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# CHURCH CHRONICLE

FOR THE

## DIOCESE OF MONTREAL.

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“Men speak not with the instruments of writing, neither write with the instruments of speech, and yet things recorded with one and uttered with the other may be preached well enough for both.”

HOOKER. Bk. V. c. 21.

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VOL. I.—No. 5.]

SEPTEMBER, 1860.

[2s. 6d. PER. AN.

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### CHURCH SOCIETY.

We are requested to ask that all subscriptions and collections which have been taken up in behalf of the Church Society may be paid to the Treasurer, as soon as possible, to enable him to meet the payments due on the 30th September.

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### INDIAN MISSIONS IN DIOCESE OF HURON.

It appeared by a communication received from Canada West, that the Lord Bishop of Huron had on Sunday, May 13th, held an ordination in St. John's Church, Tuscarora. This is a missionary church for part of the Six Nation Indians, resident on the Grand River. Mr. Robert Grant, who was ordained on that day, has been appointed assistant to the Rev. A. Nelles, missionary to the Mohawk Indians; and head of the Institution for the Education of Indian children. A large number of Indians assembled on the occasion; the church was crowded to excess, and the windows being taken out, platforms were erected outside, for the accommodation of those who could not gain access to the interior of the building. The Bishop preached to an attentive congregation, and his sermon was rendered into Indian by an interpreter. After the service of ordination the Sacrament of the Lord's Supper was administered to above 100 communicants, about ninety of whom were Indians; and the Sacrament of Baptism was administered to three Indian children, one of whom was presented to the Bishop in Indian fashion, upon a frame, such as has been used by the people from time immemorial. In the evening the Bishop preached to a large congregation in Onondaga Church, when a collection was made towards liquidating the debt incurred in the erection of that building.

The communion plate used on the occasion was that given by Queen

Anne in 1712 to the Mohawk Indians, then resident in the country now known as the "United States of America."

At the American revolution the Six Nations remained faithful to British rule, and withdrew to Canada, that they might continue under the English crown. They lost in their flight much of their worldly substance; but they carried with them, through all their difficulties, the communion service, the gift of the Queen of England, though more than once they were forced to bury this treasure to save it from falling into the hands of their pursuers.—*Monthly Report of S. P. C. K.*

#### DIOCESE OF COLUMBIA.

The Lord Bishop of Columbia, in a letter dated Victoria, Vancouver's Island, Diocese of Columbia, March 27, 1860, wrote as follows:—

"I am thankful in being able to communicate to the Venerable Society, that it pleased God to allow me to land here in safety on the 6th of January last. I found Victoria more advanced than I expected; and in respect of climate and situation, I should think it not to be surpassed for salubrity and beauty of scenery. We have had what in England would be called a mild winter, and now spring is bursting forth and carpeting the earth with flowers.

"Although Victoria itself has made great progress in the last two years, yet a check has been given to the tide of emigration into this and the neighbouring colony.

"The gold districts of British Columbia are situated in and beyond a mountain range called the Cascade, difficult of access and passage. This caused many to go back who came in 1858 with the 'rush' from California, being deficient in resources and in perseverance to contend with the obstruction. Roads are now in course of formation, which will open out to enterprise and industry not only an undoubted and wide-spread gold region, but a country beyond the mountain range highly suitable for agriculture.

"For my own part, though a different view is taken by the merchants and traders, I consider this pause in the exciting movement of masses pressing on in eager thirst of gold to be providential, and ultimately for the good of the colony, by enabling the foundations of order to be securely laid, and the ministers of Christ to enter in and occupy beforehand every post in the name of the Lord.

"The Church of England has been warmly welcomed everywhere, and addresses to myself have been signed by persons of varied opinion. I am encouraged therefore to think, that through God's blessing the opening for the word and ministry of Christ's Church is most hopeful; and that if faithful, zealous, and wise, and if supported, as we know we shall be, by Christian sympathy and prayer at home, a few years will bring rich reward to the labours of those who are privileged to work here in the vineyard of the Lord.

"I now proceed to lay before the Venerable Society some of our immediate wants, and to ask the aid which they never refuse.

' 1. Female Collegiate School.

" 2. St. John's New Church, Victoria.

" 3. New Church, Westminster.

