

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Covers damaged/  
Couverture endommagée

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Cover title missing/  
Le titre de couverture manque

Coloured maps/  
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Bound with other material/  
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:/  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

Coloured pages/  
Pages de couleur

Pages damaged/  
Pages endommagées

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Pages detached/  
Pages détachées

Showthrough/  
Transparence

Quality of print varies/  
Qualité inégale de l'impression

Continuous pagination/  
Pagination continue

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

# CHURCH CHRONICLE

FOR THE

## DIOCESE OF MONTREAL.

---

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

HOOVER. Bk. V. c. 21.

---

---

VOL. I.—No. 2.]

JUNE, 1860.

[2s. 6d. PER. AN.

---

---

### THE SYNOD OF THE DIOCESE OF MONTREAL.

The next meeting of the Diocesan Synod will be held in accordance with motion carried at the last meeting, on Tuesday, June 19, at 2, P.M. at Bonaventure Hall. On the morning of the same day, at half-past 10 o'clock, there will be Divine Service at the Cathedral, when the Holy Communion will be administered.

---

### CHURCH SOCIETY DIOCESE OF MONTREAL.

A special general meeting of the Society will be held at the Diocesan Library, Little St. James Street, on Thursday, the 21st June, at noon.

The following resolution respecting a change in the constitution of the Society will then be moved by the Ven. Archdeacon Gilson :

I. The removal of section 2d and 3d from the statement of the objects for promoting, which the Society in its constitution is stated to have been incorporated.

II. The omission from Section 5th of the same statement of the words “the erection, endowment, and maintenance of Churches according to the establishment of the said Church in the said Diocese, the erection and maintenance of Parsonage Houses, the setting apart of Burial Grounds and Church Yards, the endowment and support of Parsonages or Rectories” and the substitution, in place of the same, of the words “endowment of Parishes or Missions,” so that the whole section will then read as follows :

“Obtaining and granting aid towards the endowment of Parishes or Missions according to the establishment of the said Church in the said Diocese, and the management of all matters relating to such endowments.”

The annual Sermon for the Widows' and Orphans' Fund is appointed by the Lord Bishop to be preached during the month of June.

**COPY OF A LETTER ADDRESSED BY THE BISHOP OF MONTREAL TO THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL, RESPECTING THE PROGRESS AND PRESENT STATE OF THE DIOCESE.**

The progress of the Church in the Diocese of Montreal during the last few years has been steady and real, and under the circumstances of the country, satisfactory. The actual increase of clergymen and the number of new Missions opened, have not been so large as in some former years; but it must be remembered that instead of being now allowed to draw on the funds of the Society for the Propagation of the Gospel, for the support of such additions, we are obliged to make exertions to replace the amounts withdrawn from the grants hitherto annually made to this Diocese, besides the deficiency caused by the measures taken for the secularization of the Clergy Reserves. Three hundred and sixty pounds per annum were withdrawn by the Propagation Society in July, 1858, and two hundred more of annual allowance will be deducted in July next. And out of the grant still continued we have to pay annually four hundred and fifty pounds for allowance to retired missionaries of the Society, and fifty pounds to the widow of a deceased missionary, according to the terms under which the missionaries used in former years to be employed. The remainder of the grant which we shall receive after next July, amounting to two thousand five hundred and forty pounds per annum, is distributed among thirty-three clergymen, now serving in the Diocese; while twenty-one are entirely supported by local funds. The contributions for Church purposes of every kind within the Diocese, during the last year, was £13,322, being a great excess both in Montreal and in the country over any former year. The greater portion of this has been expended in the erection of Churches and Parsonages, and the purchase of Glebes, and defraying the miscellaneous current expenses of the services of the Church during the year; leaving but a small portion for the positive support of the clergy. Of course we hope that every year this latter item will be increased, and gradually settled upon some more regular and definite plan.

As to the actual number of our communion at present, it is not easy to give any exact account. The last census, taken in 1851, was so notoriously unfair, that it can be no safe guide; for example, in one whole county, where we had churches served by six of our clergy, there was not one single member of the Church of England returned. All who were not Romanists were set down under the general head of Protestants. There will be a new Census very soon, when we may expect our numbers, if fairly given, to be about 35,000. Our communicants, as returned to the Visitation Queries last year were 3312, giving an increase of 350 over the number at the preceding Visitation. The scholars in the Sunday Schools were 2920. Our Diocesan Synod, which was organized in June last year, will hold its first annual meeting next June; when the reports of three important Committees, which have been at work during the last six months will be laid before the meeting; and we hope that much useful information will be obtained

