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CHURCH CHRONICLE

FOR THE

DIOCESE OF MONTREAL.

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

HOOVER. Bk. V. c. 21.

VOL. I.—No. 12.]

APRIL, 1861.

[2s. 6d. PER AN.

ADVERTISEMENT.

The present number brings the first volume of the *Church Chronicle* to a close; it may, therefore, naturally be expected that its Editors should say a few words respecting the progress and present condition of the work. It was started in compliance with the resolution unanimously passed at the annual meeting of the Church Society in 1860, which asserted that it was desirable to publish, in connection with this Diocese, an occasional paper containing information respecting the condition and progress of the kingdom of Christ alike in this country and in other parts of the world. A committee was appointed to carry out this resolution. That committee so far departed from the instructions they received as to substitute a regular monthly issue in place of the occasional one which was originally contemplated. They did this not only because upon inquiry they discovered that there was ample material in the present history of the Church's work to furnish interesting and profitable reading month by month, but also because the regular publication afforded opportunity for communicating necessary intelligence respecting the operations of the Church in this Diocese, and chiefly because the expense of bringing out a paper at regular intervals was likely to be less than one brought out occasionally. These expectations have been realized. The difficulty on the part of the Editors has not been that of finding material for each number, but of selection, while we believe the clergy and other members of the Church have found the usefulness of the paper as a channel of local intelligence; and a continued effort on the part of our friends will easily make it entirely self-supporting.

On looking back over our year's labours we have much cause for thankfulness; and especially are we happy in the conviction that this

attempt to make known to our brother churchmen in this Diocese what God is doing, amongst ourselves and throughout the world, for the Kingdom and Gospel of our Lord Jesus, has met with the hearty approval of the ministers and members of the Church, of all shades of opinion.

In looking forward to another year, we ask for active support from our brethren in Christ, both lay and clerical, and we ask above all their humble and earnest prayers to Almighty God, that in "this and all other works begun, continued and ended in Him, we may glorify His Holy name."

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

As it is nearly twelve months since I wrote to you, with a general Report of the state and progress of the Church in this Diocese, I will now endeavour to give you, for the information of "The Society for the Propagation of the Gospel," some account of what we have been doing since the date of my former letter.

Our Diocesan Synod held its second annual meeting on the 19th and 20th of last June, and was very fully attended both by the clergy and lay-delegates. The different committees which had been at work since the previous meeting, presented some very valuable reports, which, after discussion and amendment, were finally adopted. The Committee "on the Organization of Parishes" embodied in its report the following, amongst other recommendations :

"That, in order to secure the better organization of Parishes and Missions now existing in the Diocese, it is in the opinion of the Committee desirable, that the Diocese should be divided into Rural Deaneries; and that for this object the Lord Bishop be respectfully requested to take steps for the formation of such Deaneries.

"That it be directed by the Synod that the clergymen and Churchwardens, resident within each Rural Deanery, do within six months of the adjournment of the Diocesan Synod, or as soon after as practicable, hold a conference, or conferences, for the purpose of arranging and defining by mutual agreement the boundaries of their respective Parishes or Cures, and report the same to the Lord Bishop for his consideration; and should his Lordship approve of the same, then the boundaries so arranged, approved and declared, shall be the boundaries of the Parishes or Cures aforesaid. And that the Bishop cause a report of the same to be laid before the Synod at the ensuing meeting."

In accordance with the above recommendations I have issued a notice for the formation of four Rural Deaneries; and arrangements are making for carrying into effect the objects thus contemplated. I cannot but hope that we shall also thus obtain an efficient machinery for raising means for promoting the self-sustentation of the Church in many of the parishes. In the correspondence which I have had with you on this impor-

