administered the Holy Communion.

An adjournment took place to the Cathedral School House, for despatch of business, at 2 o'clock.

The proceedings were opened with prayer by the Lord Bishop.

The clerical Secretary then called over the Roll of Clergy, and then of Lay Delegates, in the order of their parishes, 50 of the former and 72 of the latter answered to their names. Only five of the clergy being absent, and only one Parish entirely unrepresented.

The Bishop of Montreal then addressed the Synod as follows :—

My Rev. Brethren and Brethren of the Laity,—I feel grateful to Almighty God for permitting me once more to meet you all at this annual gathering of the Synod of this diocese; and I trust that, while we may look back upon the past year with some confidence that our work has not been allowed altogether to stand still, we shall be enabled, by the united action of our clergy and laity, now assembled, to take such counsel, and devise such wise and practical measures, as shall impart increased energy and efficiency to our labours in every part of the diocese. Our meeting on this occasion occurs in the midst of the bustle of a general election in the province, and at a time of considerable political excitement. I fear we may, in consequence, lose the assistance of more than one valued member amongst our Lay delegates. But it is a great satisfaction to reflect whatever may be the heat or opposition engendered by such causes elsewhere, here we need anticipate no such disturbing agitation; and let us hope that the providence of God will so direct the course of this world, that all may be godly and quietly governed by those who shall be placed in authority over us. But while offering our unfeigned thanks for that interval of peace, which we have been, and I trust shall long be permitted to enjoy, we must all feel most deeply on account of those severe trials through which our brethren in the United States are now called to suffer. May Almighty God grant them a safe deliverance out of them all, and may the Church of Christ in that land be made a blessed instrument for promoting peace and good will, and for the setting forth of God's glory and setting forward the salvation of man. Witnessing however as we do the troubles of others, the hindrances thereby to good works and missionary enterprises, the disturbances of that country which has given such strength and beauty to the church's action, let us with renewed zeal and earnestness use the opportunities we are allowed to enjoy for the furtherance of the gospel and spreading abroad the knowledge of the truth as it is in Jesus.

In referring to matters within the diocese, I may mention that there are now 55 ordained clergymen and eight lay readers and catechists. Three deacons will be ordained by me at the next ordination. But we may truly say when we look at the extent of ground over which they have to work that the laborers are but few. I have many applications made to me for an increase of those laborers, for filling up the vacant places; and I have had it suggested to me by one who is himself a zealous laborer in that field, that we ought to have at least twenty more labouring for this diocese. Looking at the immense extent over which it extends it is no more than an adequate number, though at first sight it may appear large. Let us look at the work before us, and then we

may hope to accomplish something commensurate with our duties and the exigencies of the case.

The Bishop then referred to the appointment of Rural Deans in the Diocese and the meetings which had been held in the several Deaneries. He also expressed his satisfaction at the able reports received, and anticipated much benefit from this organization. He then referred to the increase of funds necessary for the permanence and extension of the Missions in the Diocese.

But it is not with respect to the Diocese of Montreal alone that we are to look to the adapting of our constitution to the work of our Church. We are to look at it in the Province at large. Since we last met here, I have, as you know, received the appointment of Metropolitan for Canada.

The Bishop then mentioned his visit to the other Dioceses in the Province, and stated that he had consulted with the respective Bishops and many of their clergy and laity, who were invited to meet him, respecting the promotion of the important objects contemplated in the appointment of a Metropolitan for the Province, and also respecting the time for holding the first Provincial Synod, which he announced was fixed for the 10th of September.

The election of the new Bishop of Ontario was announced, and a hope expressed that his consecration might take place in the Cathedral of Montreal at the session of the Provincial Synod.

The Bishop concluded his address in the following words:—"It will be an important era in the history of the Church in Canada; and if the temper of this Synod be such as we hope it may be, it will diffuse an energy and life among us, and give token and witness to all around us of the unity of this body in Canada, a proof that we are working together with one body and one spirit; and I trust that it will re-act among ourselves, and that this infusion of new blood, as it were, into the body, will circulate with increased life and power amongst us. I have just begun my fourth annual confirmation tour. The confirmation in this city, a short time since, was a most auspicious commencement. It was by far the largest in proportion to the time and the numbers represented I have ever held, and the number of communicants who attended on Easter Day, being the Sunday following, also shewed an immense increase of the number of those who are uniting themselves to the holiest ordinance of our Church. But beyond numbers, beyond any pride or self satisfaction at any apparent growing extension of our body, I do hope we may see a personal growing holiness amongst ourselves, which will do more than anything else to give power to all we do and all we preach, and will tend more than any worldly means, or any apparent increase in a numerical body to spread abroad the knowledge of that truth which we profess, and to maintain the purity of that Gospel which it has been the privilege of our church to hand down to those that come after. I feel pleased to see so large a body of clergy and laity on this occasion, and I trust and suppose that everything to be considered will

be discussed with the temper and wisdom called for by the object we have in view."

