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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. 4.]

AUGUST, 1861.

[2s. 6d. PER. AN.

ORDINATION.

An Ordination was held at Christ Church Cathedral on Sunday, 7th July, at morning service. The following are the names of the candidates presented to the Bishop for ordination:—

Deacons—W. M. Seaborn, Catechist and Lay Reader in the city of Montreal; J. B. Davidson and W. B. Curran, B.A's., of Bishop's College, Lennoxville.

Priests—Rev. Francis Codd, Missionary at Clarendon; Rev. Edmund Wood, M.A., Curate of St. John the Evangelist, Montreal.

The Dean read the first part of the service; the Rev. E. J. Rogers, the 1st Lesson; the Rev. J. C. White the 2nd Lesson; the sermon was preached by the Rev. Canon Leach, D.C.L., the Candidates were presented to the Bishop by Archdeacon Gilson; the oaths of Allegiance and Supremacy administered by the Rev. E. J. Rogers; the Bishop's Secretary; the Gospel was read by the Rev. J. B. Davidson. One hundred and sixty-two persons received the Holy Communion, together with the newly ordained clergymen.

CONFIRMATION.

The Bishop visited Sorel on Saturday, 13th July; and on Sunday 14th administered the holy rite of Confirmation to 7 males and 13 females at morning service. To one of the females, who was a French Canadian; the Bishop put the questions, and she gave the answers in the French language. There was a very full congregation, and the Bishop addressed the candidates and afterwards preached; as he did also at the afternoon service. The Rector, the Rev. W. Anderson, handed over to the Bishop \$116 as a contribution from his congregation to the funds of the "Society for the Propagation of the Gospel," in London; being a small

offering in remembrance of the aid so long given by that Society towards the support of their minister; and they expressed a wish that it should be applied in furthering the work of the missions amongst the native tribes of Central Africa. The Bishop, who was accompanied by Mrs. Fulford, returned to Montreal on Monday 15th.

NOTICES OF CONFIRMATION.

The Bishop has given notice of his intention (D.V.) to hold confirmations at the following places in this month.

Buckingham	Wednesday,	7th August.
Aylmer	Friday,	9th "
Clarendon	Sunday,	11th " Morning.
Portage du Fort	"	11th " Afternoon
Calumet Island	Monday,	12th "
Onslow	Tuesday,	13th "
St. Hyacinth	Thursday,	22nd "
Abbotsford and } Rougemont }	Friday,	23rd "
Milton	Sunday,	25th " Morning.
Granby	"	" " Afternoon
North Shefford	Monday,	26th "
West Farnham	Tuesday,	27th "

His Lordship also purposes to hold confirmations at Hemmingford, Russettown, Edwardstown, Huntingdon, and Durham about the end of September or early in October.

ARCHDEACON GILSON.

CHRIST CHURCH CATHEDRAL.—On Sunday morning, 14th July, the Ven. Archdeacon Gilson delivered his farewell discourse to the Cathedral congregation, before leaving for England. The address was touching, and deeply moved those among whom the Rev. gentleman has laboured with so much success for several years past. Like that of his esteemed predecessor, Mr. Lower, his loss will be long felt and sincerely regretted. The Rev. gentleman left town yesterday morning.—*Montreal Herald*, July 15.

A large number of ladies and gentlemen of the congregation of Christ Church Cathedral, assembled in the school room adjoining the Cathedral, Thursday evening, 4th July, at half past 6 o'clock, to make a presentation to the Ven. Archdeacon Gilson on the eve of his departure for England. On the platform we noticed his Lordship the Bishop of Montreal, his Excellency the Commander of the Forces, Sir W. Fenwick Williams, the Archdeacon, Rev. Mr. White, Rev. Mr. Wood, Lt. Col. Tylee, and Dr. Jones.

After briefly stating the object of their meeting on this occasion, the Bishop called on Col. Tylee, to read the address and make the presentation.

Lt.-Col: TYLEE then read as follows :—

To the Venerable the Archdeacon of Montreal, Assistant Minister of Christ Church Cathedral.

Reverend and Dear Sir,—We, the undersigned members of the Congregation of Christ Church Cathedral in this city, are anxious to assure you that we have learned with deep regret that you have resigned your office as one of the ministers of that Church, and that you are very shortly to leave Canada on your return to England. During the seven years that you have officiated in this Diocese, we have had full opportunity of witnessing and experiencing the zeal and ability with which you have discharged your several duties. And we only bear a just testimony to your character, when we declare our belief that very much of the efficiency and success of the services of the Church amongst our population, during that period, has been the consequence of your able and judicious exertions. We may especially instance your labours in connection with the Sunday School and the Teachers, your attention to the numerous candidates for confirmation and your very efficient superintendence of the district Visitors. However successful may be the arrangements for supplying your place, we cannot but feel great sorrow at any interruption in the parochial work which is now being so energetically and harmoniously carried out; and we regret it the more on account of the reason which has led you to resign your connection with this Parish.

