

"Her foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

TORONTO, CANADA, SEPTEMBER 21, 1854.

### Poetry.

[For the Church.]

#### MISSIONS FOR THE OTTAWA.

Wake! my harp! no longer slumber,  
Let us have the highest strain;  
Neither let the "measured number"  
Of thy fire restrain.  
See! before thee—what a lesson!  
Mirrored on the glassy lake—  
There! its gentle flowing bosom—  
Here! its waters madly break.  
Now, again, the billows closing—  
Onward! onward! still they flow,  
Till at length fresh rocks opposing,  
Threaten as severe a blow.  
Such, proud Ottawa! thy wonders  
Here, all hail! here, all strife!  
Now, you mimic heaven's slumbers;  
Then, you teach us what is life.

Yonder, see the raftsmen coming,  
Now, they reach the torrent's edge;  
Here, the timber, quickly moving,  
Rushes to a fearful "wedge."  
There, we see a life imperilled,  
By the fury of the wave;  
One look again—deep! and kenneled!  
Lies the victim in the grave.  
Further, still, in upland jungles,  
Merrily the axes sound;  
Now the forest giant trembles,  
Soon it covers all the ground;  
But a voice, amidst the crashing,  
Loudly weeps, and loudly calls,  
For the tree in downward dashing—  
On the luckless woodman falls.  
Far from home, no word to cheer him,  
None to comfort while he dies;  
Irregular reigns around him,  
And to soothe, it vainly tries.

'Tis winter now! the icy fetter  
Stays the torrent—stays the flood;  
The glassy road each day grows better,  
And the teamster speeds his load,  
Night draws on—the track is hidden  
Deep amidst the drifting snow;  
Now the horses tread—though children—  
Where the ice forbids to go.  
The fatal plunge conveys its load—  
All are numbered with the dead:  
Both the driver and his horses  
Lie beneath the marshy bed!

Relentless current! speed thy mission;  
Sway the sceptre—use the rod;  
Thou dost witness in this region  
BETTER THAN THE CHURCH OF GOD!  
Speak of dangers—speak of fears—  
It is all poor nature knows;  
Let the sinners all on thee  
Feel the thunder Sinai shoves,  
But let us haste; with expedition  
Bind the broken-hearted; weak—  
Listen to their invitation:  
"COME AND HELP US!"—"Come and seek."

Yonder, see the river winding,  
Midst the valley's verdant hue,  
Wood and water nobly blending,  
In the far remotest view.  
While my footsteps here have turned,  
Goomy have my thoughts oft been;  
"Here he fell!" and "Here we buried!"  
Mars and chequers every scene,  
"To where life is thus imperilled  
We should with the Gospel speed;  
And with standard wild unfurled,  
Speak of Christ! and Christ indeed!  
From the lake of Athanasus,\*  
To the far remotest bay,  
Let thy groves, with loud hosannas—  
Far resound—Grand Ottawa!

Perth, September 1854. A. P.  
\*Alumette.

#### CATHEDRALS AND THEIR USES.

On the subject of Cathedral Reform the *Morning Chronicle* has the following highly appropriate observations:—"It is hardly too much to say that every Church in Christendom has been developed from a Cathedral. The mother Church, and its body of associated Clergy, have hitherto been the *nucleus* from which the whole Church organization has been in its completeness developed. Cathedrals preceded the division into parishes. The Bishop and his Clergy resided at the mother Church, where public worship was performed with all becoming solemnity—schools of Christian instruction emanated from the Cathedral—and preachers, and teachers, and missionaries, were sent from this centre to all parts of the diocese. The Cathedral represented the practical, as the monastery subsequently represented the contemplative and devotional life; but in all respects the Cathedral was the source of the missionary and aggressive action of the Church. It was not necessary, however, when a country became completely evangelized, that the Cathedral should retain this missionary character. Nor did it. It became the centre of administration, and the seat of rule, rather than the headquarters of a militant and aggressive body. But times are changed. England has been re-conquered and re-appropriated. The Church's duty now is as distinctly missionary as it was when the Sees of Caer Leon and Hexham were founded to convert the British and Saxon pagans. What, then, so natural as that Cathedrals should revert to their original and constituent idea?"

"There is no official connection between the Report of the Cathedral Commissioners and that emanating from the Episcopal Committee of Convocation. Yet the two papers significantly fit into each other. Convocation announces that a great necessity has arisen for increased attention to

the home missionary duties of the Church of England; and, in a theoretical way, it applies itself to discovering what law of agency in the abstract would be best fitted for dealing with the case. The Cathedral Report, announces that, historically, such an agency is in existence. A problem was once given to mathematicians to decide of what geometrical figure the most convenient receptacle could be formed, with the greatest economy of materials; and they decided in favor of an abstract type, which was found to be exactly realized in the cells of bees. So it is with the Convocation theory, and its practical embodiment in the ancient constitution of Cathedrals, as detailed in the Commissioners' Report.