A Memorandum respecting the present election of the Metropolitan, received from the Bishop of Huron, was then laid before the Synod by the Lord Bishop and discussed at considerable length. The result of the discussion was that a Committee was appointed to consider the Memorandum, on whose report, presented on the following day, it was resolved by the Synod that they saw no cause for entertaining the question, or disturbing the present arrangement.

A vote of thanks was passed to the Archdeacon for his sermon on the day before. Carried with acclamation. The Archdeacon then returned thanks.

The Clerical and Lay Delegates to the Provincial Synod to be held in this city on the 10th of September next, were elected by ballot.

The following subjects were deferred to Committees to be hereafter named by the Bishop, viz.,—The future Organization of the Rural Deaneries. The formation of a Society for the erection of Churches and Parsonage Houses. The reporting to the Synod the work of the Diocese in Home and Foreign Missions. The consideration of the present manner of issuing marriage Licenses.

A resolution was also carried,
 "That the Incumbents of the Parishes throughout the Diocese be requested to furnish the Synod, through the *Church Chronicle*, brief accounts of the first planting and subsequent growth of the Church in their respective localities."

The Ven. ARCHDEACON gave notice of three motions for the amendment of the by-laws.

The LORD BISHOP then said that there was no further business before the Synod. He expressed his gratification at the large attendance, and the very pleasant manner in which matters had been discussed. He trusted something had been done to carry forward the practical work of the Diocese. In all meetings of the Synod there was a great deal of work to be done, which at the time was not very exciting, but required much care and attention.

Rev. E. DUVERNET moved, seconded by Rev. R. Lonsdell, that a vote of thanks be given to the Lord Bishop for the manner in which he had presided over the meeting. Carried by acclamation. The Synod was then closed with a benediction by the Lord Bishop.

COLONIAL CHURCH AND SCHOOL SOCIETY HENCEFORTH THE COLONIAL AND CONTINENTAL CHURCH SOCIETY.

The following is an outline of the report of the above Society as read at the Anniversary Meeting held in London in May last.

The Continental Fund is kept separate from the general income of the Society.

MISSIONARY STAFF.—Clergymen.....	92
Catechists and Schoolmasters.....	104
Female Teachers.....	58

 254

REVIEW OF THE PAST TEN YEARS.—Since the amalgamation of the Newfoundland School Society with the Colonial Church Society, in 1851, the Committee have received many signal mercies, and they desire, with a deeply thankful heart, to recount some of them. In comparing the state of things at the period of the junction, with the present, they cannot fail to take courage, and they desire to give all the praise to God.

	1851.	1861.
Missionaries.....	101	254
Episcopalian Patrons.....	7	34
Clerical supporters.....	380	2,420
Income.....	£6,979 19s. 3d.	£27,487 2s. 6d.

During the past decade they have enjoyed the privilege of extending their Missions into the dioceses of Rupert's Land, Quebec, Huron, Grahamstown, Mauritius, Jamaica, British Columbia, Calcutta, Sydney, Brisbane, Gibraltar, and Sierra Leone; and of organizing their system of Continental chaplaincies. They have contributed to the establishment of Training Institutions for Teachers in Montreal, and Saint Johns. Newfoundland; and they have founded new Missions among French Canadians, Red Indians, natives of Malta, and Fugitive Slaves in Canada.

CHARACTER OF THE MISSIONARY AGENCY EMPLOYED.—There is another most weighty consideration to which the Committee would earnestly invite attention. It relates to the fidelity, efficiency, and piety of the missionaries whom they send forth. They devote much laborious attention to the careful investigation of the spiritual and other qualifications of candidates for employment. They are pledged to engage none but such as are proved, after searching examination, to be attached members of the Church of England, and to be sound on all the great doctrines which are the foundations of our faith and hope, the atoning blood of our Lord and Saviour Jesus Christ, and the converting and sanctifying power of the Holy Ghost, as revealed in the inspired Word of God. On this the Committee lay the greatest stress; for it is on their faithful adherence to these principles that the Society chiefly depends, not only for success in the Mission field, and for the continued support of Christians at home, but, above all, for the favour and blessing of God.

DETAILS OF COLONIAL OPERATIONS.