tant subject, you have stated that while your Society is prepared to grant us aid, in proportion to the amount raised here, in accordance with the resolutions passed 20th July, 1860, yet this aid is not to be available in the case of local efforts; but that the "object in proposing such a scheme was to stimulate a great Diocesan movement for raising a fund applicable to the most destitute missions, and so promote the ultimate independence of the Colonial Church." I do not know what may be applicable to other Dioceses, but I am quite sure that here this most desirable result will be much more readily and effectually attained by aiding the local efforts for individual Parishes. As I stated in my letter last year, we have hardly a Parish in this Diocese that holds any endowment for the support of the incumbent. Some small amounts have been raised, in a few instances, very recently; and there are some not very productive glebes, most of which have been lately acquired. And it is far more important that these existing Parishes should be helped, as quickly as possible, that they may attain a state of independence, than that the principle of dependence should be kept up, though under the idea of extending more widely the work of the Church. It is true we shall always want some Diocesan funds for strictly missionary work; and I have commenced a list of subscribers for the purpose of raising such a fund. But while in every locality, both in this city and throughout the country, every congregation is anxious to do something for their own permanent endowment, it is not likely that much will be raised for a general fund. In the city of Montreal, where we might look for the principal subscriptions, very large sums have been expended in the erection of our churches since 1850, and more will be required to complete them, and free them from debt. Three of them, including the Cathedral, have been entirely rebuilt, after having been destroyed by fire; and the only one still remaining, that I found when I came out here, has been very much enlarged, viz. St. George's. Only one of the city clergy, as yet, is provided with a parsonage house; and all of them are entirely dependent on their congregations, without one sixpence of endowment. This being the state of the Diocese, it seems to me that instead of making exertions to extend and perpetuate a system of dependent churches, it will be far more prudent to make sure of the ground which we now occupy. The old system has been carried on too long already, and has produced an unhealthy state, and should first be remedied with care and wise treatment, and then I have no fear but that we shall always be able to raise amongst ourselves a fair annual sum for further missionary work; which in the present condition of our several parishes it is impossible to realize. I have very recently received from one of my clergy a letter, which breathes so hearty and healthy a spirit, and is so full of practical good sense, that I think I cannot do better than insert a copy of it here:

"KNOWLTON, 26th Feb. 1861.

"MY LORD,—Enclosed I send twenty dollars for *The Society for the Propagation of the Gospel*. I held a missionary meeting in Knowlton the other day, at which were present our new Rural Dean (the Rev. G.

Slack) and the Rev. Messrs. Scott, Godden, and my brother, who all addressed the meeting, taking different sections of the S. P. G. work. Mr. Slack took Africa; Mr. Scott, New Zealand; Mr. Godden, India; my brother, North America; and then we brought home the conclusion that with such an enormous missionary work before the Church, how great a duty it was to sustain our own missions: that after so many years' support from the S. P. G. we ought to acknowledge it, by sending them annually a subscription, and to endeavour to relieve them of their present grant to this mission. I had taken a great deal of trouble to get up the meeting; and, although there was a violent snow-storm, we had a large and most interesting gathering; and the collection was more than double any ever before taken up in this mission. The people felt that they owed a debt of gratitude to the Society. In consequence of this meeting I have got the idea of an endowment well mooted. I shall soon be able to make a move in it. I regard the missionary work of the Church as its great lever-power. Make people see the work in its greatness—the duty which our Lord has laid upon us to extend the Gospel to every creature—and then the local mission or parish looks a small business. I do not at present quite see my way to fix any exact plan for the endowment. We have talked over two or three, but all of them have their difficulties. One thing I have insisted upon—that we should fix a time by which to effect our object. I have thought that seven years would be as short a time as, with our means here, it could be probably brought about, that then this mission should be entirely self-sustaining. Mr. Foster's suggestion was that we should retain my present allowance (£100 stg.) for seven years; that we should still subscribe to the Diocesan Church Society, though not perhaps as much as we have done (100 dollars); and that in the meantime we would, either by annual subscriptions or some kind of guarantee securing a block sum at the end of seven years, make up an amount the interest of which should give 400 dollars per annum. This, with what could be annually raised, would afterwards secure the clergyman's salary. Mr. Foster said he would himself provide a block sum of \$1000, at the end of that time. We have already 1300 dollars of an endowment fund; \$900 of which draws interest, the other \$400 was a sale of part of the glebe, which reduces the glebe to fifteen acres, which is enough for any clergyman to occupy. I want to know from you whether we could carry out Mr. Foster's plan, if so, I think it would open a way by which many of our missions might be led to follow in the course. What encouragement might we hope for in trying to accomplish this? I look with great anxiety to the first meeting of our Deanery. We are to talk it over at our clerical meeting at Milton, on the 13th of March. The starting of such a work, the tone and temper with which it begins, are so very important, that if your lordship could come to our gathering at the first meeting of the Deanery, and explain to the influential body of the laity the greatness of the work, the importance of all labouring together for the general good of the Church, and the particular work of the Rural Dean, I feel that we should get launched under most favorable

circumstances; that it would awaken a prayerful feeling among our people. This Deanery movement if only fairly carried out, will do a great deal towards breaking down that congregational feeling, which our present isolated work tends to build up. We have through these Townships a fine body of laymen; we have resources which need developing, and trust in the providence of God, that your lordship may be spared not only to see your Diocese largely self-supporting, but also assisting to extend the Gospel in the regions beyond.

I remain, my Lord,

Yours very faithfully,

R. LINDSAY."

Now surely there can be no better way of spending the funds your Society proposes to devote to this particular object, than by encouraging such an effort as this. It will effect far more good than will ever arise from any general fund; and it will in fact encourage a far larger actual return of subscriptions.

