

# MONTREAL CHURCH REGISTER,

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## TO OUR READERS.

This experimental number of a Diocesan Church Paper is issued as an attempt to supply "a great and pressing want" of this Diocese. (See the Report of the Committee on the Dissemination of Church Literature, recently submitted to, and adopted by the Synod.) Its aim is to furnish a periodical digest of the *News of the Church* in a concise and readable form. As the continuance of the paper will depend on the support extended to it, all who approve of its plan and general contents are requested to send their subscriptions without delay to the Rev. H. W. Nye, Managing Editor, Iron Hill, Que.

## The Church at Home.

### DIocese OF MONTREAL.

**MEETING OF SYNOD.**—The Seventeenth Synod of the Diocese of Montreal was held on the 20th of June and two following days. There was a large attendance of clergy and lay delegates. The proceedings commenced, as usual, with Morning Prayer and Holy Communion in the Cathedral. The preacher was the Rev. R. W. Norman, M.A. All the old officers were re-elected, with the exception of the Lay Secretary, Mr. F. Mackenzie, who declined to continue any longer in the office which he has filled so ably for several years. Dr. Wolfred Nelson was unanimously elected in his place. Several important matters were brought before the Synod, the most prominent being the Rev. J. Carmichael's motion, "That the Delegates to the Provincial Synod be requested to guard carefully the existing rights of this Synod in the election of its Bishop, and to prevent, as far as possible, any veto power over such election being vested in the House of Bishops." After a long and interesting debate, the question was shelved, for the present, by the adoption of a motion of Mr. Brydges to "proceed to the next Order of the Day." The discussion of the Executive Committee's Report brought up the subject of the payment of the clergy, a strong desire being expressed by several members to try the scheme in operation in the Diocese of Quebec,—a plan which was mentioned with great approval in the Bishop's opening address. Eventually, it was decided to instruct the Executive Committee to put the Quebec plan in operation in a few missions as an experiment, and to report the result to the next Synod. A very important resolution on the subject of Church Discipline was moved by the Rev. W. Henderson, seconded by the Rev. E. Wood, and unanimously adopted. The effect of this resolution is to make the final decisions of the *English Ecclesiastical Courts the law of this Diocese* when they do not conflict with our own legislation. A motion commending the Dunham Ladies' College to the support of the churchmen of this Diocese, was adopted

after a long discussion, which was chiefly remarkable for the unanimity with which the speakers eulogized the unwearied labors of the Rev. Mr. Henderson in connection with that institution. The Synod was characterized, on the whole, by a spirit of moderation and brotherly love, which affords the promise of a happy and successful diocesan year.

**ORDINATIONS.**—On Whitsunday, in All Saints' Church, Abercorn, Mr. John Ker, Associate of the Montreal Theological College, was ordained Deacon. On the second Sunday after Trinity, the Metropolitan held a general ordination in Grace Church, Point St. Charles, when the following gentlemen were advanced to the Priesthood:—Rev. G. A. Forneret, Montreal Theological College, Curate of Christ Church Cathedral; Rev. C. G. Kilner, S. Augustine's College, Canterbury, Missionary at Adamsville; Rev. E. McManus, Principal of the Church School at Berthier-en-Haut.

**RESIGNATIONS.**—Rev. H. F. Holmes, Rector of Bedford; Rev. R. W. B. Webster, Rector of Longueuil; Rev. W. Hinde, Rector of Clarendon; Rev. G. C. Robinson, Incumbent of Otterdown; Rev. P. W. Smith, Incumbent of Aylmer; Rev. H. Kittson, Missionary at North Gore; Rev. T. Everett, Incumbent of Mascouche; Rev. W. H. Naylor, Rector of Philipsburg; Rev. E. Archibald, Missionary at Mille Isles.

**APPOINTMENTS.**—Rev. T. Everett, to the Rectory of Longueuil; Rev. G. C. Robinson to the Parish of Aylmer; Rev. G. Allan, M.A., to the Parish of Mascouche; Rev. H. Kittson, M.A., to the Mission of Potton; Rev. J. Ker, to the Mission of Glen Sutton; Rev. A. S. Fuller, to the Mission of Thorne; Rev. W. H. Naylor, M.A., to the Parish of Clarendon; Rev. E. Archibald, M.A., to the Rectory of Philipsburg.

**VAGANT CURES.**—Rectory of Bedford, Rectory of Chambly, Mission of North Gore, Mission of New Glasgow, Mission of Brome Corner.

### PARISH ITEMS.

**BOSCABEL AND NORTH ELY.**—On the 6th of July, His Lordship the Metropolitan (who was accompanied by the Revs. Rural Dean Lindsay, H. W. Nye, J. W. Garland, R. D. Mills, and L. N. Tucker,) held a Confirmation at Boscobel, and consecrated the church and burying-ground at that place. Five persons received the rite of "laying on hands." The following day, the Bishop confirmed six persons at North Ely. The candidates at the latter place were addressed in a very impressive manner by the Rural Dean.

**SOUTH ELY.**—On the afternoon of the 7th of July, the Bishop visited this new mission, to which the Rev. L. N. Tucker has been recently appointed English and French Missionary. There being no Anglican Church building in the place, Divine Service was held in the school house, which was well filled by a "mixed company," to many of whom the sight of a Bishop of the English Church, and the sound of the English liturgy, were new sensations. After the recitation of the litany, and the singing of a hymn, His Lordship delivered a brief discourse on "God our Refuge," in his own simple

but most earnest and impressive style. Short addresses followed by the Rev. Messrs. Nye and R. D. Mills, and the somewhat novel but deeply interesting service was brought to a close by the Episcopal Benediction.

**ADAMSVILLE.**—On Saturday, the 12th ult., the Metropolitan confirmed four persons (two males and two females) in S. George's Church, the very neat edifice erected by George Adams, Esq. The Rev. C. G. Kilner, the Missionary in charge, is to be congratulated on the success that has attended his labors in this mission.

