

# MONTREAL CHURCH REGISTER

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Managing Editor  
and Publisher.

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Associate Editor.

## CALENDAR.

### DECEMBER.

- |                           |                                    |
|---------------------------|------------------------------------|
| 3. Advent Sunday.         | 21. S. Thomas, Apostle and Martyr. |
| 10. 2nd Sunday in Advent. | 24. 4th Sunday in Advent           |
| 17. 3rd Sunday in Advent. | 25. Christmas Day                  |
| 20. }<br>22. }<br>23. }   | 26. S. Stephen, Deacon and Martyr. |
|                           | 27. S. John, Evangelist.           |
|                           | 28. Holy Innocents.                |
|                           | 31. 1st Sunday after Christmas.    |

### JANUARY.

- |                               |                                |
|-------------------------------|--------------------------------|
| 1. Circumcision.              | 14. 2nd Sunday after Epiphany. |
| 6. Epiphany.                  | 21. 3rd Sunday after Epiphany. |
| 7. 1st Sunday after Epiphany. | 25. Conversion of S. Paul.     |
|                               | 28. Septuagesima.              |

### FEBRUARY.

- |                                |                         |
|--------------------------------|-------------------------|
| 2. Purification of B. V. Mary. | 18. 1st Sunday in Lent. |
| 4. Sexagesima.                 | 21. }<br>23. }<br>24. } |
| 11. Quinquagesima.             |                         |
| 14. Ash Wednesday.             | 25. 2nd Sunday in Lent. |

### DIOCESAN NOTICES.

1st.—The Annual Sermon in behalf of *Foreign Missions* is appointed to be preached in every Parish and Mission of this Diocese, on the First Sunday after Epiphany, (January 7th, 1877.)

2nd.—The Executive Committee will meet on Wednesday, February 10th, at 4 o'clock, in the Synod Office, University street, Montreal.

In presenting the second number of the MONTREAL CHURCH REGISTER to the Churchmen of this Diocese, we desire to express our grateful sense of the numerous expressions of approval which we have received from our contemporaries of the Church press, and from many individuals, both of the clergy and laity. Our thanks are especially due to his Lordship the Metropolitan, for his kind approbation and encouragement. We trust that the present issue, with its increased amount of local news, will prove more interesting and instructive than the last. Several of our friends have expressed

an opinion that the usefulness of the paper would be greatly increased by its more frequent appearance, and some have suggested a *monthly* instead of a *quarterly* publication. In reference to this we can only say that the proposed change would require a large increase in our Subscription List, which at present barely covers the expense of printing. If all those who have favored us with their kind words and good wishes, would exert themselves to procure additional subscribers, the way would soon be opened for this and other improvements.

THE ADVENT CRY.

**WATCHMAN**, what of the night?  
 Say, does the morning dawn?  
 Is there a streak of light?  
 Or does the night go on  
 Further and further stretching down  
 Into the midnight's blackest frown?

Watchman, what of the night?  
 What of the coming day?  
 Is there a struggling light  
 Casting a doubtful ray?  
 Is there a gleam of hope, oh say,  
 Is there a glimmer of coming day?

Watchman, what of the night?  
 We are in valleys low;  
 You, on the mountain height,  
 Can catch the first faint glow,  
 Signal us, when the longed-for light  
 Flashes its way through the waiting night.

Watchman, what of the night?  
 O sign o'er the far off hills?  
 No faintest rim of light  
 The dark horizon fills?  
 No hint of dawn from the cruel heaven?  
 No sunlit peak, no twilight, even?

Watchman, what of the night?  
 In my heart the shadows fall,  
 Sweet hope has taken flight,  
 The heavens are her pall,  
 Smothering Despair has folded wing  
 And broods o'er ev'ry earthly thing.

Watchman, what of the night?  
 A light, a light you say?  
 'Tis but the moon's pale light,  
 'Tis but a star's faint ray,  
 'Tis but a mock of the long delay,  
 'Tis—O watchman, is it the day?

Watchman, what of the day?  
 Does it glint the night-cold hills?  
 Has't come? I pray you say,  
 O shout till the echo thrills.  
 'Tis come, at last I hear you say,  
 My soul lies wrapt in endless day.

KLPIN.

The Church at Home.

DIocese of MONTREAL.

**APPOINTMENTS**:—Rev. E. Archibald, to the Mission of Brome Corner; Rev. R. W. B. Webster, to the Rectory of Bedford; Rev. John Scully, to the Mission of New Glasgow and Kilkenny; Rev. K. L. Richardson, M. A., to be Officiating Minister at Chambly.

**VACANT CURES**:—Rectory of St. Armand West, (Phillipsburg &c.), Mission of Mille Isles, Mission of North Gore, Mission of Bristol.

MEETING OF THE EXECUTIVE COMMITTEE.

The members of the Executive Committee for the Diocese of Montreal, met Nov. 8th in the Synod Hall. Present:—His Lordship the Metropolitan, presiding, the Very Rev. the Dean of Montreal, the Ven. Archdeacon Lonsdell, Revs. Canons Ellegood, Baldwin and Evans, Revs. Messrs. Norman, David Lindsay, Carmichael, Rollit, Henderson, Empson, Lobleby.

And Messrs. Brydges, Bethune, Thos. White, Jr., M. H. Sauborn, L. H. Davidson, Charles Garth, John Crawford, Thomas Simpson, Dutton, W. B. Simpson.

The minutes of the last meeting were read and approved.

The Treasurer then submitted a statement of the condition of the accounts at date as follows:—

Widows and Orphans Fund.

Paid grants to widows.....	\$380 00
Amount invested in mortgage.....	2,000 00
Balance.....	834 70
	<hr/>
	\$3,214 70

By balance August 8th.....	\$2,039 69
Collections and subscriptions.....	66 93
Interest on investments.....	1,108 08

\$3,214 70

Superannuated Fund.