and beneficial results follow. The question of endowments and the better sustentation of the Church in the Dioceses in Lower Canada, is of vital importance. Owing to the peculiar circumstances of the country, the condition of the people, the very scattered nature of many of the congregations, together with the great commercial and agricultural distress that has been so general, and the consequences of which are still severely felt, while at the same time there has been a withdrawal of external aid,—the incomes of our clergy have been kept at a very unfairly low rate. Many have left Lower Canada for the better endowed dioceses in the Upper Province, while several have sought employment in connection with the Episcopal Church in the United States, having found it impossible to maintain their families and keep free of debt with the means at present offered them here. And your Society may rest assured that no better means of benefiting the Church in Lower Canada can be proposed, than by offering encouragement to the endowment of particular Missions by grants made to meet local contributions. Until something considerable is effected in this way, we shall always find it very difficult to retain a settled and efficient ministry amongst us. At present there are several fresh Missions which ought to be occupied without delay, if we had the right men to send to them, and were able to guarantee them any sufficient support. When so much is wanted to be done, amongst settlers lately located on their farms and generally with little or no money to spare, we must not be discouraged because the work seems at times to move slowly; yet it is satisfactory to think that it is moving onwards. In the year 1850, when this Diocese was first established there were only 19 Parsonage Houses: now there are 36, besides three other Missions with glebes, on which we expect soon to have houses erected. During the same period 24 churches have been consecrated, and there are four others to be consecrated during the ensuing Summer; besides 4 or 5 completed or nearly so, the consecration of which has been obliged to be deferred; making now 60 Consecrated Churches in the Diocese. And if we may form any judgment from the increased number of candidates for confirmation, and of communicants, and the very lively interest generally manifested in all the services of the Church throughout the Diocese, we may hope that the cause of true religion, and the advancement of the salvation of souls, are being forwarded through the agency thus employed. In the city of Montreal the progress is most marked and the state of the Church and influence for good increasingly useful. The diminished congregation that for the 3 years, since the burning of the old Christ church, had met in St. John's Church, has now grown up to its fullest proportions, in the new Cathedral, which was opened for service last Advent Sunday. And while all the services in that building are fully attended every Sunday, the free evening service is always crowded with worshippers of all classes and all ages. And in addition to this, a small new church in the centre of the city to be entirely free, is just commenced, and is expected to be ready for service before the end of the year. The congregation of Trinity Church too, which had dwindled away of late years, has

started into new life, under its present Pastor, the Rev Canon Bancroft, and is about to remove into St. Johns, just vacated by the Cathedral congregation, and which, previous to their occupation of it, had been a Congregational Church. St. Johns will be a much better locality than the old Trinity Church, which is also much dilapidated and a smaller building. Among services of any special interest recently held may be mentioned that of Sunday afternoon, Feb. 5, when all our Sunday School children in the city of Montreal, numbering upwards of 1000, assembled with their teachers in the Cathedral, uniting together in the services of this, as their mother Church; considerably more than 2000 persons must have been present on the occasion, as that large building was crowded in every part. And it may interest the Society to learn that on Sunday morning, 15th April, the Rev. James Reid, D. D., one of the Honorary Canons, preached in the Cathedral, being now in his 80th year, and having been for 45 years a missionary of your Society, and the successor of Bishop Stewart at St. Armands East in this Diocese, and I believe the oldest missionary of the Society and the oldest individual now officiating as a clergyman in British North America, with the exception of the Archdeacon of Kingston and the Bishop of Toronto. He still performs all the duty of his own Parish, where he has so long and so faithfully been doing the work of a Minister of Christ; and on the occasion mentioned, preached an excellent sermon on the text, "Occupy till I come," (Luke xix. 13,) and was well heard over the whole Cathedral.

Montreal, May, 4th 1860.

---

#### OTAKI, NEW ZEALAND.

In the "Mission Field," the monthly periodical of the Gospel-Propagation Society, and in the December Number, we find the account of a visit paid by the Bishop of Wellington to the Mission station at Otaki. We transcribe the substance of it into our pages concluding that we shall not, in doing so, be guilty of boasting of other men's labours, inasmuch as the Mission station of Otaki is one belonging to the Church Missionary Society, and the Missionary at the station Archdeacon Hadfield, one of that Society's Missionaries.

Let us retrace a little the past history of Otaki. It was in the year 1835 that the first faint gleam of Gospel light broke in upon the darkness of this part of the Island. A native lad, called Matahau, who during the war, had been carried away prisoner to the northern districts, where the Missionaries then resided, came back to his own people at Otaki. He had been employed in some of the Missionaries families, and had obtained some knowledge of Gospel truth. He began to tell his friends what was going on in the Bay of Islands. The chief's son and his cousin became very much interested with the book which Matahau had brought with him. It was part of St. Luke's Gospel.

They felt a strong desire to learn to read, that they might know what was in this book. They took Matahau with them to an island, where they remained six months. One of the young chiefs describes the process—"We learnt every day, every night. We did not lie down to sleep. We sat at night in the hut all round the fire in the middle. When he had part of the book, and I a part." At the end of six months they could read a little. But now they wanted something more. Matahau had taught them all he was able to teach. They were but crumbs,

and they were sweet, but they wanted a large loaf. They wanted a Missionary. They got on board an American ship, bound for the Bay of Islands, and sought out the Missionaries. There were these young men coming from a part of the Island where no Missionary had ever been, and yet they could both read and write. Missionaries were scarce in those days—they are still so unhappily—and it did not seem as though they could have their wish. The only answer was, "We have not one to spare." "I was very sorry," so wrote the young chief: "my heart was dark." There was a new Missionary in the room. He was young and weak, not strong. That young Missionary was Mr. Hadfield. God put it into his heart to go with these young men, and in six months he reached Otaki. Since that time the work has been carried on by the Church Missionary Society. Many, from time to time, were baptized, and in December, 1843, the young chief and 142 of his people were confirmed by the Bishop of New Zealand. A beautiful church was built, entirely of native workmanship, capable of containing from 700 to 800 people.

Our readers will now be prepared to receive the Bishop of Wellington's account of his visit to this station.