**BOLTON.**—On Sunday, the 13th ult., the Bishop held a confirmation in S. Patrick's Church, Bolton Centre, when twenty-one persons received the "laying on of hands." S. Patrick's is a new church, and has been erected mainly through the self-denying efforts of the indefatigable Incumbent, Rev. F. H. Clayton. It is really a model of what a rural church should be. The only thing to be regretted about it, is that a considerable debt hangs over it, and hinders its consecration. We sincerely hope that this hindrance may soon be removed.

A pic-nic, in aid of the S. Patrick's Church Building Fund, was held at the famous Bolton Spring on the 23rd ult. A large number of persons took advantage of the opportunity to visit that romantic spot and to partake of the "feast of good things" provided by the ladies of Bolton Mission. Appropriate addresses, interspersed with music, were delivered by the Rt. Rev. Dr. Niles, Bishop of New Hampshire, the Revs. J. Carmichael and H. W. Nye, and W. W. Lynch, Esq., M.P.P.

**UPPER OTTAWA.**—His Lordship set out for a visitation of the parishes and missions on the Upper Ottawa on the 23rd of August.

#### EXECUTIVE COMMITTEE.

The Quarterly Meeting of this Committee was held on the 9th ult. An application was submitted from the Vestry of Holy Trinity Church, Iron Hill, for an additional grant of \$100 to that mission, said application having been endorsed by the ruri-decanal meeting. The matter was referred to the Lay Committee on Missions.

A resolution expressing sympathy with the Rev. Mr. Garland on his severe family affliction, and making him a grant of \$100, to assist him in defraying the heavy expenditures thereby entailed, was carried.

An application from the Rev. J. Merriek for a grant of \$100, for a Lay Reader employed in his mission, was acceded to.

The Bishop announced the receipt of a letter from the Society for the Propagation of the Gospel, announcing a reduction in their grant to this Diocese for 1877 of £200 sterling—thus making the grant £1,400.

#### DIOCESE OF ONTARIO.

The Synod of this Diocese met on the 20th of June. The Bishop, in his opening address, stated that he had "admitted four candidates to the holy order of Deacons, and promoted three deacons to the office of the Priesthood." His Lordship also reported that "he had consecrated two churches and a cemetery, and that he had held thirty-four Confirmations, at which 779 persons were confirmed, of whom more than 700 then received their First Communion."

#### DIOCESE OF NIAGARA.

During the past Synodical year, the Bishop of Niagara confirmed 1,025 persons, and his Lordship expects that, ere another year has passed, fully 1,500 will have been confirmed—that is to say, about three times as many as the average in the same territory, before the division of the Diocese.

#### DIOCESE OF HURON.

The Bishop of Huron, in his late annual address, refers to the progress of the Church in Canada:—

"Within the memory of many there were, within what is now known as the Dominion of Canada, only four bishops with a few clergymen, and now there are fifteen bishops and nearly 800 clergymen—a great increase, doubtless, but far short of what is required for the field of labor. In Huron itself, of 144 townships, there are no fewer than twenty-nine without church or church-station, and besides, five townships, having nearly 3,000 Church members, which are now vacant.

"The census returns for 1871 showed a total Church population of 102,689, exclusive of the city of London. Since that time the population has greatly increased. Some of the towns exhibit a growth of from forty to seventy-eight per cent.; and we may safely estimate that there has been a proportionate increase in the membership of the Church. There are now residing within the Diocese not less than 60,000 souls belonging to the Church of England to whom her ministrations are not extended.

"It is very gratifying to see the progress of the Church in the Diocese since it was set apart. This is, more especially, brought before us the work of the last half decade. In 1871, when Dr. Hellmuth was appointed Bishop of Huron, there were seventy-nine parishes and missions supplied, and nine vacant; now there are ninety supplied and twelve vacant; an increase of fourteen parishes and missions in five years. While congratulating ourselves on this progress we cannot but admit that there is need of much greater progress in the future. At the same rate it would take eight years to establish one mission parish in each of the vacant townships. The increase in the number of clergy has been in like proportion to the number of parishes; in 1871 there were on active service eighty-four, now there are ninety-nine; in 1871 there were nine not on active service, in 1876 the number is eleven.

"The last year shows an increase of nearly \$2,200 over 1871, of contributions from the parishes of the Diocese for missionary and other church purposes, exclusive of contributions toward local parochial objects, for which also there has been considerable increase."  
—*Dominion Churchman.*

The Rev. Henry F. Darnell, formerly Rector of St. Johns, Que., and latterly Principal of the Hellmuth Ladies' College at London, Ont., recently received the honorary degree of D.D. from the University of Kenyon College, Ohio. The reverend doctor, whom we heartily congratulate on his new dignity, has since been appointed to the oversight of both the Hellmuth colleges.

#### DIOCESE OF NOVA SCOTIA.

At the late meeting of the Diocesan Synod, the following resolution was adopted:—

"That this Synod is of opinion that the consent of the majority of the Bishops of the Province should be required previous to the consecration of the person elected by any diocese to that important office, provided that in case the consent of the required majority shall not be obtained, the dissentient Bishops shall severally, in writing, communicate to the Synod of the Diocese whose election has not been confirmed their reasons for their dissent within some specified time."

#### DIOCESE OF FREDERICTON.

The meetings of this Diocesan Church Society, and of the Synod of the Church of England, were held in S. Mark's School-house at St. John, recently. The clergy and laity present numbered about eighty. The meetings were presided over by the Lord Bishop of the Diocese. A number of important questions were debated—among others, that of adopting King's College at Windsor, N.S., as the theological school for students of the Church of England in this Province. The subject was thoroughly discussed, and a resolution



was unanimously passed accepting the liberal offer of the Governors of said College. After the necessary legislation, therefore, is had, giving the Bishop of Fredericton a joint voice with the Bishop of Nova Scotia in nominating and appointing (in future) the Divinity professors, and also making the Bishop of Fredericton a Governor in said College, King's College, Windsor, will be known as the Theological School for the Diocese of Fredericton. We congratulate the churchmen of this Province on the prospect thus afforded them for securing for their sons, who may be desirous of taking Holy Orders, a sound and thorough training for the duties of the ministry. King's College stands high. Its professors are able men. It is beautifully situated, and its historical associations cannot fail to stimulate the zeal of those who will be trained within its walls. One great seat or centre of learning in the Maritime Provinces is far better than a small one in each Diocese. We look upon the measure as by far the most important work of the Synod; and judging from the tone of the whole proceedings, the marked ability of many of the lay delegates, as well as of the clergy, it is evident that a career of great usefulness and prosperity lies before the Church in this Province.—*Evangelical Churchman.*