As a slight proof of the sincerity of these our professions of regard, we hope you will allow us to present you with this Salver and the accompanying sum of money; and should circumstances ever permit you to resume your place amongst the Clergy of this Diocese, we shall rejoice to welcome you back among us; and while we venture to hope you will kindly keep us in your remembrance, we pray that wherever your lot may be cast, you may long continue to be the means of communicating to others, and receive for yourself a full measure of the blessings of the Gospel of Christ.

We beg respectfully to remain,
&c., &c., &c.,

G. Smith, and T. W. Jones, M. D., Church Wardens; and Jas. Parkin, Geo. Simpson, R. Taylor, F. Penn, C. Tuggey, S. C. Bagg, and D. M. Paterson, Select Vestry; R. S. Tylee, Chairman of Committee; and on behalf of the subscribers, G. Moffatt, T. B. Anderson, W. F. Williams, Duncan Robertson, and H. A. Howe, M. A.

After reading the above, he handed to the Archdeacon a handsome Silver Salver with two hundred sovereigns. The Salver bore this inscription :—

“ This salver, with 200 sovereigns, was presented on the fourth of July, 1861, to the Venerable Samuel Gilson, M. A., Archdeacon of Montreal, and Senior Canon of Christ Church Cathedral, on his resigning those offices, as a mark of esteem and affection from the members of the Cathedral, and other friends, who have known and valued his faithful labors in this Diocese, during the last seven years.”

The Archdeacon having made a very feeling and suitable reply, the Bishop pronounced the Benediction and the meeting separated.

On the previous Monday evening a large assemblage of the teachers, scholars of the Sunday School and their relatives met in the same place, for the purpose of presenting to the Ven. Archdeacon Gilson, a purse containing the sum of twenty guineas, as a small, but affectionate parting tribute. Mr. Ross presented the testimonial and the purse on behalf of his fellow-teachers and the scholars.

A PASTORAL LETTER TO THE MEMBERS OF THE CHURCH IN THE DIOCESE OF MONTREAL.

REV. AND DEAR BRETHREN.

We have now held the third annual meeting of the Synod of this Diocese, and I feel that we have no reason to be disappointed at the manner in which these meetings have been conducted, or at the amount of interest which has been taken in these proceedings. There is, however, so much real practical work requisite, in order to give full effect to the action of the Church, now entering upon its duties of self-government, and so many prudent and thoughtful measures that must be planned and executed in order to promote its efficiency and secure its support, that I wish to draw your attention to a few particulars, with the hope that, before we meet again next year, we may have our whole system prepared for some more complete organization and adaptation to the present state and necessities of the Diocese. In order to insure any success in the prosecution of these objects, I rely very much upon the future working of the several Deaneries, into which the Diocese is now divided. Much useful information was embodied, and many good suggestions made in the Reports, which were laid before the last Synod; but the short time that intervened between the appointment of the Rural Deans to their respective offices, and the meeting of the Synod necessarily made their work very incomplete. I now depend on its being resumed with renewed zeal and prudence, and through means of the information that will be brought before the Synod, and with the zealous co-operation of the Church Society, I trust we may soon see good progress made. It is through their united agency that the work of the Church must be advanced. They both in their several spheres of action represent the Church in its corporate character; and all who have at heart the welfare of the Church will be anxious for their success. It will be the province of the Synod to make rules for the organization of the Church and its order and discipline; while the Church Society, as its almoner, must provide what funds may be necessary to aid the local efforts of the people, and extend its missionary work. And our attention must thus be given to two distinct objects:—

1st. The more complete arrangement and systematic organization of the Parishes and Missions now existing.

2nd. Providing for the extension of the Church, and the establishment of new Missions.

