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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.”

HOOKER, Bk. V. c. 21.

VOL. II.—No. 12.]

APRIL, 1862.

[2s. 6d. PER AN.

DIOCESAN SYNOD.

The Constitution of the Synod has laid down the following rules for the election of Lay representatives, which are here extracted for convenient reference:—

“2. The Lay representatives shall be male communicants of at least one year's standing, of the full age of twenty-one years, and shall be elected annually at the Easter meetings, or at any Vestry meeting (specially called for such purpose by incumbents, after due notice on two Sundays) held by each Minister having a separate cure of souls; and all Laymen within the cure, of twenty-one years or upwards, entitled within such cure to vote at Vestry meetings, or who hold pews or sittings in the church, though not entitled so to vote, who shall have declared themselves in writing to be “Members of the United Church of England and Ireland, and to belong to no other religious denomination,” shall have the right of voting at the election; provided always, that the first election under this rule shall not take place until the Easter meetings in the several Parishes in the year 1861.”

“5. All Lay Delegates shall, each one before taking his seat in Synod, produce to and deposit with the Lay Secretary or other officer of the Synod, appointed to receive the same, a certificate of his election in the following form, to be signed by the Chairman of the meeting:—

“This is to certify that at a meeting, held this day for the purpose of electing delegates to represent this congregation or parish in Synod, being the parish or mission of _____, _____, a communicant of one year's standing, and of the full age of twenty-one years, was elected by the Laymen of this congregation, who have a right to vote at such election, by virtue of their having, in accordance with the 2nd clause of the Constitution of the Synod of this Diocese, declared themselves in writing in a book kept for that purpose to be members of the United Church of England and Ireland and to belong to no other deno-

mination, and being otherwise qualified under the provisions of said clause.

“Signed,

And such certificate shall be considered and taken as sufficient proof of the election: and such Lay Delegate shall continue in office till his successor is appointed.

PATENT OF THE METROPOLITAN.

The Lord Bishop has received the following communication from His Excellency Viscount Monck. The new Patent for himself as Metropolitan will be immediately prepared for publication :

Quebec, March 14, 1862.

MY LORD,—I received from the Secretary of State by the last mail the Letters Patent appointing your Lordship to be Metropolitan of the Church of England in Canada, and I have much pleasure in now placing these Letters Patent in your hands.

I also enclose for your Lordship's information a copy of the Duke of Newcastle's Despatch to me, and Letters Patent for the Bishops of Toronto and Ontario, and have to request that they may be forwarded to those Prelates in such way as you may deem proper. I have, &c.,

(Signed,) MONCK.

The Right Rev. The Lord Bishop of Montreal,
&c., &c., &c.

Downing Street, 26th February, 1862.

MY LORD,—I received Sir E. Head's Despatch No. 78, of the 25th of September, 1861, enclosing a letter from the Lord Bishop of Montreal, and various other papers, with reference to the draft of the Letters Patent which it was proposed to issue in place of the original instrument appointing him Metropolitan of the Church of England in Canada, that draft having been forwarded to the Lord Bishop in order that he and the other Bishops interested therein might, after due consultation and consideration of the terms of it, advise whether any and what additional powers might be requisite for carrying out the objects of the Canada Church of England Synod Act, and the intentions of Her Majesty's Government in that matter.

I referred that Despatch to the Queen's Advocate, expressing my strong opinion, that unless there should be found to exist some very weighty objections to the adoption into the Patent of the clauses recommended by the Provincial Synod, they should be accepted, as a protracted discussion of the subject must have injurious consequences to the Canadian Church.

I now transmit the Letters Patent, completed in the form proposed.

I also received your predecessor's Despatch No. 46, of the 25th June, 1861, forwarding a copy of a letter from the Lord Bishop of Toronto, and requesting that, in conformity with the desire therein expressed, Letters Patent should issue, appointing the Rev. J. Travers Lewis, LL.D., to be first Bishop of the proposed Eastern See of Ontario. I

also received the deed of resignation by the Bishop of Toronto of so much of his See as would be included in the new diocese, and the proper form of consent from the Archbishop of Canterbury.

I now transmit to you the Letters Patent for the separation of the new See from that of Toronto, and the further Letters Patent for the creation of the new See of Ontario, and the appointment of Dr. Lewis to be the first Bishop.

I regret that various causes have concurred to delay the preparation and completion of these instruments, but I have now under my consideration certain alterations in the existing procedure, which I hope will obviate this inconvenience in future. I have, &c.,

(Signed,) NEWCASTLE.

CONSECRATION OF THE FIRST BISHOP OF ONTARIO.

The twenty-fifth day of March, the Feast of the Annunciation, 1862, will be long remembered by the Canadian Church as one of the most interesting and important in her annals. For then for the first time her spiritual fathers, assembled under their Metropolitan, admitted one of her own children into their apostolic order, and the consecration of the first Bishop of a newly formed diocese, which had been endowed by the liberality of the people, gave a convincing token of her maturity and vigour, and proved that at last her independence and power of self-perpetuation were fully assured.