#### DIocese OF NEWFOUNDLAND.

This Diocese has sustained a great loss by the decease of its late venerable Bishop, the Right Rev. Edward Field, D.D., who departed this life at Bermuda, on the 8th June, in the 76th year of his age. The departed prelate had administered the Diocese of Newfoundland for thirty-two years. His zeal, energy, and activity were always the theme of general admiration. His habits of life were very simple, and the greater part of his income was devoted to the extension and sustentation of the Church in Newfoundland. No man could have labored more devotedly or in a more self-denying spirit than Bishop Field. His whole heart was in his work. In visiting his extensive Diocese, which comprehended Newfoundland and Bermuda, he usually voyaged in the *Church Ship*, a vessel which had been presented to him by a wealthy English clergyman. In this little vessel he spent the summer months visiting the innumerable fishing settlements sprinkled around two thousand miles of coast, preaching, confirming, baptising, consecrating new churches and burying-grounds, visiting the poor settlers in their homes, and strengthening the hands of his clergy. In these perilous and fatiguing voyages he often sailed 2,000 miles in a single season. His kindly disposition, simplicity of character, piety and devotedness greatly endeared him to the people under his charge, and won the respect of all classes. He is succeeded by the Right Rev. J. B. Kelly, D.D., who was consecrated Coadjutor Bishop in 1867.

### The Mother Church.

#### CONVOCATION OF CANTERBURY.

Convocation held its mid-Summer session during the third week in July. On Wednesday, July 10th, the Upper House were engaged in discussing matters of clergy discipline. The Prolocutor from the Lower House, accompanied by his assessors, was announced, who asked a conference between the two Houses on the Burial Bill.

The Upper House then proceeded in a body to the Lower House, where a conference was held. The point at variance, was the singing of hymns at what is termed a "silent burial." The Lower House had passed the Bill excluding hymns at the grave, while the Upper House had as plainly voted to permit them. Lord Compton stated at some length his views and reasons for introducing the Bill under discussion. The Bishops of London, Lincoln, and Llandaff supported the position of the Lower House. After hearing the Bishop

of Oxford in support of the action of the Upper House, the Conference adjourned for the day without action.

The Lower House resumed its sessions, and was occupied with questions of rubrical revision and the baptismal service.

On Thursday, the Conference between the members of the two Houses was resumed, and occupied the greater part of the day. At the conclusion of the speeches, the President said that they could come to no action, as an assembly, on the points at issue. The proper way would be for the members of each House to retire and deliberate on what had been here said. Then, in their regular course, the vote could be taken again in the two Houses, and he had no doubt but that a result satisfactory to both parties would be obtained.

On Friday, July 21st, both Houses were engaged in discussing Turkish outrages in Bulgaria. The Lower House debated upon certain rubrical alterations in the services of baptism and marriage, communion of the sick, and churching of women. In the afternoon the Prolocutor pronounced the benediction, and the House was prorogued to August 10th.

#### CHURCH BUILDING AND RESTORATION.

A Parliamentary Return on Church Building and Church Restoration has recently been issued, shewing the number of churches built in each diocese in England and Wales, and the number restored, since the year 1840, at a cost of exceeding £500, from which the *Church of England Pulpit and Ecclesiastical Review* gives the following summary of the several dioceses (b, built; r., restored; c., cost):—

Bangor.—26 b., 67 r., c. £140,312—add £21,000 expended on cathedral; total, £161,312.

Bath and Wells.—320 r., c. £706,337—add £22,013 expended on cathedral; total, £728,350.

Canterbury.—78 b., 232 r., c. £860,040—add £57,359 expended on cathedral; total, £917,399.

Carlisle.—78 b., 80 r., c. £369,888—add £21,610 expended on cathedral; total, £391,498.

\*Chester.—272 r., c. £1,091,320—add £58,000 expended on cathedral; total, £1,149,320. The cost of seven new churches is not known, and this amount, therefore, represents the expense of restorations.

Chichester.—54 b., 180 r., c. £682,906—add £65,483 expended on cathedral during the last five years; total, £748,389. Cost of two new churches and six restored ones not known.

Durham.—54 b., 102 r., c. £621,725—add £65,384 expended on cathedral; total, £687,109.

Ely.—27 b., 334 r., c. £827,888—add £57,053 expended on cathedral; total, £884,941.

\*Exeter.—400 r., c. £757,005—add £25,300 expended on cathedral; total, £782,305.

\*Gloucester and Bristol.—328 r., c. £906,069—add £86,814 expended on the two cathedrals; total, £993,883.

Hereford.—28 b., 187 r., c. £395,050—add £48,591 expended on cathedral; total, £443,641.

Lichfield.—Imperfect return. 134 churches make no return, and the amounts expended on building and restoring 11 churches are not given. 169 b., 244 r., c. £1,177,584, including amount expended on cathedral, but not specified.

Lincoln.—67 b., 399 r., c. £936,088—add £36,555 expended on cathedral; total, £972,643.

Llandaff.—58 b., 110 r., c. £115,111—add £30,000 expended on cathedral; total, £145,111.

London.—14 b., 388 r., c. £2,708,613—add £62,203 expended on St. Paul's; total, £2,770,816.

Manchester.—163 b., 142 r., c. £1,451,419—add £59,407 expended on cathedral and chapter-house; total, £1,510,826.

Norwich.—29 b., 367 r., c. £649,338—add £17,000 expended on cathedral; total, £666,338. No returns from 138 churches.

Oxford.—145 b., 415 r., c. £1,285,357—add £20,000 expended on cathedral; total, £1,305,357. This is an excessive return, as appears by a note: "Schools, chapels and hamlets have been counted, although the cost has been under £500, being considered part of the mother parish."

\*Peterborough.—324 r., c. £647,081. Expenditure on cathedral not distinguished.