In July last I received, through the Governor General, the information that her Majesty had been pleased, in answer to the petitions sent in from our Diocesan Synods respecting the appointment of a Metropolitan for the Church of England in Canada, to fix on Montreal as the Metropolitan See. Owing to the difficulties of making arrangements so as to suit all the different parties concerned, we have not yet been able to have a Meeting of our Provincial Synod; but I believe that I shall now very shortly be able to give notices for our first meeting in this city in July next; which will be just after the meeting of our several Diocesan Synods in June. It will be a most important event in the history of our Canadian Church. I wish it might be possible for the arrangements respecting the new Diocese of Kingston to be all completed, and that the first Bishop could be consecrated at the same time. I pray God that his Spirit may direct and guide us in all our deliberations and acts.

The Visit of H. R. H. the Prince of Wales to this Province last summer has been so fully described, that I shall only allude to it, for the purpose of stating, that having attended divine service in the Cathedral in this city on Sunday, the 26th August, H. R. H. was graciously pleased afterwards to send me a very handsome folio Bible, on the fly-leaf of which there was the following inscription in his own hand writing: "Presented to the Cathedral of Montreal in memory of 26th August 1860.

ALBERT EDWARD, PRINCE OF WALES."

There were also present on that occasion, and assisting in the services, the Bishop of Rupert's Land, and the Bishop of Michigan, U. S., who preached the sermons in the afternoon and evening.

Our Diocesan Church Society, held its usual annual meeting in January, and it was the largest I have ever presided over. The general fund, both that part which was raised in the city and that from the country, was considerably more than had been collected in any former

year. And in order to enable us to give increased aid towards the payment of missionaries, and provide for any deficiencies caused by the withdrawal of any portion of your society's grants, it was decided in future to confine our operations to the payment of Missionaries' salaries and endowments; and not to apply any portion of the funds to the building of Churches, as had been done previously, leaving this work to be accomplished by the exertions of the people in the different localities, with such assistance as they may be able to get from kind friends elsewhere. This, however, is a most important branch of the work of the Church in this diocese, which I trust will not be checked through any difficulties which may be caused by the necessity thus imposed upon us. Since I last wrote to you, I have consecrated five new Churches, which had just been completed in the parish of Philipsburgh, and the missions of Pottow, the Gore of Chatham and Hemmingford, mainly through the anxious labours of the respective incumbents. And on Sunday the 10th of March, I officiated at the opening of a new free seat Church in this city, in the erection of which the Rev. Edmund Wood has been earnestly engaged for some time; and where, as the future minister, he will I hope gather together an attached congregation amongst those classes, who have until very lately been practically excluded from the services of our Church. The services at the Cathedral continue to be well attended, particularly the free service on Sunday evening. On Sunday, 3rd February, we had our annual gathering of the Sunday Schools in this city, at the afternoon service at the Cathedral. The scholars were considerably in excess of the number which attended last year; owing no doubt in a great measure to the increase in the attendance at Trinity Church, which is now got into full work in its new locality, to which I alluded in my last letter: and also to the enlargement of the Cathedral school, which is now held in the new and spacious school rooms recently erected on the lot adjoining the Cathedral grounds. The day was most propitious, and the whole building was crowded in every part, the school children numbering about 1,200, and the 100th Psalm and an appropriate Hymn were well sung by them.

The only other special service I have to notice is the confirmation for the city, which I held yesterday in the afternoon; 312 candidates were presented to me by their respective clergymen, 125 males, and 187 females. At the last confirmation held the 19th September, 1858, there were 201 candidates.

I am sorry to say that I am about to sustain a great loss by the removal of Archdeacon Gilson, who has been my active coadjutor here for the last seven years; but, in consequence of the continued ill-health of Mrs. Gilson and one of his children, he has at length felt obliged to resign his office, and will return to England in the course of the ensuing summer. He will also be very much regretted at the Cathedral, where his services have been exceedingly valuable, and are well appreciated by the congregation.

Such is the general account I have to give for the past year. We have our many trials and difficulties, and I am fully conscious of many

shortcomings. But if the Report does not tell of any extraordinary growth, I hope it gives promise that we are getting, slowly perhaps, but gradually, into a more healthy and vigorous state; one that, under God's protecting and assisting grace, may enable us to hand on, to those that come after us, the means of working out the great duty of the Church of God, as a witness for His truth, so that through its faithful preaching of the Gospel of Christ, many may hear and believe and be saved.

I remain, my dear Hawkins,
Very sincerely yours,

F. MONTREAL.

THE OXFORD, CAMBRIDGE, DUBLIN AND DURHAM MISSION
TO CENTRAL AFRICA.

“Bishops court, Nov. 19, 1860.