" 4. Bibles, Books, Tracts, in various Foreign Languages

" 1. *Female Collegiate School*.—The want of a School for the middle and higher classes is severely felt. Education of this sort is at present in the hands of the Roman Catholics. There are two establishments under the sisters of the Romish order of St. Ann; one of these has been recently opened. To these schools Protestant children are sent. Even families in regular attendance at the church have their girls there. They say they are obliged to do this from the want of any other place, and they earnestly desire their necessity to be met by myself. Governesses many of these families could not obtain, from long residence out of England having broken much of their connexion with it. Teachers could only be secured for very high salaries, and the scarcity of ladies speedily offer more independent spheres to persons of intelligence and respectability.

" In a Colony like this I believe the most suitable, most efficient, and most economical way of meeting the difficulty, is by a Female Collegiate School, to be placed under the care of a clergyman and his wife, the latter to be specially qualified for the purpose.

" As the institution will be of a permanent character, and the expense of building is great our estimate cannot be placed at less than £2000. Towards this I now ask for a liberal grant. The situation of the school will be adjoining the site of the future cathedral, not far from, and looking on, the public park.

" We confidentially expect many children will be sent to us from California, both because of the acknowledged salubrity of the climate, and because the American system of education is not congenial to the British residents, of whom there are many thousands in the sister land. You may imagine, therefore, the great blessing in days to come the Female Collegiate School of Victoria may be, not only to the two colonies of Vancouver and Columbia, but to British subjects all down the Pacific coast.

" 2. *St. John's New Church, Victoria*.—I inclose an application from my Chaplain, the Rev. R. J. Dundas, for aid towards the erection of this church in Victoria. I have divided the town into two parishes, in both of which the population is rapidly increasing. The original church, Christ Church, is full, and persons seeking accommodation have been compelled to go away. The people have come forward with considerable good feeling, but owing to the depression in trade, the amount raised is far from sufficient to carry out the work. I most heartily support the application.

" 3. *New Westminster Church*.—New Westminster is the capital of British Columbia. There is no church at present. I inclose an application from the Rev. John Sheepshanks, who has been labouring faithfully for some months, and who is at the present time dwelling in a log hut. Circumstances have thrown back the growth of this place, although,

considering ten months ago it was but a dense forest, the progress is really great.

"An incident I am sure will interest you concerning the site of the proposed church.

"I visited New Westminster a few weeks ago and stood upon the site. I found at work five sturdy men felling the enormous timber. Trees there were from 200 feet and upwards in height, with a diameter of eight feet. Those five men were miners who had wintered at New Westminster. They occupied a cabin hard by. They were going up to the diggings in a few days. They were then making their contribution to the new church. That labour, worth gold a day, they were devoting freely to the service of God. Every tree was cut down.

"I witnessed the fall of two. They came down like giants, and the earth trembled as they fell. Two men were many hours in cutting through a single tree. Those men had never missed a service any Sunday all the time they were in Westminster. Their pastor had won their hearts to himself, and we trust their souls to Christ. They supplied themselves through him with Prayer Books, and they had requested him to provide them with Testaments for the mines.

"I conversed with them. Three were Canadians and two Norwegians. They told me they should come again and winter at Westminster if God spared them.

"I trust the Committee may be able to give a good grant to this first church in New Westminster.

"4. *Bibles, Books, Tracts in Foreign Languages.*—A singular feature in the population of these colonies is their varied nationality. This is a peculiarity of the Pacific coast generally, but here it is even more marked. The statement of one place rising into importance will put this clearly before you. I select Douglas, a town at the head of Lake Harrison, which communicates with the Fraser. It is on one main route to the mines. The Rev. Mr. Gammage is the clergyman.

"Christmas, 1859. Census of Douglas, British Columbia:—

Coloured men (African), . . . . .	8	
Mexicans and Spaniards, . . . . .	29	
Chinese, . . . . .	37	
French and Italians, . . . . .	16	
Central Europe, . . . . .	4	
Northern Europe, . . . . .	4	
Citizens of the United States, . . . . .	73	Males 204
British subjects, . . . . .	35	Females 2
	206	206
Native Indians, . . . . .	60	

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"There is no parallel in any of our colonies of society so composite in character. The useful labours of the Foreign Translation Committee will have ample sphere in this field. Our clergy, wherever placed, will need supply of books in all languages. I would therefore ask for a grant of Bibles, Prayer Books, and Tracts, in Spanish, French, Italian, German, and Chinese.

“Of Chinese large numbers are continually arriving, and we are likely to have a vast population of them. Mr. Sheepshanks at Westminster has had several under instruction, and has been pleased by their eagerness to learn. One of these, a young man, I spoke to, and remarked his intelligence and respectable bearing.