My first visit, away from the immediate neighbourhood of the town, was to Otaki, the Mission station of Archdeacon Hadfield. There is something very exhilarating in the climate and scenery of this country, and in all gatherings of the native people; accordingly, being favored with fine weather, I thoroughly enjoyed the freshness of the physical as well as the moral scene. A romantic pass up a wooded valley, suddenly emerging from the top of a mountain precipice overhanging the sea, and commanding a view of the southern island and the island of Kapiti, behind which the sun was setting, and then the widening plain northwards, was the more enjoyable because it was all unexpected. I was alone, and no one had told me of the grand view that awaited me. I wound my way down the other side, along the military road cut under Sir George Grey's auspices, and then had a ride of twenty miles along the sea-coast, occasionally stopping to see the natives in their villages that nestled behind the sand-hills. On arriving at Otaki, I found the natives were coming in from many quarters to make acquaintance with their new Bishop; and on Saturday morning it was indeed a pleasant sight to see 500 picturesquely dressed Maories, of all ages and both sexes, arranged on their mats in rows all over their large and beautiful chapel, which they built themselves, and ornamented in their own arabesque style.

They would have been disappointed if I had not preached to them; but almost the greatest treat to myself was to hear the Archdeacon (Hadfield) preach in the afternoon. His thoroughly idiomatic language and exquisite pronunciation, his energy and taste, made the most perfect specimen of Missionary preaching in the Maori language that I had ever heard, and I could see that the Maories enjoyed it as much as I did. The next day one of the teachers paid me the compliment of saying that, though I could not talk like the Archdeacon, they liked to hear me, because my pronunciation and mode of preaching was like "the Selwyn's," and they loved him so well they would try and hand on their love of him to me. The Archdeacon is engaged in two branches of the same work: first, regenerating his Maori school for boys and girls, and secondly, looking out for candidates for the native ministry; that the Maori church may in due time become self-supporting.—*Ch. Mis. Gleaner.*

---

#### THE CAPE.

The return of the Bishop of Grahamstown to his diocese has been welcomed with the presentation of several addresses, in reply to one of which his lordship says—

"I am convinced, from the experience I have gained in England during the past year, that each Colonial Church must learn to develop its own powers, and not depend on aid from the mother country, if it is to be vigorous and expand. The colonial dioceses, indeed, are now so numerous, that no one can be expected to have a strong claim for support except under peculiar circumstances."

In answer to another the Bishop replies—

"I am thankful to be able to inform you that the result of my brief visit to England will enable me to resume my labours, encouraged and strengthened by the aid and sympathy of our brethren at home. The demands upon our Mother Church during the past year have indeed been very large, and I find that, from new colonial dioceses and important fields of missionary labour, the difficulty of obtaining the assistance we require had much increased. The remarkable events, however, which in God's providence have produced so great a change in the state of our frontier tribes, impressed all to whom I stated them with the importance of our missionary work at this crisis. The venerable Societies for the Propagation of the Gospel in Foreign Parts and for the Promotion of Christian Knowledge have added considerably to their grants to this diocese, and the funds placed at my disposal by private contributions will relieve our work from the embarrassments which threatened it, and will enable us, with that continued aid from the Government, of which the return of Sir George Grey gives us hope, to enlarge those missionary operations from which I feared it would have been necessary to withdraw. You have rightly judged that I felt it my duty to seek aid chiefly for the missionary work of our Church among those who are either unable, or, from their ignorance of the Gospel, indisposed to contribute to the aid of the ministry. I am assured, from the experience of the past two years, that whatever is necessary to maintain and extend the Church amongst our fellow-countrymen here, beyond the support which it already receives, may be intrusted with confidence to our fellow-Churchmen in this land, to whom the duty of right belongs."

---

#### NORFOLK ISLAND.

The interesting and exemplary people who had hitherto resided in the small island of Pitcairn, were in the year 1856 removed by the kindness of Government from that home which had become too narrow for them, to Norfolk Island. That beautiful and fertile island had before this been used as a penal colony for convicts from New South Wales, but by this change it has become the residence of an industrious and happy community. In a letter addressed to the Society for Promoting Christian Knowledge, by the Rev. G. H. Nobbs, the following account of the present condition of the people under his pastoral care is contained.

"On the 2nd of last December, two families, those of Mayhew Young, and Moses Young, left this place for Pitcairn's, in a schooner of eighty tons, called the 'Mary Anne.' Of these persons, sixteen in number, the parents were the only persons over the age of fifteen years. We have heard nothing of them since their departure; and you can easily imagine how great our anxiety is concerning them. During the four or five months subsequent to their departure, nothing of note transpired beyond the arrival of H.M.S. 'Cordelia,' bringing dispatches from the Governor-General, and a letter from yourself, informing me that you had forwarded a box containing the articles I mentioned. The next letter I received was by Mr. Rossiter, on the 23rd of June, dated Janu-

ary 1st, 1859, and with it a package of excellent books from your benevolent Society. For the books furnished by the Society, I beg leave to offer my grateful, my unqualified thanks. The Catechisms are the helps I have long needed; that is to say, a sufficient quantity of them to form classes; and now that I have so much more time to attend to this particular branch of school instruction, I think you may well expect me to say, 'I am grateful.' The Bishop\* remained with us on this occasion three days, and held a confirmation of three persons, there being no more of sufficient age. His Lordship then made sail for the isles of darkness in this vicinity, and we are expecting his return in a week or two on his way to Auckland. He is as kind as ever, and we are the recipients of many, very many favours at his hands. There is no one here but loves his Lordship truly.