I would recommend then that after careful consideration in the separate Deaneries respecting the state of existing Missions, and wants for new ones, that Reports should be sent in to me, giving some scheme for the arrangement or rearrangement, if necessary, of the Missions in each Deanery, and for the formation of such new ones, as may seem at once urgently required: with a schedule of estimated incomes, and sources from whence derived: and stating what sums may be required in aid from the General Missionary Funds of the Church, to carry such a scheme into execution. And I further propose that the Lay Committee of the Church Society shall be the Central Missionary Board or Committee of the Church; and that I will refer all such reports from the Deaneries to them, with any remarks I may have to make upon them, for their consideration; and they, taking account of the whole Diocese, and the respective claims and necessities of each locality, as represented in these Reports, shall recommend such establishment of new Missions, or such grants in aid as shall seem to them just and expedient, and in accordance with the funds at the disposal of the Church. The whole to be brought before the Synod at their Annual Meetings in a Report from the Church Society. The Church Society recently decided to make no fresh grants for building Churches or Parsonages, because it was thought of pressing importance that all the funds at their disposal should be applied to the direct payment of Missionaries; which resolution was agreed to by the members of the Society, in the full expectation that some extended Missionary work would forthwith be undertaken. This expectation should not be disappointed; and I hope that all the members of the Church Society, and the Lay Committee in particular, will come forward nobly to do this good work. And in order to give completeness to this system as far as lies in me, I propose also to leave at their disposal any surplus of the grants of "the Society for Propagation of the Gospel" now unappropriated, or that shall at any time accrue, as well as those funds which are expressly collected and standing in the name of "the Church Society." There must, however, be on all hands, a determination to increase their funds, as well in the Country Parishes and Missions, as in the City of Montreal. Some of the old Country Parishes, which have for so many years been enjoying the aid of "the Society for the Propagation of the Gospel," ought to do much more in helping "the Church Society" than they have hitherto accomplished. I should like to see some agent employed by the Society, one who has the welfare of the Society at heart, and can ably and forcibly explain its claims and its work, to make a tour through the Diocese, and in concert with the different clergy arrange to hold meetings, and stir up the energies of our people. I am sure it would be a great benefit to the Society, and that the local interests of the Church would also be much promoted by such a course. It is well worth our trying for a year or two. But who shall we send? And I do not see why we should not look for some addition again in Montreal. For instance the Collecting Boxes, which was an easy source of revenue while they were well looked after, and which at one time

raised upwards of \$200 in one quarter, and nearly \$800 in one year, have been allowed to fall into much neglect. I hope to see this remedied; and that we shall all show a readiness to take our fair share in doing this necessary work of the Church, which can only be looked upon as in a satisfactory state, when it is growing and expanding, and really carrying forward the work of God in preaching the Gospel to every creature.

I remain,

Yours very faithfully,

F. MONTREAL.

Montreal, July 21st, 1861.

NOTE 4.—In accordance with some remarks made by me at the last annual meetings of "the Church Society," I have been endeavouring to commence a special sustentation Fund, to be added to the Capital of the Society; of which I subjoin the following particulars.

The following sums have been subscribed in aid of "a General Sustentation Fund" for the Endowment of Missions, and the Support of the Clergy in the Diocese of Montreal, and are to be paid to the Treasurer of "the Diocesan Church Society," T. B. Anderson, Esq., on or before the 31st day of December, 1861. For every thousand dollars so subscribed, "the Society for the Propagation of the Gospel" will add two hundred dollars from their Funds.

See House, Montreal, 28th March, 1861.

His Excellency Sir E. W. Head, Bart.,.....	\$ 100 00
Lieutenant General Sir Fenwick Williams, Bart.....	250 00
The Lord Bishop of Montreal,.....	100 00
Colonel Eardley Wilmot, R. A.,.....	400 00
J. J. Gibb, Esq.,.....	500 00
Mrs. J. J. Gibb,.....	500 00
Capt. Raynes,.....	200 00
G. S.	50 00
Henry Thomas,.....	100 00
W. H. A. Davies,.....	250 00
W. E. Phillips,.....	50 00
Lands at Ascot given by Mrs. Christie, valued at	1200 00
	<hr/>
	\$3700 00

CHRIST CHURCH CATHEDRAL.

We finished our last notice of the above named church with the Incumbency of the Rev. J. Leeds.* He was succeeded by the Rev. J. Bethune in October, 1818. When he (the present rector) came into possession, he found the church in an unfinished state, without side galleries and without a steeple, and with a heavy debt upon it. The congregation did not then fill the ground floor of the church, and the whole number of communicants did not exceed ninety. There was neither day nor Sunday school for the instruction of the children of the labouring and other humble classes of the parish, nor hospital for the sick except those institutions which were entirely under the control and management of the Roman Catholic Church. There was no society or association of any kind for supplying Bibles or Prayer Books or other religious

* See p. 149, vol. I.

