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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 one and uttered with the other may be preached well enough for both.”

HOOKER. Bk. V. c. 21.

VOL. I.—No. 4.]

AUGUST, 1860.

[2s. 6d. PER. AN.

THE METROPOLITAN OF CANADA.

We understand that a despatch has been received by the Governor-General, from his Grace the Duke of Newcastle, the Colonial Secretary stating that the Queen has been graciously pleased to comply with the application made to her Majesty by the Synods of the Dioceses of the Church of England in Canada, for the appointment of a Metropolitan; that her Majesty will accordingly issue Letters Patent for constituting such Metropolitan; and that the Bishop of Montreal and his successors will be designated to fill that office. The Letters Patent are expected to arrive by the next mail.

LAYING THE FOUNDATION STONE OF THE FREE CHURCH, MONTREAL.

The ceremony of laying the corner stone of the new Anglican Free Church, in Dorchester Street, was performed by the Lord Bishop of the Diocese, on Wednesday, the 4th instant.

His Lordship arrived at the Chapel, in the old Burying Ground, at 7 o'clock p. m., after which service commenced, being performed by the Ven. Archdeacon Gilson, assisted by the Rev. E. J. Rogers, and the Rev. Edmund Wood, Assistant Minister.

The little Chapel and Burial Ground presented a very remarkable spectacle, one calculated to inspire, with confidence, those who have taken an active part in the furtherance of this laudable work. Not only was the building itself crowded to overflowing, but a large number of persons was collected outside, who joined reverently in the service, the clear tones of the Archdeacon being heard at a considerable distance from the Chapel.

At the conclusion of the evening service a procession of the whole

congregation, closed by the Bishop and other Clergy, advanced to the site of the new building at the corner of St. Urbain and Dorchester Streets.

The Clergy present were the Very Rev. the Dean, Ven. Archdeacon Gilson, Rev. J. Ellegood, Rev. John Torrance, Rev. R. R. Burrage, Rev. E. Wood, Rev. E. J. Rogers.

The service immediately connected with the laying of the stone was begun by chanting the LXXI Psalm to Tallis' Imperial chant, the effect of which, sung by a large number of voices, was impressive in the extreme.

The Dean then commenced the form appointed by His Lordship for the occasion, followed by the Rev. E. Wood reading the inscription upon the scroll deposited beneath the stone. The following is a copy:—

"TO THE GLORY OF ALMIGHTY GOD,

FATHER, SON AND HOLY GHOST.

This foundation stone of this Church, to be called the Church of St. John the Evangelist, and to be free and unappropriated for ever, was laid by the Right Reverend Father in God Francis by Divine permission Lord Bishop of Montreal, first Bishop of the Diocese, on the fourth day of July, A. D., 1860, in the tenth year of his consecration, and in the twenty-fourth year of the reign of Her Majesty Queen Victoria; the Right Honorable Sir Edmund Walker Head, Baronet, being Governor General of British North America.

Francis Fulford, D.D., Bishop of Montreal.

John Bethune, D.D., Dean, Rector of the Parish.

Samuel Gilson, M.A., Canon and Archdeacon of Montreal.

Edmund Wood, M.A., Assistant Minister.

George Smith, Esq.,
Walter Jones, Esq., M.D., } Churchwardens.

John Bates, Esq.,
J. H. Isaacson, Esq., } Wardens of Temporary Chapel.

Alfred Baily, Esq., Architect.

This Church is to be entirely free, and will be served by the Clergy of the Cathedral."

A number of the Church *Chronicle* and coins of Canadian Currency were also deposited with the parchment. The stone being laid with the usual formalities, His Lordship, in an eloquent and impressive manner, addressed the persons present, explaining the object for which the Church was being built, and exhorting all to make good use of the opportunities afforded them. He dwelt at some length on the fact of 1860 being an eventful year in the history of Canada, declaring that it would be more especially so to Montreal. The visit of H. R. H. the Prince of Wales to the city was calculated to prove beneficial in no ordinary degree, yet the laying of that stone was an event of more importance, inasmuch as the benefits derived therefrom would be more lasting, and of far greater value. In years to come, when this genera-

tion should have passed away, our Saviour's commands would be obeyed, and the poor would have the Gospel preached unto them.