“Dear Strong—We arrived here after a pleasant and prosperous voyage of thirty-seven days, on the 12th of this month. We had the satisfaction of conducting public worship on board every morning; Morning Prayer. The Litany alone on Wednesdays and Fridays. On Sundays, Morning Prayer, Litany and a sermon. Every evening family prayers, being a hymn, a chapter and a few collects. On Sunday evenings full service, with sermon. All very well attended. Communion on one Sunday, twenty-five communicants, besides four or five who intended to come, but were not well enough that morning. All this, we felt, was matter for great thankfulness. Every one, from the captain downwards treated us with the greatest consideration. We employed ourselves partly in studying Sechuana (the language of the Bechuana Moffat's people), which has been called the French of South Africa being more generally known than any other dialect. We may find it directly useful in the Shire Valley, though of this I have less hopes than when in England. But indirectly, the study of it cannot fail to have been useful especially to those who knew nothing of any South African language; our difficulty lay in having no dictionary, and only a sketch of the grammar. Still with the Bible (complete), and a concordance, we managed to supply entirely the place of a vocabulary—indeed, we commenced the formation of one, and we managed to make out most of the constructions in about sixty verses, which we read. This was not so many as I had hoped; but I had forgotten that our voyage was to last only five weeks instead of ten, which I spent with the Bishop of Natal, when he taught us all Zulu on our way to Natal. So much for our voyage. I also practised, by the very kind permission and help of the captain, to take simple observations. The latitude from a mid-day altitude of the sun, and the time from an observation about 8 or 9 a. m., by comparing which with the chronometer he determined the longitude. I did not attempt a lunar, but have reserved that for lessons which I hope to receive from Sir Thomas Maclear, the astronomer here. On landing I found the Bishop of Capetown had most kindly arranged to receive us all, some at Bishops court, his own house, and some at Zouneblum, the

Kaffir College. He was very sorry to hear of Smyttan's detention in England, and it has renewed our own grief to have to speak of him to others.

"The news we hear (on arriving) from Livingstone is most encouraging. I enclose copies of letters to the Bishop of Capetown and Sir George Grey * * * * I suspect his idea of the language of the people south of the Zambesi mouth, being nearly identical with that of the Zulu Kaffirs, is somewhat exaggerated; and the difficulty of getting game in the interior may inconvenience us at first; but we, a settled body, will feel this far less than he did in his constant roving. In the letter of Livingstone, of date March 26, is it not good to see his cautious reverence, yet humble faith in God's providence?

"The Bishop here and Sir George Grey both seem to think that a steamer above the rapids of the Shire to ply on that river and on the lake Nyassa, would be necessary to the full development of our plan. I should now enter into details on this matter, but that I prefer to go up and see for ourselves where we settle, with Livingstone's advice, and whether it be really necessary. If it be, I shall trust that our mission fund, being by that time completed, a special application for the expenses of a steamer would be responded to. I should think there can be no doubt that one above the Murchison Cataract (on the Shire) would serve for all purposes * * * * Livingstone says the language must be made out through Portuguese, and though we are anxious not to drop Sechuana, we have started with Portuguese. Its resemblance to Latin is a great help, and we all feel as on firm ground in studying a language in which we have a regular grammar and dictionary. I am setting Scudamore to this as his main work, that he may acquire as thorough a knowledge as possible in the time, while the rest of us get up a smattering. But though we are thus providing ourselves with the means of communicating through an interpreter, and so learning the language of the Manganja, I think we shall learn more and more accurately by direct communication.

"Livingstone says we had better stay here till matters are arranged about the steamer from Government. He seems not to have heard (when he last wrote) of the grant made, I think a year ago, for the *Pioneer*. She has not arrived, but may be expected soon now. The last news I have had of her is her being at Madeira (on Sept. 8, I think). I saw it in a Cape paper. You will have heard of her having called at Sierra Leone, no doubt, before you get this. Please remember, however, that all news of this kind, though it may seem to you sure to be too old before we get it, is still most acceptable in circumstances like ours, where even rumours will be scarce. Do not fail to transmit to us regularly any facts that concern us as they come to your knowledge. And while I am on this point I may as well ask you to send all news or directions to me through the Bishop of Capetown's hands, giving him thus the power of reading my letters before I get them. This will not only keep him up

with the state of our affairs, in which he is as deeply interested as any one, and may give him the opportunity of writing back on any point that may strike him, but it may save him the trouble of writing to us about things which you have already put on paper, and further enable him to comment upon the facts as they pass before him.

"Baines, Livingstone's artist, is in Capetown and is arranging to go back to the spot from the West Coast. He has given us some useful information about the choice of some of our goods of exchange, and the value of them on the spot. I have in my note-book, for example, ten fowls for two fathoms of calico, yard wide; a sheep at Tette for from one to four fathoms; strong needles useful (Whitechapel stumps), sailors' knives, quantity more important than quality. All this must be seasoned by the remembrance that we shall act on the minds of the natives very much by the materials we introduce, and that in that respect selection and quality are of more importance than quantity.