works, and consequently those who had not the means of purchasing them at the then very high prices of the booksellers, were necessarily without them. The Rector's first care was therefore naturally attracted to the important object of remedying the last mentioned great evil, and the formation of a District Branch of the Society in England, for Promoting Christian Knowledge, presented itself as affording the most proper method of supplying Bibles, Prayer Books, and other religious books and tracts, and with a branch of the National School attached to it and under its control, the means of educating the children of the humble classes would also be afforded. These associations were speedily formed early in the year 1819. The former continued in operation until it merged into the Diocesan Church Society; and the latter until circumstances connected with the destruction of the cathedral by fire made it necessary to suspend its operations. During the existence of the National School, comprehending a period of about forty years, more than three thousand children received instruction there and several who owed their whole education to that institution became thriving and even wealthy members of society.*

In the same year, with the assistance of the late Rev. H. Esson of the Church of Scotland, and of Dr. Blackwood, an army staff surgeon then stationed here, the Rector succeeded in opening a hospital, on a necessarily very small scale, by voluntary contributions. This was the nucleus from whence grew up that noble institution, the Montreal General Hospital.

Finding the congregation so rapidly increasing that additional room was required, the attention of the Rector was next turned to the erection of side galleries and the finishing the outside of the church and steeple. Both of these objects were happily accomplished in the course of the year 1820, chiefly by the means of subscriptions to the amount of £2500, and partly by borrowed money.

(To be continued).

EXTRACT FROM THE MONTHLY REPORT OF THE CHURCH
OF ENGLAND MISSION TO THE FRENCH.

SABREVOIS.

The congregations have been as good as could be expected, considering the weather—the average would be a little less than 40. I feel much encouragement in our work among the young in the Sunday School. The attendance is about the same as that given in former reports. I still have the assistance of Mr. Manny and the young men in teaching. I generally address and catechize the children at the close. I have not held our Friday evening meetings or cottage lectures regularly for two months past; but shall commence again soon with one or two new stations. I purpose holding a Sunday service in French, also, at the village of Henryville, at a distance of five miles. The attendance at the meetings for prayer on Monday evenings still continues good—

* The formation and working of these two associations gave the impulse to the British and Canadian School, and Montreal Bible Society.

the average of those held when I have been at home being over 30. I discontinued them for a month this spring. I try to make them interesting and attractive, by earnest exhortations, and by reading accounts of the progress of the Gospel among the French, and all parts of the world. In the Primary School there has been an increase of scholars. I held an examination nearly a month ago, and was well satisfied with the progress made.

The Rev. N. V. Fenn has been appointed Principal of the College at Sabrevois, and will, D. V., commence his labours in August.

THE MISSION OF CALDWELL AND CHRISTIE MANORS.

The Hon. and Rev. C. J. Stewart (afterwards Bishop of Quebec,) came from England to Canada in 1807, as a missionary under the direction of the S. P. G. in F. Parts, and selected his missionary field at St. Armand, C. E., where, in a few years he succeeded in the erection of two churches 12 miles apart, one at Freligsburgh, and one near Philipsburgh. During this period he extended his ministerial labours to several adjacent places, among others, in the years 1809, 1811, 1813, and 1815, he visited, preached, and baptized many children in the Seigniories of Foucault, then called *Caldwell Manor*, and Noyan, then called *Christie Manor*.

Although but very few of the inhabitants knew anything of the character or peculiar claims of the Church of England, (as a Christian community, or as a branch of the Apostolic Church of Christ,) yet the devotedness and zeal of the missionary for the spiritual interests of the people, won their respect, confidence and love; and whenever he visited them, his ministrations were numerously attended. The settlers on these Seigniories bordering on the State of Vermont, were mostly immigrants from the United States, many of them descended from the Dutch families on the banks of the Hudson, whose loyalty to the British Government induced them to emigrate to this Province during, or soon after the close of the American Revolution; and their descendants still constitute a strong portion of the population. A few families of English, Scotch, and Irish origin, were scattered among the early settlers. As the Episcopal Church was at this time comparatively but little known in the northern portion of the United States, the religious sympathies of these people, though not strongly marked, were mostly from early associations, in favour of the Presbyterian form of worship and Church Government. Itinerant preachers from the Northern Methodist Conference in the United States, crossed the line into Canada, and for several years made some slight but not very successful efforts to gain the people to their views of religious truth.

Before the year 1809, only two Episcopal Clergymen had been seen in these Seigniories, and these, under circumstances not calculated to give the most favourable impressions of the Church of England, as a true and important branch of the Apostolic Church of Christ, to those not otherwise acquainted with her claims. One of those was a Rev. Mr. Nichols, an English gentleman, a graduate of one of the English uni-

versities, who, having received orders in England came over to New York, and travelling thence northerly through that State and Vermont, crossed the line into Canada.

The other clergyman was an American, a Rev. Mr. Garlic ; who had been ordained in the United States ; and occasionally came into Canada and preached to the people in these parishes, some half a dozen of whom understood and appreciated the services of the Church.