Ripon.—182 b., 165 r., c. £914,622—add £40,000 expended on cathedral; total, £944,622. It is probable that from fifty to one hundred thousand pounds more than here stated have been expended.

\*Rochester.—462 r., c. £1,394,048—add £19,846 expended on cathedral; total, £1,413,924.

\*St. Asaph.—148 r., c. £398,402—add £9,969 expended on cathedral; total, £408,371.

\*St. David's.—228 r., c. £346,618—add £27,835 expended on cathedral; total, £374,453.

\*Salisbury.—333 r., c. £879,426—add £50,574 expended on cathedrals and cost of chapter-house; total, £930,000.

Sodor and Man.—4 b., 11 r., c. £26,220. Cathedral not distinguished.

Winchester.—294 b., 296 r., c. £2,033,373—add £4,500 expended on cathedral; total, £2,042,873.

\*Worcester.—332 r., c. £912,705—add £114,296 expended on cathedral; total, £1,027,001. The restorations are supposed to have cost more than here stated.

York.—127 b., 252 r., c. £1,210,816—add £74,520 expended on cathedral; total, £1,291,336.

In the dioceses marked \* churches built, not being distinguished from churches restored, are included in restorations.

This Return shows the total number of churches built, 1,727; churches restored, 7,114; at a total cost of £26,122,699.

There are 792 Protestant Episcopal churches in London, and of these 211 have daily service, 240 have free seats and 144 are open for private prayers.

In the recent Diocesan Conference of Peterborough, England, a resolution was moved, that it is desirable to extend the Diaconate to persons engaged in trades or professions, without requiring them to relinquish their business. An amendment was carried that it is not desirable that deacons should be allowed to follow secular callings, but that there might be some order solemnly set apart by the bishops for the work of the Church below the order of Deacon.

The steps which the Bishop of Lincoln has taken to invite the Methodists back into the English Church have been attended with good results. Many Methodist preachers have sought ordination from the English bishops, and sixteen are now waiting for reception into the ministry of our Mother Church. It will be a matter of interest to notice the effect of this movement toward and among the English Methodists upon their brethren in this country. The same movement is sure to take place here as the Church expands to the fulness of its practical work in winning souls, and it is a matter for congratulation that we have never done anything as a religious body to alienate the Methodists from ourselves.

## The Church in the United States.

The Bishop of Pennsylvania recently confirmed 111 persons in St. Mark's Church, Frankford.

Boston is called the Puritan City, but Episcopacy has made great advances there. In 1825 there were five Episcopal parishes in what is known as the "Metropolitan District." In 1876, there

are thirty parishes, making an increase on an average of one every two years.

The Forty-Ninth Annual Convention of the Diocese of Mississippi met in Trinity Church, Natchez, May 4. The Bishop reported 221 candidates confirmed during the year. There are twelve postulants for Holy Orders. The election of an assistant Bishop was indefinitely postponed.

Eighteen free churches and chapels, with a seating capacity of 6,000, having now 2,000 communicants, with 2,500 children in their Sunday schools, at a cost of about \$200,000, have been organized on a permanent basis within six years in Baltimore, under the jurisdiction of the Bishop of Maryland.

The Bishop of Tennessee's Committee, in England, have held their closing meeting, and the accounts show that the Bishop has collected \$13,280 for the University of the South; and that over and above this, a lady has given anonymously \$35,000, with instructions that \$25,000 shall be devoted to the building of the Theological Hall, the remaining \$10,000 to form a fund for two theological scholarships.

The Second Annual Convention of the Diocese of Western Michigan assembled at Marshall, May 31. The report of the Committee on Missions showed that there are twelve missionaries in the Diocese, and most of the parish clergymen do some missionary work. The care and management of the fund for the support of the Bishop of the Diocese was entrusted to the Board of Trustees of the Association of the Diocese.

Bishop Kerfoot says in his Annual Address that there seems to be, this year, in most parts of our Church, an increase of the number of candidates for the Holy Ministry, and of those who make their mature confession of their Saviour in confirmation. In his Diocese, the work seems advancing, not seldom with unwonted rapidity, or, anyhow, the advances of previous years seem to be made more sure: though there is less money to expend, the real work seems not lessened.

The Eighty-sixth Annual Convention of the Diocese of Vermont met in Christ Church, Montpelier, June 14. The Bishop reported 253 persons confirmed during the year. The Episcopal Address was a Centennial one, reviewing the history of the Diocese of Vermont from its organization to the present. During the thirty-six years of Bishop Hopkins' Episcopate 4,692 persons were confirmed, of which sixty-seven per cent. had been lost to the Diocese by emigration. During the eight years of the present Bishop's administration, 2,041 have been confirmed, with about the same heavy proportion of loss.

The Eighth Annual Convention of the Diocese of Central New York assembled in Christ Church, Binghamton, June 13. The Bishop reported that he had confirmed 1,104 persons, which was far above the average. The Bishop referred to the opposition of secularism to the Church; he said that a parish had no right to put into a vestry any irreligious man, or those whose Christian principles do not control their amusements as well as their business. He urged the importance of a theological training school for the Diocese, and impressed the value of Church schools.

The Forty-Second Annual Convention of the Diocese of Michigan met in St. Andrew's Church, Ann Arbor, June 7. The Convention sermon was preached by the Rev. J. T. Webster. The receipts of the Missionary Committee amounted to \$5,642.50. The Episcopal fund amounts to \$57,748 and yields an income of \$2,969. The Bishop said in his Annual Address that every Bishop but one in the American Church, and every Bishop of the Church of England and her colonies, who was alive and in the performance of his duties at the date of his consecration, had been called away.

The Eighty-Sixth Annual Convention of the Diocese of Delaware was held in St. Peter's Church, Smyrna, June 7. A resolution, ratifying the action of the last Convention, requiring a clergyman to be canonically as well as personally resident in order to a seat in the Convention, was adopted. A resolution was passed that this



Convention regards the decision of the Centennial Commissioners to close the Exhibition on Sundays as worthy of American citizens and believers in the Word of God, and that it is of great importance to religion and morality that their action should not be reversed.