BRITISH NORTH AMERICA.—Reports are given from the Rev. Dr. Hellmuth, the General Superintendent for British North America, and the Committee publish his most earnest appeal for an extension of operations. The details under this head relate to the Society's Model and other Schools in Montreal, Quebec, and Huron dioceses, the French Canadian Missions, and special missionary operations among the Indians, German immigrants, and the interesting communities of fugitive slaves. From

Nova Scotia and Prince Edward's, interesting statements, by the Revs. J. Alexander, A. Jordan, R. W. Dyer, and other agents, are published. Respecting Newfoundland, Commander Hancock, R. N., sends a striking appeal to the sympathies of British Christians. Mr. J. W. Marriot, Inspector of Schools and Organizing Master, reports on the great distress prevalent in the island. Extracts are given from the letters of agents in New Brunswick. With reference to the diocese of Rupert's Land, the Bishop (Dr. Anderson), after reporting on the labours of the Rev. G. O. Corbett, and urging the appointment of another missionary, says:—

“Should this year bring on events as rapidly as the last, how much will have transpired in it! What a change already in Italy! May it only continue and advance, and the poor unhappy country settle down. What a large list you now have of chaplains on the Continent! How many, too, in the Diocese of Huron! I tried to extract one from good Bishop Cronyn in September, but he would not allow he could spare any, although I told him I thought my need was greater than his. He is doing a good work, and filling his diocese with good and true men.”

In the Diocese of British Columbia, the Rev. W. B. Orikmer has been removed from Derby to Fort Yale, as offering now a better field for missionary labour.

JAMAICA AND THE BAHAMAS.—The African population of Jamaica look to England for the means of establishing scriptural schools for the young and for the encouragement of lay agency for the visitation of their scattered houses, under the superintendence of the local clergy. Extracts are given from letters of the Bishop of Kingston (asking for a clergyman for Coracal, Honduras,) and several of the clergy in reference to scriptural schools, the revival, &c. Reports are also published from the agents in the Bahamas (which are in Jamaica diocese).

SIERRA LEONE.—**SEAMEN'S MISSION.**—The Committee had promised the late lamented Bishop Bowen that they would provide assistance towards the maintenance of a chaplain for British sailors in the port. The grant has been claimed by, and conceded to, his successor, the present Bishop. A clergyman, originally appointed by the Bishop for other services, has undertaken to perform the duties until permanent arrangements can be made.

CAPE OF GOOD HOPE.—The Rev. R. G. Lamb has been obliged to return to England for a time to recruit his health. During his sojourn here he received a most gratifying token of the goodwill of some of his former flock. From the Eastern Province, the Bishop of Graham's Town writes respecting three of the Society's agents.

MAURITIUS.—The Sailors' Mission in Port Louis has been a remarkable instance of progress. The faithful labours of Rev. J. G. Bichard, under the immediate superintendence and constant encouragement of the excellent Bishop of Mauritius, have been attended with most blessed results.

THE EAST INDIES.—Details are given with regard to the Seamen's Mission, employing a clergyman and catechist at Calcutta, and also with respect to Madras.

CHINA.—The Rev. J. Hobson, Colonial Chaplain, sends the Report of

the Seamen's Mission at Shanghai. "Mr. Pownall, ordained for this Mission, is, he says, still working well. He is, you are doubtlessly aware, now in priest's orders." The Bishop of Victoria earnestly urges the resumption of the Seamen's Mission at Hong Kong.

AUSTRALIA.—Interesting communications are published from the Bishops, as also from the Society's agents in that country.

The Report concludes with a general statement of the various grounds on which the Committee base their appeal for the renewed and liberal support of all, within these realms, to whom the truth of the Gospel is dear, and in whom it is an abiding principle and a living power.

The meeting was then addressed by the Bishop of London, Bishop of Winchester, Bishop of Victoria, Rev. W. Wilkinson, Rev. W. K. Jamieson, and Rev. J. C. Ryle.

BRIEF HISTORY OF THE PARISH OF DUNHAM.

(Continued from page 7.)

On the 5th of November, 1821, Dunham was erected into a Protestant Parish, by Letters Patent of His Excellency, George Earl of Dalhousie, the then Governor General of Canada, thus being placed next after Montreal, and only the second Protestant Parish in Canada, so far as relates to the order of erection by Royal Patent.