By balance.....	\$184 06
By collections and subscriptions.....	137 63
By interest on investments.....	37 50

\$359 19

Sustentation Fund.

Paid mortgage.....	\$2,000 00
Collector's Commission.....	23 00
Balance.....	2,024 58

By balance.....	\$1,047 58
By subscription.....	\$1536 58
Loan from C. T. Fund.....	1400 00

\$4047 58

Mission Fund.

To grant to Clergymen.....	\$5022 68
Clergy Trust Grant.....	614 42
Expenses, printing accounts etc.....	849 71
Subscriptions wrongly credited, transferred to other funds.....	26 13
Interest paid on endowments.....	341 60

\$6854 54

By balance.....	760 28
Subscriptions from city.....	349 40
“ “ country.....	452 68

Sustentation Fund—

Interest on investments.....	\$1289 57
Clergy Trust.....	773 50
Rent of Synod Hall.....	15 00
Interest on deposit.....	10 36
S. P. G. grant for quarter ended 1st October..	1927 95
Rev. D. Lindsay, C. T. grant.....	91 25
Balance .....	1184 55

\$6854 54

By this statement the Mission Fund is found to be some \$500 better than at the corresponding period of last year.

The report of the Lay Committee on Missions was received, declining to recommend the additional grant of \$100 to the Mission of Iron Hill.

Some question arose about the Committee having acted, not on the memorial which had been agreed to and recommended by the Deanery of Bedford, but on a letter from Mr. Nye.

Moved by Rev. J. Rollit, seconded by Rev. Mr. Lobleby,—

That the report of the Lay Committee be not received, inasmuch as it is not made upon the document or application referred to them, but that the application from the Deanery of Bedford be referred to the Lay Committee, to report upon it at the next meeting of the Executive Committee. Carried.

The Bishop reported that the Rev. E. Archibald had been appointed to the Mission of Brome Corner, and the Rev. R. W. B. Webster to the Rectory of Bedford.

The Bishop stated that he had appointed the Rev. Mr. Scully to the Mission of New Glasgow, and recommended that the salary be increased to \$400 a year.

On motion of Mr. Thomas Simpson, seconded by Rev. Canon Baldwin, the grant to the Rev. Mr. Scully was increased to \$400, the increase to commence on the 1st April next.

An application from Rev. Mr. Boyd that the grant of \$200 to Lacolle which had lapsed in October last be continued, was concurred in, the grant to continue for another year.

A letter was read from the Rev. Mr. Sutton, of Edwardstown calling attention to the action of the Deanery of Iberville on the rule which grants an additional \$100 to missions which raised an extra hundred dollars. The Executive Committee having no power to deal with the subject, the matter dropped.

The Bishop brought before the meeting the question of establishing a mission in Lachute, and read a letter from Archdeacon Lonsdell, stating that the land for the site of a church had been offered by Messrs. Fish and Ireland. He asked for a grant for a clergyman, stating that he had no one to send at the moment, but would be glad to have the grant, so that when an eligible person presented himself he could be sent. The question was deferred until next meeting, with the understanding that a report in the meantime be obtained from the Ruri-decanal meeting.

The desirability of opening a Mission at Valleyfield was urged. The Bishop will provide a clergyman as soon as the necessary arrangements can be made.

The convener of the Committee named at the last meeting, to consider the report of the Rural Deanery of Hochelaga on the subject of uninsured property in that Deanery, and regarding the Churches at Ste. Therese and St. Martin, reported that he had not called the Committee together, not having any information on the matter referred to them, in his possession.

Mr. Brydges called attention to the unsatisfactory state of the Superannuation Fund. It was about seven years since the fund had been established, and it now amounted to only about \$1,700, and is increasing at the rate of about \$315 a year. There are only twenty clergymen contributing to it, and it is clear that it cannot in its present condition fulfil the intention of its establishment.

After some conversation, the matter was referred to the Superannuation Committee.

Moved by Rev. D. Lindsay, seconded by Rev. Mr. Carmichael,

That a committee be named by the Bishop to consider how we may base our grants from the Mission Fund on some fixed principles from which we need not depart, and also with a view to make the incomes of the clergy equal to the amount recommended by the Synod, so far as the funds will admit. Carried.

The Bishop appointed the following gentlemen as the Committee: Rev. Messrs. Lindsay, Carmichael, Rollit, Mussen and G. Robinson, and Messrs. L. H. Davidson, Sanborn, and T. Simpson.

The Bishop then pronounced the benediction, and the meeting adjourned.

#### CONFIRMATIONS.

The following is a list of the Confirmations held by the Bishop since the meeting of the Synod, with the number of persons confirmed in each place:—

June 25	St. Judes, Montreal,	18
July 6	Boscobel	5
" 7	N. Ely	5
" 23	Coteau	6
" 30	Sorel	13
" "	Bérthier	5
" 31	De Ramsay	4
" "	Kildare	10

Aug 12	Adamsville	3
" 13	Bolton	21
" 28	Bryson	6
" "	Portage-du-Fort	16
" 29	Aylmer	7
" 31	Chelsea	12
Sept. 2	Portland	16
" 3	Buckingham	50
" 27	Grenville	15
Oct. 7	S. Ely	5
" 8	W. Shefford	7
" 9	Freleighsburg	7
" 15	Lachine	5
" 21	Christieville	10
" 22	W. Farnham	16
" 23	Lacadie	9

#### EVANGELISTIC SERVICES IN MONTREAL.

Many of our readers have probably seen the announcement in the secular papers, of certain special services which were held in the Cathedral, during the month of October last, and we have no doubt that they will be glad to receive an authentic account of the proceedings connected therewith. It appears that at the close of September, the Rev. J. W. Bonham, described as an "Evangelist," arrived in Montreal from the United States, and expressed a desire to hold what is called a "Mission," i. e., a series of services of a revivalistic character. Mr. Bonham came highly recommended by the Bishop of Central New York, and the late Bishop Whitehouse, of Illinois, and after due deliberation, the Rector of Christ Church Cathedral (Rev. Canon Baldwin) invited him to commence a Mission in that Church.