The Nineteenth Annual Council of the Diocese of Minnesota met in St. Paul's Church, Winona, June 14. The Bishop reported that he had confirmed 511 persons during the year; thirteen laymen have been licensed as lay readers; there are now fifteen candidates for orders. The Constitution was amended so as to give the laity equal powers with the clergy, in the election of a bishop. A resolution was unanimously passed that the closing of the Centennial Exhibition on the Lord's Day is right and should be adhered to. A resolution of sympathy with Bishop Whipple in his painful and protracted ill health was passed.

The Ninety-Third Annual Convention of the Diocese of Maryland assembled in St. Peter's, Baltimore, May 31. The Convention sermon was preached by the Rev. William Kirkus. Bishop Piekney, at the conclusion of his address, dwelt upon the importance of family prayer. The number confirmed during the year by the two Bishops was 1,172. Henshaw Memorial and Emmanuel Churches were received into union with the Convention. A Constitutional amendment was proposed providing for the election of the Standing Committee once in three years. It has become a difficult problem to solve, how the missionaries of the Diocese are to be maintained. Most of the business transacted was only of local interest.

The Thirtieth Annual Convention of the Diocese of Wisconsin assembled June 20 in Cathedral Hall, Milwaukee. The Bishop reported 477 persons confirmed during the year. The report of the Board of Missions showed the receipts of the year to have been \$3,253.04. There was an interesting debate between Drs. Cole, Adams and DeKoven upon Diocesan Missions, in the course of which Dr. Adams entered a protest. A committee was appointed to confer with a committee of the Diocese of Fond du Lac with reference to the formation of a federate council of the Diocese of Wisconsin. The Committee on Laws and Legislation was instructed to work for the passage of a law making Good Friday a legal holiday in the State.

One of the most interesting items of Church news recently received from the United States relates to the confirmation of 306 persons at Trinity Church, Niles, Mich., by Bishop Gillespie, on May 7th. The Rev. Dr. McMurdy is rector of the parish. Niles is a town of 5,000 inhabitants. Of the whole number confirmed, 122 were over thirty years of age, and of the rest ninety-eight were over eighteen years. There was no popular excitement, and no aid was given by the community outside the parish. Humanly speaking, it was the result of three months' work. There was daily service in the church from early morning to late at night, there was visiting and special effort from house to house, with earnest, united prayer. No services were used but the full and regular services of the Church.

The Ninety-Third Annual Convention of the Diocese of New Jersey met in St. Michael's Church, Trenton, May 30th. The Convention sermon was preached by the Rev. G. M. Hills, D.D., who took for his subject "The Transfer of the American Church from Colonial Dependence to the Freedom of the Republic." The Bishop reported that he had confirmed 739 persons during the year, 78 of these for the Bishop of Pennsylvania. A committee was appointed to render a suitable testimonial of thanks to Mr. Samuel K. Wilson for his gift to the Diocese of an Episcopal residence and grounds, valued at \$25,000. A resolution was adopted that the closing of the Centennial Exhibition and grounds on the Lord's Day is right and should be adhered to. Revised Constitution and Canons were adopted.

The Thirty-Ninth Annual Convention of the Diocese of Indiana assembled in St. Paul's Church, Indianapolis, June 6. The Bishop reported 402 persons confirmed. The Bishop recommended the creation by the Convention of a body of trustees who shall be

incorporated by law, in whom the title of church property shall be vested. He complained of the number of vacant charges and of the difficulty in finding clergy to fill them. He urged the division of the Diocese, and a committee was appointed to perfect a plan for division. About two years ago, a plan was provided for completing the endowment of the Episcopate, by calling for bonds, based on the assessments of past years, from each parish, the interest of which shall yield a sufficient sum to meet Diocesan expenses, the bonds to be secured by church property.

The Seventeenth Annual Convention of the Diocese of Kansas assembled in the chapel of the College of the Sisters of Bethany, Topeka, Wednesday, June 7th. The Bishop delivered a charge, the objects of which was to point out the difference between the external, official or functional, and the internal, sanctifying gifts of the Holy Spirit. A Canon was passed making it obligatory upon parishes to send none but "baptised persons" as delegates to Convention. After adjournment of the Convention, the old Convocation of the Diocese was revived; the Rev. A. Beatty was elected President, and the Rev. H. H. Loring, Secretary. The Rev. John Woart, Chaplain at Ft. Leavenworth, delivered the address this year at the commencement of the College of the Sisters of Bethany. The Rev. John L. Gay has become the rector of St. John's Memorial Church, Parsons, Kansas.

The Eleventh Annual Convention of the Diocese of Pittsburgh met in St. Paul's Church, Erie, June 14th. The Committee on Canons were instructed, on motion of Mr. Hill Burgwin, to report for consideration, such a change in the Constitution as well vest in the Bishop of the Diocese a qualified veto power over the legislation of the Convention. We do not find that the Convention took any final action on this proposition. The Board of Diocesan Missions reported the receipt of \$4,840. A resolution was unanimously passed that the thanks of the Convention are due to the Centennial Commissioners for their action in deciding not to open the Exhibition on the Lord's Day. The Bishop was requested to summon a Convocation, consisting of the clergy, superintendents and teachers of all the Sunday schools in the Diocese, to meet once a year to discuss the theory and practice of Sunday school work.

Bishop Howe proposes the erection of a Memorial Church in Gettysburg, to be called the Church of the Prince of Peace, beneath whose walls all animosities shall be forgotten in the pious co-operation of those who rear them. Friends of the departed, North and South, are invited to contribute memorial windows; the books out of which God may be worshipped and his people edified; the sacred vessels of the Sanctuary, which will thus commemorate, not only the Saviour who bought us with His blood, but also some of the ransomed ones who yielded their lives in sacrifice; the organ, the tablet and furniture of the chancel. None who fought and fell in that eventful fray will be denied a memorial in this "Church of the Prince of Peace." Offerings of money or pledges of memorial gifts may be sent to the Rev. H. L. Phillips, Missionary in charge, Gettysburg, Pa., or to Bishop Howe, Reading, Pa.