At the conclusion of His Lordship's address, a Hymn to the tune of, the old 100th was sung by the Congregation, after which the Archdeacon finished the service, and the people were dismissed with the Bishop's Benediction.

Through the whole of this interesting ceremony the deportment of the numerous assembly was exemplary, almost every one standing uncovered during its continuance.

It is a subject of regret that the collection made was not as large as the number of persons present would have led one to suppose. The truth is, that the plates were only presented to the congregation in the Chapel, few outside having an opportunity of contributing what they desired.

As the sum necessary for the completion of the building is not yet made up, the Editor will be glad to receive any contribution, however small, towards the accomplishment of this good work.—*Communicated.*

MISSION OF GRANBY.

The Mission of the Church of England at Granby in the county of Shefford was first opened in the early part of 1843. In the course of the previous summer the Right Rev. G. J. Mountain, the Lord Bishop of Quebec, then administering the Diocese of Montreal, paid a visit to the place, and held a meeting, after Divine service, in the congregational meeting house, which was kindly offered for the occasion, to inaugurate a branch of the Diocesan Church Society, then recently established, and to communicate with the members and friends of the Church of England respecting the appointment of a missionary to labor amongst them. A petition to this effect was presented by them and some few of the inhabitants of the adjoining Township of Milton.

The Rev. Thomas Johnson, the Incumbent of Abbotsford, in the neighbouring seignory of St. Hyacinthe, had been in the habit of extending his services to Granby, occasionally, and had, with a far-seeing sagacity which had been most advantageous to the interests of the Church in this and other cases, secured at a moderate price and *at his own expense*, ten acres of land, being part of a clergy lot offered for sale in a good situation in the village.

Upon this lot the frame of a Church 60 x 34 feet had been erected by the exertions of a few members of the Church, when the Missionary arrived in 1843.

On Trinity Sunday in that year, the Rev. George Slack was ordained deacon by the Bishop of Quebec, and appointed to the mission of Granby with Milton and parts adjacent.

The first service was held by the newly appointed Missionary upon Sunday, 23rd June, 1843, in the public school-house in Granby village. The attendance at that service was good; but so little were the Church services understood, that not more than two persons were found to

take part in the responses. By the extensive circulation of the Book of Common Prayer, and the personal exhortations of the missionary, this difficulty was gradually overcome.

A meeting of the members of the Church having been held, it was determined to cover in the frame of the Church immediately, and proceed to finish it in the course of the following season.

No steps were taken towards the building of a parsonage, the missionary finding that it would require all the resources at his command to finish the Church. This was finally brought to a happy conclusion in the summer of 1844, the Church being completely finished at a cost of something over £400. Of this the Venerable Society for the Propagation of the Gospel furnished a grant of £50, the Society for Promoting Christian Knowledge £30 together with a set of books for the performance of Divine service; and the personal friends of the missionary in England, upwards of £150. One of these, J. W. Newell Buch, Esq., of Henly Park, Oxfordshire gave £50 besides a handsome silver Communion Service, which still remains in use in the Church. The Rev. Thomas Johnson, of Abbotsford, also contributed £25, besides furnishing the shingles for the roof.

The services of the missionary were extended to Milton equally with Granby, the distance between the two places being eight miles. The services were held at each place on the forenoon and afternoon of every Sunday alternately, as well as an evening service at two school house stations situated in different parts of the Township of Granby, involving a distance of 26 miles travel, with three services and three sermons. This was continued with regularity until the division of the mission, by the separation of Milton from Granby in 1851.