“With regard to the Chinese, you will be interested to know that Twong Lee, a Chinese merchant, has contributed £5 to the new church in Westminster, and £10 to that in Victoria. May God grant this ministering to us of his worldly things may be an omen of the future readiness of his people to receive back of our spiritual things, even the blessed Gospel of the Lord Jesus Christ, to the saving of many souls.

“I must now conclude my letter, leaving to the Committee the consideration of these several pressing needs.

“With the earnest prayer that the great Head of the Church will bless and prosper the designs and work of the Society, I am,” &c.

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#### PROPOSED RESIGNATION OF THE BISHOP OF NATAL.

Portions of a letter were read from the Bishop of Natal, dated Natal, February 7, 1860.

In this letter the Bishop expressed his desire to proceed at the head of the Zulu Mission to Zulu land. He added that he was prepared, should it be found necessary, to relinquish the See of Natal, and live in the Zulu country.

With regard to means, it appeared that the Bishop had communicated his views to the Society for the Propagation of the Gospel; and he expressed his hope that the Society for promoting Christian knowledge would vote 1,000*l.* for general purposes.

The Secretaries stated the Society for the Propagation of the Gospel had lately granted 500*l.* a year for three years to the Bishop; 1,000*l.* a year for Missionary Work for three years; and 1,000*l.* for buildings.

The Standing Committee gave notice that they should recommend, on Tuesday, October 2nd, 1860, that 1,000*l.* be placed at the disposal of the Bishop for general purposes in Zulu land, should his Lordship be enabled to carry his plan into effect in a satisfactory manner.—*Monthly Report of S. P. C. K.*

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#### ENDOWMENTS FOR COLONIAL DIOCESES.

At the recent meetings of the Society, for the progress of the Gospel the vast benefits likely to accrue to the Colonial Church by a well-regulated system of endowments, has been forced upon the attention of the members, especially in letters from the Bishops of Adelaide, Nova Scotia, Quebec and Montreal.

In the first-named diocese no grant whatever is made for Church purposes by the Colonial Government, and everything depends upon voluntary contributions.

In Nova Scotia, the Bishop and Church Society, looking forward to the time when the grants hitherto made by the Society must cease, or be greatly reduced, have set forth a bold scheme for an endowment fund of £40,000.

The other North American Dioceses are also more and more anxious to see some permanent, though small provision, made for the support of a Church of England ministry.

Under these circumstances, the Society, after very careful consideration, has come to the conclusion that it cannot better promote the lasting interests of the Colonial Church, than by co-operating with the colonists in their efforts to make the Church, in their several dioceses, to some extent independent.

The Society has therefore adopted the following resolutions :—

1. That considering the amount of the unappropriated balance in the hands of the Treasurer, a sum of £10,000 be set apart for the purpose of aiding the Colonists in providing permanent endowments for the Church in the several Colonial Dioceses.

2. That not more than £1,000 be contributed to any one diocese.

3. That it be a condition of each grant that not less than five times the sum contributed be raised from other sources.

4. That it be a further condition that the entire Endowment Fund be invested in securities, and upon a scheme of administration approved by the Society.

In the letter of the Secretary of the Society to the Bishop of Montreal respecting these resolutions, there is contained the following information as to the nature of these endowments. "You will observe," he says, "that they have reference to Diocesan efforts for the general supporting the Church, not primarily to the efforts made locally for the endowment of particular missions."

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#### NEW ZEALAND CHIEFS IN ENGLAND.

In connexion with this version of the Book of Common Prayer, the Committee have much pleasure in recording an interesting visit lately paid to the Society by two New Zealand Chiefs, "William Toeteo" and "Samuel Rerehan," (as they wrote their names,) from Auckland.

They had been brought to Europe, in the Novara frigate, by Professor Friedrich Von Hochstetter, who accompanied that expedition. Being Wesleyan converts they were familiar with the use of the Maori Prayer Book. In Vienna, where they had remained from the time that the Novara returned to Trieste, they were much noticed by the Court, and, as they professed to be Christians, were urged to attend the services of the Roman Catholic Church. As, however, they objected to this proposal, on the ground of their being Protestants, and as it was found that they had some knowledge of the English language, they were referred to the British Minister at Vienna, Lord Augustus Loftus, with the view of their attending the English Chapel; and his Lordship procured copies

\* A New edition of the Maori Prayer Book, published by the S. P. C. K.