The first service was held on Wednesday evening, October 4th, and was attended by a large congregation. The order of service consisted of a Hymn, a lesson from the Bible, a portion of the Collects for Evening Prayer, a Sermon by the Evangelist, then a second Hymn and one or two *extempore* addresses. At the close of the public service an invitation was given to any persons who might wish for more direct personal instruction, to remain in the Church after the rest of the congregation had dispersed. The same order was followed at each succeeding service of the series. The Rev. Mr. Bonham was the special preacher throughout. Canon Baldwin usually followed with a short address. The Bishop, the Dean, and the Rev. G. A. Forneret, also assisted on different occasions. There was a meeting for prayer every afternoon during the Mission, to implore God's blessing on the work. It is believed that much good was done by means of these special services. "Some precious souls have been gathered in, and the people have become familiarized with real Evangelistic work."

#### LAY ASSOCIATION OF ST. JOHN'S CHURCH.

In an address recently delivered, the President of this Association, Mr. C. G. Geddes, gave the following account of the work done during the past year:—

In bidding you welcome to this, the first of our winter gatherings, I desire to say a few words in review of the work done by our Association during the past year, and also to touch upon one or two topics of deep interest to us all.

You will be pleased, I am sure, to hear that the Association is in an improved condition, financially and otherwise. Our roll of membership is increased, and we find ourselves altogether in a more promising position than at this time last year.

We have given six entertainments, consisting of vocal and instrumental music, readings, &c., and I think there is cause for congratulation in the improved standard of the various performances.

We can record a glee and madrigal concert, the first one of the kind ever attempted in Montreal, I believe, and I am happy to say it was a success.



We had under consideration the formation of a glee club for the amusement and instruction of our members and visitors, but this idea was abandoned in favor of the St. Cecilia Choral Society, which we believed would prove a more useful work. The society came into existence, under our auspices, in the month of May, and since that time regular meetings for practice have been held. It could hardly be expected that we should at first meet with great success, but it is encouraging to be able to say that our work is already bearing fruit. We would be gratified to see a larger number of the members of St. John's congregation taking part in the weekly meetings of the St. Cecilia Society. Those who cannot sing might subscribe as honorary members, and help in that way, while all who have sufficient voice to join in singing at church, whether they be old or young, rich or poor, are cordially invited to co-operate with us.

I regret to say that we have not yet managed to inaugurate a debating club, but I hope we shall do so this winter. The importance of such a move must commend itself to all who frequent the Synodical sessions. I must not forget to allude to the smoking-room, provided by our association, for members and visitors. It was an experiment, which many people thought questionable, and some condemned, but we have found it answer very well indeed. The rooms are better frequented now than for some time past, but we hope to have a still better attendance during the current season.

MISSIONARY MEETINGS IN THE DEANERY OF BEDFORD.

The Missionary meetings which have been held in this Deanery during the last two months have been, generally, of a most successful character, amply justifying the change of season for these gatherings from Winter to Fall. His Lordship the Metropolitan addressed the meetings at Durham and St. John's, and by his presence contributed greatly to their interest. The following clergymen also did good service as Deputations:—Revs. S. Belcher, J. Carmichael, J. P. Dumoulin, Canon Evans, Rural Dean Lindsay, F. Robinson, W. Jones, J. Smith, W. Henderson, I. Constantine, T. W. Fyles, H. W. Nye, R. D. Mills, C. P. Abbott, E. Archibald, J. Ker, L. N. Tucker, and C. G. Kilner. We give below a statement of the Collections at each meeting, as far as received:

Abbotsford.....	\$35.25	Clarenc ville.....	\$4.64
Rougemont.....	8.38	St. Thomas.....	7.70
Boscobel.....	2.50	Dunham.....	10.35
N. Ely.....	2.52	Glen Sutton.....	5.00
Christieville.....	8.62	Granby.....	20.00
Stanbridge.....	6.55	N. Shefford.....	4.38
Phillipsburg.....	3.30	Frelighsburg.....	11.04
Pigeon Hill.....	1.44	St. Johns.....	35.48
Iron Hill.....	4.25	Sutton.....	5.00
West Brome.....	1.81	Abercorn.....	1.75
Milton.....	3.61	Waterloo.....	26.40
S. Roxton.....	3.06	West Farnham.....	14.72
Mansonville.....	4.00	West Shefford.....	5.35
Sabrevois.....	5.10	Cowansville.....	3.75

DUNHAM LADIES' COLLEGE.

The first Annual Meeting of the Corporation of this institution, was held in the College building, and by adjournment, in the basement of the Parish Church, on Tuesday, the 10th October. The Metropolitan presided, and nearly all the members of the Corporation were present. The draft of a Constitution and By-laws, was submitted to the meeting, and after undergoing a great many alterations, was finally adopted. The following gentlemen were unanimously elected as the first officers of the College, (the Bishop of the Diocese being *ex-officio* President):—Rev. D. Lindsay, M.A., Vice-President; Rev. W. Henderson, M.A., Warden; J. B. Gibson, Esq., M.D., Treasurer. The old building-committee was re-appointed.