The influence of the Missionary's labors became gradually apparent amidst many discouragements and trials. The professed members of the Church were mostly Irish Protestant emigrants, who had been accustomed to enjoy the services of the established Church at home gratuitously to themselves, and had never been trained to contribute to the support of the Gospel. A great improvement in this respect has gradually taken place, and this mission, commenced in 1843, under the above circumstances, might very soon, it is believed, be made self-supporting.

Upon the occasion of the Bishop's first visitation in 1845, two years from the first opening of the mission, twenty-seven persons renewed their baptismal vows in the rite of confirmation, nine males and eighteen females. In 1819, twenty-four persons were confirmed, consisting of seven males and seventeen females.

In the year 1851, when the Rev. George Slack resigned the charge of this mission, upon the division of the mission, and his removal to Milton, there were forty-three communicants.

Shortly before the Venerable Society authorized the Bishop to purchase a farm of fifty acres at Milton, which was the private property of the missionary as a glebe. As there was a house upon this glebe, and

it presented many inducements to a clergyman with a rising family, the missionary removed to Milton in the spring of 1850.

The people at Granby, being dissatisfied with this arrangement, although they had hitherto neglected to make any effort to provide a parsonage house, petitioned the Bishop of Montreal, who had then recently assumed the charge of the Diocese, for a resident minister. Their petition was granted, the mission of Granby being separated from Milton, and the Rev. Thomas Machin appointed to the former charge. Under his auspices a parsonage house of stone was erected contiguous to the Church.

Mr. Machin was succeeded, April, 1858, by the Rev. W. Jones, the present incumbent, under whose diligent and painstaking ministrations the mission is making quiet but steady progress. The Church has been painted and renovated and the church at North Shefford, which had been partly built under Mr. Machin, has been finished. Granby is now in a position to form shortly, it is hoped and desired, a mission by itself. The township is increasing in material prosperity; the village is in a central situation, and is now the terminus, as it will be an important station, on the Shefford and Chambly Railroad. There is a considerable church population in the village itself and scattered throughout the township, and it would be a worthy object of ambition with them to become the first self-supporting mission in the Diocese.—*Communicated.*

ENGLISH CHURCH, AND DISSENT.

American Non-Episcopal religious newspapers so often predict the speedy downfall of the English Church, that we quote as worthy of attention, the following testimony of Dissenters themselves. It may be added, that the large cities and manufacturing towns are the strongholds of dissenting influence.

The London correspondent of the *Manchester Guardian*, an able dissenting paper, says: "The dullest individual who walks the streets may note it, that all the external characteristics of a London Sunday, in so far as Divine worship is concerned, is in favor of the predominance of the Establishment. In all the suburban districts, not even excepting Hackney, noted of all as the peculiar habitat of Dissenters,—in Brixton, or Clapham, or Newington, or Highbury, or Islington, where merchants, stock brokers, and tradesmen now reside—new churches start up almost daily, and these are almost invariably crowded. I simply state this as a fact. I cannot shut my eyes to the palpable evidence which every Sunday affords, that, with the middle and upper classes, the church is more popular, or at least more affected, than Dissenting chapels. More than once I have made it my business to note the congregations of people pouring out of churches and chapels, that I might try to ascertain, as far as externals go, the character of the classes who attend them; and I repeat though the assertion may wound the self-love of sincere and ardent Dissenters, that the evidence of a London Sunday is decidedly

in favor of the predominance of the Church amongst the middle and upper classes of the metropolis. From St. Paul's and Westminster Abbey—from the aristocratic parish church of St. James' to the plainest suburban chapel of Ease—there is palpable demonstration in favor of this conclusion; and though Surrey Chapel, where Rowland Hill once held forth, usually contains its three thousand auditors, and though crowded congregations may attend the ministrations of a Binney, a Cumming, a Leifchild, a Burnett, or others of the able men who adorn the Dissenting body, it is not possible to impugn the fact that the Church more than keeps its place, if we take mere numeration and appearance as our guide."