From that time until the year 1844 there does not appear to have arisen any thing of a note-worthy character in the history and progress of the Church in this Parish. Many changes, of course, took place in that quarter of a century, among the inhabitants—many of the more active and sincere friends of the Church were gathered to their fathers—many removed to what were then the Western Wilds of the United States, or to Upper Canada, and the congregation of the Church had scarcely been able to hold its own, by the natural increase of families. The population at large was frequently convulsed by the various forms of religious fanaticism, which through that period, to a great extent demoralized the people and caused such an excitement as in a measure to drown the voice of the Church; yet but few of those who had ever been gathered within her fold were prevailed upon to share in the Babel confusion, the bruit of which filled the land. But the effect of years was no less evident upon the minister than upon his people. His health had given way and being no longer equal to the regular and constant duties of his parish, an assistant was provided. Henry Evans, for some years a resident of the Township of Kingsey, having been ordained Deacon, by the Lord Bishop of Quebec, on the 12th of May 1844, was appointed to act as Mr. Cotton's Assistant and he entered upon his duty in that capacity a few weeks after. Having already attained to middle age, and having acquired much experience of the habits and character of the Township inhabitants, by a good deal of intercourse with them, and being apparently in good health, he went freely and advantageously among the people. A mutual attachment immediately grew up between him and his interesting family, on the one side, and the parish-

ioners on the other; for he dwelt in the midst of the people, and the interests and the work of the Church began greatly to revive. But he had hardly begun to understand his field of labour before he was removed from it. On Sunday morning, May 4th 1845, less than a year from the day of his ordination, while he was superintending the Sabbath School, he was taken suddenly unwell. Being obliged to leave the Church, he went to his own house, and in a few short moments after his arrival there, his soul winged its way to God. As his amiable family had already won the esteem and love of the people, they now received, in the fullest degree, their sympathy. Every heart shared with them their grief, and although they shortly after returned to Kingsey, where they had a property, they did not fail to carry with them, and they have ever since retained, the sincere esteem and interest of the people of Dunham.

The Rev. Mr. Cotton, who had somewhat recruited during the short period of relaxation which he had had from the assistance of the Rev. Mr. Evans, again undertook the parochial work; but his strength soon gave way and the Rev. J. Scott, who was then the Incumbent of Brome, was instructed by the Bishop of Quebec to endeavour to render him as much assistance as he could without abandoning entirely his own immediate sphere of labour.

Mr. Scott commenced his work in Dunham in February 1846, by undertaking a service there upon each alternate sabbath and by giving as much time as he could fairly divert from his other Missionary fields, to pastoral visiting.

The wooden Church having been much neglected, had become ruinous and unsafe, and he found it necessary to enter at once upon the erection of a new one. It was resolved by the people that they would undertake to build one of stone, altogether plain and simple in style, but of the most substantial and durable character. After much discussion on the subject, and after many objections were overcome, it was finally resolved that it should be strictly a Parish Church, in which there should be no personal property allowed, but the seats should be assigned to the subscribers upon a consideration of the amounts now contributed by the respective parties, having at the same time a reference to their interests in the old Church.

The following is a list of the Subscribers :—

J. Allen, Wm. Baker, J. Baker, S. Baker, A. Brown, W. Barns, S. Clement, D. Cameron, J. Coatsworth, Rev. C. C. Cotton, B. Chamberlain, S. Cook, Ira Clement, N. Ellis, A. Ellis, A. Freiligh, Wm. Gates, D. Geer, E. Gleason, J. Hilliker, E. Hurd, E. Lowater, P. Lattin, S. Maynard, R. Miller, J. Pell, A. Quackenboss, E. Rea, G. Ross, George Rykerd, Philip Rykerd, N. Stevens, G. W. Stone, S. Sykes, J. Soloman, Andrew Ten Eyck, J. Traver, M. Townsend, J. Truax, D. Vanantwerp, Paul Whitney, T. Wood, A. Westover, G. Worden.

The name of the Rev. C. C. Cotton was among the principal subscribers to that undertaking, but he did not live to witness its completion. On the 9th day of October 1848, after a painful, and somewhat protracted

illness, through which he exemplified the blessedness of the Christian's hope and confidence, he quietly surrendered up his spirit into the hands of that God who gave it, in the sure and certain hope of a resurrection to eternal life. He was forty years the minister of the Parish, and though in some respects he was eccentric, yet the integrity and simplicity of his character were beyond all praise and such as were ever the admiration of those who love truth and uprightness. He was never known to encourage an evil report, and he was eminently disposed to make the most charitable allowances for those who had fallen into sin. At the time of his death he was the oldest clergyman in the diocese.

The Rev. Joseph Scott was nominated by the Bishop as the successor of Mr. Cotton in the rectory, into which he was inducted by the Rev. A. Mountain, his Lordship's chaplain and private secretary, in the month of February 1849.

Although far from being then completed, the building of the Church was so far advanced, that it was determined to open it for divine service on the 26th of September 1849, which was 28 years to a day from the time the first Church was opened in the same way.