from London of the Maori Prayer Book for their use, in order that they might the more easily follow, and profit by, the Service. They had now come to London with Dr. Hochstetter, for the purpose of returning home in the first ship sailing for New Zealand. Having secured their passage, they were visiting the principal objects of interest in and about London, and, among the rest, they had requested to be brought to the house of the Society for Promoting Christian Knowledge, that they might see the place "where the Maori Prayer Book was made." They were both good-humoured and intelligent-looking young men, although their countenances were disfigured by tattooing, and in the case of one of them more especially, in an elaborate manner. They produced from their pocket, as if by way of passport, the Prayer Book of the original larger size, and were delighted to examine and become possessed of the smaller edition, which they had not before seen or heard of. They manifested great respect and regard for Bishop Selwyn; and when they were told that it was a brother of the Bishop who had superintended the printing, and corrected the press of their Prayer Book, they desired to be taken to see him immediately, and were much disappointed to learn that he lived, more than fifty miles off, at Cambridge. In the Depository they were particularly pleased with the pictures which adorn the walls, and the books illustrated with coloured plates; and were delighted when asked to deposit in their pockets, along with their Prayer Books, copies of the "Bible Pictures and Stories." The hearty shake of the hand, on taking leave showed that they left the Society much gratified with their visit. Two or three days afterwards they were presented to the Queen; and on the next day, June 20, they were to start on their long homeward voyage.

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#### THE PRINCE OF WALES.

The visit of the Prince of Wales to Canada may be classed with those events which silently exercise an influence on the destinies of nations. Regarded as a simple act of policy it is an admirable arrangement. It will awaken an intense feeling of patriotism throughout the whole province, and call forth demonstrations of loyalty to the Throne, which will be as gratifying to the nation as to the Queen. For the Prince goes there in his combined character as heir-apparent and representative of the Sovereign. His acts, and all the honors which he confers, will possess the same value precisely as if they proceeded from the hand of Her Majesty. In addition, therefore, to the cordial welcome which will always be accorded to the young and confiding Prince, all whose antecedents, as far as they are known, have won for him the regard and affection of the people, he will receive the homage and devotion due to the Queen. In the universal acclamations with which they hail the son, the Canadians will frankly and nobly honour the virtues of the mother. It will be a bright and yet a touching day when the Prince first sets his foot on the New World, and learns that that unsullied career which has enthroned



the Queen in the hearts of her subjects at home, has filled the distant dependencies of her realm with equal admiration for her high character. It will teach our future King that the best safeguard of the throne is a consistent observance of the Constitution, that public and private excellencies are sure to command the sympathies of a free people, and that the brightest jewel in a crown is the possession of the love of an attached nation.

That the Canadians should have eagerly solicited such a favour, was natural. They are proud of their connexion with England, and the importance which it confers. The descendants of the emigrants are as true men as their forefathers. The sight of the Royal Standard thrills them with powerful emotion. It calls up time-honoured histories and sacred memories, with a vividness which none but an ex-patriot can realize. Sir Francis B Head has graphically described the result produced on the spectators when he planted it on the roof of the Government House during his administration. But the presence of the Prince will stir up far greater depths of feeling than the Imperial emblem. His whole progress will be a prolonged ovation. The costly preparations show the greeting which they propose to give him. Excitement, curiosity, patriotic zeal, and loyal affection, will pervade every breast. And, notwithstanding his anti-monarchical instincts, many an honest American will acknowledge that, while a Republic is the only form of government to which he would submit, the old country has done well to cherish its ancient and glorious institutions, and to preserve them intact from the rough handling of the democrat.

Nor will the benefit of this Royal visit prove ephemeral. It will knit the colony to England by the strongest ties. The Queen could not exhibit her interest in its prosperity more effectually, or give the Canadians a more convincing guarantee of her good-will. They will feel that her Majesty desires to identify herself with them as far as possible, and that she has taken the best step to gain information respecting their wishes, their wants, and the productive capabilities of the land. The special circumstances, too, which have given occasion for his Royal journey, render it memorable, and constitute it an epoch in the history of Canada. Henry VII condescended to visit his nobility for the purpose of diminishing their power. He sought to cripple their means by forcing on them an extravagant expenditure which would exhaust their treasures. But the Prince's object is to inaugurate a grand national undertaking. The Victoria Bridge is the most recent addition to those wonders by which science marks its onward march. It is another splendid trophy of the triumph of intellect over difficulties which were reckoned insuperable a few years since. The wide span of the river, and the strength required to resist the immense impetus of the floes of ice as they sweep along the channel at the commencement of spring, seemed to offer insurmountable obstacles to any such attempt. They have yielded, however, to the skill and resolution of the engineer, and the whirr and screech of the locomotive will shortly proclaim his victory. It is fitting and graceful that such a mighty work of art should be opened by the

illustrious scion of England. Royalty is never seen to greater advantage than when it testifies its appreciation of industry and proves that it would unite the various portions of the empire by promoting friendship, extending commerce, facilitating intercommunication, and recognizing its obligations to govern for their good.