"In Livingston's letter of April 8, how excellent his way of offering assistance! not as if he were indispensable, but might certainly be of some use. This is the way real strength and real knowledge always speaks. The Admiral is not here just now, so in his absence, and the *Pioneer* not having yet arrived, we can say little about our time of starting, except that I hope to be off early in January * * * * *

Please make it generally known that all letters addressed to any of us ought to have the writer's name or initials, or any preconcerted mark; in the left-hand lower corner of the back of the letter, with a date. I shall arrange to have a note made here of the said marks by our agent here, through whom our letters are forwarded, and copies of such note forwarded by following mails, so that in the event of loss of a mail, we may know whose letters were contained in it. We had 400*l.* worth of goods from Clegg before starting; and have now arranged, as we intended, to take 100*l.* worth more from this: chiefly beads on the advice of Baines, Livingstone's artist; and these supplies will serve us till the coming out of our next party; but I shall be better able by next mail to tell them or you what to order.

"I have drawn no bills on you yet, and shall have put that and other matters of business on a definite footing before I write again. Good bye. My best regards to Mrs. Strong.—Yours truly.

C. F. MACKENZIE."

CHURCH IN ITALY.

The following article is translated from the *Union Chrétienne*, the weekly organ of the Gallican party in France. The editor does not know from what number of the *Daily News* the extract below is taken, and therefore is unable to give the words of the original.

"Religious men are now, with good reason, engaged in considering the state of the Church in Italy.

The Ultramontanes violently oppose Protestant propagandism; enlightened Catholics endeavour to make the Italians perceive that they

should not confound the Church with the abuses of the Court of Rome and its temporal power; that they should, therefore, remain Catholics while shaking off the Ultramontane yoke. The Church of England, with that lofty intelligence which is its characteristic, comes to the assistance of enlightened Catholics. We have lately read in the *Daily News* :—

‘The Rev. Dr. Camilleri, Curate of the Rev. Dr. Wordsworth, Canon of Westminster, is on the point of setting off for Italy, where he is charged with the direction of a new Mission among the Italian people. The object of the Mission is to encourage reformation in Italy in every way possible : 1. by the judicious distribution of the Italian publications of the Anglo-Continental Society, and Italian Prayer-books ; 2. by explaining by word of mouth the limits of the legitimate jurisdiction and authority of the Bishop of Rome, especially with reference to the liberties of the Churches of North Italy and Sicily ; 3. by enforcing on excited minds the necessity of ecclesiastical order ; 4. by convincing men, both by argument and by the example of the English Church, of the possibility of a National Church reforming itself, and being at once Catholic and Protestant ; Catholic, as maintaining the faith and discipline of the Holy Catholic Church ; Protestant, in rejecting Papal usurpation and dogma. The Missionaries are instructed to avoid transgressing the law of the land, and to abstain from any attempt at drawing individuals out of the Italian Church into separate communities. Dr. Camilleri was educated at the University of Malta, and is well suited for the duty which has been confided to him.’

The different Protestant Churches have not understood so well as this, their Christian Mission in Italy. They attempt to form private associations, more or less hostile to each other, instead of contributing, by all the means in their power, to form a Church truly Christian and national, and to come also to the assistance of that unifying movement on which the fate of Italy depends.

The most intelligent Protestants perceive that their form of worship does not suit southern populations. Protestant Missionaries therefore will be able to enlist some recruits, to form small societies, but they will never constitute a great Church. Now, small Christian societies, in the bosom of the same country, can only produce an evil result, and lead to religious indifference. We do not blame the Protestant propaganda in itself. Since Christ is preached, whether by Protestants or Catholics, we will, like St. Paul, rejoice at it ; but we would wish that all preaching was inspired by truly Christian sentiments, without any sectarian prejudice. Unfortunately, the case is otherwise, and we lament it for the sake of religion and of Italy.

It has been thought that the Vaudois Church might, better than any other branch of Protestantism, produce results in Italy. But this is an error, and we find the proof of it in a circular lately issued by the Commission charged with the duty of watching over the interests of this Church in Italy. We observe there, in fact, the following avowals :—

The preaching of the Gospel in Italy, so interesting in different res-

pects, and so necessary, already recommends itself by its fruits to those who know how *slowly the work of the Lord proceeds* in our days in the midst of populations depraved by Popery.

We acknowledge, with all those who are doing Evangelical work by our side, that *we have not yet seen precisely an epoch of reformation or of great religious awakening*. But we can bless God for a number of individual conversions. Is not the work for the Lord, and in respect to heaven rather than to earth? Is it not, first of all, important to call souls to salvation and to eternal life? In this respect we have not laboured, and none shall ever labour in vain.