The first quarterly meeting of the Corporation, under the new constitution, was held at Cowansville, on the 31st of October. Present, His Lordship the President in the chair; Rev. D. Lindsay, W. Henderson, F. Robinson, T. W. Fyles, H. W. Nye, C. Bancroft, Jr., T. W. Mussen, C. G. Kilner, L. N. Tucker, Messrs. J. B. Gibson, M. D., Joseph Baker. The Secretary-Treasurer submitted a full statement of the present financial state of the College, of which the following is an abstract.

<p><b>Dr.</b></p> <p>To Amount expended constructing building .....</p> <p>" " Invested towards endowment.....</p>	<p><b>Cr.</b></p> <p>By Amount, subscriptions paid in full.....</p> <p>" " partially paid .....</p> <p>" " collected in England .....</p> <p>" " entertainments, lectures, &amp;c.....</p> <p>" " cash borrowed, &amp;c., and bal. due Treas... ..</p>
<p>\$ 6,053.46</p> <p>1,055.88</p>	<p>\$4,057.55</p> <p>800.72</p> <p>1,127.28</p> <p>296.36</p> <p>826.93</p> <p>\$7,109.44</p>
<p><b>DUNHAM LADIES' COLLEGE IN ACCOUNT WITH THE TREASURER TO OCT. 1876.</b></p>	
<p><b>ASSETS.</b></p>	
<p>Amount of unpaid subscriptions.....</p> <p>" Invested in Bank Stock for endowment.....</p> <p>" Annual Interest on \$2,562.50 subscribed towards endowment and available when college opens.</p> <p>Lumber, &amp;c., on hand.....</p>	
<p>1,888.28</p> <p>1,055.88</p> <p>305.00</p> <p>875.00</p>	

<p><b>Dr.</b></p> <p>To Amount expended constructing building .....</p> <p>" " Invested towards endowment.....</p>	<p><b>Cr.</b></p> <p>By Amount, subscriptions paid in full.....</p> <p>" " partially paid .....</p> <p>" " collected in England .....</p> <p>" " entertainments, lectures, &amp;c.....</p> <p>" " cash borrowed, &amp;c., and bal. due Treas... ..</p>
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<p><b>DUNHAM LADIES' COLLEGE IN ACCOUNT WITH THE TREASURER TO OCT. 1876.</b></p>	
<p><b>LIABILITIES.</b></p>	
<p>Cash borrowed and balance due Treasurer.....</p>	
<p>829.93</p>	

E. E. J. B. GIBSON,  
Secretary-Treasurer.

## THE THEOLOGICAL COLLEGE FOR THE DIOCESE OF MONTREAL.

This College was founded in the year 1873 at the instance of the Most Reverend the Metropolitan, by several churchmen of the Diocese, who felt strongly the necessity of a new effort to secure and train candidates for Holy Orders from among the members of the Canadian Church itself. It was felt that whatever success might attend existing institutions which had this for their object, there would still remain a number of young men, upon whom these would fail to lay hold, and for whose training no provision would exist, who might be able to avail themselves of opportunities presented in the City of Montreal, and so might be gained for the ministry of the church.

The work of the College was begun on the 22nd of September, 1873, on which day the names of two students were entered. At the end of the first Academical year, in May, 1874, the two had increased to ten. In the second year the number of students was fifteen, and though they are continually pouring out of the College into the Ministry, that number or thereabouts has been maintained ever since. There are now five clergymen labouring in the Diocese who have received the whole or part of their training in the College. Two more of the students are to be ordained, if all be well, next Christmas, and again two on Trinity Sunday, 1877.

The College has at present no building to call its own. This it is to be hoped will be provided at no distant period. The lectures and classes are carried on in the library of the Synod Hall, and certainly so far as the size and comfort of its lecture-room are concerned, has nothing whatever to complain of. A portion of the library is set apart as a College Chapel, and there the Evening Prayers of the Church are read daily. Those of the students who are able also attend Daily Morning Prayer in the Cathedral. There is a small College Library, the nucleus it is hoped of a much larger one yet to be formed. It has been supplied from three sources,—1st. a gift of books from the library of the late Rev. J. Braithwaite, presented by his widow; 2nd a selection from the library of the late Dean of Montreal, presented by James Hutton, Esq.; and 3rd a grant from Dr. Bray's Trustees, England.

The College course extends over three years, and includes Secular Instruction as well as Theological. All students who are able to do so are, however, recommended to take a University course in Arts either before entering the College or simultaneously with the Theological course. The majority of the present students are matriculated at McGill, and will take their Bachelor's Degree there about the same time that they finish their Theology. For those who have already taken a degree in Arts the Theological course only occupies a year and a half.

It is well known that the work of the Church in this Diocese greatly needs more Clergy; and as the College is one of the feeder of the Ministry, its great need also is that of more students. It looks to the clergy and other earnest churchmen throughout the Diocese to be on the watch for signs of aptitude for the Ministry, and to foster the germs of desire, on the part of those who seem fitted for it, to give themselves to the work.

### NOTES OF AN EPISCOPAL TRIP UP THE RIVER LIÈVRE.

His Lordship the Bishop of Montreal and Metropolitan, arranged, in connection with his confirmation visit to Buckingham, to extend his labours to the hitherto unvisited township of Portland, in order to confirm the brethren there. Arriving at Buckingham on Friday morning, September 1st, the necessary arrangements were completed for an early start on the following morning. These consisted chiefly in securing a row boat, which was kindly placed at his Lordship's service by the establishment of Ross Bros., Quebec, and also a crew of five rowers, this being rendered necessary by the unusual lowness of the water of the Lièvre which prevented the steamer from ascending the whole distance.