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### CONFESSIONAL IN ENGLAND.

A remarkable movement is in operation amongst the Roman Catholics of Manchester, England, as will be seen by the following address, which has been extensively circulated amongst the members of that body:—

“Some Roman Catholics, holding entire the Christian faith so miraculously perpetuated in the Communion of the See of St. Peter, yet deeming the office conferred in the Holy Sacrament of Orders to be simply ministerial, and abhorring the assumption by the minister of God of the judicial character in the Confessional, as obstructive of the free grace designed by our Lord for sinners in his institution of the Holy Sacrament of Penance, are desirous of forming, under the special invocation of the blessed Virgin Mary, an associated Membership for earnest private prayer, in each other's house, that God will of his grace remove these, and other scandals of man's devising, from his holy and immediate church.”

The Confessional is the stronghold of the Romish priest. Put him out of that, and he loses every moral hold over his people; he is a powerless man. To the Protestant mind this is obvious enough. But it is a new thing that “some Roman Catholics” should discover that the judicial power of the Confessional is obstructive of true religion. To see this is the way to remove “these and other scandals of man's devising” from themselves, if it does not reach the church.—*Liverpool Courier*.

### STATE OF RELIGIOUS FEELING IN ITALY.

The applications from Italy, within the last few months, for supplies of this version of our Liturgy, as well as of the Society's edition of Diodati's translation of the Bible, have been of an unexpected and interesting nature. One correspondent writes, “The present state of religious movement here is indeed deeply interesting, and likely to become more and more so every day. . . . . There are some influential Italians who desire earnestly to see the Roman Catholic Church here reformed, after the model of the episcopal Church in England. They have told me so themselves. Our English Liturgy is greatly admired, and some Italian Prayer Books which I had, have been long since gladly received and studied. More, when they arrive, will be very welcome. . . . . We may, I think, without presumption, believe that all things are at present, under Divine Providence, working together for the spread of Scriptural truth, and that a reformation, similar to that in England, may be, not impossibly, the result. God grant it!”

Another correspondent writes, "I am often visited by Roman Catholics, who come to me for advice. Any books you can send me for distribution, and especially Prayer Books, in Italian, would, I assure you, be of great use, and with God's blessing, may prove beneficial to the souls of many. . . . . At this time many priests are applying for, and receive with much eagerness, our Church of England Prayer Book in Italian."

The following are extracts from a more recent letter. "I earnestly hope and trust that, after a while, the religious reformation will make progress here; but at present the unsettled state of the country is very greatly against it. The more quietly and silently the work is carried on, the greater the hope of ultimate success. . . . . and I am quite convinced that it would be injudicious and injurious to make any forward movement, or to draw public attention unnecessarily to Church reformation, until the present political excitement subsides in some degree, which we may hope will be the case by and by. Meantime many priests and laymen are anxiously bent upon the study of the Scriptures, and are also inquiring into the doctrines of the Church of England. Yesterday I was called upon by an Italian of the middle class, who came to converse with me on the difference of the Church of England from the tenets of the Roman Catholic and other churches. He was very glad indeed to have one of your Prayer Books. He is studying the Articles of the Church of England, and is to call upon me again in a few days."  
—*Report of Foreign Translation Committee.*

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#### SIGNS OF THE DECAY OF IDOLATRY.

There is not anywhere in the world a healthy superstition. Wherever the light has gone, if it has not dissipated, it has relieved the darkness. There is less cruelty than there used to be. Priests are less of princes and more of conjurers than they were a while ago. They are maintaining their power by slight of hand rather than by the potent influence which superstition used to have upon the mind. The religion of China if one can understand it at all, absurdly gay, as it has been well described, and as dead at heart as some Egyptian mummy, preserves, as long as its mummy life is continued to it, some remnant of its fantastic beauty: but chip the lid off, and let the air breathe upon it, and, like other mummies it crumbles into rottenness and dust. Then the gorgeous superstitions of India have on the confession of their votaries, ceased to aggress and can hardly hold their own. Mohammedan empire, and Mohammedan faith, twin-births of disaster, are ailing and shall die together. The Papacy dreams as yet insanely as ever it did. It is the most wonderful somnambulist that the world has ever known; but its reign is over. The city of its harlotry and its pride will speedily be overthrown; and soon—and may God hasten the time—shall there be a track made for the gospel chariot down the broadest street of the mystic Babylon. Everywhere in the ranks of the enemy, decrepitude and dismay!