The new Bishop of Ontario is a native of Cork, Ireland, and was educated at Trinity College, Dublin, where he graduated with high honours, and was gold medallist. He was ordained deacon by the Bishop of Chester in 1848, and priest by the Bishop of Down and Connor. After serving the cure of Newtown Butler, in the diocese of Clogher, for some time, he came out to Canada under the auspices of the S. P. G., where he was appointed to the mission of Hawkesbury, and subsequently to the rectory of Brockville, which he held until his election to that high and holy office in the Church of God, into which he has just been admitted. He is the youngest member of the entire Anglican episcopacy, being now in his 37th year. Having thus early in life "purchased for himself a good degree," he is all the better fitted to endure hardness as a good soldier of Jesus Christ, and to support that heavy and responsible burden, the care of all the churches.

The consecration took place in St. George's Church, Kingston, the Cathedral of the new diocese. The church itself is a massive and well-built Grecian edifice, with a lofty portico and pillars. Internally it has the aspect of a commodious parish church, of the style prevailing about 40 years ago. A few changes, however, had been made in the arrangements to adapt it the better to its new dignity, and an episcopal throne had been erected on the south side of the chancel. Admission was by ticket, and the whole building was filled to its utmost capacity. Including the clergy nearly 1200 persons must have been present. The greatest order and attention prevailed throughout this great congrega-

tion, and the whole novel and imposing ceremonial was conducted to its close without the occurrence of the slightest misunderstanding or delay, such was the care and forethought with which everything had been arranged.

Morning prayer having been said at an early hour, the service commenced with the office for the Holy Communion. The bishops and clergy met the Metropolitan in the Parochial School-house, and then proceeded to the church in the following manner:—

A Verger.

Clergy of the different Dioceses in Surplices.

Archdeacon of Kingston.

Bishop Elect and Chaplain.

Bishops of Quebec, Toronto, and Michigan, U. S.

Metropolitan's Verger.

The Metropolitan.

Metropolitan's Chaplain and Chancellor.

The bishops took their seats within the Church, where they were soon joined by the Bishop of Huron, who had been detained by a railway accident. The Archdeacon, and the Rev. Dr. Patton of Cornwall, the preacher, occupied the stalls, the Metropolitan's Chancellor being seated in front. The Bishop Elect was seated near the rail, and near him the Chaplain of the Metropolitan, and his own, (the Rev. Dr. Lauder of Napance). The clergy were seated in the aisle. The Metropolitan then gave out the introit or hymn of entrance, "O Spirit of the Living God," which having been sung, his Lordship commenced the Communion Service. The Bishop of Huron read the Epistle, and the Bishop of Toronto the Gospel. At the end of the Nicene Creed, the Rev. Dr. Patton ascended the pulpit. His text was taken from Ps. lx. 4. "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth." We could not but regard him with great sympathy as one who has so recently passed through the furnace of affliction, and who had only consented at the earnest request of his diocesan to preach the consecration sermon. He was listened to with almost breathless attention, as he developed the full meaning of those noble words inscribed on the Church's banner, Evangelic Truth and Apostolic Order. He then traced the rapid growth of the Canadian Church within the memory of the venerable prelates then present, and dwelt on the surpassing interest of the occasion which had brought them together. He concluded with a touching farewell to the beloved Bishop of Toronto, which drew tears from many eyes, and an earnest exhortation to the new diocesan to be faithful in the charge committed to him. The sermon being ended, an Anthem was sung "Glorious is Thy Name, Almighty God," during which the Bishop Elect retired with his Chaplain, and shortly afterwards returned, vested in his rochet. He was received by the Bishops of Quebec and Toronto, and by them presented to the Metropolitan, who was seated in his chair in front of the altar. The Royal Letters Patent, constituting the diocese of Ontario and authorizing the consecration of the Reverend John Travers Lewis, D.C.L., as the first

bishop thereof, were then read; from which it appeared that the new diocese, formed out of the Eastern part of the diocese of Toronto will consist of the following counties: Prescott, Glengarry, Russell, Stormont, Dundas, Carleton, Grenville, Leeds, Lancaster, Renfrew, Frontenac, Lennox, Addington, Hastings and Prince Edward. The Metropolitan's Chancellor then administered the oath of the Queen's Supremacy, and also that of due obedience to the Metropolitan of Canada. The Metropolitan then proceeded with the service for the Consecration of Bishops as laid down in the Prayer Book. The Bishop of Quebec read the Litanies with the special clause of intercession for the Bishop elect. The Metropolitan, next, seated in his chair, put the questions prescribed in the Ritual, "to the end that the Congregation present may have a trial and bear witness how you be minded to behave yourself in the Church of God." A second anthem "How beautiful upon the mountains," was sung, while the Bishop elect put on the rest of his Episcopal robes. Then returning he knelt down at the rails, while the Hymn "Veni Creator," and the prayer immediately preceding the Consecration were being said. The solemn moment of the Consecration itself at last arrived. The Metropolitan and the other Bishops approached the Candidate and laid their hands upon his head. A most profound silence and stillness prevailed throughout the Church, as the Metropolitan repeated the solemn words by which the Episcopal commission is conveyed. The Bible was next presented to the new Bishop by the Metropolitan, with the admonition to be faithful in reading, exhortation and doctrine, as in the Prayer Book, and he then took his place with the other Bishops within the rails. We must not forget specially to notice that Bishop McCaskry of Michigan joined in the laying on of hands, and thus the American Episcopal succession which branched off from the parent stem in 1784, was again blended with that directly derived from the same source, in the person of the new Bishop of Ontario.