"Our people succeeded in taking a hundred and twenty barrels of oil last year, one hundred of which was sent to Sydney, and realized two hundred and forty pounds. This money has just been remitted to us, but will not more than cover the expenses of the fitting out of last season, and the cost of new boats, lines, casks, &c., for an establishment on a larger scale this year. We have now four boats well equipped; they require twenty-four men to work them. The whaling season is now almost over, but not more than thirty barrels of oil have yet been secured, owing to the scarcity and shyness of the whales; but this is nothing strange in the whaling lottery: another year may be altogether as plentiful. Two weeks since they killed three large cow whales, but they sank immediately (a common case); one was afterwards recovered, but the sharks had so preyed upon it, that not more than fifteen barrels of oil were obtained. In the *mêlée* at that time we had one boat smashed, but the boat's crew would not run from the whale. With a hole in the forepart of the boat, big enough for a man to go through, they all removed to the afterpart, and in spite of the kicking and fighting of the whale, held on till the other boats came to their assistance, which was scarcely done when the broken boat, being full of water, rolled over, bottom up. In that boat I had three sons and two sons-in-law. On their return I remonstrated with them for their rashness, but they seemed to think there was no great danger.

"The season has been very favourable for our crops, and we have plenty of Indian corn and sweet potatoes, with fish, milk, and butter. Irish potatoes will not thrive; would they do so whale ships would supply us with almost every thing we need. Flour we must also import. There has been very little sickness among the community; the most are becoming contented, and consequently comfortable. Mr. Rossiter is, I think, just such a man as was needed—industrious in school and out, and very unassuming.

"Her Majesty's ship 'Niger' was here a short time since, bringing a large quantity of articles, purchased by Sir William Denison, for opening a store under the direction of Mr. Rossiter. The only expensive thing is flour, which at the present time is dear at Sydney. Sir William Denison has taken the control of the sheep into his own hands. The wool is to be sent to Sydney, and the proceeds therefrom will be placed in bank for the benefit of the community, but can only be drawn with the consent of the Governor, whose signature must be affixed to the drafts.

"As respects other matters we are going on very well. There have been fifty births since our arrival; and it would appear that baptisms and churchings will be of weekly occurrence ere long. But Norfolk Island contains 8607 acres, which will give a fifty-acre lot to 172 families (there are now forty); so that there is plenty of room for increase; though I am not at all anxious there should be an influx of strangers,

---

\* Dr. Selwyn, Bishop of New Zealand.



beyond those we have at present, save a parson and a 'doctor, when I am invalidated or buried, as it may be providentially ordered by Him who doeth all things well. There have been no marriages this year, and but two deaths—infants of a few days old. In short, since our arrival, now more than three years, the deaths which have occurred are those of a young woman, aged fifteen, from consumption; a child of five years, from concussion of the brain, the result of an accident; and four infants: total, six. Asthma and rheumatism are the principal complaints, and they are less severe than at Pitcairn's. The last year and the present have been very productive, from the frequency of showers during the summer months; but I perceive from a meteorological journal, kept here formerly, these are exceptional occurrences, and that long-continued droughts between October and February are frequently fatal to the corn and sweet potato crops. But Moses' injunction and promise are equally in force now, as in ancient days, 'Ye shall serve the Lord your God, and he shall bless thy bread and thy water.'

"The number of persons belonging to the community is 221: 112 males, and 109 females. This is exclusive of the sixteen returned to Pitcairn's, and the families recently arrived, now numbering ten persons. Communicants, ninety-seven. Children in the public school sixty-three, all of whom attend the Sunday school, which is composed of eight classes. The teachers are Thomas Rossiter, Jemima Young, Jane Nobbs, Francis Nobbs, Johnstone Nobbs, Edwin Nobbs, Macey Quintal, and myself. I take the younger ones, and, as soon as they are organized, appoint a permanent teacher for them, and then collect another class from the literally 'little ones.' Not being able to attend every Sunday, as I have frequently patients to visit after the public services are concluded, my absence is not so much felt by a young class as it would be by those more advanced; besides, I am frequently a visitor to all the classes.

"Once more, to your venerable Society, myself and the whole community acknowledge the deepest obligations for its frequently repeated benevolence.

---

#### BIBLE AND PRAYER BOOK CIRCULATION.

The Foreign Translation Committee of the Society for promoting Christian Knowledge, reported last year that they had requested the Rev. Dr. O'Meara to complete the revision, on which he had been long employed, of his translation of the New Testament into the language of the Ogibwa Indians, so that it might be ready for press whenever a new edition of it was required. They have since heard from Dr. O'Meara, that he has been for some time engaged, in conjunction with the Rev. Peter Jacobs, Missionary to the Indians in Manitoulin Island, on a translation of the Pentateuch into the Ogibwa language. "The only want," he wrote, "with reference to the completeness of the Indian Services, in the different dioceses where this and kindred dialects are understood, is that of the Old Testament, in consequence of no translation of which being in existence, the first lessons at morning and evening services can never be used, and the converts are therefore shut out, in a great degree, from acquiring the knowledge which that important portion of the Divine word communicates." It was in order to remedy this defect, that Dr. O'Meara had been labouring, with the assistance of Mr. Jacobs; and it appeared that they had nearly completed the Pentateuch. Dr. O'Meara added that he had, at various times, himself translated large portions of Isaiah; so that it would now be a comparatively easy task to complete the book, and both these important portions of the Old Testament would be ready for printing, as he said in writing last February, "early in the coming summer." "I am desirous," he added, "that the

honour of giving the Old, as well as the New Testament, to the Indian tribes of this continent, shall belong exclusively to our beloved Church.' The Foreign Translation Committee gladly encouraged Dr. O'Meara to complete these translations and have them printed, on account of the Society, under his own superintendence, at Toronto.