A Centennial Service was held at Christ Church, Philadelphia, July 3, at 10:30 a.m., in pursuance of resolutions adopted by the last Diocesan Convention of Pennsylvania. Christ Church is one of the oldest buildings in Philadelphia; it was commenced in 1727 and completed in 1753. At the Centennial Service, on the columns by the pews formerly occupied by George Washington, Benjamin Franklin, Robert Morris and Thomas Hopkinson, shields were placed bearing their names. The service used was the form set forth by the Bishop of Pennsylvania, and was almost identical with that prepared by the Rev. Dr. Wm. Smith, the author of the Preface to our Prayer Book, and which was used by Bishop (then Dr.) White in Christ Church on the first occasion of public thanksgiving for the blessings of religious and civil liberty. The sermon of this Centennial Service was preached by the Bishop of Pennsylvania.

## The Mission Field.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The 175th Anniversary Meeting of this Society was held last week at Willie's Rooms, under the presidency of the Archbishop of Canterbury. The Report, which was read, stated that the income for the year amounted to £125,294, a gross total which had only once before been exceeded. 528 missionaries had been engaged during the past year in various fields of labor. They were thus distributed:—In Asia, 135; Africa, 114; Australia and the Pacific, 57; America and the West Indies, 221; Europe, 1. Amongst those were included 51 native clergy in India. There were also about 866 catechists and lay-teachers, mostly natives, in heathen countries, and about 187 students in colleges abroad. The Missions of the Church, supported by the Society, had continued to make satisfactory progress. A great step had been taken during the last few months in extending the influence of the Church of England there. Letters of Royal Sanction had been sent to the late Bishop of Calcutta, authorizing him to consecrate two new Bishops for the Diocese of Madras. Dr. Caldwell and Dr. Sargent had been appointed to the new bishoprics of Madras, and steps were being taken for the foundation of other Sees in India on similar principles. Large sums had been collected, and they were only waiting to extend to Calcutta and Bombay the same advantages that, under Bishop Gell's management, had been secured for Madras.

Sir Bartle Frere, who was among the speakers, bore testimony to the activity and fruitfulness of mission-work in India. But not only in India is the work of the Society being energetically carried on, but the younger missions in China and Japan, in Borneo and the Malay Peninsula, were appealing for additional missionaries. In Africa the extension, as well as the organization of the Church, had been aided by the meeting of the Provincial Synod at Capetown. New missionary enterprises had been undertaken, not only in Kaffraria by Bishop Calloway, in his first year, but also in the remote portions of Grahamstown and Maritzburg, in Bloemfontein, Zululand, and the Transvaal. The result of Bishop Kestell-Cornish's first year in Madagascar had been a peaceful and steady increase in the influence of Christianity on the people, and the beginning of a native ministry. In Canada and in Australia the Church, long aided (specially in Canada) by the Society, was reaching that stage of independence when its connection with the mother Church would consist in intercommunion in worship, and no longer in pecuniary aid.

### AIKOMA.

The following account of the Shingwauk Industrial Home is taken from a paper supplied by a friend of that institution:—

Look at your maps of North America in the region of the great lakes. Just at the entrance of Lake Superior, the most westerly and largest of these lakes, you will find the Falls of Ste. Marie. Close by the Falls is a village named after them—the village of Sault Ste. Marie.

Two miles below the village, on the banks of St. Mary's River, there has been lately built a substantial square house, called the Shingwauk Industrial Home.

There are nice grounds round the house, with out-buildings, some of which are evidently workshops. A look into one will tell us that it is a carpenter's shop, while in another, tools and materials for bootmaking may be seen. There is yet another more like a dwelling-house than the two already named. This is the infirmary, where a few aged or infirm Indians are received, and in which they find care and attention, not to be had in their own homes.

The Shingwauk Industrial Home is a Christian training school for Indian children. Here they are taught many of those things

which English children hear, even if they are not careful to do them. When they enter school, at ten or twelve years of age, they are taught to be clean and tidy, to be punctual and obedient. According to their age and strength they are taught to read and write, to sew with the needle, to sweep rooms and wash clothes, to dig in the garden and work on the farm, to repair the buildings, and to make boots and shoes.

"In one thing the little Indian children are very much like white children,—they are not always fond of school. They like better to run in the woods, to fish, swim, and paddle in the river, to climb the trees, chase the birds, and go about at will. We are told that little William Gray, the boy now maintained at the school by one of the Montreal Bible Classes, could not bear the restraint at first, and watched his opportunity to run away. He got forty miles down the river before he was overtaken and brought back. You will be glad to know that he is happier now, and makes good progress, to the satisfaction of his teachers.

But the parents of these children, though untaught themselves, are yet very anxious that their little ones should be educated. They ask the white people to help them. They can see for themselves that the children of the white people are stronger and wiser than their own children, although they cannot tell how it comes about. They know that if they do not learn white people's ways, that, bye and bye, the poor Indian will die out.

You can scarcely think of worse things than ignorance, idleness and dirt. Famine, disease, and all kinds of vice follow close on their heels. It is not always playtime even in the forest, and when trouble, or want, or sickness comes, the Indian does not know how to help himself, or where to find consolation.

Now, there is one thing taught in the Training School which I have not yet mentioned. I omitted it purposely, because I want it to stand out *alone* in your minds, as the chief thing to be remembered of all that I have told you.

There is higher knowledge than earthly knowledge, a greater or grander thing to learn than any trade or art. In the Bible it is called "the one thing needful." You know what it is, for teachers and scholars come here Sunday after Sunday to teach and learn nothing else. This *one thing* is the knowledge of Eternal Life through our Lord Jesus Christ. This is the Great Truth the Bible teaches. In the Bible we are able to look beyond the world and see another life, pure, good and happy. In the Bible we find that the only way to this Life is to know Jesus Christ, and to follow his example. To know Jesus and to follow Him, is to have the best knowledge in the world; and this knowledge we desire to give the Indian children who are willing to come to our schools. The beautiful story of the Saviour belongs to them as well as to us. If they should learn nothing else at Shingwauk, it will be worth all the pains and money we are able to bestow.