Everywhere in the army of Immanuel the renewal of youth and the immortality of hope! Men begin to walk with a firm tread, as if they were in a world whose restitution had already begun. The Redeemer is at hand. The world is full of the significant and deepening foretokens of his approach. Nothing can shake us from this majestic reliance. Though the heavens darken above us, though the earth rock beneath us though there be a shattering among thrones of power, though the world should be desolated, successively by famine, and plague, and sword, this hope remaineth, and to its clear and crystal vision every portent is a prophecy, and every omen a pledge of blessing, as it sings :

“ Whatever ills the world befall  
 A pledge of endless good we call,  
 A sign of Jesus near :  
 His chariot will not long delay ;  
 We hear the rumbling wheels and pray,  
 Triumphant Lord, appear.”

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#### MASSACRES OF CHRISTIANS IN SYRIA.

The storm has now reached the Lebanon, and the contending gusts of human passions are in fierce commotion. The Maronites, and others of the corrupt churches of those regions, have hitherto prevented the Gospel from free entrance into the land. Had it been otherwise, who can say how tranquilizing its influence might have been! But they have sown the wind, and now reap the whirlwind. The confusion of events is as yet too intense to permit us with precision to indicate the immediate cause of these bloody frays. The Maronites have always given their neighbours, the Druzes, more or less trouble; and their Patriarch, by evil advice, instigated his people to such innovations upon them, that, in 1841 and 1845, the most terrible bloodshed occurred. The old feud seems now to have reached a crisis, and, in conjunction with a motley horde of Moslems, Bedouins, and Metwalis, the Druzes are inflicting fearful calamities on the Christian population.

Hashbeyia has been amongst the first to fall. It contained a population of 5000 souls, chiefly of the Greek orthodox church. For two days the armed men held their own against the Druzes, when they were induced, it is said through the interference of the Turkish commander, to surrender their arms. In this defenceless state the Druzes were permitted to wreak their vengeance on them. They were butchered in the court of the seraglio, their wives and children witnessing from the windows of the upper chambers the awful scene of blood. Some few succeeded in concealing themselves beneath the bodies of the slain, and escaped to Beyrout.

Zalch next suffered. Thither had fled the surrounding Christian population, and thither flocked an immense horde of Druzes from the Hauran and Anti-Lebanon, as also of Kurds and Arabs from the desert.

The pasha of Beyrout, at the urgent and repeated representations of

the five consuls-general, sent off a small force of 300 soldiers and two guns to drive away the Druzes. They might without difficulty have reached the scene of action next day, the distance being only thirty-two miles, of which twenty-five are over an excellent road, but they lingered on the way, and rendered no help. For several days the defenders held their ground, time being thus afforded to a large body of Christians to make good their retreat. On the sixth day the Druzes, having been strongly reinforced, attacked the place with unprecedented fury, burning it, and committing great slaughter.

Deir-el-Kamr, seven hours' journey from Beyrout, was the next point to which the rage of these motley hordes directed itself. This town contained a mixed population of Maronites and Druzes. It lies, not among the beauties, but among the gloomy and repulsive places of Lebanon, its bald houses climbing up the rugged declivities, and almost resting on each other's roofs, while above tower the mountain summits, bold and striking, but barren and precipitous. On a commanding site stands the Maronite convent; while in chapels scattered throughout the mountains, and concealed from observation, the Druzes celebrate their mysterious worship. In the gardens around, a number of Maronites and other refugees had encamped, as in security, Tahir Pasha, with 400 Turkish soldiers being in the town. Here they were attacked by a large body of Druzes, and while defending themselves, as best they could, were assaulted in the rear by Moslems from the city. On endeavouring to retreat within the walls, they found the gates closed against them, and numbers were killed by the Druzes.

There is no discrimination made by the infuriated Moslems between the Papist and Protestant Christians; all alike suffer. In Hashbeyia, the preaching of evangelical truth had borne more fruit than anywhere else in Syria. "The Protestants in the village numbered upwards of 200: they had a native pastor and a church, the latter having been built chiefly by their own contributions. Of that Protestant community, which a few weeks ago was full of spiritual as well as material life, two men now live to tell the tale of butchery, while of the 4000 Greek Christians, but 33 men have survived."