The remainder of the service requires no lengthened notice. The offertory, which amounted to about \$180 was devoted to the cause of missions within the diocese of Ontario. After the Prayer for the Church Militant, the non-communicants withdrew, many of the laity however remaining to partake. The Bishop of Ontario read the address, the Bishop of Michigan, the sentences, Ter Sanctus and Confession, and the Metropolitan consecrated the elements, which were afterwards distributed first by him to the Bishops and by them to the clergy and Laity. The Gloria in Excelsis was sung by the choir, and the Metropolitan concluded the service with the Blessing.

So ended a ceremony which none who were present can ever forget. Nothing seemed wanting to inspire confidence and hope for the future of our beloved church in British North America. The great gathering of clergy from all parts of the Province, without distinction of party; the presence of all our Bishops and of an American brother: the subdued deep earnestness that prevailed, the excellence of the arrangements, and the very beauty and brightness of the weather combined to inspire a cheerful confidence and trust that God is with us of a truth, and we are

sure that the good effects of this day will be seen in renewed life and activity over many wide sections of the country. To the diocese of Ontario we augur nothing but good from the Episcopate of its young and able Bishop. May the Spirit of God be with him in his arduous task, and give him patience, perseverance and zeal, impartiality and discretion, soundness in the Faith, and that without which all else were worthless, fervent charity towards God and towards man. Amen.

CHURCH DEACONESSES.

One of the most cheering signs of the increased vitality of the Church of England is the extent to which lay agency has been developed, and especially that of women, whose hearts God has moved to devote themselves exclusively to works of piety and charity. The Convocation of Canterbury has been recently engaged in discussing the motion of the Rev. R. Seymour, in which the Lower House was invited to join in an address to the Archbishop and to the Upper House, praying their Lordships to agree on certain rules by which women may be associated together, on terms and conditions distinctly known as those which the Church of England has sanctioned and prescribed. The debate was a most interesting one, and clergymen of all shades of opinion, seemed agreed that the time had arrived when something ought to be done to meet what appeared to be the general wish of all earnest-minded persons. There was, however, considerable difference as to the best way of carrying out the object in view. Some preferring the order of deaconesses, others sisterhoods. Amongst the chief speakers were Archdeacons Downall, Utterton, Ffoulkes, and Moore, Canons Seymour, Selwyn, and Wordsworth, and the Revds. C. E. Kennaway, and M. W. Mayow. With reference to the prejudice felt in many minds to sisterhoods, Archdeacon Honey said, in the course of the debate, that he had felt them very strongly; but the observations he had heard that day had produced a complete change in his mind, and he was now prepared to concur fully in the propriety of the recognition which was sought to be obtained for institutions of this description.

In the Upper House the question was also fully discussed by the Archbishop of Canterbury, and the Bishops of London, Oxford, Llandaff, Chichester, and St. David's, and the following reply was returned to the representation of the Lower House.

“That this house has read and considered the address of the Lower House as to the devotion of themselves by Christian women within the Church of England to works of piety and charity. That this house agrees with the Lower House in believing that such efforts deserve all the encouragement which the Church can give them, and such guidance as may help those who are making them to live as dutiful members of the Church of England. That they deem it most expedient that this guidance should be sought directly from the parochial clergy and the Bishops of the districts in which such devoted women labour; and

they commend them and their work to the prayers of the Church, that all labouring may be upheld and directed in their life of charity and labour of love by the blessed Spirit of the God of peace and love.