The greater number of the children in the Training School are maintained by the Sunday schools of Canada. The Sunday schools of Montreal have two children there already—William Gray, the boy of whom I spoke to you just now, and Louisa Sandy, a girl scholar.

I have here a copy of the last report of Louisa Sandy, furnished lately to the local Secretary:—

*Report of Scholar maintained by Sunday Schools in the Diocese of Montreal.*

"October 1st, 1875.

"Our new building is now in full operation, with forty-eight children as inmates. The boys are taught carpentering, boot-making, and farming, and we are turning a couple of them into bakers. All the bread for the Home is made by these boys. The girls do all the house-work, laundry-work, and cooking, under the superintendence of the Matron. It is a busy scene from morning to night. School hours are from 9 to 12, and from 2:30 to 5 in the afternoon. Louisa Sandy is the name of the Montreal girl-scholar.



She is good and active, and can talk English very fairly. Amongst other things, she is being trained as a sick-nurse, and she takes it week about with another girl to attend at the dispensary."

After a while, we may reasonably suppose that the girl will go back to her own people, to help them in sickness as well as teach them in health. Let us hope and pray that she may be an influence for good amongst them, and bring them to a knowledge of the Saviour.

#### SASKATCHEWAN.

The following extract from a letter from Bishop McLean will be read with interest:—

##### PRINCE ALBERT SETTLEMENT.

"Leaving the Nepowewin, I crossed the South Branch of the Saskatchewan, and after passing through a beautiful section of country well covered with pine, poplar, and willow, I reached Prince Albert Settlement, which is situated on the south side of the North Branch of the Saskatchewan. It is about sixty miles east of Carlton House, and about fifty miles west of Fort LaCorne. The soil is well adapted for farming. The settlers, as a rule, have taken up their claims on the same plan as those of Red River—the frontage being comparatively narrow, and the lots extending a long way backwards. In this way the frontage of the river is closely settled for about twelve miles. For five miles further on, the land is all claimed, and building material laid on the ground, while a few families are already settled within three miles further to the west. The Settlement thus in reality extends for about twenty miles along the river front,

##### THE NEW SETTLEMENT.

"The present population is about 500. Of these, three fourths, at least, belong to the Church of England. Many of them are old Red River settlers, who owe their religious training to the missionaries of the Church Missionary Society. Some time ago, a number of them united in a petition to the Venerable Archdeacon Cowley, as the representative of that Society, requesting the services of a missionary of their own Church, the Presbyterian Mission being the only one in the Settlement at that time. I stayed a month at Prince Albert, holding Sunday services regularly in two large rooms. On Easter Sunday, 110 persons were present at morning service—fourteen were confirmed, and twenty-five were communicants. Various business meetings were held on week days relative to Church work. One of the settlers, Mr. Beads, gave up a part of his claim of land, in the centre of the Settlement, as a site for a church. The people went to the pine woods, cut and squared the timber for the walls and rafters, and drew it to the site with their oxen, doing all this freely as their contribution to the building; while Lawrence Clarke, Esq., J.P., factor at Carlton House, contributed £30 (or \$150) towards the work, and greatly aided it in other ways by his advice and influence. I then entered into a contract for the material and labor required to render the church fit for service by the month of October next. The total cost will be about £350 sterling, of which £100 is contributed in labor and cash in the Settlement, £150 from funds placed at my disposal for Church building by the Society for Promoting Christian Knowledge, and £100 from the Saskatchewan Mission Fund.

##### A SECOND CHURCH.

"Arrangements have been made for the building of a second church in Prince Albert Settlement, at a distance of seven miles from the first one. The people have already cut and squared the heavy timber for it. Ten chains of land fronting the river have been secured, the whole a free gift from two churchmen, Mr. W. Erasmus and Mr. Demerais, making a most beautiful and eligible site for a church and parsonage, with land enough for a good farm. I trust the second church will be opened within a year from the

opening of the first. This building will also be aided by the grant for churches made by the Society for Promoting Christian Knowledge, though the sum will require to be smaller than that assigned to the first church. The Society for Promoting Christian Knowledge has taken an active interest in promoting Church work in the Diocese of Saskatchewan, which is shown not only by the liberal sum it voted for the Episcopal endowment, but by its grants for Church building and the diffusion of religious knowledge."

#### FRENCH MISSIONS IN CANADA.

##### SKETCH OF THE HISTORY OF SABREVOIS MISSION.

The first operations were commenced as far back as sixteen years ago, by a gentleman in private life, the late Major Christie, proprietor of several Seigniories in the locality of Sabrevois. His attention was first turned to a practical effort, by the conversion of a French Canadian farmer, belonging to one of the best families in regard to position and wealth at Sabrevois. The conversion of Mr. R. was due to the study of the Bible in private. He then attached himself to the English Church. An able and devoted Missionary was found to assist the spirit of enquiry, in the person of the Rev. Daniel Gavin. A Church was built by the liberality of Major Christie, the site being given by two English landowners, and Mr. Gavin entered upon his Ministry in 1848. For seven years he continued to labor faithfully and energetically, and was the means of bringing in some five or six families. His death in 1855 proved to be a severe blow to the work, as it was long before his place could be supplied; and his immediate successors, though men of ability and piety, did not prove to be adapted to the post. Upon the death of Major Christie, the Mission was placed by his widow in connection with the Colonial and Continental Society, from whom a part of the funds are drawn at the present time.

In 1859, the Rev. B. P. Lewis, the Missionary Pastor now at Sabrevois, was placed in charge, and by the simplicity of his character and devotedness of spirit, has won the respect and esteem of the community. Much, however, remains to be done. The seed sown in past years needs to be watered, and fresh seed to be continually scattered in the thickly populated district around, before the harvest of souls can be reaped. Time, patience, effort and prayer, must all be given ere he that soweth and he that reapeth will rejoice together.

##### AUSTRALIA.

Bishop Hadfield, of Wellington, has admitted to Deacon's orders two persons, conformably to a resolution of his Synod, 'willing to devote some portion of time to the ministry, without giving up their secular occupation.' In confirmation of the propriety of this, he cites the opinion of the late Bishop Patteson and the West Indian Bishops in Conference.