A London paper states that the Bishop of Hereford has ordained *five* Dissenting preachers to the ministry of the Church; the Bishop of Chester has ordained *two*, who came over with their congregations; and the Bishop of Lichfield from the commencement received nearly *sixty* applications from Dissenting or Wesleyan preachers, to be ordained Ministers of the Church of England. The opposition to the Church from Dissenters and Romanists, can easily enough be accounted for.—*American Quarterly Review.*

ROMANIST TESTIMONY TO THE CONDITION OF THE ENGLISH CHURCH.

Archbishop Hughes has lately been publishing to the world, that the English nation seems about to relapse into Popery, and that Romish priests at no distant day will be seen celebrating their rites in the noble old Cathedrals of the English Church. What he hopes to accomplish by such an outrageous and utterly groundless prediction, is of course mere conjecture. But the following extract from a late Romish paper in England show what the Romanists there think of the English Church.

The writer sets out with "the fact, that from some cause or other, the (Roman) Catholic faith has as yet made no wide or deep impression on the mass of English unbelievers." He says, "whatever in England is most serious, whatever is most candid, whatever is best informed as to the Bible, as to Religious Doctrines and Ecclesiastical History, keeps itself apart (from Romanists) with a jealous horror." And he adds, "as a mass, the English nation remains untouched." * * * * "it is a strange and portentous sight, this English Protestant life." * * * * "The wonder is in the Protestant Churches and Chapels which cover the land by thousands and tens of thousands; and in the inexplicable state of the multitudes who frequent those places Sunday after Sunday, with Bibles in their hands, listening to sermons containing a mixture of truth with error, uttering prayers in which orthodoxy often far predominates over heresy, cultivating sedulously the domestic and honorable virtues, laboring benevolently for the poor and the suffering, and even, we would hope, many of them, not passing a day without sincere, heartfelt secret prayer to God through Jesus Christ."

The change which has come over the English Church in the last twenty-five years, the new life, vitality and power with which she is meeting the exigencies of the age, are simply marvellous.—*American Quarterly Church Review*.

MISSIONS IN IRELAND.

On the 11th of April a meeting of the Irish Society was held in Dublin, under the presidency of the Earl of Mayo. This Society makes the Irish tongue, and the Irish Bible, and the Irish school, and the Irish teacher, and the Irish missionary, its main and *distinctive* instrumentalities. From the report of this meeting we gather the following items of information. The progress of the Society's operations during the past year seems to have been satisfactory. The agency now comprises 17 missionary clergymen, 2 lay agents, 78 Scripture readers, of whom 20 are inspectors of Irish schools, 16 mission schools in which 600 children are under instruction, 246 Irish schools in which 7,580 pupils are being taught to read the Irish Bible. The Committee states that the Church at Kilmalchedar, near Dingle, is at length about to be erected for the use of the converts of that Parish, where no church has been in existence since the Reformation.

The new Church at Cappamore was consecrated during the past year, which is the third church erected during the last four years in that neighborhood, all of which were called for by the successful labors of the Irish Society. The income of the Society for the past year from Ireland was £5,271, and the English and Foreign contributions £8,783. The meeting was addressed, among others, by the Rev. A. P. Hanlon, Vicar of Mountshannon, who gave a very interesting account of his advocacy of the Irish Society, during a visit which he paid, as a deputation from the Society, to the United States and Canada. Nothing could be more enthusiastic than the interest which the Bishops and Clergy of the Church in North America took in the working of the Society. Mr. Hanlon was invited to the General Convention of the whole American Church at Richmond; and, in the midst of a press of business, an evening was set apart for him to explain the proceedings of the Irish Society. Before he returned to Ireland he succeeded in organizing auxiliaries to the Society in Seventy places in America; and the Rev. G. G. Gubbins, Rector of Ballingarry, has just sailed for the United States, in order to follow up the work which Mr. Hanlon has so successfully commenced.

PROGRESS OF THE CHURCH IN INDIA.