"The want of the Church is not only the extension of the ministry by re-organizing the diaconate, and by enlisting systematic lay assistance, but a re-application of the services of the existing ministry. The defect of the times, at least in ecclesiastical matters, is the feeble use which is made of associated labour. In other days, all great works were done by corporate and associated energy. Colleges, schools, guilds, the great commercial leagues, the religious orders, Parliaments, States-general—all are examples of this. Wherever we look, all work was done and all success won by association. It was so in arts and letters, as well as in social, religious, and political matters. The freemasons, the great academies of art, the great commercial companies—all these institutions are testimonies to the success and value of associated labour. We seem in this particular to be degenerating. In Church matters, at least, we fling the worker back on his solitary and barbarous isolation. The ideal of Church work in the present day is to carve out a kingdom, or diocese, or parish into neat little parallelograms—each with a solitary Parson and his family, and his district, and his district Church, and his little school and little charities—all snug and snug, and petty and poverty-stricken, and prim and extremely inefficient. The Clergyman is left to his own resources, which are sufficiently mediocre, and his success, as might be expected, is proportionate. He is alone, and acts alone, without sympathy, system, or scheme; and his neighbours are isolated units, with different, if not discordant plans. It is only well if such difference does not mar—it cannot assist—the common good. This has been hitherto the favourite scheme of adapting the Church to the increased and new necessities of the population. It is a mere mechanical process of subdivision. Given a parish with 10,000 souls—divide it into five parishes of 2,000 souls, and the work is supposed to be done. The Bishops

deeper philosophy and practical wisdom. We would suggest the placing in the midst of a population in our great towns, where the majority are habitually absent from public worship, and live with little or no sense of true religion, Clergymen who might, with a view to economy, Christian fellowship, and united prayers and action, live together, minister in one central Church, and, with due regard to ecclesiastical rule and authority, might labour around it in preaching, exhorting, visiting the sick and poor in their own houses, and superintending schools? What is all this but a Cathedral Chapter really at work? The fact is that—considering only the benefit of a parochial system, which is admirable in administering a settled Church—we have forgotten that we may break down when brought forward as the only possible form of Church action. A parish is for edification; but other machinery is necessary for the work of converting a heathen or reclaiming an apostate Christian population.

"In conformity with the suggestion, the Episcopal Committee goes further, and proposes a body of Clergy organized for the special work of preaching and exhortation, under the Bishop's sanction, throughout his diocese. Such Clergy might most properly be connected with the Cathedral Church. . . . Such an institution would be of great service in parishes of unmanageable size." We take these to be the most important suggestions which have for centuries emanated from the authorities of the Church of England; and we trust that, whatever is done, no further re-adaptation of Cathedral revenues will be contemplated without reference to the Convocation reports. Many think that, had the suppressed Canonries been devoted to a large purpose of this kind, which frankly and candidly admits the principle of associated labour and of a common life among the ministry—had a systematic aggression of this sort been attempted on the sins and infidelity of large towns, worked by the Bishop, and assisted by the most gifted persons—more real good would have been effected than by the miserably endowed and pauperized district Chapels, in which so many solitary incumbents are left to starve and to count-ract each other's earnestness. Economically, there can be no hesitation between the two schemes."

### Ecclesiastical Intelligence.

**ENGLAND.**  
**CHURCH MISSIONARY SOCIETY.**  
The following extract from an unpublished statement, circulated among the friends of the Society, contains a correct and very interesting narrative of the progress of the New Zealand Mission—  
"By the abundant grace and compassion of our God, the people of New Zealand have been converted almost entirely to Christianity. Of the entire population the late Governor estimates that there may be more than a thousand professedly heathen natives remaining. From being one of the most ferocious, warlike, and revengeful of the heathen tribes, they have been changed into a quiet, industrious, friendly and even-devout people.

"The useful arts of life—agriculture and commerce—has made considerable progress among them; and property once valued by the measure of a few hatchets, has become as well understood and as capable of ready conversion, as in many countries whose civilization dates from a remote period."  
"And these marvellous changes in the character and condition of the natives have been wrought within the period of a simple generation! The first convert to Christianity was baptized in the year 1825. The translation of the Holy Scriptures was commenced in 1828. A printing press and water-mill were introduced in 1830. These changes have been accomplished by guiding the natives to their heavenly Father, and first and foremost among those agencies, according to the testimony of the late Governor of the Island and of Bishop Selwyn, is that of the Church Missionary Society."

"The late Governor and the Bishop of New Zealand have commended in strongly deprecating terms the withdrawal of the Church Missionary Society's agents from the island, as a step calculated seriously to impair the admirable work that has been accomplished; a view in which the Society have fully agreed. The Bishop has under these circumstances submitted to the society the following proposal for the support of the present diocese into the following sees—  
New Zealand, or Auckland,  
Tauranga,  
Waiapu,  
Wellington,  
and to receive a commission to consecrate, with the assistance of the Australian bishops,—  
The Venerable Archbishop Brown,  
The Venerable Archbishop W. Williams,  
The Venerable Archbishop Hadfield,  
to the bishops of the sees, erected upon the basis of their respective archdioceses."

"The Bishop offers to surrender the £200 per annum to be sent by the Society through the Colonial Bishops' Fund.  
Allowing to each bishop his present salary—  
of 600;  
Granting landed estates, out of the Society's landed property;  
800 acres at Auckland; and  
1000 acres at Tauranga."  
"Bishop Selwyn has been enabled to resign the £200 a year he received from the Church Missionary Society, and a similar sum allowed him by Government in consequence of the native and European Christian population of the Island having engaged to provide adequately for the support of the established Church by title and land endowments. The Bishop however deserves great praise for the Christian disinterestedness and liberality with which he has on this occasion voluntarily resigned a considerable portion of his emoluments for the advancement of the cause of religion."

It became a question of very serious consideration with the Church Missionary Society, whether they could, consistently with their principles and objects, as a purely missionary society, agree to the elevation of their agents to the episcopal office. They have decided, on mature consideration, upon accepting Bishop Selwyn's proposal, with the distinct understanding that the new bishops will continue to carry forward the missionary work in which they have been hitherto engaged. The important questions of the disposal of patronage and endowments, and of the ecclesiastical constitution of the Church in the Island, had to be considered. These questions were, however, necessarily deferred to a general meeting in October next year, some general measure on Colonial lines of the new bishops will continue to carry forward the missionary work in which they have been hitherto engaged. 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