On the 16th day of June 1851, Joseph Scott, Rector; Wm. S. Baker, Church Warden; J. C. Baker, and Joseph Selby, presented a petition to the present Lord Bishop of Montreal, praying that he would set apart and consecrate the Church by the name of "All Saints Church"; and also praying his Lordship that he would set apart and consecrate the ground adjoining, for a Burial Ground, which petitions were granted, and his Lordship immediately proceeded with the ceremony of Consecration.

The Church was erected at an expense of eleven hundred pounds; a small glebe has been purchased, and a Parsonage house; and all this has involved, in the aggregate, a sum of nearly seven thousand dollars, which has been contributed since the 3rd of March 1846.

In the meantime, with a view to the formation of another Parish, at Cowansville, about a quarter of the Rectory has been relinquished by the Rector and in the conceded part two Churches have been erected.
—*Communicated.*

ELECTION OF THE BISHOP FOR THE DIOCESE OF ONTARIO.

A meeting of the Synod of the Diocese, hitherto generally known as the Diocese of Kingston, but which it is understood will shortly receive the name of the Diocese of Ontario, was held at Kingston on the 12th and 13th of June, for the purpose of electing a Bishop. The proceedings commenced with Divine Service in St. George's Church, on Wednesday morning. Rev. S. Givens preached, by appointment of the Bishop of Toronto. After services, the Synod was constituted by the Bishop of Toronto, who presided, and the certificates of delegates having been examined, the Synod adjourned till the following day. On Thursday morning the Synod proceeded to the election of a Bishop. The Bishop of Toronto was of course in the chair, and seated beside him were the Archdeacon of York, Rev. Dr. Stuart; the Archdeacon of Kingston,

Rev. Dr. Bethune; the Chancellor of the Diocese of Toronto, Hon. J. H. Cameron; the Bishop's Secretary, Rev. H. J. Grasset, and the Secretaries of the Synod, Rev. Dr. Lett and Dr. Bovell. The vote was taken by ballot, and, on the ballot-box being opened, it was found that Rev. Dr. Lewis, of Brockville, had received all the ballots thrown, viz., the votes of 32 c' zymen and of 39 parishes. The number of clergymen present being about 40, it appeared that about one-fourth of their number had abstained from voting. The claims of Dr. Bethune have been urged by many of his friends, but when it was ascertained that a majority were in favour of Dr. Lewis, those who would have preferred Dr. Bethune, refrained from carrying the contest the length of the ballot-box. The result of the vote having been announced, the Bishop elect, Rev. Dr. Lewis, was lead from his seat by the Chancellor of the Diocese, and formally introduced to Bishop Strachan, by whom he was warmly congratulated on his election. He received also the congratulations of the Synod individually, not ever excepting those who had opposed his election; and then in a short address thanked the Synod for the honour conferred upon him, expressed his sense of the solemn responsibility of the trust reposed in him, and hoped that by God's grace he would be enabled rightly to discharge it. The Synod then proceeded to elect delegates, clerical and lay, to the Provincial Synod, which meets in Montreal in September, when it is probable the consecration of Dr. Lewis will take place. Some discussion took place as to the best name for the new diocese, and the question was finally left to the decision of the Bishop of Toronto, who is known to have expressed a preference for the name Ontario. The Synod then adjourned.

MISSIONS TO THE JEWS IN ABYSSINIA.

We rejoice that the members of our Church in England are deeply sensible of the claims of the Jewish people. A powerful organization is established there to convey to them wherever they may be found the glad tidings of salvation through a crucified Saviour. The annual meeting of the Society was recently held in London, at which some deeply interesting facts as to the progress of the Gospel among the Jews in Abyssinia were made known. The Rev. A. H. Stern, who had just returned from that country, said, in the course of an able address:

It is delightful to preach in places where you are surrounded by all the wonders of God's work. There is a charm in ministering in the plain, in the woodland, or by those mighty rocks which abound in Abyssinia; which, like the truth of God, will fill the mind with rapture, and the heart with praise and adoration. In several places which we visited—some of the largest Jewish settlements—we had great assemblies congregating around us; and I often felt when standing on some lofty rock, or in some green and beautiful valley, surrounded by hundreds and hundreds of immortal beings, who all hung upon my lips, drinking in the words which conveyed to them a message of life or death—often have I felt my heart moved with compassion and grati-

