

under his superintendence, conjointly with the Church Missionary Society, and to bear half the expense of the edition.

The extension of Christianity, and of Christian education, among the natives of New Zealand, continues to be evinced, by large demands for supplies of the Maori version of the Prayer Book. The people are eager to purchase them, and considerable remittances have been received, within the last year, in payment for them. The Rev. R. Burrows, of the Church Missionary Society, writing from Auckland, informed the Society that, among others, the Wesleyan Missionaries made large demands for them; and he said that he had been requested to suggest the desirability of printing an edition of 5000 copies in smaller type, as a pocket Prayer Book. Great inconvenience had, for some time, been felt from the demand far exceeding the supply, in consequence of a consignment of 5000 copies being lost, in a ship that was burned at sea. But immediately on the discovery of this calamity, 1500 copies which happened to be in stock were despatched, and since then another edition of 5000 more has been printed, and the whole impression forwarded to Auckland. The proposed edition of a smaller size has also been put in hand.

Of works not falling within the Foreign Translation Committee's prescribed sphere of labour, but which have been prepared or published under their direction and superintendence during the past year, at the request of the Standing Committee, may be enumerated, French translations of the Bishops of Lincoln's Tract on Confirmation, and of the "Order of Confirmation with Scripture proofs and references," for use especially in the Mauritius; and a Turkish translation of the "Chief Truths of the Christian Religion," prepared by the Rev. J. T. Wolters of the Church Missionary Society, and printed under his superintendence at Smyrna. Three specimens of this tract were received from Smyrna by the last mail, along with a letter from Mr. Wolters, who said that some copies of it had already been circulated among the Turks, not without hope that it might be the means, under the blessing of God, of awakening a spirit of inquiry in the minds of many of the followers of the false prophet." Mr. Wolters further stated that he was proceeding with his translation of "The Life of Christ in the Words of the Four Evangelists," following as his basis the Turkish version of the New Testament, last published by the British and Foreign Bible Society, which is the best that has yet been accomplished, but "carefully correcting, whenever the Greek original points out the imperfection of his letter by asking for a further grant of the Society's small Turkish tracts for distribution, the supply voted to him some time ago being all but exhausted.

The Foreign Translation Committee cannot close their report without mentioning to the Board some interesting circumstances, which have come to their knowledge recently, in connexion with the beautiful edition of the Coptic and Arabic New Testament, which they prepared for the use of the Coptic Church some years ago, with the aid, and under the superintendence of Archdeacon Tattam, who had brought some valuable manuscripts with him from Egypt to assist him in that work. The greater part of the impression of the first volume, containing the Gospels, was sent to Egypt shortly after it came from the press: but when the second volume, containing the Acts, the Epistles, and the Apocalypse, was completed, only a small portion of the edition was forwarded to the Patriarch who then presided over the Coptic Church, as the Committee had heard that he had become somewhat supine in his old age, and took but little interest in the distribution of

the volumes he already possessed. But a few copies of both the volumes had also been consigned to the care of the Rev. Mr. Leider, of the Church Missionary Society at Cairo. During the late spring Archdeacon Tattam paid another visit to the East, and kindly undertook to take a few more copies of the second volume of the New Testament, together with some Arabic Tracts, to Cairo, and to obtain authentic information, on the spot, as to the present state of the Christian Church in Egypt, and the use that was made of the books which had been supplied to them by this Society; for he had heard that a happy change had taken place under the superintendence of a new Patriarch. It was a long before the Committee were gratified by receiving the following letter from Archdeacon Tattam, dated Cairo, March 16th, 1859:—

"I have not written to you before to-day, because I wished to see the Coptic Patriarch, and to verify with my own eyes the pleasing statements I had received, of the movement that has for some time been taking place among the Coptic Christians; but, truly, what I have witnessed has exceeded my utmost expectations.