In the year 1810, the people of the Seigniories resolved to erect a house for public worship, at Caldwell Manor, and procure a resident minister of the Presbyterian order ; in 1811 the frame of the building was put up and covered in, but its completion was suspended by the war of 1812 between Great Britain and the United States. At the conclusion of the war in 1814, a person was sent to the Presbytery at Albany to learn on what conditions they could obtain the services of a resident minister among them. They here learned that none could be procured at a less salary than \$800, and the payment of that sum must be guaranteed by a few of their ablest and best men. This was an amount far beyond the ability of the people to pay, as the most of them were comparatively poor, any further application in that quarter was then abandoned. At this crisis, the Rev. Mr. Stewart made to them the following proposals :— That if they would complete the building, and convey it by deed to the Church of England, they should be supplied with a resident clergyman to whom they should pay annually only £25 to £30, and as soon as possible after the completion of the church, they should erect a parsonage for his residence. At a public meeting convened for this purpose, on the 6th March, 1815, the proposal of the Rev. Mr. Stewart was considered and accepted, and resolutions adopted for the completion of the church, and raising by subscription the required portion of the Minister's salary.

On the 7th day of May, 1815, the Rev. Micajah Townsend, was admitted to Deacons' Orders, in the cathedral of Quebec, by the Rt. Rev. Jacob Mountain, D.D., first Bishop of the Diocese, and on the 21st Jan., 1816, he was at the same place ordained priest. He was received as a missionary by the S. P. G. in F. Parts, who assumed the payment of £100 stg., one-half his salary and the Provincial Government the other half ; and he was appointed by license to minister the Gospel in the Seigniories of Foucault and Noyau, then called Caldwell and Christie Manors. In company with his constant friend and patron the Rev. Mr. Stewart, he arrived at his new mission on the 10th day of June, 1815, and entered at once on the duties of his sacred calling, preaching his first sermon on the 11th, from the words of Christ's commission to his Apostles—" Go ye into all the world, and preach the Gospel to every creature, &c." Divine Service was at this time performed in a school house at the 6th concession, Noyau, (now Clarenceville,) and in an old log school house near the church, 3rd concession, Foucault. Measures were now immediately taken by the further contributions of the people and a grant from the S. P. G. K., for the completion of the church at Foucault, which was done in the years 1816 and 1817, though in a very

cheap and unecclesiological manner. On the 5th June, 1818, a deed of conveyance of the ground on which the church was built, was executed by the proprietor, Henry Derick, vesting the title in Conrade Derick and Philip Derick as Trustees, in trust for the congregation of the Church of England, on condition of conveying the same to the Incumbent and his successors when he should be duly created rector of the Parish. By the providence of God, both the said Trustees deceased before the Parish was established and the Rector inducted. Therefore on the 13th Nov., 1843, the said Henry Derick executed a new deed of the same to the Rev. Micajah Townsend (then Rector,) and his successors; and at the same date, John Devitt conveyed to the Rector, as above, a piece of ground comprising the south part of the church yard, both which deeds were reentered in the office of the Registrar for the district of St. Johns. For the greater convenience of the people in the centre and eastern portions of Foucault and Noyau, (in attending public worship,) it was resolved to erect a church at the 6th concession, (now Clarenceville,) which they commenced in 1818 and completed in 1820, principally by the efforts of the inhabitants, with the aid of some collection made in Montreal, and a grant of £50 sterling from the S. P. G. F. P., total cost of the building about £750. The most of the pews were sold to the contributors to the funds, the others remaining the property of the church. A deed for the site of the church was given by Hix Salls, Esq., proprietor.

(To be continued.)

(Extract from the Report of the Church Missionary Society, London.)

COMMITTEE OF VISITORS.

Monday, April 22nd.

The Report of the Islington Institution for the past year contains the following passages :—

“The number of students reported three years ago was 22; the year following 28; last year 34. There has been a further addition during the present year of 6, making an average in residence for the past twelve months of 40. To God, who alone can incline the hearts of men and fit them for his service, be all the glory. We have to lament at the present time a diminution of funds; but will He, who has graciously raised up men, suffer this diminution to continue? Having bestowed the greater blessing, will He not vouchsafe the less?

“The increase above referred to has not been occasioned by the adoption of a lower standard of qualification and attainment, but is owing partly to the fact that candidates have presented themselves in larger numbers than heretofore, and partly, we may hope, to the growing conviction of the friends of Missions throughout the country, that, as the minister at home should be the highest style of Christian, so the missionary abroad should be the highest style of minister; and that if that day is to be hastened when, ‘from the rising of the sun even unto the going down of the same, the name of the Lord shall be great amongst

the Gentiles,' we must not present to Him "the torn, and the lame, and the sick as an offering.'