##### WEST AFRICA.

The Bishop of Sierra Leone has been visiting the Yoruba Mission. On Feb. 6th, at Abeokuta, he admitted two native deacons to priests' orders; and during the following week, at Aké, Igbore, and Shuren, he confirmed 483 native candidates. At Lagos and Badagry, 400 candidates were confirmed. Special services, both in English and Yoruba, were held in the Lagos churches throughout the week ending Feb. 26, at which Bishops Cheetham and Crowther, and three white and two native presbyters, preached. On March 5th, three Africans were admitted to holy orders. The Bishop opened a new church at Ebute Meta, and formally established a native pastorate organization on the plan of that at Sierra Leone.

##### JAPAN.

Remarkable news comes from Japan. The Japanese Government have abolished the old national holiday, which was every fifth day,

and have ordered the observance of the European Sunday as a day of rest. Whatever may be the motives that have led to this astonishing change, it will, in many ways, be a great help to the missionaries.

## Temperance.

The anniversary of the Church of England Temperance Society, which was held last May, was a great success. The meetings commenced with an influential assemblage at Lambeth Palace, at which the Archbishop of Canterbury presided, and the Bishops of Lichfield and Guilford were among the speakers. On the following day, two meetings were held,—a ladies' meeting and a meeting of medical men. But (as the *Temperance Chronicle* states) "the climax of the 'three days' proceedings was reached at the Wednesday evening meeting, when Exeter Hall was crowded with an earnest and enthusiastic assemblage of the Total Abstinence Section of the Society. \* \* \* At this meeting were assembled men and women, all of one mind, not only as to the existence of a too patent and obvious wrong, but as to the true way to remedy it." We hope, in our next issue, to be able to give a *resumé* of some of the speeches delivered at these great gatherings; for the present, we must content ourselves with appending some extracts from the Annual Report:—

**DIOCESAN WORK.**—Active work has been carried on in every diocese in the Northern and Southern Provinces, under the guidance of Executive Committees, and supplemented by help from the Parent Society. The results in some of them are as follows: *Southern Province.*—In Oxford Diocese, fifty adult branches are at work, and twelve juvenile branches. Returns from thirty-two of them show a total membership of 2,129. In Ely Diocese, forty-one branches, with members amounting to 1,657; Chichester Diocese, forty branches, with a circulation of 800 of *The Chronicle* monthly; Llandaff Diocese, nine new branches, and signal instances of "brands plucked from the burning;" Winchester Diocese, where five branches alone have enrolled upwards of 2,000 members; Gloucester and Bristol Diocese, where a great ministerial conference was recently held to discuss the whole question; Salisbury Diocese, where resolutions have been passed by the Synod, and active work commenced. *Northern Province.*—In the Diocese of Manchester, on October 26 last, sermons were preached in seventy churches, and offertories to the amount of £300 obtained; 115 parochial branches are in active operation, and a large and flourishing ladies' committee has been established. In the Diocese of Durham the branches have increased from forty-one to ninety-five; and in the Diocese of Lichfield there are now eighty-eight branches, with an aggregate of 10,000 members. The Diocese of Carlisle has ninety branches. Since the great Liverpool meeting in the Diocese of Chester, which was preceded by a conference of 250 clergy, the tide has been fairly turned, and the excellent speech of His Grace the Archbishop of York gave the movement a lasting impetus. The Dioceses of Ripon, York, and Lincoln have also been actively worked from the Manchester Offices.

**COLONIAL WORK.**—It is with pleasure that your Council are able to report an extension of their work in the Colonies. Hobart Town, Tasmania, Auckland, New Zealand, and India, have their branch societies, all of which have been found the only effective agencies for grappling with the vice of intemperance.

**ARMY AND NAVY WORK.**—New branches have been established during the year in the army at Aldershot, under the guidance and sanction of the chaplains; at Fleetwood, Lancashire, and also at the Herbert Hospital, Woolwich. Nearly 750 soldiers are enrolled as members, and the Council watch with deep gratitude the extension of the Temperance movement in the two services, as carried on by these and other kindred associations. In the Royal

Navy, the work has been carried on mainly by the Naval Church Society, whose report of progress is most satisfactory. Sanction and co-operation has also been given to the work of the Council by the Missions to Seamen Society, through whose lay readers and agents it is vigorously carried on. Grants of tracts, publications, and cards have been freely made during the year by the Council towards this desirable object.

**AGENCIES.**—No less than nine agents and organizing secretaries are now engaged by the Council, and continue their useful labors. They are working under the guidance of active committees. More will be appointed in proportion as the Council are supplied with the necessary funds.

**FINANCE.**—Last year the Council, at their annual meetings, stated that if the work of the Society was to be carried on effectively and worthy the high position of the National Church, it could only be so done by a large increase of pecuniary support. Three years ago the total income from all sources was under £700; last year it had reached £4,500; but it is with real thankfulness that the Council are this year able to report a grand total of £7,223 19s. 3d. The expenditure has amounted to £7,092 3s. 4d., leaving a balance in hand (to commence the year's work with), in the Southern Province, of £152 8s. 4d., and a balance due to Treasurer in the Northern Province of £20 12s. 5d. In July last the Council received a splendid donation of £1,000 from a lady in the Diocese of Oxford. They think it right, however, to state that the sum has not been dealt with this year, except by investment, though, in prospect of a further extension in the Society's literature and publications, even more than this munificent help will be required.

In conclusion, the Council tender their best thanks to the Archbishops, Bishops, dignitaries of the Church, and all who have so signally helped them: and express an earnest hope that the efforts of the coming year will bring them still nearer to the dawn of a real Temperance Reformation, brought about by the aid of all Christians, and by the action of the National Church.

# THE Montreal Church Register

WILL BE PUBLISHED, AS STATED ABOVE,

**QUARTERLY**

AS SOON AS POSSIBLE

**AFTER THE REGULAR MEETING**

OF THE

**EXECUTIVE COMMITTEE,**

Of whose proceedings it will contain a reliable report.

The reverend Clergy are respectfully requested to furnish the Editor with short accounts of any events of interest that may transpire in their respective parishes.