Congregations are, moreover, inevitably formed by this call to salvation. We attach a certain importance to a regular ministry in the bosom of their congregations; not that the word is not equally good and efficacious on the lips of one who has not received imposition of hands, but because we need to be as certain as possible that preaching, by reason of its great importance as a public call and as testimony, is conformable to truth. Therefore, we do not employ ministers only, but also other evangelists, provided they have made before the pastors of the Church an explicit, intelligent confession of faith, conformable to the doctrines contained in Holy Scripture. No doubt, a lifeless orthodoxy is of no use; but this dead, or cold, or legal orthodoxy will soon betray its impotency, and it would be remedied by withdrawing a useless labourer, while a preaching which is not pure would cast seeds into the Lord's field which it would not be possible again to extirpate, and which would prepare for the future a deceitful harvest.

We are of opinion that *even if we should not obtain great success in preaching the Gospel beyond our own congregations (évangélisation extérieure) we shall not have discharged this debt in vain, and that especially the preparation of our future ministers in the city of Florence, where the language has strange charms, will not be useless for our populations.*"

Moreover, the Vaudois Commission, while working for the establishment of its Church in Italy, declares that it leaves the field open to all other Protestant Churches. Now we know what mistakes exist among the different Protestant Churches on points of the greatest importance; what latitude they are obliged to leave to each Missionary in particular. We believe, then, that there will only result profound disorder from this preaching of contrary opinions, and consequently a great weakening of Christian feeling."

PRESENT ASPECT OF MISSIONARY LABOURS.

We shall advert to one more feature of encouragement at the present moment which should put heart into the friends of the Missionary cause, and arouse them to increasing earnestness—the importance of the results attained by that work of evangelization during the last fifty years, and the healthful aspect of our churches and congregations throughout the world. The elevation of land from the ocean's depths, until, sur-

mounting the surface level it becomes dry land, and eventually a home for man, is one of the most magnificent of natural phenomena. It is not of bygone days merely, but one which, at the present time, is silently progressing, and operating great changes on the crust of our globe. New Zealand presents one of the most interesting specimens of this uplifting. Similar movements may be traced throughout the vast extent of the Pacific, even to the extreme north, where the Aleutian isles, a group of black masses of lava, rising perpendicularly above the sea, and peering above the clouds, have been increased in number, by at least two islands, within the limits of the present century.

Volcanic action prepares the foundation on which the coral insect raises its wondrous superstructure. Slowly, yet powerfully, a submarine ridge is elevated from the vast profound, and on this, when it has approached within a few hundred feet of the water's edge, the coral insects begin to pile, until they reach the surface, which terminates the structure as to height. The growth of the coral ceases, when no longer exposed to the washing of the waves, and the reef continues to extend itself laterally until a horizontal field is formed, raised by multitudinous insects upon the volcanic formation beneath. On this platform a key is formed by the tide, loose pieces of coral, sand, and other materials being heaped upon it. The sea-birds visit it; salt plants take root upon it. Floating upon the waves, perchance from Ceylon's shore comes a more valuable contribution. The cocoa-nut palm affects the margin of the sea, and seems to court the dashing of the spray. There, where other trees suffer, and withdraw themselves to a greater or less distance, the palm flourishes. Its fruit ripens over the waves as they dash upon the rocks where its roots have hold, until at length, from weight of full maturity, it falls, and seems to be lost amidst the waves. But it has a destination and a home to reach. It is to become the parent seed of a numerous progeny. The waves bear it onward. It is caught by some of the great river-currents of the ocean, and is hurried on. Its future home at length is reached. The clouds have gathered round that home to prepare it for the reception of the coming seed. There, amidst the island regions of the Pacific the voyager beholds "with wonder and delight the gorgeous piles of cumuli, heaped up and arranged in the most delicate and beautiful masses that it is possible for fleecy matter to assume. Not only are these piles found capping the hills among the islands, but they are often seen to overhang the lowest islet of the tropics, and even to stand above coral patches and hidden reefs, a 'cloud by day,' to serve as a beacon to the lonely mariner out there at sea, and to warn him of shoals and dangers which no lead or seaman's eye has ever seen or sounded out. These clouds, under favourable circumstances, may be seen gathering above the low coral island, and performing their office in preparing it for vegetation and fruitfulness, in a very striking manner. As they are condensed into showers, one fancies that they are a sponge of the most exquisitely and delicately-elaborated material and that he can see, "as they drop down their fatness," the invisible but bountiful hand aloft that is preparing and squeezing it out.