"The Saviour was pleased, both before and after his ascension, to call into his vineyard, and send forth as his ambassadors, men occupying various positions in life, and engaged in various employments and pursuits. The more humble classes, then as now, supplied by far the larger numbers, but the Divine selection was not limited to them. God is a Sovereign, and chooses whom He will for the accomplishment of his purposes. Peter, Andrew, James, and John were fishermen; Matthew a publican; Luke, a physician; Paul, not merely the learned Rabbi who sat at the feet of Gamaliel, but at the same time a tentmaker; Barnabas a Levite. We find amongst our students a remarkable variety in this respect. Of fifty-five now or recently connected with the College, there were:

5 Graduates of the Universities.	3 Clerks in Brokers' Offices, &c.
1 Solicitor.	7 Clerks of Assistants in Drapery Establishments.
6 Sons of Missionaries, or Catechists who had already been engaged in Missionary work.	1 Ironmonger.
3 Scripture-readers.	3 Carpenters and Wheelwrights.
4 Teachers in Public or Private Schools.	2 Grocers.
2 Professors of Music.	1 Manufacturer.
2 Printers.	1 Domestic Servant.
4 Chemists and Druggists.	1 Soldier.
1 Landscape Painter.	1 Builder.
3 Farmers.	4 Operatives in Mill and Iron-works.

"Though there is this great variety in the previous circumstances and pursuits of the students, it is satisfactory to have learned by experience that no sooner has an accepted candidate entered the walls of the Institution than he has found himself in a congenial atmosphere, and has been welcomed as a brother among brethren. A spirit of love, fostered by constant social prayer and united study of the Word of God, binds together the whole body; and rarely does a student take leave of his companions without acknowledging that the days spent under the roof of the Institution have been amongst the best and happiest of his life.

"So long as the Lord of the vineyard is pleased to vouchsafe us candidates of the right spirit and character—men of genuine piety and unwearied zeal; of a loving and self-sacrificing spirit; of sound judgment, and sanctified common sense; together with such a measure of mental energy and aptitude as shall give promise of the acquirement, at no distant date, of a foreign language—we may not doubt that the Institution will be privileged to send forth those who will not only build on the foundation, and carry on the work of their predecessors, but also go forward to the regions beyond, and make known the name of the Saviour where hitherto it has never been heard.

"The evangelistic efforts of the students continue to be carried on with zeal and earnestness. In addition to the stated services in the

Irish courts, to which reference has been made in former Reports, a weekly prayer meeting has been established, attended by an average of thirty or forty poor persons. The bargemen of the canal are addressed every Sunday afternoon. When the students first commenced their efforts on behalf of this neglected class of men, scarcely one of them possessed a copy of the Scriptures. During the past year nearly 300 have been induced to purchase at a reduced price the New Testament; and many are found carefully reading the Word when the students pay their accustomed visits. Owing to the extensive building operations in Highbury, large bodies of brickmakers and carpenters have been brought together; these have been regularly visited and addressed by the students. A similar work has been carried on in the cattle lairs and coal yards. During the summer months ten or twelve different open air preaching stations were occupied on the Sunday evenings, under the direction of the Committee of the Islington Church Home Mission. By efforts such as these the missionary spirit is fostered, and much valuable experience gained, whilst at the same time an incalculable benefit is being conferred on hundreds, and even thousands, in the immediate neighbourhood of the Institution.

“In closing this Report, the Principal desires to express his sense of the invaluable services of the Vice-Principal and Tutor, whose labours and energies are unceasingly devoted to the best interests of the students; and who, by their ready and kind co-operation have greatly assisted and relieved him in his onerous and most responsible duties.”

“ESSAYS AND REVIEWS” INDICTED IN ECCLESIASTICAL COUNCIL.

We recently published a statement that the authors of the famous “Essays and Reviews” were to be held-accountable to the constituted authorities of the Church of England, for the so-called heresies uttered by them. The *London Times* of the 19th of June brings us the report of the committee appointed by the Convocation of the Province of Canterbury to consider the subject matter of the obnoxious volume. The *Times* says :

The Venerable Archdeacon Denison rose and said : In discharge of my duty as chairman of the committee appointed in the early part of this year, by direction of his grace the President and the bishops of the Upper House, to examine a book called “Essays and Reviews,” I beg to read the report agreed to by the committee :

“The Committee of the Lower House of Convocation of the Province of Canterbury, appointed by the direction of his Grace the President and their Lordships of the Upper House, to examine a book, entitled ‘Essays and Reviews,’ and to report thereon to the Lower House, ‘in order that the Lower House may communicate to the Upper House whether there are sufficient grounds for proceeding to a Synodical judgment upon the book,’ report as follows :

"The book committed to our examination consists of seven 'Essays and Reviews,' six of which were written by clergymen of the United Church of England and Ireland.