And yet this would not be permitted, unless high interests precluded the possibility of the Protestant congregations being exempted from the general suffering. They have shared the tribulations of the other Christian bodies in the Lebanon, and in this fellowship of sorrow the bitter prejudice hitherto entertained against them may be quenched. When the disturbances have been arrested, and tranquility is restored, the Lebanon may no longer prove to be a rugged and difficult Mission field. Broken up by the plough, the soil will have a soft and mellow quality, and native evangelists may go forth with acceptance to sow the seed of the kingdom.

Meanwhile the whole of Syria and Palestine is in alarm. Damascus also has been taken and its Christian inhabitants slaughtered. What shall be the issue? Are we about to witness an outbreak upon an extended scale, a crusade on the part of Moslems of the Arab race, and

the tribes who sympathize with them, against all who bear the name of Christian? Is it the same rancorous spirit of fanaticism which showed itself so unmistakably at Jedda, that is now convulsing and alarming the province of Syria; and the same fierce struggle for the mastery which deluged the plains of India with blood—is this about to be re-enacted in those territories of the Turkish empire which once formed a portion of the vast empire of the Caliphs? Whence arise these disquietudes that are ever appearing, now in one, now in some other province of the Turkish empire? Bosnia, the Herzegovina, and Bulgaria have presented a threatened aspect; and while the Turkish army is being concentrated in that direction for the purpose of preventing disturbances, they break out suddenly in the southern portion of the empire. And now that the Turk appears unable to preserve peace amongst his subjects, and uphold the dignity of the law, an intervention on the part of the European powers becomes necessary. How critical this proceeding? Shall it accomplish just what may be requisite, and no more? How shall it be so directed that no fresh complications shall arise? Are we on the eve of the dissolution of the Turkish empire, and about to witness the division of the spoil? “Where the carcase is, there will the eagles be gathered together.” The vital power seems to be rapidly diminishing throughout the ponderous frame of the Ottoman empire. The old giant has lost his force. He who once wielded his battle-axe with overwhelming power, is now reduced to such weakness, that circulation in the extremities can no longer be sustained. The eagles from the north and south are hovering around. High in the air as they had hoped, perhaps, out of sight, they have been describing their gyrations, watching with eagle eye the progress of events, and prepared, when the moment came, to swoop upon the prey.

How critical the position of human affairs! How grave the responsibilities of public men! How sensitive the feelings of nations! What jealousies prevail on questions of international right! Who can define the future, or promise the nations a happy era free from the intrigues of ambition, and the sudden convulsions in which such deep-laid mines explode? Amidst all this, when men are looking for the things which are coming on the earth, what a comfort to know that the Lord reigneth, and that nothing shall prevent the fulfilment of his purpose; that the wrath of man, and the devices of the enemy, shall alike be made to praise Him; and that His Gospel shall yet go forth in its majesty and power over the wide earth, producing by its renewing and persuasive influences, those wondrous changes which are promised in the page of Revelation, when “the wolf shall dwell with the lamb, and the leopard lie down with the kid; and the calf and the young lion and the fating together, and a little child shall lead them:” when “they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”—*Church Missionary Intelligencer*.

## FOR THE YOUNG.

## NEVER WASTE BREAD.

It is said we are a wasteful people, suffering, as the chosen people of old, from "pride and fullness of bread." It ought not so to be. Nothing should be wasted, so long as there are many about us who suffer for want of bread. This wastefulness is often a matter of habit and education, or rather want of education—often mere thoughtlessness; for

"Evil is wrought by want of thought,  
As well as want of heart."

Of course, there is extravagance in other things, but nothing appears more wanton than the waste of food. No doubt it is wrong to eat what we do not want. In this respect, a little care and thought may remedy the evil. I remember, as a child, the rules to which we were subjected, and the care our parents took to make us thoughtful on this subject of wastefulness.

Such lessons cannot be forgotten, and I remember well how I lost my respect for a gentleman who visited us, and whom we had spoken of till his coming was looked for with great eagerness. We were prepared to wonder and admire, especially as he had the rare talent of making books which we children liked. But when we saw him at table—saw him take one article of food after another, and leave more on his plate than he had eaten—such was our training, that we lost our reverence for him, and quietly concluded among ourselves, that he could preach better than he could practice.