The new and again carefully revised edition of Diodati's Italian version of the New Testament, in 8mo. and 16mo., referred to in the Report of last year, were published during the autumn, and many copies of them have already been distributed. The demand for these New Testaments, as well as for the Society's beautiful edition of this version of the whole Bible, is still on the increase. Subscriptions are raised, both at home and abroad, expressly for the purchase of them; the Board has ever shewn its readiness to meet such purchases, when asked to do so, by liberal grants, and, by these means, considerable supplies of this version of the Holy Scriptures have been forwarded, on demand, more especially into the Sardinian dominions. It will be remembered that, on a late interesting occasion, by means of a free grant of the Board, copies of these Bibles and Testaments were distributed among the Neapolitan exiles on their landing from Ireland at Bristol. The Secretaries had been informed, by a lay member of the society, who takes great interest in the labours of the Foreign Translation Committee, that some of these poor men had no sooner landed, than they went about asking for Protestant Italian Bibles. But none could be found in the whole city. A supply was, therefore, sent off the same day by a fast train; and a Missionary speaking Italian fluently, whose work lies entirely among the foreigners frequenting the ports of Cardiff, Bristol, and other places in the west of England, and who, most opportunely, had arrived in Bristol that very morning, was employed to distribute them. A letter from a person on the spot, who took a lively interest in the distribution, spoke of this edition, as being, "far the nicest copy of the Bible in Italian ever seen," and added that "it was received by the poor Italians with the greatest joy and enthusiasm." "The Missionary," it was said, "spoke to many of them both individually and collectively, and they listened to him with great attention." \* \* \* \* \*

"One of them said he was sure that without religious liberty there could be no civil liberty; and another declared his persuasion, that England owned her prosperity and happiness to her religious liberty and open Bible."

The Rev. William Mason, Missionary of the Church Missionary Society at York Factory in Rupert's Land, and reported by the Bishop of Rupert's Land as one of the most competent Cree scholars in his diocese, having come to England last winter, applied to the Foreign Translation Committee, with a strong recommendation from the Rev. Henry Venn, Secretary to the Church Missionary Society, to print a second edition of the Cree Prayer Book in the syllabic character. The first edition, which he had formerly prepared for press, was all but exhausted, and he was then employed in revising it. He also begged the Committee to print a Cree Hymn Book containing, in the Cree language, the hymns which Dr. O'Meara had formerly been allowed to append, in the Ojibwa language, to his Ojibwa Prayer Book, printed at Toronto. The Committee readily assented to Mr. Mason's request, and a supply of 3,000 copies of each of those books, of which specimens are now presented to the Board, were shipped for Rupert's Land a month ago.

In March last the Committee of the Church Missionary Society applied to the Foreign Translation Committee to assist them in carrying through the press, also in the same syllabic character, a version of the Prayer Book in another dialect of the Cree language, prepared by their Missionary, the Rev. James Horden of Moose Port, for the use of the Red Indians of that locality, and of the tribes that skirt the shores of James's Bay, the south-eastern arm of Hudson's Bay. The dialect, called the

East Main, spoken over the circuit of those shores, more than 500 miles in extent, from point to point of the bay, differs, it seems, so materially from the Cree of the Red River, 1,500 miles to the west, as to necessitate a distinct translation; and as three sounds occur in it not found in the western branch of the language, viz. *l*, *r*, and *sh*, some additional syllabic symbols were required to print it. The Bishop of Rupert's Land, it appeared, had visited Mr. Horden, and very highly approved of his work. The extent and success of his labours may be inferred, from the fact of his requiring an edition of 3,000 copies of his version of the Liturgy, "to supply these wandering tribes with what must be, for some time to come, their only book," and which, it was added, "would need a strong and durable binding, to stand the wear and tear to which it would be exposed." Mr. Mason, who originally introduced the syllabic character into the schools for the Indians, and suggested its adoption in printing for their use, being quite competent to carry this version also through the press, the Committee readily agreed to undertake the work under his superintendence, conjointly with the Church Missionary Society, and to bear half the expense of the edition.

The extension of Christianity, and of Christian education, among the natives of New Zealand, continues to be evinced, by large demands for supplies of the Maori version of the Prayer Book. The people are eager to purchase them, and considerable remittances have been received, within the last year, in payment for them. The Rev. R. Borrow, of the Church Missionary Society, writing from Auckland, informed the Society that, among others, the Wesleyan Missionaries made large demands for them; and he said that he had been requested to suggest the desirableness of printing an edition of 5,000 copies in smaller type, as a pocket Prayer Book. Great inconvenience had, for some time, been felt from the demand far exceeding the supply, in consequence of a consignment of 5,000 copies being lost, in a ship that was burned at sea. But immediately on the discovery of this calamity, 1,500 copies which happened to be in stock were despatched, and since then another edition of 5,000 more has been printed, and the whole impression forwarded to Auckland. The proposed edition of a smaller size has also been put in hand.

---

#### DUTY OF THE MEMBERS OF THE CHURCH IN CANADA RESPECTING THE PROVIDING CANDIDATES FOR HOLY ORDERS.

We take what follows from an important and interesting report presented to the Synod of Toronto at its meeting in June 1859 by the Committee on "increasing the number of Divinity students."

After mentioning the small number of persons who offer themselves for the work of the sacred ministry and referring to the causes of this sad deficiency; the Committee go on to make some practical suggestions from which the following are extracts:

It is recommended to congregations, when able, and to two or three united, when one is not able, and to districts, to found Scholarships in Trinity College,\* with the privilege of naming the incumbent of such scholarships. By this plan young men of piety belonging to such congregations or districts might be sustained during their theological course, and, through God's blessing, become useful clergymen.