The following remarks of the Bishop of London will be found interesting :—

The efforts made in London vary very much in character. Some of them are directly under my superintendence, the ladies having made it a condition, on forming themselves into a society, that they shall have access to the Bishop and be able to consult him, and look upon him as the visitor of the institution ; and wherever they carried on the work in a manner of which I approved I consented to give them my counsel and assistance. Of course there are other institutions with which ladies are connected, for visiting the poor and the sick, which have not sought to place themselves in connection with me—some of them from a love of independence, and others from knowing that my sentiments are not exactly in accordance with their regulations. Although it has been taken for granted that this is more or less a new work, we must not forget that there is one institution in this diocese which dates back considerably into the Episcopate of my revered predecessor. I allude to St. John's House of Mercy, the existence of which never ought to be forgotten. That institution was formed for the training of nurses, and the lady at the head of that institution is acting as matron at the Hospital at King's College, simply from a love of the bodies and souls of those who are brought there. I believe the connection between King's College Hospital and that institution has been of the greatest use to the Hospital, and I trust it is likely to introduce into the hospitals of the metropolis generally an element which has hitherto been wanting. Recently through the kind care of Miss Nightingale, an addition has been made to the sort of training carried on in King's College Hospital in connection with St John's House of Mercy. It would be almost presumption in any one to think of praising Miss Nightingale in relation to this subject, but I think it right to mention that she has devoted part of her energies to the improvement to which I have alluded. It has been taken for granted that this representation refers altogether to institutions of persons living in community. But, whether that be the case or not, I think this is a proper occasion to remark that the women thus employed are under a regular superintendence. A great effort was made in the Parish of St Giles, by persons who hung rather more loosely to the Church than was desirable, to reclaim persons who were leading a vicious life, and to visit the poor in their own houses, and the incumbent of that parish has found nothing but good resulting from the efforts of those Bible women. In the Parish of St. Clement Danes there is a movement most strictly connected with the Church of England, and a considerable number of mission women have been sent amongst the poor : and from that parish the work has extended in various directions. Ladies well known to many of our lordships have undertaken the superintendence of these women, and the sphere of their operations is gradually increasing. They are sent into various parts of the metropolis

each lady considering herself responsible for the work of her paid agent and all of them being desirous of placing themselves under my direction, and in every instance taking care to do nothing which is not sanctioned by the incumbent of the parish.

In connection with this subject, the following letter from a recent English periodical, the *Penny Post*, gives some further particulars of the efforts now being made to help on this great work. The interest of the extract will, it is hoped, make amends for its unusual length.

“As the subject of the employment of women in the Church's work now much engages the attention of thoughtful minds, will you kindly permit me to give some information, which may be generally interesting to your readers, and which may also furnish an answer to a letter contained in the Post-bag of your December Number. The writer of that letter does not seem to be aware that an attempt is being made to revive the order of Church Deaconesses, and that there is urgent need of more labourers to carry on and develop a work already begun. About two years since, the Rev. R. J. Hayne, Vicar of Buckland Monachorum, Devon, called the attention of the public to this question, and the work which he then proposed is, we trust, gradually, although slowly, progressing. As one of those allowed to take some part in it, I will try to give your readers a short account of the practical working of the institution, and the impression it has made on me, coming as a stranger into the parish. For more detailed information as to its objects and principles, I cannot do better than to refer you to Mr. Hayne's pamphlet, “Church Deaconesses,”* from which it will be seen that he is working under the sanction of his diocesan, and is anxious to adapt an institution of the Primitive Church to the pressing wants of our own times. The perusal of this pamphlet decided me on coming to Buckland, where I found a few devoted women in training for the office of deaconess. At present they live at the vicarage, and are engaged, under the direction of Mr. and Mrs. Hayne, in various works of charity; but it is hoped that before long a site may be purchased for the mother house, near a railway station, close to a large mining and manufacturing hamlet in the parish, and within a few miles of the great seaport town of Plymouth.

“Having been for some months at the Deaconess Institution, Kaiserwerth, I am struck with the identity of principle in the two institutions on one or two important points. For example; in both the necessity of careful and special training for the various works is fully recognized; also the right of all classes to be allowed the privilege of engaging in the Church's work. This institution, differs, therefore, I believe, from all sisterhoods hitherto established in England, in there being no distinction of class or rank: there are no “serving sisters,” or rather, I should say, that *all* are serving sisters. Our motto is, “I am among you as he that serveth:” no work is therefore considered menial; for,

* The Revival of the Office of Deaconesses considered with Practical Suggestions, &c. By the Rev. R. J. Hayne. London: Parker. 6d.

as all work should be undertaken, not for the praise of men, but from love to Christ and His members, this motive must raise and sanctify every office however lowly. Now I know people say, this may be done in Germany, but in England you will never get women of all classes to live together; and to attempt this will only be to prevent those of refinement from joining you. But I do not think so badly of my countrywomen: I fully believe there are many, highly educated and refined, who will be ready, for Christ's sake, to sacrifice social distinctions—who will recognize the benefit which would arise to the Church could she succeed in enlisting the sympathies of the middle and lower classes in a way she has not yet attempted—who will have minds large enough to perceive that, as the Church's work is varied, so must the capabilities and attainments of her agents be varied also—who will see that if an institution of the kind contemplated be really to prosper, all the workers must be animated by one spirit, and that, therefore, as the rule, no hired labour should be employed.