"The present Coptic Patriarch is a man of great energy and decision of character. He has raised a very large and splendid building at the Patriarchate, as a college, for the education of the Copts in general, and for the priesthood in particular; where they are taught Arabic, English, French, Turkish, and, I think, Greek and Italian. The English language is made of the second importance, on account of the literature and divinity it contains; and it was very gratifying to witness the progress the pupils have made in the English language.

"The Patriarch is desirous to have a well-taught and right-minded priesthood, and he himself is setting them the example, and meets those now in the priesthood twice a week, to instruct them in their duties.

"He is likely to live and die a poor man, for he is expending all he receives on education,—on the rebuilding of the Patriarchate, and church, and other churches in the city.

"I look upon this movement to have originated, under Providence, with Mr. Leider.

"The Patriarch is very grateful for the present of the New Testaments, and I find every copy that Mr. Leider has bestowed has been very judiciously given. The people and the churches are most thankful for them, and most anxious to possess them. Mr. Leider has not given one copy away without a certificate, and I found he had not one left.

"I recommend that the remaining copies of the second volume should be consigned to him, and he can then supply the Patriarch and others with them judiciously, and properly distribute them."

It need hardly be added that Archdeacon Tattam's suggestion was immediately acted upon, and 500 copies of the second volume of the Coptic and Arabic Testament, which had long ago been granted by the Board, were shipped for Alexandria. The Archdeacon has called at the Society's Office lately, since his return from the East, and has confirmed the statements which he made in writing from Cairo.

BISHOP MALBY—who resigned the see of Durham in 1856—is dead, at a very advanced age.—*Church Journal.*

The first General Synod of New Zealand has been held. The Three orders,—Bishops, Clergy, and Laity—sit in one body; but any one of the three can call for a vote by orders, in which case the consent of a majority of each is necessary.—*Church Journal.*

St. Augustine's, Canterbury, is so full and flourishing, that they are talking of enlarging the buildings soon.—*Church Journal.*

MEXICO.—The constitutional government has issued a decree confiscating the Church property, estimated to be worth \$300,000,000. This decree—

1. Cuts asunder Church and State by prohibiting the clergy from holding any civil offices, and throws them upon the voluntary contributions of the laity for support.

2. It nationalizes all the Church property of Mexico, except the houses of worship, the nunneries, cemeteries, &c., actually occupied for religious worship and teaching.

3. It orders the sale of all the secular property of the Church, within a given time, and gives a liberal time to pay it in.

Mr. Maclane has concluded a treaty which provides for something very like a Protectorate on the part of the United States.—*Church Journal.*

CONSECRATION OF BISHOPS.—The four Bishops elect—of Texas, New Jersey, Assistant of Ohio, and Minnesota—have all now signified their acceptance, and the Church is looking forward with joy to their Consecration in October. We see it suggested that each should be consecrated in or near his future Diocese. This would gratify local feeling, perhaps; but still we hope it will not be done. It will be far better to have the testimonials of the four passed early through the Lower House, then let the four be consecrated together in Richmond—a sight such as Virginia never saw before, and would certainly rejoice to behold,—and the four can immediately take their seats in the Upper House, and speak and vote during the greater, and the more important, part of the Session.—*Church Journal.*

THE REV. HENRY B. WHIFFLE, Bishop-elect of Minnesota, is thus spoken of by the *Gospel Messenger*. All who know him, know him to be a thorough, zealous, and high toned Churchman.—We congratulate our friends in Minnesota on the choice. That Diocese needs for her spiritual head, a man of eminent piety, humble, devoted, earnest and indefatigable. She needs a man of thorough business habits, and well acquainted with human nature. She needs a sound and firm Churchman, who can be conciliatory and forbearing towards those whose views do not in all points accord with his own. All these qualities are combined in the Bishop-elect of Minnesota, who further unites the love and gentleness of a John with the zeal and fearlessness of a Peter. He has pursued the humble career of a parish minister, and by God's blessing upon his faithfulness, every enterprise under his hands has prospered.—*Church Journal.*

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