tude and found myself dwelling on the boundless mercies which God manifested even in the rational world, until every eye was suffused in tears, and every lip ready to give utterance to praise. In one place, near Gonkar, where we had a considerable audience to which we had been preaching for a long time, a mighty impression was produced, and suddenly a woman far advanced in life gave vent to her pent up feelings, by exclaiming, with sudden impetuosity, "How great is our sin, how deep is our crime! that we have rejected love so divine, and cast from us compassion so precious." I told them that my fellow-labourers would remain among them, and devote themselves entirely to their spiritual welfare; and so great was their delight—so great was the joy which the communication produced—that almost every rock and cliff reverberated with acclamations and good wishes for our future welfare. In another village, where we had a large native audience, so anxious were these poor people to hear the tidings of the Gospel, that none felt weary, none felt tired; and notwithstanding the difficulty we had in explaining ourselves, and expressing our exact meaning, in consequence of not being well versed in the language, after some time the whole assembly suddenly rose and exclaimed, "You tell us good words: God has directed your steps towards the benighted land." There were many other villages in which we met with a similar reception, and I can triumphantly say, whatever the immediate effects of our preaching in Abyssinia may have been, I believe that it will, in the providence of God lead to nothing less than the conversion of the remnant of the children of Israel in that country. God himself directed our steps thither, and it was the Spirit of God which prepared the hearts of his people for the reception of the truth as it is in Christ Jesus. In our visit to the High Priest of the Abyssinian Jews we expected to meet with a great many difficulties, and also with some hostility to our work, because all the priests understood perfectly well, that if it succeeded it would ultimately sweep away their whole religious system, and put an end to their priestly power and domination. Contrary, however, to our expectations the High Priest of the Jews, who was surrounded by about forty of his subordinate priests, and at least double the number of laymen, received us with the greatest cordiality, and indeed, with a kindness that was truly gratifying. He was a man I suppose about sixty years of age, with a fine imposing figure, lofty forehead, eyes restless and full of fire; a countenance which at one time, no doubt, had been mild, and pleasing, but now, from the continual infliction of various penances, stern and repulsive. When the procession approached the place where we had taken our seats, we immediately arose,—a compliment which they gratefully acknowledged,—and then the whole multitude divided themselves and seated themselves on the right and the left of our shady retreat. There was, in fact, as it were, a canal, bounded by human banks, established between the High Priest and the common people, so that the one could not come into contact with the other. It was an affecting sight to see so many of these people sitting before the missionaries, yearning to hear the truths of the Gospel. There sat the old priests, with their

brown skins, their eyes lustreless from the mortification of self-imposed penances, and close beside them sat a young Novitiate, in whose unnaturally smooth face you could see the struggles of an agonized heart. I gave to the chief of the priests a present consisting of one of the Bible Society's Bibles in Arabic, and he was delighted with that token of my esteem, and not only he but the whole multitude spontaneously rose and uttered a most fervent prayer that God would please to keep and preserve me during my journey in Abyssinia. It was an affecting sight to see such a vast multitude with uplifted hands and uncovered heads, standing before us with deep earnestness and true devotion imploring God's blessing on the lowly and humble missionaries of God's Word. When the whole of the congregation had reseated themselves every one expressed a desire that we should give some explanation of the faith which had been brought from a distant land. We gladly complied with their request and gave them a full account of the religion of the blessed Gospel, showing them from Moses and the Prophets that Christ is the end of the law for righteousness to every one that believeth. These people, simple and ignorant as they were, saw at once how the Christian religion was adapted to the hearts, how adapted it was to give confidence and hope to the agonized conscience of sinners. The old high priest himself, who had been silent for a considerable time, rose and said, "Either you will become one of us or I shall become one of you." And, in order to convince us of the deep interest he took in the work and of the sincerity of his friendship, he ordered one of his companions, a very learned Jew, to accompany us to the various settlements inhabited by Jews and in his name to tell the people to receive us with kindness and to welcome us as teachers sent by himself, and that kindness was truly not misemployed, for wherever we went, as soon as it was announced that we had been sent by the high priest of the Jews every one came to us and inquired what the religion could be which had made such an impression on their own head. In some places where they had been staying, such as at Gondar where our missionaries lived some time, some of the most influential Falashas expressed their conviction that Christ was the Saviour of souls, and their deep anxiety to be received into the Christian Church. This I solemnly declare, that notwithstanding the troubles and difficulties which we had to encounter—notwithstanding the many dangers and trials we had continually to submit to—notwithstanding we were often reduced to circumstances which, I believe, would have excited the compassion and sympathy of a guardian of your work-houses, or of the superintendent of one of your refuges, so much were we reduced as regards external appearances—yet the journey, from the causes I have specified, was one of uninterrupted delight and continual joy. Sometimes we visited three or four places in one day: and, whenever we came, there the peasant left his plough, the poor woman left her grinding-stone, and all the people left their various occupations, and with the greatest anxiety and interest hastened to hear what the white minister had to say of Christ. But the desire of the people for the written Word was quite equal to the desire which