Next morning, Saturday Sept. 2nd, the Bishop, accompanied by Archdeacon Lonsdell of St. Andrews, and the Rev. Dr. Clarke of Buckingham, leaves shortly after 8 A. M. by the little steamer "Eddie May," capable of carrying about 25 persons. The weather is bright and pleasant. Taking with us our row-boat, the "Forest Queen," in tow, we ascend the stream. We enjoy the first part of our trip of 12 miles up the quiet valley of the Lièvre. The scenery on either side is pleasantly diversified by hill and dale and farmsteads, and could be made very charming by displaying more taste in the construction of farm cottages and their surroundings. Owing to a strong head wind it is a quarter to 11 A. M., when we arrive at the "Little Rapids," where, after making a short portage, we soon transfer ourselves to the "Forest Queen," under the charge of Mr. William Döge and his four companions in oars. Here a smart shower comes on and threatens to render our sail in the open boat very disagreeable, but in a few minutes it passes away, and the weather resumes its former pleasantness. After rowing about an hour and a half, our crew draw up to the bank, in order to rest a few minutes, while we and they partake of the contents of a basket, the expression of Mrs I. O. Smith's thoughtful consideration, and having drank of the clear spring water from a tiny brook, which here enters the Lièvre, in a manner that would have done honour to Patriarchal days, we continue our trip. The scenery now improves, 'tis bolder, and the hills are higher, and are richly covered with the primeval forest, while here and there the bold escarpments present to the eye of the mineralogist indications of the presence of Phosphate, Gaiena, Plumbago, and Iron Pyrites, which, no doubt, exist in abundance in this section of the Province.

At a quarter past 2 P. M., we arrive at the "Little Farm," the end of our sail, where we meet the Rev. F. R. Smith, of Chelsea, and Mr. Burge, with a team of horses and a four-wheel carriage known as a "Buckboard." These have been awaiting us since 11 A. M., on the bank of the river, there being no house of any kind, and they were on the point of returning without us, having heard that the steamer could not "run up the rapids," and not knowing that we had made provision in the view of such contingency. And here it may be remarked that there is no *Land-road* by which the journey can be made, the river being the only highway in winter and in summer. Leaving the boat and crew at "Little Farm," we enter our Buckboard, an excellent kind of carriage for these mountain-paths. We are now four in number, exclusive of Mr. Burge, who drives most of the way on his knees, in the front of the carriage, so as not to crowd us in our seats. After driving, or rather angling our way for seven miles, (long measure), sometimes up a mountain-side, sometimes along the base of a bold, rocky cliff, about 400 feet in height, whose defiant brow and jagged escarpments proclaimed the rage of the Titans of old, and again passing through small valleys, ensconced among surrounding hills, containing thrifty homes where industry is rewarded with health and contentment, we arrive at the little, unpretentious church, as yet unfinished both externally and internally. Here we find a congregation of about 60 persons, a large one for this sparsely-settled country, who have awaited our coming for more than two hours, for we are two hours and a quarter behind the appointed hour, owing to the strong head wind which prevented both the steamer and the row-boat from making time. We hurriedly robe on the shady side of the church, and enter, when at once the service commences. The Bishop confirms fifteen persons, after addressing them in his usual loving and touching style. The candidates were previously prepared, and are now presented by the Rev. Mr. Smith. The whole is responded to by the earnest looks and moist eyes of those simple-minded Christians, the most of whom for the first time listen to the voice of their Chief Pastor. After a sermon by his Lordship, the newly-confirmed and others to the number of twenty-seven, participate in the Holy Communion. The Archdeacon, Mr. Smith, and Dr. Clarke take part in the service.

This is the first visit of a Bishop of our Church to this section of country. This is the first Confirmation, and hence these services acquire significance and importance. But the chief interest to our own minds is the primitive, Apostolic, and truly Christian spectacle

which the occasion presents. It is good for us to be here. Here are souls hungering for the Bread of Life! Here are receptive souls longing to be instructed in the way of holiness! The scene is touching, the feeling is sacred! That simple, beautiful and Christ-like discourse, rejoices the heart and brings the tear of joy to the eye! No argument is needed to prove the reality and verity of the occasion,—every heart has its own evidence. Here is peace, and assurance which the world knows not of. Here is true religion.

After services we return on our way four miles to the house of Mr Burge, where we hurriedly enjoy the kind hospitality of this excellent and interesting family, and then in the "gloaming" we wend our way back through the unbroken forest for other four miles to the "Little Farm," where we find our crew and boat in readiness for our return trip. We start, the full moon pours down upon us her sweetest light, and we skip our way over the silver surface of the water in less than half the time occupied in ascending the stream. Arriving at the "Little Rapids" we find the "Edie May" waiting for us. We "hitch on" the "Forest Queen," bid good-bye to our rowers, and, at a quarter of an hour before midnight, after making a trip of fifty-six miles including both ways, somewhat chilly and fatigued, but pleased that we did God's work, we arrive at the hospitable home of Mr. I. O. Smith, one of our church-wardens, where Mrs. Smith has supper in readiness for us, after partaking of which, and kneeling at the Throne of Grace to thank God for all His goodness, we retire to rest so as to be refreshed and prepared for the solemn and important labours of the Lord's Day, on which we have already entered.

**A GOOD EXAMPLE.**—We have pleasure in announcing that a legacy of \$100 has been paid in to the Superannuation Fund from the estate of the late Mrs. O. J. Kemp, of Froelighsburg. There is no Church Fund more deserving of support than this, which is designed to relieve the wants of those clergymen of the Diocese who from ill-health or old age, have become incapacitated from active duty; and there is no way in which a devout lay member of the Church can more appropriately show his or her gratitude for the benefits of a faithful Ministry, than by contributing to this Fund.

**FOREIGN MISSIONS.**—At the last meeting of our Synod the following report of the Foreign Mission Committee was adopted:

"That for the encouragement of the work of Foreign Missions the powers of the Committee be enlarged.

