

of our Archbishops assembled at Moscow, it was decided that all the theological academies, as well as all the representatives of theological science in Russia, should be appealed to, to concur in this important work. The performance of it is now commenced by the New Testament, as to the Old, it is proposed only to publish it in separate books, in order to be able to profit, on the publication of the entire Bible, by those observations to which the translation will doubtless give rise. The first portion of it has already made its appearance. It is to be desired that there may be no delay in publishing the last, that we may not be preceded by foreign presses, which have also undertaken a similar task. Without any doubt the new translation will be compared with the Hebrew text, as well as with that of the Greek Septuagint, and be moreover enriched with all the results of Biblical hermeneutics, in order to avoid any error which is unpardonable at our epoch. A negligent performance would be all the more vexatious, as it might cause the foreign undertaking to supersede it, for, as one of our Russian journals has judiciously remarked, "the frontiers of our empire are no longer those of our press." It is to be desired also that the translation should, by its price, be within reach of everybody. The New Testament of the London Bible Society's edition is sold at the price of two francs. The Russian edition ought not to cost more.

This movement is only one of many indicating the social progress for which the present Emperor's reign is happily distinguished, and is in itself a strong contrast to the policy of the Emperor Nicholas, in the suppression of the Russian Bible Society, of which the reigning Czar is said to be a munificent supporter. The *Clerical Journal* adds:—

We are the more gratified to hear of the present enterprise, because the arbitrary conduct of the late Czar Nicholas has been often appealed to as a proof that the Greek Church is opposed to the dissemination of the Scriptures among the people. Russia boasts the possession of some of the most precious manuscripts of the Bible known to exist, and among them the venerable Sinaitic Codex lately obtained by Dr. Tischendorf.

EXTRACTS FROM REPORT OF THE FOREIGN TRANSLATION COMMITTEE FOR THE YEAR 1860.

"The printing of the Pentateuch and the Book of Isaiah in the Ojibwa language was postponed, in consequence of the Rev. Dr. O'Meara's being called by important business to London last Autumn. But he returned in March to Canada, where his first work was to be the superintendence of the printing of this version at Montreal, where, with the sanction of the Foreign Translation Committee, he had obtained a satisfactory contract for the work before coming to England.

"While he was in London, Dr. O'Meara informed the Committee, that the use of the New Testament in Ojibwa for some years, and his improved knowledge of the language, together with a rather extensive course of Biblical study since the time that the translation was made, had enabled him to correct several errors and to improve the style of his version; and he was, therefore, requested to prepare a copy so corrected and improved, for putting to press as soon as a new edition of the work may be required. It is only by means of repeated revisions, and corrections suggested by the use of successive editions, in the ministrations of intelligent and studious missionaries among the natives, for whose benefit they are undertaken, that accurate and satisfactory versions of the Scriptures, in such languages,

can after a time be at last obtained. It was a government appointment which placed Dr. O'Meara as a missionary among the Indians on the shores and islands of Lake Huron, and the Committee regret to have to state that that appointment has now been withdrawn. Referring to this circumstance, in a letter dated the 10th of February, just before leaving London, Dr. O'Meara wrote, "I would beg you to inform the Committee of my great desire to devote the space which is likely to intervene, before I enter on whatever new sphere of labour the Lord of the harvest may have prepared for me, to the preparation of a new and revised edition of the New Testament. On my return to Canada I shall, for a time at least, be in circumstances far more favourable for carrying through that work, and leaving to future generations of Indians and Indian missionaries as perfect a translation of the New Testament as is possible, than I was before, or am likely to be again."

"Through the Rev. Dr. Caswall, the Committee have received from the Rev. J. H. A. Dupont, Missionary at Rio Pongas, the promised revised and completed Susu version of the Morning and Evening Services, written on the system of Dr. Lepsius' Standard Alphabet, together with the Athanasian Creed, the Litany, the Occasional Prayers and Thanksgivings, the Communion Service, the Catechism, and various Offices of the Church. The work of carrying these through press was proceeding, and had advanced to the end of the Evening Service, when the manuscript of a Susu Primer was received, with a request that it might be printed, and a supply of copies sent out as soon as possible; the printing of the Prayer Book being suspended, if need be, till this object was accomplished. An edition of this Primer has been printed accordingly, and is now ready for the first ship sailing for Sierra Leone, to be forwarded from thence to Fallangia. The Liturgy has been put in hand again, and is in type to the end of the Litany.