was manifested to hear the preached Word. It is impossible to give you anything like an idea of the anxiety, manifested by all the Falashas of Abyssinia to obtain the Word of the living God. Some men came from the back mountains of Semien, 16,00 feet high; others from Galla, the lowest country in the Abyssinian kingdom; and their continual cry was, "Give us the Word of God, for our settlement has no such treasure in its possession;" and as we were frequently obliged to refuse compliance with the various demands made upon our limited stock of the Scriptures, old men, whose hard, stern features evidenced that they had never shed a tear, would sit near our tent perfectly disconsolate and desolate, and cried as if their hearts would break. On one occasion, a man came to Gondar, and when he found that we were gone, he took his staff, and followed us for two days before he came up with us. When he arrived he at once came to our tent, and said, "I have made a long journey. We desire to hear something about the Redeemer of Israel whom you proclaim; and I want you also to give me a copy of the Word of God, which alone can guide me and my people in the right way." Another man—and he was a priest—came to us and said; "I was at——, and I was about to leave when I was told that you were approaching." It was said that there was some Falashas coming, only they were of a different colour, and they have brought the Word of God with them. I said, "I will wait; and perhaps the God of Israel will dispose your hearts to give me a copy. As soon as you arrived I went to your tent, but the crowd around was so great that I could not get in. The following day I heard you preach, and I listened to a long discussion which you held with our priests. Many afterwards got copies of the Word of God; yet, though I entreated most earnestly, you refused to attend to my request. Now this morning I am again disappointed. I must accompany you wherever you go; I cannot return without the Word of God, and perhaps the Lord God of Israel will dispose your heart to attend to my prayer." Such, my brethren, were the sentiments which continually rung in my ears; and therefore I say, whatever the immediate effect of our preaching may be in Abyssinia, I have no doubt that we shall eventually receive reports which will delight every heart, and emulate to greater zeal every one interested in the welfare of Israel.

CEYLON.

ERECTION OF A CHURCH BY A NATIVE GENTLEMAN.

"I had this day the very gratifying task of consecrating the new native church at Morottoo, which, as the work of a private Singhalese gentleman, is really worthy of ranking with the more costly and elaborate structures of wealthy churchmen among yourselves. The original building was a little more than a covered and enclosed shed, unconsecrated, and wholly unsuited to the holy purposes to which the government had appropriated it, when Modliar * De Soyza conceived the idea of building a church worthy of the name, as a thank-offering to God

* A title of Native Bank.

for his worldly prosperity, and as a blessing to the very populous neighbourhood in which he resides. He wished his neighbours to share in the good work, that all might be attached by common interest to their parish church, resolving in his own mind to make up whatever might be required for the worthiest accomplishment of their object. The meeting, at which I presided, issued in a donation from his brother in Colombo of 500*l.*, and subscriptions of about 200*l.* more when the work was promptly undertaken, and I was invited just three years ago to lay the foundation-stone. Since that time he has given almost daily his personal superintendence, being his own architect (the plan having been provided), and has executed it throughout in the best possible way, and with the best materials to be obtained,—and I must add, in a spirit of quiet, unpretending devotion, which we ourselves do more than emulate. Morotto is situated eleven miles from Colombo, and has a population of 14,000 or 15,000; and I was rejoiced to see such a gathering of Singhaliese holiday-folk as I never saw before, betokening an evident and unusual interest in the more unusual solemnity presented to them. Our new Governor, Sir Charles and Lady MacCarthy, and many members of council with their families, were present to gladden his heart, in full appreciation of the good man's noble work. The clergy (twelve) walked with me in procession from the school, preceded by the cathedral choir, chanting the 'Benedicite;' and the service, through chiefly in Singhaliese, in which I was assisted by five native clergymen, in the Lessons, Prayers, and Sermon, was partly in English also (many Europeans being present), as well as the chanting of the canticles, &c. The sermon was preached by Canon Dias, the first incumbent of the district, who is now employed in a like noble work for the Singhaliese of Colombo. To show you how good a spirit has animated the worthy Modliar throughout, in presenting me with the trust-deed, he mentioned that he had made the Bishop sole trustee of the church, and adjoining site, lately added for a parsonage. He reserves no right or privilege to himself beyond the permanent wardenship during his life, with three others, two to be annually elected by the parishioners, and one appointed by the Bishop, all of whom are to be communicants. He requested that I would hold a confirmation in the church as soon as it should be consecrated, that both he and his wife and family may all be confirmed together, and receive the holy communion at my hands before I leave the diocese. This I have appointed for the earliest celebration of the new year, as a meet conclusion of so very satisfactory a work, evidencing, in a native Christian of humblest birth, a simple and large-hearted generosity truly worthy of the educated English Churchman. With a few examples like this before us, we need not despair of influencing and elevating the native Church in God's good time, rarely as they may occur for our encouragement; but it proves conclusively that even when unable, as in this case, to read the language of our Prayer Book, they may drink in its spirit, and under the guidance of a still better Spirit, may, by their singleness and disinterestedness of purpose, exemplify before all the reality of its teaching."—*Letter of Bishop of Colombo.*

PRESENTATION OF A PIECE OF PLATE TO T. B. ANDERSON,
ESQ.