“Now, this union of all classes is already effected, on a small scale, at Buckland, and with the best possible results. Nor is this wonderful; for can there be a more powerful agent for refining mind and manner than the true spirit of Christianity? and what more powerful bond of union is more than one work undertaken from one motive? Indeed, as most of the Deaconess' time will naturally be spent among the ignorant, fallen, and degraded, surely the same spirit which enables her to do this cheerfully, will also enable her to live happily with those actuated by as deep a spirit of devotion and humility as herself, even should they belong to a lower social grade. Connected with this point of the receiving of all classes is that of the support of the deaconess; and here again Mr. Hayne is prepared to take the same view as the pastor Fliedner—namely, that every woman who gives herself up to do the Church's work, having been found competent to the duties she wishes to undertake, should receive food and raiment, together with a home in the mother house, in sickness or old age. The measure in which this can be carried out must depend on the support given to the institution; but if Germany is rich enough to support 300 or 400 deaconesses, surely we need not fear but that England can do the same. And although the private fortune of the deaconess will not be interfered with, it is still natural to suppose that she will wish to contribute to the funds of the institution according to her means.

“And now as to the work actually begun. There are as yet only five of us, in different stages of training; our work in the house consists in training girls for service, and in learning much that is necessary before a sister can help in this training. These girls have in most cases been taken from home, where, humanly speaking, they had nothing but ruin before them. Those who require it attend the girls' school, which is under the care of one of the sisters, and is very efficient and well ordered; one is in for a schoolmistress; the others are thoroughly taught kitchen and house-work, washing, baking, and care of the dairy, plain-work and knitting. The training of the Church Choir is also carried

on in the house. A right school is just about to be opened in Buckland, and there is very great need of a working class for the mothers and grown-up daughters, if we had only more helpers. There is also an opening for us in some of the farm-houses : in two cases we are allowed to visit and teach the young servants, and we see that this may lead to the happiest results. Without stopping to speak of the extensive visiting amongst the poor and sick required in the parish, I may mention, that one of our number has opened a Night School for mining and factory girls in a large village near, which has been fairly attended, also a Sunday School. She labours on these alone, with somewhat, it is true, to cheer, for there is great willingness to learn, and many a sign of awakened gratitude and affection, even in the roughest and least promising; but much also to discourage, for all she does seems but a drop in the ocean, and unless a strenuous effort be made, in this hitherto-neglected place, this present generation, just entering on the responsibilities of life, may be added to those of whose souls the Church can give no good account, and whose blood may be required at her hands. In this one district, which, owing to peculiar local difficulties, is almost unprovided with the means of grace, there is full employment for four or five devoted women, if real good is to be done. We are most anxious to establish a Soup Kitchen here, and shall probably do so, although our strength is already overtaxed. All this, and more, within and adjoining the parish; but without, are entreaties for help from Plymouth, to which it is impossible to attend. Cases are brought forward of young girls, who might yet be saved, could they be received at once; and this Mr. Hayne cannot do until he has more help. And if we look beyond the wants of Buckland and its immediate neighbourhood, what a wide field for the labour of regularly-trained, devoted women, opens on our view! Many rural districts are in as sad condition as ours. Many large towns present equally painful features of irreligion as Plymouth; or look at many of our Charitable Institutions, what a happy change might be effected were the inmates under the care of a Deaconess rather than that of the hired matron or nurse. Again, how much is wanting to raise female education amongst us, what urgent need for middle-class schools, and training schools for teachers and governesses, in which the education of the heart and affections may be considered of even more importance than the training of the intellect, and in which the teachers, recognized as the servants of the Church, would be labouring to bring souls to Christ, not for worldly gain. Or turn to our Colonies, and see how much our Bishops there desire the help of women in various ways. The Roman Catholics are aware of the importance of gaining a hold on the rising population there, and are in the field before us; in many places the school conducted by the Sisters of Charity is the only one to which our children can be sent. Indeed, the question is no longer, *can* women be employed with good effect in the Church's work. That point is conceded on all sides: but, are women to be found, who will thus devote themselves? I believe there are many amongst us, whom God Himself is calling to a life of greater self-devotion, by

the promptings of His Holy Spirit. Are there none of these, who having no nearer claims of duty, will come at once and help us? Here high and low, rich and poor, may meet together. Social position need be no bar; for those living in affluence, who are wishing to do more good to those around them—for governesses anxious to train the minds of others aright—for the daughters of farmers, shop-keepers, or mechanics, and for domestic servants; for all the Church has work. It is required only that each one so offering herself should be actuated by a steadfast purpose to serve her Saviour in His poor and suffering members; that love to Christ and no hope of earthly praise or reward should be the spring of all her actions; and that she be sincerely desirous of proving herself in word and deed a faithful servant of the Church. We live in heart-stirring times, and women can no longer plead ignorance of the state of things around them. Such books as "The Missing Link," "Ragged Homes," &c., cannot be read and then thrown aside, leaving the reader as she was before. Must not the cry of some of those souls, for whom Christ died, and who, she knows, are perishing for lack of knowledge, tingle in her ears, and make her feel that a Christian woman now may have more urgent claims on her time and talents than those which society generally recognizes? True she may have opposition, persecution, and discouragement to encounter; she will have to give up much, and this in a way which will be obvious and tangible, while that which she gains is rather to be felt than talked about, though sometimes, as in the face of many a Kaiserswerth deaconess, a faint reflex is to be seen of that joy and peace which the world can neither give nor take away; and happiness and interest may be found in work which seen at a distance seems laborious and uncongenial. Still she must not look for this, but be prepared in all things to "endure hardness as a good soldier of Jesus Christ."