"That the Committee be authorized to collect subscriptions and dispense them towards the object for which they may be specially given, and to send forth missionaries into the foreign field when possible under the sanction of the Bishop.

"That the Bishop be *ex officio* Chairman of the Committee; that it have power to add to its numbers; that expenses incurred by it be paid from its own collections, and that it report to Synod annually its proceedings."

There have been two meetings of the Committee, and the following resolutions were adopted:

"That by foreign missions it is understood, missions to the heathen beyond the limits of British North America.

"That all clergymen taking up collections for Foreign Missions be members of this committee.

"That Superintendents of Sunday Schools sending collections to Foreign Missions be members of this Committee.

"That all collections not specially appropriated be applied directly by this Committee to the support of a missionary or missionaries in India.

"That the Bishop be requested to obtain information as to the cost of the support of a native missionary and to make the necessary arrangements.

"That the clergy be asked to invite their Sunday Schools to take an interest in Foreign Missions, and to contribute towards their support."

When the above information is obtained it will be communicated to the clergy.

The Bishop of Algoma has been spending a few days in this Diocese. He has addressed meetings in Montreal, and proposes to give an account of his work in Granby, Waterloo, and Knowlton.

**— PRAISE TO WHOM PRAISE IS DUE.**—The Rev. W. Henderson writes to us that Sorel is the most liberal parish yet visited by him. He went there not long since, unsolicited, in behalf of the Dunham Ladies' College, and was refused by none to whom he made application. Through the means of what he then obtained from the good people of Sorel and their kind neighbors on the opposite side of the river, at Berthier-en haut, the work at the College has been progressing rapidly; and if only the same practical interest were manifested in this important undertaking by other parishes nearer home, the building would be speedily completed.

#### PARISH ITEMS.

**WATERLOO.**—On the 11th October, Mr. Henry Robinson, late Organist of St. Luke's Church, was presented with a handsome dressing-case, accompanied with a very pleasing address signed by the Rector and many members of the congregation. Mr. Robinson has since left for England, to prosecute his musical studies.

**GLEN SUTTON.**—This is a new mission, bordering on the State of Vermont. The people have been greatly neglected in times past, but they are now showing an encouraging appreciation of the ministrations lately extended to them. At the Missionary Meeting held on the 12th Oct., the school-house, in which all the services are at present held, was crammed,—more than 200 persons being present, a most interesting service was held. A few weeks later when the Rev. Principal Lobley preached, and admitted a large number of people, old and young, into the ark of Christ's Church, by Holy Baptism. Preparations are being made to build a church, and \$1000 have already been subscribed in the neighbourhood, for that purpose.

**SOUTH STUKELY.**—This Mission continues to give evidence of healthy progress. A new organ has been recently placed in the church, and a not less pressing want has been supplied by the erection of a commodious horse-shed.

**WEST BROME.**—We are pleased to notice a decided revival of church life in this prettily-situated and interesting village. Since the month of September, the Rev. Mr. Nye has held a weekly service here, with very gratifying results. There is some talk of building a church, which is very much needed, the only building now available for our services being a school-house, which, although comfortable and commodious, cannot supply the want of a House of God.

**BROME CORNER.**—This new mission, which was formerly included in the "Rectory of Brome," (now Knowlton) is now in full working order under the direction of the Rev. E. Archibald late of Mille Isles. It includes, beside the church at Brome Corner, four other stations—two in Brome and two in Sutton. The people are to be congratulated on having a hard-working clergyman settled amongst them, and we heartily wish him and them "God speed!"

**NEW GLASGOW AND KILKENNY.**—This is not a new, but an old mission, which, after a long period of suspended vitality, appears to be taking a new start. For some years it has had no settled clergyman, and the ministrations of the Church have consequently been irregular. We are glad, however, that the Bishop has, at last, been able to send a missionary here, and we hail his appointment as an omen of better days.

**BOSCOBEL.**—Since the recent consecration of the church and burying-ground at Boscobel, the latter has been levelled and enclosed in front by a fence and gate executed in a very tasteful and workmanlike manner, and the remainder by a plainer yet neat and substantial fence; also a small barn has been erected on the glebe at a cost of \$60. At North Ely, an Estey organ has been placed in the church; the cost of the instrument is \$140, of which about two-thirds has been subscribed and paid.

☞ The reverend clergy are again respectfully requested to furnish the editors with short accounts of any events of interest that may transpire in their respective parishes.



## The Mother Church.

### THE CHURCH CONGRESS.

The Sixteenth Annual Meeting commenced at Plymouth on Friday, the 30th of October. On that day there were special services and sermons at two of the principal churches. At the carefully-restored and handsome church of St. Andrew there was an immense congregation, who joined heartily in the well-rendered choral service and listened attentively to the Bishop of Winchester, who preached from 1 Cor. xii. 12.