"We have carefully examined the book, and we consider the following to be its leading principles;

"1 That the present advanced knowledge possessed by the world in its 'manhood' is the standard whereby the educated intellect of the individual man, guided and governed by conscience, is to measure and determine the truth of the Bible.

"2 That where the Bible is assumed to be at variance with the conclusions of such educated intellect the Bible must be taken in such cases to have no divine authority, but to be only 'a human utterance.'

"That the principles of interpretation of the Bible hitherto universally received in the Christian Church are untenable, and that new principles of interpretation must now be sustained if the credit and authority of the Holy Scriptures are to be maintained.

"We find that,

"1. In many parts of the volume statements and doctrines of the Holy Scriptures are denied, called into question, or disparaged; for example:

"(a) 'The Reality of Miracles,' including the idea of Creation as presented to us in the Bible.

"(b) 'Predictive Prophecy,' specially predictions concerning the Incarnation, person, and offices of our Lord.

"(c) 'The descent of all mankind from Adam.'

"(d) 'The Fall of Man and Original Sin.'

"(e) 'The Divine Command to sacrifice Isaac.'

"(f) 'The Incarnation of our Lord.'

"(g) 'Salvation through the blood of Christ.'

"(h) 'The Personality of the Holy Spirit.'

"(i) 'Special or Supernatural Inspiration.'

"(k) 'Historical facts of the Old Testament, including some referred to by our blessed Lord himself.'

"2. It is urged that many passages of the Holy Scriptures may be understood and explained upon the principle called 'ideology;' by which is meant that the reader is at liberty to accept the idea of characters and facts described in the Holy Scriptures, instead of believing in the reality of those characters and facts.

"3. It is maintained that the creed of the Church, whether regarded as confessions of faith or as 'instruments for the interpretation of the Scripture,' may now be put aside as no longer suitable to the present advanced intellectual condition of the world.

"4. Liberty is claimed for the clergy and candidates for holy orders to subscribe articles of religion and to use formularies in public worship, without believing them according to their plain and natural meaning.

Attempts are made to separate Christian holiness of life from Christian doctrine.

We notice in many parts of the volume the absence of the spirit of humility and reverence with which human reason ought ever to approach.

the study of Divine truth ; we notice also a confusion of the dictates of the natural conscience with Divine grace, and in some places a substitution of those dictates for Divine grace.

It appears to us that, while the professed intention of the volume is the 'free handling in a becoming spirit' of religious subjects, the general tendency and effect of the volume is unduly to exalt the authority of human reason, to lower the authority of Revelation in regard to things divine and spiritual, to unsettle faith, and to consign the reader to a hopeless scepticism.

"We have appended two schedules, A and B—Schedule A containing the advertisement 'To the Reader,' as prefixed to all the additions to the book, and referred to the preceding paragraph of our report ; Schedule B containing passages denying, calling in question or disparaging statements and doctrines of the Holy Scriptures, with citations from and references to those parts of the Holy Scriptures, and of the Formularies and Articles of the United Church of England and Ireland to which such passages are contrariant.

"Signed on behalf of the Committee,

"GEORGE ANTHONY DENISON,

Archdeacon of Taunton, Chairman."

[The schedules giving extracts from the seven "Essays" occupy many closely-printed pages, the Scripture references and extracts of the Church being in parallel columns.]

The Upper House of the Convocation has yet to take action. The controversy excites great attention in England.—*Montreal Gazette*.

THE CHURCH IN ITALY.

During the last session of Convocation, the following paper was presented to the Lower House of Convocation by the Rev. Canon Wordsworth :—

"We, the undersigned members of the Lower House of Convocation of the Province of Canterbury, respectfully invite the attention of the Upper House to the opportunity now afforded by Divine Providence for the advancement of true religion in Italy.

We regard with thankfulness the facilities offered at the present time for the diffusion of the Holy Scriptures in that country ; and we rejoice to learn that many Italians have shewn a desire to procure copies of the English Book of Common Prayer in their own tongue, and have expressed their approval of it.

We are of opinion that the Church of England ought not to remain passive and silent at so important a juncture ; and we earnestly pray that she may be enabled, by the Divine blessing, to avail herself of those means which are now vouchsafed to her of promoting the cause of Christian truth and unity in a country to which she herself was indebted in the sixth century for many spiritual benefits.