One of the lessons we learned was a little story our father read to us one day, dating some day in the early history of Scotland, which I will here copy for the benefit of other young people :

"My father," said she, "was a tenant of the good, unfortunate Lord Pitslisso. It was in the spring of '45, immediately after the defeat of the Prince's army at Culloden, and when the gentlemen out upon that unfortunate occasion, and many of the commons, too, were hiding for their lives, and I, then a very young woman, was left in charge of the house, my father and all the servants being engaged at their seed time, and my mother, who was delicate, being not yet out of bed.

"I was busy preparing breakfast, when a very old, infirm man came to the door, and in an humble manner requested to be allowed to warm himself at the fire. He was trembling from cold, and I not only requested him to enter, but hastened to place a chair for him, and make the fire warmer for his use. After sitting for some time, he asked if I could give him a little bread and milk, and I immediately brought some, and placed the milk on the fire, to take the chill off it.

"As I gave him the bread, a small morsel fell on the floor, and I reached with my foot to put it out of the way among the ashes, when the old man immediately stopped me. "Do not that," said he, "trembling with cold and emotion, '*never waste bread!*' The time has been that I have given gold for a handful of drammock kneaded in a sol-

dier's bonnet. They that waste bread may fear that they shall one day come to want it." And as he said this, he stooped down, and picked up the crumb I had dropped, and cleaning it on his bosom, and looking upward, put it reverently in his mouth. I saw, as he stretched forth his hand, that it was fair as a lady's, and that his linen though coarse was clean; and as soon as I could without alarming him, I asked if I could serve him in anything further, as I thought I heard my mother call.

"I went to her, securing the outer door in passing, for I feared he might be some person in trouble, and told her what I had seen. She immediately sprung up to dress herself, requesting me to stay where I was, and in a few minutes she was in the kitchen, closing the door after her. As I immediately heard her sobbing, I ventured to peep through the keyhole, when I saw my mother on her knees at the old man's feet, and bathing his hands in her tears. It was Lord Pitslisso.

"After many sufferings from age and illness, and hair-breadth escapes in many disguises, and from living often in holes where scarcely a wild creature could have lived, he had drawn towards his own estates to live the short period he might be allowed to live, or die among his own people—knowing if they could not save him, at least he might have their sympathy.

"He had been driven from a cave in the neighbourhood, where he had taken shelter. He was soon after conveyed to Auchiros, where he lived long, and after many escapes at last died in peace. Everybody in this neighbourhood knew of his residence. The very children would go and peep through the chinks of the garden-door, as he sat reading, but they never breathed his name.

"The farm on which was one of his places of refuge, is called 'the farm of the Lord's cairn,' to this day, and will never be named without reminding us of the cause; nor shall I ever forget the lessons he taught me—'Never to waste bread.'"—*Christian Enquirer*.

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"GO FORTH."

"The harvest truly is plenteous, but the labourers are few; pray ye therefore, the Lord of the harvest, that He will send forth labourers into His harvest."—ST. MATTHEW ix. 37, 38.

'Go forth, and preach the word!'

The harvest-field is wide;

And mighty calls are heard

For help from every side.

The million souls are dead,

The Christian souls are few;

Men of brave heart and head,

The mandate is for *you*.

"Go forth." Shall wealth—shall fame—

Shall warfare's cruel yoke—

Their thronging votaries claim,

Their thousand hearts provoke,



To speed o'er land and sea,  
 Heedless of toil and pain,  
 Yet still the Church's plea  
 Be sadly urged in vain?  
 "Go forth." God bids you go!  
 Your LORD commands your aid  
 Go! by your promptness show  
*How* God should be obey'd  
 Ye knights of dauntless soul—  
 Ye men of mighty mind—  
 Go! bid the sick be whole;  
 Go forth—the lost to find.  
 "Go forth," ye best of heart,  
 Lest thunderbolts be hurl'd  
 To force you to depart  
 And teach a dying world.  
 Alike in east and west,  
 Far south, and chilly north,  
 The Church demands *the best*;  
 O, let the *best* go forth!  
 "Go forth." The truth declare;  
 Oh, manfully contend!  
 Your SAVIOUR'S way prepare;  
 Pray ye your LORD to send  
 More labourers for His Church—  
 More priests her courts within—  
 Earth's howling waste to search,  
 And precious souls to win!  
 "Go forth." Long years have run  
 Their waning cycles through  
 How little has been done,  
 How much remains to do!  
 When JESUS left the grave,  
 Changing to joy our woe,  
 One last command He gave—  
 "Go forth!" Say, will you go?

FLOREAT ECCLESIA.

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