On Wednesday, June 19th, immediately after the adjournment of the Morning Session of the Diocesan Synod, the Bishop and most of the Clergy proceeded to the Library in the Cathedral school-house for the purpose of presenting a "Silver Salver" to T. B. Anderson, Esq., the Treasurer of the Diocesan Church Society, as a small token of their sense of the valuable services he has so long rendered to the Diocese in connection with the above Society, and the Society for the Propagation of the Gospel.

The presentation was made by the Lord Bishop, to whose address Mr. Anderson made a most appropriate reply.

THE POLYNESIAN CHURCH.

SIR,—I am desirous of laying before your readers a short statement respecting an application for the establishment of the Church in Hawaii, the Owyhee of our early navigators, and the scene of the death of Captain James Cook.

The group of islands, known by the name of the Sandwich Islands, which are under the government of the King of Hawaii, has at present a native population of about 70,000 souls, exclusive of a considerable number of English, American, and German residents, of whom no fewer than 300 live at Honolulu, the capital.

Last year the King of these islands forwarded to this country an address from the foreign residents, requesting him to take steps to obtain for them the services of an English clergyman, and he sent with this, formal instructions to his Consul-general in London to ask the prelates of the English Church to consecrate a Bishop, and to send such Missionaries as they might think fit, he on his part promising such pecuniary aid as he was able to give.

Immediately on the receipt of this unexpected but welcome summons to "come over and help" them, a communication was made to the Church in America—the merchants of which country are largely interested in the commerce of these islands—proposing that the mission to be sent forth should be the joint work of the mother and daughter Churches of England and America. This proposal was cordially received by the Church in the United States, and an arrangement entered into by which it is provided that the Church in this country shall send forth the Bishop, accompanied by two clergymen at the least, and that three other clergymen shall be sent by the Church in America.

The means of the King are very limited, but out of these means he has promised to contribute £200 a year, together with such other assistance as he may be able towards building churches, schools, &c. This contribution, together with what is expected from the islands themselves will, it is believed, relieve the Church here of any anxiety as to the maintenance of the Missionaries. It is, however, desirable to collect sufficient funds to furnish a moderate endowment for the Bishop, together

with subscriptions for the first four or five years of the infant life of the Church in Hawaii.

There are so many gratifying facts connected with this request of the King of Hawaii, that I doubt not we shall be able to raise the necessary means.

I. It is the first application which has been made to our Church from a sovereign prince for such a purpose.

II. It originated in the request of English and American Episcopalians and German Lutherans, all of whom will form the *corpus* of the first congregation of the future Church of the Sandwich Islands.

III. It is the most favourable—if not the only—ground on which the English and American Churches can meet and combine in the labour of planting and extending Christ's kingdom.

Such a call at this moment is to many a gratifying and cheering token of God's continued work in our Church, a proof that whilst her *stakes are strengthening at home, her cords are lengthening abroad*. May we be able earnestly and faithfully to respond to His invitation, and to sow the seed of His word beside all waters!

I am, &c.,

W. DENTON.

—*Col. Ch. Chronicle.*

INGENUITY AND WATCHFULNESS.—The Japanese have discovered that a few seconds previous to an earthquake, the magnet temporarily loses its power, and have ingeniously constructed a light frame supporting a horse-shoe magnet, beneath which is a cup of bell-metal. To the magnet is attached a weight, so that upon the magnet becoming paralyzed, the weight drops, and striking the cup, gives the alarm. Every one in the house then seeks the open air for safety. Let this watchfulness against temporal dangers speak to our hearts and bid us be on the alert to flee from spiritual danger. The day of the Lord cometh. Watch!

CHARITY.—I will tell you why charity seems to be signified by the oil. The Apostle says, "I show unto you a way above the rest. Though I speak with the tongue of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." This, *i. e.* charity, is that way above the rest, which is with good reason signified by the oil. For oil swims above all liquids. Pour in water, and pour in oil upon it, and the oil will swim above. If you keep the usual order, it will be uppermost, if you change the order, it will still be uppermost; charity never faileth.—*St. Augustine.*

SUBSCRIPTIONS RECEIVED.

Rev. W. F. S. Harper, \$1, Rev. George Milne, \$1; Rev. R. Lindsay, additional, \$3; Rev. J. Davidson, \$4; Rev. C. P. Abbott, \$6.