The right reverend preacher having pointed out the witness of St. Paul to the organization of the Church as a spiritual kingdom, proceeded to show that the Church shared with her Divine Founder His offices of work, honour, and love. She was ever pleading for the world, and as she did so and the world was converted, so it was offered up as a sacrifice to God. Christ, a Prophet and Priest, was also a King, and even His Royalty He shared with His Church. The Church was to rule the world, but not with the iron hand or the sword, but by the word of righteousness, truth, love, and peace, until, in the fulness of time, He should come and reign for ever and ever. And if the Church shared not only His authority, His priesthood, and His kingdom, was she not permitted, too, to share the unity of which He spoke, and not rest satisfied with an almost self-seeking isolation in her work for Him and for the world. The effective organisation of the Church showed the wisdom with which the Apostles worked out the constitution of the Church, and showed the extreme importance which they attached to that constitution and to its speedy and full development. For two and a half centuries the Church in Europe, Asia and Africa retained that organisation just as the Apostles had left it; and why was it that English Christians, whose boast it was that they had thrown off all usurped authority and returned to primitive doctrine and government, had not been able to unite? In this land they had split into sections, to which people pointed the finger of scorn, and the Church of the nation could find no bond of union to keep even her own people of one voice and one heart. It was not because she had no foundation on which to rest; it was not that her communion was exclusive and sectarian; it was not that she had no zeal, no learning, and no piety in clergy and laity; it was because her organisation was defective. Every body of Christians who had made successful progress and held untiring sway had done so by virtue of organic machinery, as was witnessed by the results which had crowned the efforts of Calvin, and which so distinguished the leading bodies of Nonconformists. The Church had rested too long and too exclusively upon her present organisation. Doubtless from the earliest times in England the Church and State were one. Originally, indeed, the Church organised the State, and yet now they were slowly awakening to the apprehension that their organisation might become antagonistic to their interests. They must set their houses in order, and be ready for every danger—even for one of those sudden changes of purpose which, from time to time, had come over the councils of the people: the snapping of the silken cord which had bound, for at least 1200 years, the Church of England and the nation in one. The Church Congress might do something towards making the Church of England what she ought to be. There were those in the Church who would not yield their own opinions; there were those who lived in the isolated and narrow circle of their own thoughts, by which means much zeal and much knowledge were wasted, because that which should be as the united tramp of an army marching under command was lost in the hubbub of separate steps hurrying confusedly on. Yet the Church was the most precious heritage which a bountiful God had given to this most prosperous land, and all that was wanted was organic unity to secure for her the loyalty and devotion from the people of the country, and it was the duty of Churchmen to aim at the accomplishment of this. If they wished to make it perfectly they must labour faithfully and loyally, and the stronger they made it by loyalty and obedience to it, the more likely was it to grow, not in strength only, but in purity, dignity, reverence, and honour. It

was simply impossible that all men should think exactly alike, and absolute uniformity was destructive to true unity; but if by congresses, synods, and conferences English Churchmen were taught the lesson of unity, the future of the Church would apparently be grander than the past, and, what was better, would be more loyal to Christ, and be more practically useful to men than any kingdoms, or peoples, or nations, or languages.

We regret that we have not space for even an epitome of the many interesting discussions of the Congress, on some of the most important topics of the day, such as the "Bonn Conference," "The Causes and Influence of Unbelief in England," "The Increase of the Episcopate," and others of no less interest. The proceedings are reported at great length in the English papers, and will be published in book form shortly.

## The Church in the United States.

**NEW BISHOPS**—The important and difficult office of Bishop of Calcutta and Metropolitan of India, has been accepted by the venerable Edward Ralph Johnson, M.A., Archdeacon of Chester. Mr. Johnson was formerly a minor canon of Chester Cathedral. He was presented to the rectory of Northenden, Cheshire, by the Dean and Chapter, in 1866, and was made Archdeacon by the present Bishop of Chester in 1871. His kindness, tact, and never-failing willingness have made him very acceptable and useful in the diocese of Chester.

The Rt. Rev. James Moorehouse, D.D., the recently appointed Bishop of Melbourne, Australia, was consecrated in Westminster Abbey, on Sunday, October 22nd. Bishop Moorehouse was for many years Incumbent of St. James' Church, Paddington, London, where he earned a high reputation as an eloquent preacher and faithful Parish Priest.

**NEW DIOCESE**.—A new diocese is about to be formed by the division of the Diocese of Exeter. The whole of the large and populous county of Cornwall will be placed under the supervision of the new Bishop, whose see will be at Truro.

The Annual Report of the Woman's Auxilliary to the Board of Missions, states that the Indian organizations have continued to manifest the zeal and activity of former years; the work for Domestic Missionaries has maintained its old place in the hearts of the workers; and a thoroughly awakened interest and a very positive and enthusiastic zeal have been aroused for Foreign Missions. But the Secretary is forced to confess that the results which have been accomplished for the missions among the Freedmen have failed of even a fair measure of what the need required, or of what duty demanded. In Central New York, most active and admirable service has been done. In Long Island, the Diocesan Association organized nearly four years ago continues its regular monthly meetings and faithful labors. In New Jersey, the Diocesan Society calls together its delegates but four times a year, but contrives to accomplish a great deal of work. In Northern New Jersey a Woman's Missionary League, first an Indian Aid Association, now a General Missionary Society, holds monthly meetings and has a good record to show. In Massachusetts, the Dakota League continues its care for the Indian field, and a lady appointed by the Bishop superintends an efficient band of co-laborers for the foreign work. In Maryland, an Indian Aid Association has its head-quarters in Baltimore, and a lady has been appointed by the Bishop to inaugurate the Foreign work throughout the Diocese. In Rhode Island, Bishop Clark promises to enlarge the Providence Indian Aid Association, which has been well sustained, to a Diocesan organization. The Indian Aid Association of Fairfield, Connecticut, makes a good return. In New York and Pennsylvania, a Committee on Work for the Freedmen has been added to the committees previously organized for Domestic and Foreign and Indian work. In the Dioceses of Ohio, Western Michigan and Wisconsin, ladies chosen by the Bishops of the Dioceses are seeking out Missionary workers and contributors.

The Commission of seven Bishops appointed by the House of Bishops with full power to take action regarding the Church in Mexico, have normally ratified the Covenant with the Church in Mexico, and are ready upon the completion of certain preliminary measures by the Mexican Church to recommend to the Presiding Bishop the consecration of the two Bishops-elect of the Church in Mexico.