Thus to prepare new homes for man, influences of various kinds are brought into operation. Volcanic forces upheave the earth's crust; tiny insects become a building agency of extraordinary power and perseverance; seeds enveloped in mucous matter, so as to preserve their vitality for a lengthened period from the injurious influences of the sea-water and committed to the currents of the ocean, are wafted to the newly-formed, and as yet barren shores; the numerous islets of the great Pacific arrest the trade-winds, and force from them a contribution of fertilizing rain ere they pass entirely by. And then, after a time, comes the human sea drift. It was thus that the Polynesian race migrated from its original nidus amongst the large islands of the Eastern Archipelago, and spread themselves about from the Sandwich group in the northern hemisphere, to New Zealand in the southern, and from the Tonga group in the west to Easter Island in the east, until it peopled the island world.

There are formations rising out of the deep sea of heathenism far more interesting and important. They are often preceded by moral earthquakes and the fiery eruptions of human passions, causing political convulsions and alterations, distress of nations, with perplexity. These prepare the way for the work of evangelization. The agency employed is one as apparently unequal to the accomplishment of changes in the character of nations, as the coral insect to the formation of the rocks and foundations of islands which it rears. Like the sea-workers, toiling and spinning beneath the waves, it carries onward, with a minute and persevering toil, its labour of love, never contemning the minutest opportunity, contented, in the first instance, with increments so small as to be scarcely perceptible, willing that its primary results should be of such a nature as to remain unseen for a considerable period, until they have gathered strength enough to appear above the surface of society. Meanwhile, Missionary agents are contented to be despised, and patiently to endure the scoffs of an unbelieving world. The old taunt, which troubled the children of the captivity when they addressed themselves to the erection of the second temple, still meets them, and they are reproached with their unfitness for the work which they have attempted, and the feebleness of the results they have produced—"What do these feeble Jews? Even that which they build, if a fox go up, he shall even break down their stone-walls."

Yet even thus new formations have uplifted themselves above the waves, the loftier summits of a new world slowly, yet surely emerging from the deep sea of heathen ignorance and superstition. Christian churches and congregations, brought into existence in various parts of the heathen world, have assumed sufficient consistency to be designated as permanent structures. Temporary islands have been raised occasionally from the ocean's depths: they assume a tangible outline, but a few months suffice to terminate their existence, and they subside and disappear. And delusive results have, just in the same way, been raised up for a time in the midst of heathenism, like the far-famed Romish Missions in South India, Japan, and Paraguay. They counted their converts by hundreds of thousands. But they had no consistency. What

has become of them? In the rapidity of their disappearance they have resembled the temporary island of Sabrina, when it rose from the deep off the coast of St. Michael, in February 1811, and sank again in the subsequent October. With such a complete and sudden subsidence did Romish Missions sink amid the deep waters of Japanese heathenism. They rose for a time, but with no mild influence. They emitted fires; they sent forth sulphurous vapours. They were a distraction and a trouble, instead of a blessing, to the natives. A brief struggle, and they collapsed; and where they once stood, the scornful waves of heathen superstition have resumed an undisputed ascendancy.

The system carried out in Evangelical Missions has been altogether different. We have been contented to put into requisition God's mode of action; to make known, in their respective languages, to the perishing nations of the world, the saving truths of the Gospel; and these have been effectual, because God has wrought by them. The Christian formations, which in different directions have risen to the surface from amidst the depths of heathenism, are solid and reliable, fitted to become the foundations of more ostensible structures. Already they are assuming shape and form, as new converts are being added, and to the eye, even of the indifferent spectator, appear as something entirely distinct from heathenism. On these the clouds of the divine blessing manifestly rest, and an invisible hand distils upon them reviving and refreshing influence. The work of revival has commenced amongst our Missionary churches bringing them to a fuller realization of what it is to be a Christian, and drawing forth their sympathies on behalf, of the perishing heathen around. Men who have experienced in their own characters and lives the converting power of the truth, are girding up their loins to do the Lord's work, and going forth as evangelists amongst the heathen. The churches, whose messengers they are, afford to them supplies, and await as their recompense the happy intelligence that the Lord does not disdain to employ, in this great work of saving souls, their simple agency. From the churches of the Karens, Tamils, the churches of Sierra Leone and Yoruba, the churches of Polynesia, the churches of the scattered Armenians, as well as from many others, native evangelists are going forth and the hand of the Lord is with them, and will be so increasingly. Names might be mentioned of many whom the Lord has thus used, but it would not be wise or well to do so. Perhaps, in our anxiety to convince hesitating minds, at home that the Lord is at work amongst our Missions, we have too often pushed aside the overshadowing leaves, which, if they conceal the blossoms, protect them from a too great exposure to the sun's glare, and thus the Lord's work has suffered.—*Church Missionary Intelligence.*

THE BISHOP OF DURHAM ON "ESSAYS AND REVIEWS."