We therefore humbly submit to the consideration of your Grace and your lordships whether it might not be expedient that a committee of

this Convocation should be appointed, with instructions to prepare the draft of a letter from the bishops and clergy of this province, representing to the clergy and laity of Italy the blessings, spiritual and temporal, which, under God's providence, this Church and realm have continued to derive for three centuries from the English Reformation, preserving, as it did, the Holy Scriptures, the sacraments, and the creeds of the Christian Church, and the three orders of the Christian ministry, while it purified them from novelties, errors, and corruptions.

We would also suggest that such a communication from this Synod might convey to the clergy and people of Italy the assurance of our hearty sympathy and co-operation in all the efforts that they may make to follow the example of England in reforming herself, and to maintain those Scriptural and Catholic truths and ordinances which they have inherited from primitive antiquity, and to clear them from those abuses by which, in the course of ages, they have been marred and blemished.

We therefore humbly pray your Grace and lordships to give the requisite directions for the appointment of a committee for the purpose of framing the draft of such a letter to be submitted to this convocation for consideration at some early opportunity."

The following signatures are appended to this petition:—Deans of Norwich, Peterborough, Ely; Archdeacons Bartholemew, Bouverie, Denison, Grant; Drs. Briscoe, Jebb, Jelf, Leighton, Wordsworth; Canons Bankes, H. Browne; Sir G. Prevost, Sir. H. Thompson; Proctors Bagot, Burton, Hopper, Kennaway, C. Lloyd, Massingberd, M'Kenzie, Ommañney, R. Seymour.

The petition was received and ordered to be carried up to the House of Bishops.

LAST DAYS OF BISHOP BROUGHTON, THE FIRST BISHOP OF AUSTRALIA.

"It was in December, 1852, that Bishop Broughton's short visit to my uncle, already referred to, took place. He seemed in great vigour, both of body and mind, in most cheerful spirits, full of anecdote and animated talk. Among other things, he told us of his visit to the gold diggings at Bathurst, where he had spent a fortnight, and set up a temporary church which he hoped would last seven years. He said the view of the diggings, seen from the hill above, by the light of the early sun, was really beautiful; the tents, which, from that distance at least, *looked* white, stretching along the banks of the river for fifteen miles. He used to go down to the diggings twice every day, and found much kindness and good feeling there, and but little harm except gambling. There were three rough, steep places on his path, where, in spite of his lameness, he preferred trusting to his feet. One morning he found the first of these nicely levelled; next day he came upon a man busy with spade and pick-axe at the second; not liking to assume, though half suspecting, that it was done for him, he asked what he was about; and was told that they did not like to see him going down those rough ways every morning.

He spoke most warmly of Bishop Tyrrell, saying of him, that 'he worked as hard as his brother of New Zealand; adding, merrily, 'but I think I could get through as much work as either of them, even now!'

The good Bishop's work on earth was, however, all but ended, for in two months from this time he was gone to his rest. My uncle felt very deeply the greatness of this loss, and spoke of the disappointment as well as sorrow which it caused, but dwelt on the blessedness of such a 'dying in harness,' and of the Bishop's being called away, like Nelson, in the hour of his highest honour."

"*Hæu, valde deflendus!*" Joshua Watson wrote, February 21, 1853, to Canon Wordsworth:—"The good Bishop was yesterday released from his sufferings and his labor, and, we humbly trust, is gone, through the mercies of God and the merits of His Son, to an antepast of that final reward which is promised to all good soldiers of Christ. He has, so far as man's judgment may dare to pronounce, been permitted to fight the good fight, and literally to spend himself in his great Master's service. He is, indeed, little less a martyr than many whom the church gratefully remembers. He came with a clear foresight of all the perils he was to encounter in a solitary voyage from one end of the world to the other with a certainty that, if prosperously ended, it would be to battle with the dangers of a changeable climate at the worst period of its year. Against this he was seriously warned; but no dissuasions moved him. He thought there was a chance of his being enabled in some way to advance the interests of the Church Catholic at home and abroad; and with this possibility in prospect, he determined to brave all evils and inconveniences. And verily, so far as I can see, he has not been, humanly speaking, without reward even here. He died in hope, the last words he was heard distinctly to utter being, 'As the waters cover the sea!'"
—*Memoirs of the Rev. Josh. Watson.*

Subscriptions for Vol. 2.—Revs. C. P. Abbott, \$6; J. DeMouilpied, \$0.50; F. Robinson, \$2.50; W. Anderson, \$7; J. P. White, \$6; H. F. Darnell, \$1.00; Dr. Patton, \$0.50; A. T. Whitten, \$5; F. Codd, \$2; Miss C. B. Head, \$0.50; C. Lindsay, \$0.50.