Again, your Committee would earnestly press upon parents, of means, who have sons to educate for a learned profession, to consider whether it is not their bounden duty to press upon one or more of their

---

\* In the Diocese of Montreal, Bishop's College at Lennoxville.

sons, a devotion of themselves to the highest and noblest professions to which man can aspire—that of being fellow workers together with Christ in the great work of saving souls; and whilst such parents act upon this suggestion, it is recommended to them, that they make better provision for those sons than they do for their other children; so that they may feel less the inconveniences arising from inadequate clerical incomes.

It is believed that there are *many Christian* mothers in this Diocese, who would hail with sacred pleasure the day, on which one or more of their sons should take upon themselves the vows of the Christian Ministry. Let them, then, as they regard the souls of their perishing fellow-churchmen; nay, as they regard the souls of their own offspring, exert with their sons that influence, which mothers only can exert; and let them not fail to persuade their husbands to set apart a goodly portion of their substance for the comfortable maintenance of their sons thus dedicating themselves to the Christian Ministry.

There may be parents, of means, who would gladly act upon the suggestions here given; but whose sons, wanting grace or suitable talents, lament their inability to carry out these suggestions. But let them not despair, “the Lord’s hand is not shortened, that He cannot save; neither is His ear heavy, that He cannot hear.” “The effectual fervent prayer of a righteous man availeth much.” Let them seek for their sons that grace, which they need; and if they offer fervent prayer through the name of the Lord Jesus Christ, they have his gracious promise, that *they shall prevail*. But even if their prayers should not be sufficiently fervent, to secure this much desired blessing; or if their sons should not possess the talents requisite for useful Clergymen, they need not yet forego the privilege of raising up one or more to serve in the sanctuary. They may take by the hand some promising youth of piety and talents, whose parents lack the means of educating him for the ministry, (it may be the son of some poor Clergyman,) and do for him what they would gladly have done for one of their own.

And may not the same duty be pressed on persons of means, who have no children of their own, to dedicate to God’s service. How better could they employ those means entrusted to their care, and for the due improvements of which they will have to render a strict account, than in raising up and sustaining some worthy young man, to preach Christ Jesus to a perishing world? A gentleman connected with this country by business relations *only*, having learned the great want of Divinity Students in this Diocese, and having providentially met in one of his visits to this country a promising lad, in whom he became interested, is now educating him, preparatory to sending him to Trinity College, with a view of his being prepared for the ministry. Your committee trust that his excellent example may find many imitations among those, more intimately connected with this country, than is the Christian merchant alluded to!

Clergymen and Sunday School teachers might further the increase of the Divinity Students, by noticing in their parishes or classes, pious lads of promise, calling their attention to the ministry, and recommending them to the care and patronage of benevolent individuals of the authorities of the Church.

In accordance with the practice of the inspired Apostles, as recorded in the Acts, the Church has directed that all her members should, by fasting and prayer, seek God’s blessing for those ordained to the office of the sacred ministry; and in order that there may be united prayer for this most important purpose, she has fixed upon certain seasons of the year to be thus observed, the Ember Weeks.

Your Committee firmly believe that a more faithful observance than has hitherto prevailed in this Diocese of this Scriptural practice, would, under God, be not only blessed to those, for whose benefit it was spe-

cially ordered, but would also bring down God's richest blessings upon parents and children; that more of the former may turn the attention of their sons to the holy ministry, and that larger numbers of the latter, not counting their lives dear unto them, may devote themselves to the highest office to which man can be called—that of being fellow-workers together with Christ in saving souls.

---

## EVIDENCES OF LIFE AND GROWTH OF THE ENGLISH CHURCH.

Practically, the signs of hope and vitality among us are both numerous and weighty. The extension of the Colonial Church, its Bishoprics where Presbyterates barely existed a few years since, its synods of clergy and laity joined in harmonious concert, its cathedrals, replacing proprietary chapels, its colleges rising in every direction, its missions to the heathen, ending with the hopeful Central African one, with which the Senate-House of Cambridge so lately rang, would require pages upon pages to exhaust their significance. Suffice it to say, that in the colonies that lie between the eastern shores of Labrador and Newfoundland, and the mouth of the Columbia river, in the West Indian groups, in the great new world of civilisation growing into being in South Africa, in the almost continent of Australia and the large islands of Tasmania and New Zealand, in the Polynesian and Melanesian groups,—in India, too, to a more partial extent,—and finally, in that vigorous 'Protestant Episcopal community, which, existing as it does in the numerous States of the American Union, presents so many points of resemblance to our own Colonial Church—we see growing into shape, with features in the main distinctly Church-like, a vast and energetic development of religious life, founded in the doctrines of Episcopacy, and on the system of the English Prayer-book—a development of which the first seeds were sown in the very lifetime of the fathers and mothers of those who are still in active middle life.\*