And now, in conclusion, I would say to all who may read this, you too can help. If you cannot give yourself to the work, you can, perhaps, help it on with your worldly substance; but, above all, each can help by constant, earnest prayer that He, who alone can prosper us, will be graciously pleased to take this matter in hand, and make it flourish as a grain of mustard seed, that so it may be the means of healing much misery, and of bringing many souls to Him.

A. H. E.

DIVINE SERVICES FOR THE MILITARY NOW IN MONTREAL.

On Sunday the 23rd February, the Lord Bishop, assisted by the Rev. Edward J. Rogers, Chaplain to Her Majesty's Forces in this Garrison, officiated in Christ Church Cathedral, at a service held at half-past one o'clock for the accommodation of the military. This service is attended by the members of the Church of England in the 1st Battalion Grenadier Guards, 2nd Battalion Scots Fusilier Guards, and such troops as may be stationed at the College Street Barracks.

It was a novel sight in this place to see such a large congregation of fine hardy looking soldiers, (more than 1500), assembled together for

the worship of God; and as they rose, when the Bishop, preceded by the Chaplain, entered the Church, the snow-white robes contrasted beautifully with their dark winter overcoats. Among the congregation we observed Lieut. Gen. Sir F. Williams, Commander of the Forces in British North America, Major General Lord Frederic Paulet, Commanding the Montreal District, and most of the officers of the different corps.

It was very impressive to see this beautiful building crowded with these noble soldiers, who have so recently left their native land, and amidst the hardships and trials of a Canadian winter, have arrived amongst us at the call of duty. His Lordship in his eloquent address alluded to these circumstances, and expressed the satisfaction he felt in seeing them assembled in the Cathedral Church of his Diocese, which the Dean and the Cathedral authorities had kindly offered for their accommodation. Under the tower were collected between 70 and 80 of the Guards, who, accompanied by the organ, sang the Canticles and Psalms,—their full manly voices sounding with solemn effect through the beautiful arches of the lofty building.

We understand that Divine Service for the members of the Church of England in the other regiments is also performed on Sundays at St. Luke's Church, at 9 a. m. and at 2 p. m., and at the Military Prison at 11 a. m., and that classes for religious instruction are held in the different barracks during the week.

ORDINATIONS IN ENGLAND IN 1861.

The total number ordained was 1118; of these 570 were ordained Deacons, and 548 were ordained Priests. There were 74 Ordinations held. The numbers ordained in Lent, and up to Trinity, were 223; on Trinity Sunday, and up to September, 345; in September, and up to Christmas, 271; at Christmas, 279.

The numbers ordained by the several bishops are as follows:—(in cases where letters dimissory have been granted, which have been 29 in all, the candidate is reckoned amongst the number of the bishops who granted the letters, and not amongst the number of the bishops who ordained)—the Bishop of Oxford, 96; Lichfield, 93; Chester, 77; London, 70; Worcester, 63; Ely, 62; Winchester, 59; Ripon, 52; Peterborough, 51; the Archbishop of Canterbury, 41; York, 36; the Bishop of Manchester, 36; Bath and Wells, 35; Rochester, 34; Lincoln, 32; Llandaff, 31; Norwich, 30; Carlisle, 28; Durham (Bp. Villiers, 10, Bp. Baring, 17), 27; Exeter, 27; Chichester, 26; Salisbury, 25; Gloucester and Bristol (Bp. Baring, 11, Bp. Thomson, 13), 24; Hereford, 20; St. David's, 18; Bangor, 12; St. Asaph, 10; Sodor and Man, 3.

The number of those who have been ordained from the Universities, or other places of learning, or as literates, is:—From Cambridge, 438; Oxford, 318; St. Bees, Cumberland, 63; Trinity College, Dublin, 59; as Literates, 50; from King's College, London, 46; Durham University, 41; St. Aidan's, Birkenhead, 35; Queen's College, Birmingham, 22; Lampeter College, 15; Lichfield Theological College, 10; University College, London, 5; Islington College, 3; St. Nicholas College, Shore-

ham, 2; St. Augustine's College, Canterbury, 2; Queen's College, Belfast, 2; Cuddesdon College, 1; St. Mark's College, Chelsea, 1; Glasgow University, 1; Marischal College, Aberdeen, 1; Berlin University, Prussia, 1; Trinity College, Toronto, 1; as M.D., 1.

Note.—In the calculations here given, no allusion is made to those who have passed through the diocesan theological colleges, they being reckoned under the head of Cambridge, Oxford, or where else they came from. Notice has only been taken of those who have been ordained simply from a diocesan theological college, without having previously passed through one of the Universities.