"Meanwhile the Mission on the Pongas appears to be prospering. In September last the Committee were informed that the good work there was "moving onwards." "We have up to the present date," Mr. Dupont wrote from Fallangia, on July 11, "205 baptized persons registered, who were baptized by us: 70 attending the weekly class, preparing for Confirmation and the Lord's Supper; 22 the class for holy Baptism, and about 400 attend the Sunday Services. The daily, morning and evening prayers are also well attended. The number on the list of the Day School up to the 1st of July was 108, average attendance 80, highest attendance in any one day 98. Ten of the girls are instructed by Mrs. Dupont in needle work and washing, and three of them have begun to learn to mark." And more recently the Committee have learned, under date of the 21st of May, that the Mission was "prospering most remarkably." Mr. Phillips, one of their new Missionaries, had established a new Station at Domingia, where he only lacked means to build a church, "there being "excellent material on the spot." The new Mission-house at Fallangia was nearly complete, erected by means of the Insurance money recovered after the loss of the Iron House sent out from this country. It appears to be the wonder of West Africa; multitudes coming to see it from the far interior, and "regarding it," it is said, "as we regarded the Crystal Palace in 1851."

"Last year the Committee had to record the loss of a whole edition of 5000 copies of the Maori Prayer Book, in a ship that was burned at sea, and another similar loss they have, unfortunately, to deplore on this occasion. It will be in the recollection of the Board, that it was announced to them, last July, that a second edition

of the Cree Prayer Book in the syllabic character, and also an edition of a Cree Hymn Book in the same character, had been printed under the superintendence of the Rev. William Mason, Missionary at York Factory, who was then in London, and that a supply of 3000 copies of each of these books had been sent off to Rupert's Land early in June. But the vessel in which they were shipped has never been heard of since, and as soon as all hope of her safety was gone, the stereotype plates were put to press again, and another supply, equal to the former, of the Cree Prayer and Hymn Books, and Books and Maps for schools, is now on its way, by the last ship of the present season by which they can reach that distant Diocese, before all communication with it is closed for the winter by the ice.

"The Foreign Translation Committee stated, in their last Report, that, in consequence of a suggestion received from New Zealand through the Rev. Robert Burrows of Waimate, they had put in hand an edition of the Maori Prayer Book of a pocket size. In the month of October they received a letter from the Rev. Richard Taylor of Whanganui, in which, after acknowledging the receipt of the 1500 copies of the Maori Prayer Book mentioned in the last Report, as having been sent out as a first instalment to supply the loss of the consignment of 5000 copies lost by fire at sea, he strongly urged the importance of providing such a pocket Prayer Book, for which, he said, there were large and pressing demands, not only from members of our own Church, but also from the Wesleyan Missionaries, who used our Liturgy in public worship, as well as in their occasional ministrations among their converts. By that time the edition in question was nearly completed, and on the 10th of November 1500 copies were shipped to Auckland for the Rev. R. Burrows.

"In connexion with this version of the Book of Common Prayer, the Committee have much pleasure in recording an interesting visit lately paid to the Society by two New Zealand Chiefs, "William Toetov" and "Samuel Rerehan," (as they wrote their names,) from Auckland.

"They had been brought to Europe, in the Novara frigate, by Professor Frederick Von Hochstetter, who accompanied that expedition. Being Wesleyan converts they were familiar with the use of the Maori Prayer Book. In Vienna, where they had remained from the time that the Novara returned to Trieste, they were much noticed by the Court, as they professed to be Christians, were urged to attend the Services of the Roman Catholic Church. As, however, they objected to this proposal, on the ground of their being Protestants, and as it was found that they had some knowledge of the English language, they were referred to the British Minister at Vienna, Lord Augustus Loftus, with the view of their attending the English Chapel; and his Lordship procured copies from London of the Maori Prayer Book for their use, in order that they might the more easily follow, and profit by the Service. They had now come to London with Dr. Hochstetter, for the purpose of returning home in the first ship sailing for New Zealand. Having secured their passage, they were visiting the principal objects of interest in and about London, and among the rest, they had requested to be brought to the house of the Society for Promoting Christian Knowledge, that they might see the place "where the Maori Prayer Book was made." They were both good-humoured and intelligent looking young men, although their countenances were disfigured by tattooing, and in the case of one of them more especially, in an elaborate manner. They produced from their pocket, as if by way of passport, the Prayer Book of the original larger size, and were delighted to examine and become possessed of the smaller edition,