We have already dwelt upon the Church form of the instinct for collective self-government, now rife among us, and we pass on to the actual manifestations of vigour apparent in the educational and the devotional phases of the Church of England. The old universities will not detain us long. We believe that, substantially, the Church cause will be found to be holding its ground in both of them, although the first excitement and fervour of the movement having passed away, the Church party does not fill so conspicuous a space in the eye of the critical by-stander.† The triumph of the Church cause, shown in education, is to be mainly sought, as far as the higher and middle classes are concerned, in the improvement of our ancient public schools, and in the numerous new institutions of a collegiate character springing up on every side. If Eton be compared to what it was in the days of George III., we venture to say that the revolution of a century crammed into less than half that space, would be a faint description of the change. Harrow under Dr. Wordsworth reared its chapel: under Dr. Vaughan that chapel, sumptuously rebuilt, exhibits to successive generations of pupils a noble specimen of the beauty of holiness in the English Church. But why take our public schools one by one? Each would furnish some pregnant example of our proposition, and the fact that the first great reformer of the Anglican public schools was the man who perhaps gave utterance to the most gravely severe words ever employed against the rising Church party, Dr. Arnold, proves how much the Church cause may draw succour from every soil through which the healthy rain of

---

\* Dr. Routh was one of those who advised Bishop Seabury to seek consecration in Scotland, and Bishop White, whose consecration at Lambeth so soon followed Seabury's courageous plunge, died only two years before the accession of the Queen.

heaven percolates. The new collegiate creations of the last twenty years are a living monument of the zeal of one generation. Although its establishment dates a little before the date we have selected, Durham University deserves first notice. Diocesan colleges, as at Wells, Chester, Cuddesdon, Lichfield, are a class of institutions previously unknown, and the missionary abbey of England, restored as its missionary college, should not be forgotten.\* S. Peter's, Radley, and its model, S. Columba's, in Ireland, and Trinity College, Perthshire, are whole-hearted endeavours to create new Church-like and public schools upon the old models reformed; and of a larger scope than either, Mr. Woodard's vast scheme of public schools, to embrace within the Church system, and under one administration, all classes of society in all quarters of the kingdom, has made a splendid commencement in its 'upper middle' class college of S. John at Hurstpierpoint and its gentle college of S. Nicolas at Lancing; while a third college, for the 'lower-middle' class, is already on foot at Shoreham; again, in another part of the same county of Sussex, and under cognate influence, collegiate education for girls is being attempted at St. Michael's House, Bognor. S. Andrew's College, at Bradfield, is a worthy rival to Radley, and S. Michael's College, Tenbury, cannot be unnoticed. The Clergy Orphan School has, with its removal to Canterbury, assumed a collegiate character. Such institutions as the new Medical Benevolent College own, we believe, their connexion with the Church. Training colleges for school-masters and mistresses—S. Mark's, Whitelands, Culham, Fishponds, &c. &c.—are gradually diffusing a healthy influence felt over the land; while the extension of parochial schools, in which Prayer-book religion forms the staple of teaching, is of course commensurate with that of churches and clergymen zealous in the Church cause. That cause, in a word, has struck deep into the educational system of the higher and of the lower classes. Its weak point still is the possession of the middle ground. The education of that growingly important class, those engaged in or dependent on retail commerce, and the cognate professions of mercantile clerks, and so forth, is still for the most part conducted in wretched private 'commercial schools,' where either no religion, or the most unsatisfactory kind of popular Protestantism is taught. All thinking men of right views acknowledge the deficiency, but no one, except Mr. Woodard, has yet had the courage to attempt a remedy on a large scale.—*Christian Remembrancer*.

---

#### NEW ENGLISH CHURCH IN PARIS.

Mr. Gurney's church in Paris was founded, and is now attempted to be upheld, not merely to afford the opportunity and accommodation for public worship to rich people who won't pay for it for themselves, but upon three broad and general principles which may claim the support and consideration of all Churchmen and Christians, be they resident where they may:—First, it was founded for the better and fuller representation of the principles and practice of the Anglican Church upon the Continent; secondly, for the more effectual visiting and relief of the English sick and poor in Paris; and thirdly, for the religious instruction of the young. The daily services and numerous evening and familiar lectures—at which all the sittings are free; the large Sunday-school classes; the considerable sum of £150 per annum (large in proportion to the congregation and revenues of the church) proposed by the estimates to be devoted to the poor as a necessary element in the existence of the Church—are all proofs of the motives upon which the undertaking has been embarked in, and of the way in which it is in-

---

\* St. Augustine Missionary College, Canterbury.

tended to be carried out. Only a week ago, on Easter Sunday, a whole family of persons of "riper age" who had been found unbaptised, were baptised in Mr. Gurney's church; and the same rite was yesterday evening administered to a youth of Jewish parents, with the assent of his family of that persuasion. This is true missionary work, as much as if it were performed in the centre of Africa; and possesses, too, the additional claim upon us that it is exercised for the benefit of those of our own race and blood.—*Guardian*.

---

### ANTIQUITY OF THE ENGLISH LITURGY.

The choicest portions of our Book of Common Prayer came to us through Rome, but they did not come from Rome. They belonged to the Primitive Church, and consequently to our own branch of it, long before the novelties of Romanism were engrafted on it..... Our reformers did as those who returned from the captivity in Babylon had done: they did not fling away and shiver to pieces the beautiful vessels which their fathers had used in their holy solemnities, because they had been defiled by idolaters: but they purified and sanctified them, and replaced them in their renovated temple. Even so, the prayer of St. Chrysostom, the glorious *Te Deum*, the incomparable Litany, and other portions of our Services, resounded in the churches of the Saints long before it was dreamt that St. Peter was the vicar of Christ, and the Pope the successor of St. Peter; long before Christian worship was defiled with the intercession of saints and angels, the adoration of the Virgin, or the idolatry of the Mass..... We rejoice to remember that very many of our forms of prayer and thanksgiving are well nigh of Apostolic origin, and have given utterance to the fervent devotion of Saints, and confessors, and martyrs, of the holiest, the best, and the noblest of those who fought the good fight of earth, and will hereafter surround the throne of glory in heaven.—*Rev. H. Stowell's Address to Churchmen*.