The House of Bishops, which met in Philadelphia last week, elected the Rev. C. C. Penick, of the Church of the Messiah, Baltimore, missionary bishop for Africa, *vice* Auer, who died about two years ago. We are not informed whether Mr. P. will accept; but take for granted the House of Bishops would not have selected him unless there was likelihood of it. Those who know Mr. Penick are aware of the great element of his character—to do his duty, whatever it be, at any cost. Should he accept the position, and his life be spared, we should expect blessed results.—*Southern Churchman.*

The Dean, the Precentor, the Chancellor, and the Treasurer of All Saints' Cathedral, Albany, were recently installed. The precentor, who is entrusted by the statutes with the chief charge of the choir, was first installed by the Bishop, and then the others were inducted into their respective stalls by the Precentor. The Bishop preached a sermon in which he explained the services of the day. He said that co-operative evangelization and hallowed art make up what he concisely designated as the Cathedral system, and that system he consigned to the sense and conscience of his countrymen.

## The Mission Field.

### INDIA.

A strongly-worded minute of the Governor-General in Council has been published in the *Gazette of India Extraordinary*, in acknowledgment of the devoted career of the late Bishop Milman. Among many private tributes to his memory, we take the following sentences from a letter by a chaplain at Calcutta:—"No Bishop since the days of the Apostles has travelled in nine years over such a vast field as he. There is not a corner in this huge diocese that he had not explored, not a civilian or officer of any note whose acquaintance he had not made personally, not a mission in which he had not shown a warm personal interest. You know how diligently he had studied the native languages, so that he could preach extempore in Hindustani and officiate also in Hindi and Bengali. . . . . As a matter of fact, no Bishop of Calcutta, save Wilson, has ever returned to England after coming out to this diocese, but I did hope that our Bishop would have been an exception, and would have enjoyed his well-earned holiday this summer. We have indeed nothing to regret as far as he is concerned, but for ourselves the loss is very deplorable."

The Rev. Imad-ud din, of Umritsur, has been visiting Agra, where he was formerly resident as a Mohammedan moulvie attached to the great mosque, after an absence of twenty years. He has given a series of public lectures on Christianity, which have occasioned an immense interest both among Mohammedans and Hindus. "His study in my compound," writes Mr. Vines, "is on the very spot where he first conversed about Christ with an old catechist (now dead) whose teaching had touched his heart."

### CHINA.

On Easter Sunday, Bishop Burdon admitted four Chinamen connected with the Fuh-Chow Mission to deacons' orders, at the mission church in Fuh-Chow city. The Rev. Wong Kiu-Taik preached the ordination sermon from 2 Cor. v. 20:—"We are ambassadors for Christ," &c. The missionaries and native Christians belonging to other societies attended the service, and the church was crowded. Two of the new deacons have been appointed to the charge of the congregations at Lu-Ngong and Ku cheng; one will work the new mission at Hok-Ning-Fu; the fourth will remain at Fuh-Chow.

## CENTRAL AFRICA.

The following is an abstract of the address delivered by Commander Cameron, R.N., at the Plymouth Church Congress, on the subject of Missions in Africa:—

The races of Central Africa were abandoned to barbarous customs, and required civilizing as well as Christianizing. How was the centre of Africa to be approached for the work of the missionary? There were several routes open from the East Coast, but, owing to the policy of annexation pursued by the Khedive, the country could not be approached from the north except by a very large armed force. The road was also open from the south. How were these different routes to be utilized? It was no use placing missions where they would be cut off from the outside world. The only feasible plan was to begin by establishing a station, say 100 or 200 miles from the coast. This would become a basis of operations from which another might be established 200 miles further on. Working from both sides of the continent in this way four or five stations from each coast would complete a line of communication right across Africa. Offshoots could then be made north and south, and by degrees they would be able to construct an enormous network of stations all over Africa. These stations should be made centres for the instruction of the natives in all the useful arts. The country abounded in minerals; the natives had learned to work iron and copper, and were, in fact, expert smiths; but with instruction from civilized artisans they would no doubt become very much better workmen than at present. The civilization of the African need never be the same as that of the European. But he must be taught what was for his own good; that it was not proper to rule people by indiscriminate murder and burning of villages. The missionary had to go to him as the living exponent of a higher and better life. A missionary to Africa must be able to attain the language of the natives in order to teach them properly. The African language was so entirely different in construction, inflections and grammar from the English language, that the latter was extremely difficult for them. One great result they hoped to attain from the construction of highways into the interior of Africa was the wiping out of that great blot on the human race, the slave trade. At the same time the work of doing away with slavery in Central Africa was not one to be done in five or ten years, or in a generation. As to this domestic slave question, the native merchants had an idea that many men could afford to buy a slave who could not afford to hire a servant. They failed to see the force of the argument that one servant would do the work of half a dozen slaves. The products of Central Africa were of inexhaustible richness, and varied in character; there were both vegetable and mineral products which would well repay the trader. In his opinion, no stations could be formed to open up Africa without the commercial element instantly taking advantage of them. It was, therefore, to be hoped that missionary enterprise would not look upon the commercial element as something in the way. Wherever large bodies of men went, there must be a certain amount of evil; their task was to render the evil as little as possible. Trade must be opened in Central Africa; it would be opened sooner or later, and people who went there as missionaries must make use of that trade, instead of setting themselves in antagonism to it. When a few stations had been opened up they might have commercial and mission stations working side by side. If they were properly organized, the commercial element might do no harm; but if that element was ignored, or set aside, it would be sure to put itself in antagonism to mission labors, and do incalculable harm. On the other hand, it would be to the interest of the commercial element to work in harmony with the missionary. A great tract of coast was shut up under the Portuguese, and they claimed large parts of the interior. They had been at Mozambique since the days of Vasco de Gama, had never found out Lake Nyassa, and now claimed it. That was the sort of people they were. Commander Cameron believed that slaves were still exported from the West Coast to the Brazils, and that slaves were being taken to the Diamond Fields. It was chiefly carried on by Portuguese Capital.