The following letter has been received by the Venerable R. C. Cox, M. A., Archdeacon of Lindisfarne, from the Right Rev. the Lord Bishop of Durham, in reply to an address to his Lordship from the Archdeaconry

of Lindisfarne, on the subject of the work entitled *Essays and Reviews*, recently published.

“London, Feb. 4.

“My dear Archdeacon,—I beg to acknowledge the receipt of the address from yourself, the rural deans, and the clergy of the Archdeaconry of Lindisfarne. Having felt it to be my duty to read with great care the volume of “*Essays and Reviews*” to which the address alludes, I am not surprised that the hearts of honest and faithful churchmen should burn with indignation at finding such a publication should have emanated from men professing to be ministers of our church. I am still less surprised that you are, as clergymen, deeply grieved at finding such doctrines can be heard from any pulpit or professional chair in our land. You say you consider it desirable that the bishops should at once proceed to vindicate the commonly received Catholic sense of the Creeds, Articles, and Formularies. I have not failed to convey your opinion and wish to a large number of my right rev. brethren. The subject has undergone long and serious consideration. The illness of a beloved member of the family of the Archbishop of Canterbury, and a telegraphic summons to him, rendered it essential to postpone further discussion. You will feel with me that any conclusion determined upon in the absence of that most rev. prelate would have lost much of its effect from the want of that weight which his wisdom and firmness would have given to it. I feel that I should be failing in my duty, as your Bishop, if I hesitated to express my most deliberate conviction, formed after the careful reading of the “*Essays*,” that a more heterodox volume could scarcely have been produced. The cautious style of the writers may possibly render it difficult to frame out of this work a case for direct legal investigation; but no candid reader can be blind to the fact that inferentially the Atonement is denied, miracles are explained away, prophecy is cast aside, inspiration, in the only real meaning of the term, is rejected. Under these painful circumstances, permit me to express my hope that your exertions will not be limited to the issuing the address which I have now received. I feel that, as men of all shades of opinion in the church have united in signing the address, because they are convinced of the presence, in the person of these seven essayists, of a common foe to Christian truth, so we should all unite in dedicating ourselves afresh to the service of our Divine Master. We should resolve not to allow mere externals to divide us, but, on the other hand, a common danger to our common christianity should make us cultivate a spirit of Scriptural unity, redouble our exertions to obtain an experimental knowledge of the Word for ourselves, to propagate the Gospel of Christ among our fellows, and maintain in the face of the world the value of the sufficiency and supremacy of the Word of God. It will be, in great measure, by our Christian earnestness and by our Scriptural teaching that we shall guard the unwary from being led into paths of such dangerous speculation, and show our abhorrence of opinions which I, from my heart consider to be not only detrimental to the best interests of morality and derogatory to the Word of God, but which are so manifestly opposed to

the truth as it is in Jesus. Praying that God may bless all attempts to spread the pure Gospei of Christ through the length and breadth of our land, I am, my dear Archdeacon, very faithfully yours.

"H. MONTAGU DUNELM.

"Ven. Archdeacon Cox."

THE CHURCH.

Lord, Thy Church shall, next to Thee,
 Best beloved of all things be.
 Thither at each hour of prayer
 Shall my hast'ning steps repair,
 And my longing soul shall wait
 For the opening of Thy gate,
 Lest a word I fail to share
 Of the holy service there.
 At what time the welcome bell
 Shall of prayers, and praises tell,
 Let its notes be heard at morning,
 Or at eve ring out its warning.
 Sweetly tolling shall its sound
 Bid me to the holy ground.
 Vain excuses, idle pleas,
 Well may suit cold worldly ease;
 Hearts that warm and thankful are
 Will, for God, no trouble spare.
 Help me, Lord, then, lest I stray
 From Thy Church and Thee away.
 Though the sultry sun may glow,
 Though the wintry winds may blow,
 Weak though I may be, or strong,
 Short though be my way, or long.
 Feast, or fast, or common day
 Be it, when I'm called to pray;
 Give me but a willing mind,
 And Thy Church I needs must find.

CHURCH SOCIETY.

The Depot of Bibles, Prayer Books, Tracts, &c., belonging to the Society, has been removed to the new Office in the Cathedral School building, where books may be obtained on application to Mr. White, the Messenger, between the hours of 12 and 2 daily. Books may also be obtained at Mrs. Walton's, Notre Dame Street.

The Bishop expects to leave Montreal on Monday, April 1st, for the purpose of spending a few days at Toronto and London, C.W. He hopes to return before Monday, 14th.

BEDFORD DEANERY.

The Mission of Sutton was omitted by mistake in the list of Missions to be included in this Deanery, as given in the *Church Chronicle* for last month.

We are requested to state that the new bell lately placed in the Church at Pigeon Hill, St. Armand West, weighs 711 lbs. and not 111, as stated in the Report of the Church Society.