---

### THE EMIGRANT CHILD'S DREAM.

The dashing surge—the howling blast—  
 The heaving of th' Atlantic deep—  
 Had kept me long awake: at last  
 I sunk into a pleasant sleep.  
 I seemed to be once more at school  
 In the dear village far away:  
 The sky was bright—the air was cool—  
 A Sunday in the month of May!

Nothing was alter'd; as of yore,  
 How well I seemed to know it all!  
 The restless swinging of the door;—  
 The patch of sunshine on the wall;  
 The hive-like hum that fill'd the air;—  
 The quiet clicking of the clock;—  
 And, sitting in his oaken chair,  
 The shepherd of that simple flock.

I stood before him—one of eight;—  
 And heard his reverend voice begin  
 A grave discourse of man's estate,  
 Of loving God, and hating sin,  
 Of sorrow, certain to befall  
 The heart that clings to virtue's ways;

Life's choicest treasure, after all,  
The memory of a few bright days !

"But wait awhile, the night departs;  
The pain and grief will soon be o'er :  
Learn but to fix your faithful hearts  
Upon the bright eternal shore ;  
And when the day-star rises,—O  
The smiles, the bliss in store for you ;  
Where joys abound, undream'd below,  
And pleasures are for ever new !

I sigh'd—I started—I awoke ;  
The sunshine and the school were gone  
The voice was hush'd which lately spoke,  
And I was in the dark, alone,  
O but it seemed a heavier spite  
To know the bliss of such a boon,  
Than never to have seen the light,  
Which was to pass away so soon.

With early dawn I went on deck ;  
The wind had lull'd,—the sky was fair ;  
And what was yesterday a speck  
Which gemm'd the waters here and there,  
Had grown into a wondrous sight !  
Hills, grandly purpling into day ;  
And woods, which girded with delight  
The waters of a tranquil bay !

The gale, that wafted faint perfume,—  
The mist, that from the mountain curled—  
The bird, that soared on gorgeous plume,—  
All told me of a new-found world !  
I call'd to mind my last night's dream ;  
And pleasure, at the glad surprise  
So filled my cup, I felt the stream  
Gush over at my grateful eyes.

C. BURTON.

---

### EARNESTNESS IN CHRIST'S WORK.

The account which follows relates to a clergyman in England, lately deceased, and is taken from a letter recently addressed by his widow to the Lord Bishop of Montreal :—

"He had always quoted that line, "Content to live but not afraid to die;" as his idea of what all Christians should feel, and how truly did he prove that it was *his own*. His life from boyhood had been one of singular purity and *love of God*, and this perhaps gave him that great power he had of always *enjoying* life so thoroughly. I know no one to whom this world seemed to give greater pleasure and who could so innocently enjoy life. This made his perfect *willingness* to leave it more remarkable to many, for it was more than resignation, and no presumptuous longing to be gone. He had always so lowly an opinion of *himself* and so shrank from dictating to others in any way, that none knew *but me* the *great depth* of his faith and love. He had often *frightened me*



when I saw how clear and real the next world was to him, and how he only looked at *this* life as a school time of trial, *that* as *real life*, and he never thought himself he should be long lived, and often told what he wished me to do when he was gone. He had an *earnest longing* to put things in such a state *here*, that his much loved flock might never again be neglected, and great was his *thankfulness* at being allowed to accomplish all that wanted doing. He had already rebuilt the Church and a school house, and his great anxiety was to place this glebe and house in a good state that no clergyman could now *not* live amongst the people. He was *just* allowed to finish *all* that wanted doing. He had lately been distressed at the *excessive* affection of his people, seriously thinking that he ought almost to leave them, they seemed to cling to *him* too much as an individual. His earnest striving, however, was to lead them *from* himself to his Master, and I, with many others, have remarked of late a great *increase* of zeal and earnestness in his preaching, and deep spirituality, if I may use such a word. Perhaps God saw as he did, and so prepared for *Himself*, though to *us* it seemed as if he was doing so great a work for his own parish, and even influencing the whole neighbourhood.

---

#### PRAYER FOR THE PEACE AND PROSPERITY OF THE CHURCH.

This prayer is taken from a small manual of devotion called "Faith, Duty and Prayers of a Christian Missionary;" and while suitable for the use of all who pray for the peace of Jerusalem at all times, it is perhaps specially suitable for the members of our Church now, when looking forward to the meeting of its representative members in Synod.

Continue forth Thy loving kindness, O Lord, to this branch of the vine : Behold and visit this vine, and the place of the vineyard that Thy right hand hath planted, and the branch that Thou madest so strong for Thyself, this branch, abundantly watered, saved, and spared, amid many neglects and divisions; quickened, made fruitful in saints, rich in doctors and holy men, with creeds agreeable to Thy Word, and forms of sound words delivered from ancient times. Give us the great grace of unity, which we now lack; help us towards it by Thy Spirit, that, if we attain it not in our time, we may approach towards it. Help us first towards inward unity, unity amongst ourselves, in our own house, between the members of our own Church; heal our inward divisions, that they may pass away. Knit us together; remove prejudices, discords, misunderstandings of one another, hardness, the spirit of controversy. Give us forbearance and charity. For this Church of England, for all members thereof, priests and people, in all times, through all changes and chances of times, I do pray most earnestly. Send Thy blessing, O Father, that we may be found an acceptable people in Thy sight, for Jesus Christ's sake. Amen.