FUNERAL OF THE COPTIC PATRIARCH.

Extract of a letter from the Ven. Archdeacon Tattam to the Society for Promoting Christian Knowledge

“It may interest you to have a description of the scene on the day of the death of the Patriarch, as it did me to witness it; and it will not soon be obliterated from my memory. I went to the Patriarchate at ten o'clock, after I had been informed of the death of the Patriarch, and found the yard and every avenue crowded with Copts, both men and women, amounting to many hundreds, with distress and woe depicted on every countenance, most plainly showing they felt the severity of their loss. They however made a passage for me through the crowd, up to a large room in the college, which I entered. Persons were placed at the door to keep out the crowd, who ushered me into the room, in the farther part of which was placed the dead Patriarch in his chair, clothed in his splendid robes, his feet on a cushion, a crosier in his hand, and a mitre on his head. A chair was placed for me about eight or nine yards opposite him, and a circle was formed from the Patriarch to where I sat: the priests and choristers were on each side of the Patriarch, and the service for the dead was read and chanted. This continued till after I left at half-past one o'clock. The room was filled with people, composed of the rich Copts, foreign consuls, and the students. At three o'clock I went again, when I found the multitude increased by the Armenian and Greek patriarchs, with their priests and banners; and a procession was formed from the room to the church, headed by the patriarchs and their priests, followed by the Coptic bishops and clergy, and the magnates of the Copts, and last of all by the dead Patriarch in his robes, carried by men, followed by a person bearing his chair. He was placed in his chair in the vault, in his robes, and the Armenian Patriarch, who consecrated him Patriarch, then read the Coptic Funeral Service in Arabic over him, and the tomb was closed.”

MULTIPLICATION OF RELIGIOUS SOCIETIES IN ENGLAND.

As a confirmation and illustration of what we have said from time to time as to the mischievous multiplication of Societies, having in the main the same object, and each with its separate office and staff, we take the following paragraph from the *London Times*:—

“ It appears that there are three Bible societies, five Tract societies, 21 foreign and colonial Missionary societies, and 33 home Missionary societies. The societies of the first class—British and Foreign Bible Society, Naval and Military Bible Society, and Bible Translation Society—received last year £168,170, and disbursed £184,124. The Religious Tract Society, the Society for Promoting Christian Knowledge, the Weekly Tract Society, the Monthly Tract Society, and the Book Society, received £139-604, and expended £131,386. The London Missionary Society, the Church Missionary Society, the Wesleyan Missionary Society, the Baptist Missionary Society, the General Baptist Missionary Society, the Society for the Propagation of the Gospel, the Moravian (London) Missionary Society, the Presbyterian (English) Missionary Society, the Methodist (United Free Churches) Home and Foreign Missionary Society, the Methodist New Connection (Home and Foreign) Mission, the Primitive Methodist Missions, the Turkish Mission Aid Society, the Christian Vernacular Education Society for India, the Foreign Aid Society, the Evangelical Continental Society, the Colonial Church and School Society, the Congregational Colonial Missionary Society, the Baptist Highland Mission, the London Society for Promoting Christianity among the Jews, and the British Society for Promoting Christianity among the Jews, received £636,628, and expended £571,156. The London City Mission, the Additional Curates in Populous Places Society, the Church Pastoral Aid Society, the Congregational Home Missions, the Baptist Home Missions, the Irish Church Missions to Roman Catholics, the Irish Evangelical Society, the Baptist Irish Society, the Presbyterian (English) Home Mission, the Church of England Scripture Readers' Association, the Open-Air Mission, the Country Towns' Mission, the Soldiers' Christian Friend Society, the Seamen's Christian Friend Society, British and Foreign Sailors' Society, the Evangelical Alliance, the Protestant Reformation Society, the Protestant Alliance, the Protestant Association, the Lord's Day Observance Society, the Young Men's Christian Association, the Church of England Young Men's Society, the Sunday School Union, the Ragged Schools and Refuges in London, the Ragged School Union, the Ragged Church and Chapel Union, the Incorporated Church Building Society, the London Diocesan Church Building Society, the London Congregational Chapel Building Society, the English Congregational Chapel Building Society, and the Baptist Chapel Building Society, received £261,336, and expended £268,730. The total receipts, exclusive of one or two societies, of which particulars cannot be given, were therefore £1,205,738, and the total disbursements £1,155,296.—*New York Church Journal*.

THE BLESSED GRAPES.

Mr. and Mrs. Montague walked through the grapery, and contemplated with grateful pleasure the rich clusters of luscious grapes that hung in luxuriance on every side.

“ Our grapes never looked finer,” remarked Mr. Montague, “ they are as beautiful as if they had been blessed by Charlemagne himself.”

"My dear husband," exclaimed his wife, "what do you mean? you know that our Lord alone blesses the fruits of the earth"

"Yes, indeed, my good lady," replied her husband smiling, "but I was recalling the pleasant tradition of the Germans, who used to say that the sainted Emperor who sits in State at Aix la Chapelle, though he has been dead a thousand years, would go forth when the vineyards were in blossom, and walking up and down the Rhine, bless the fruit of the coming harvest. When the vintage was particularly excellent and abundant, the husbandmen felt that the blessing had availed—that the great Charles still watched over the land he had rescued from barbarism. But come, my dear, let us who enjoy true light, bless our grapes by sharing them!"

Mrs. Montague was only too happy to comply with her husband's suggestion, and soon the gardener was on his way with a full crowned basket to the neighboring cottage of Mrs. Desmond.

The family at the cottage were delighted with the delicate and generous attention, and the basket was not considered unfit to adorn the parlor table, for every one has not a grapery, and all who have, do not "bless" their grapes by sharing them.

Addie and Eliza came in the cottage to call and to communicate the sad intelligence to Mrs. Desmond, that Miss Miriam's school had been broken up by the presence in the neighborhood of smallpox.

Noble, persevering, true-hearted Miriam! Though prostrated by sickness, debilitated by confinement to her chamber, and unfitted for exertion, still she had courage to commence her school, and the little children were flocking back after their pleasant holiday. News came that this dreaded disease had appeared very near, and of course the school duties were suspended.

Mrs. Desmond expressed great sympathy for her young friend, and bade the girls carry her one of the finest bunches of grapes with her love.

Miriam's heart was comforted by this timely offering, and she rejoiced the more in her present, when she remembered the poor little sick child in the next street. This little one was suffering from the spine disease, and could not rise. All day long she lay upon her weary bed, and lingered out the hours of suffering. Thoughtful friends sent her books and papers, but the means of the family were limited, and poor little sick Sarah did not enjoy many luxuries. When Miriam received the grapes, her first exclamation was, "They will do for that poor child!" She tasted one or two herself, and then they were sent to Sarah. Those who know how dreary it is to lie all day and all night, week after week, upon the bed in one small room, to be wearied with disease and parched with fever, can appreciate the delicious coolness of these grapes to the poor invalid. She had never dreamed that such grapes grew, they were so large, so sweet, so refreshing. She plucked them one by one with her wasted hands, and thought in her heart that Miss Miriam must be an angel to send her such lovely grapes. "Mother," said she, "it isn't hard to be sick when people are so kind to me. I feel better already. O those blessed grapes! The next time I have something nice, I will

send it to Miss Miriam!" If Mrs. Montague could have traced the bunch of grapes in its progress of love, do you not think that she, too, would have thought it carried with it the best of all blessings, the exceeding blessedness of charity?—*Church Journal*.

INDIVIDUAL RESPONSIBILITY.

It is this distinct personality that gives their dignity to individual men. Their special dignity is not that they share the common human nature, nor even merely that they share in this nature in Christ the same flesh in which He is seated on the Eternal Throne. The special dignity of each individual redeemed man is, that he, sharing this nature, which is united to God, has in it a form of life peculiar to himself, something that no other being has; that he has to do for God what no one else is so called to do, or perhaps is able to do; that he can exhibit in himself a character of grace, and fill a place, a sphere of glory, which no one but he himself is called to occupy, or perhaps can in all respects occupy, as God purposed. From this fact of distinct individual existence flow all duties and responsibilities, all relations and claims of service, in the momentous issues of life. They are, if fulfilled, the accomplishment of our special calling of God: if neglected, they are the measure of our utter loss and eternal damnation.—*Rev. T. T. Carter*.

PHILIPSBURG.

We are informed that the actual date of the arrival of the Hon. and Rev. C. J. Stewart at Philipsburg was the month of November, 1807, and not March, 1808, as stated in our February number, p. 154. Immediately after his arrival he began his ministrations in St. Armand East, where no clergyman had preceded him, and the first entry of his register, the baptism of a female child, bears date December 20th, 1807. The Rev. C. C. Cotton was the minister of the West end of the Seignior of St. Armand called Missisquoi Bay, and on his resignation, Mr. Stewart undertook that mission, and entered upon it about the 28th of March, 1808, when his name first occurs in the register of that parish. It also appears that during the period of nearly four months when he occupied the Mission of St. Armand East, he baptized three adults and twenty children, and married three couples. The writer of the paper wishes us also to state that he is not responsible for the inaccuracy of the date.

Erratum.—In March number, page 164, line 31, for "to point out the Ancient Irish Church of the See of Rome," read, "to point out the independence of the Ancient Irish Church, of the See of Rome."

Subscriptions to Second Volume.—Rev. E. G. Sutton, \$3; Rev. W. B. Rally, (3d vol.) 50 cts.; Mrs. Walton, \$3; Canon Reid, \$6.50.

The Committee of the *Church Chronicle* request that the unpaid subscriptions for the present year may be paid before the issue of the next number, this being the last of the second volume. Post Office Orders may be forwarded either to Mr. Lovell or to the Rev. E. J. Rogers, Montreal.