Not unfrequently, writers of the Madame Pfeiffer stamp, in returning from the East, tell us that they saw nothing of the progress of the Gospel. The present Bishop of Calcutta, in his late Charge, has the following:—

“Seventy years ago, the subject of Missions was regarded in England

no less than in India, as a pure absurdity. A Bishop assured the House of Lords, that the obligation to convert the heathen had ceased from the days of the Apostles, and the proposal to preach the Gospel among barbarous nations, was denounced in the General Assembly of the Scotch Church as highly preposterous. In 1807, England was agitated by a pamphlet from one Indian official, declaring that the mere existence of the Bible Society placed our Eastern possessions in a situation of imminent and unprecedented peril, while another asserted that the mind of man had never conceived a wilder and more dangerous plan than that of instituting free schools throughout Hindustan. In 1812, a Missionary to British India could find no rest for the sole of his foot, except in the Danish settlement of Serampore, or the heathen kingdom of Ava. In 1813, Warren Hastings, the greatest of pro-consuls, complacently told the House of Commons, that he could 'remember a worthy gentleman who bore the character of a Missionary, Mr. Schwartz, in the Carnatic,' and that he had heard of the conversion of one Indian. In the same year, a Member of Parliament, who had been twenty years in India, publicly declared that the Hindu religion was pure and unexceptionable; and even to send out a Bishop and Clergy for the benefit of Europeans was regarded as dangerous. In 1829, the rite of Suttee was protected by law. In 1839, the Government still derived a revenue from the obscene impieties of the Jugganâth festival. Now, in this single year, 1859, the English Government, under the advice and direction of Lord Stanley, the very minister whose deeds and words have been so severely criticised, has ordered the gradual but speedy suppression of the cruelties practised at the Charak Puja, has forbidden the executive to superintend the fulfillment of trusts for idolatrous purposes, and has refused to recognize heathenism in courts of justice by the forms of administering oaths. These acts should, in all fairness, be remembered, before we denounce the Government as unchristian. We can now plant Missions all over the country when and where we will; we can obtain Government help for schools, in which the Bible is taught to every scholar; we can bring our books and our teaching to bear on every class of the population."

So also the *Madras Church Missionary Record* records the recent ordination of eight native pastors, and says that, "through the blessing of God upon the advanced labors of our Tinnevely Missionaries, the number of native clergymen in that part of our South India Missions is increased from nine to seventeen, in addition to six others connected with the Malayalim districts of Travancore.

"It was remarked by the Bishop of Madras, on the evening of the ordination, that 'never since the time of the Apostles had a Christian Bishop been privileged to take part in so solemn and interesting a service.'"

The Bishop of Madras during a recent tour in Travancore, confirmed upwards of eight hundred, and in Tinnevely, of two thousand natives, in connection with the Missions.

CHARACTER OF THE ENGLISH REFORMATION AND LITURGY.

It was when light was bursting upon the darkness; when the mind of the world was rising from its torpor; when the power of the first reformers, Luther and his fellows, was making itself felt, that your Church rendered her greatest service, not only to England but to Christendom. The great prelates and teachers of the Church had weighed the teaching and watched the progress of the foreign reformers with no thoughtless or unmeditative minds. They had been taught by it deeply to feel the corruptions of the papacy, and then to see the baselessness of its usurped power. But they had also been taught what evil had come from proclaiming deep and stirring truths to masses of people with minds unprepared to receive them; how soon religious excitement flowed out into religious fanaticism; how a sudden escape from tyranny led to anarchy; how throwing off an infallible authority from without them led them to seek an infallible authority within them; and how in this way all religious truth was in danger of being overthrown, all law and order, and, with them, all liberty and property destroyed. They had seen vast bodies of fanatics professing that all authorities, the very Scriptures themselves, were to be subject to the divine light within them, and that they were to establish the kingdom of Christ upon earth; and as a consequence of this overthrowing the chief articles of the Christian faith, freeing themselves from all legal and moral restraints, seizing upon cities, expelling the inhabitants, and giving themselves up to all manner of abominations. All this our own reformers had seen, and, moved by it, proceeded, when their own minds were enlightened, and the time of action had arrived, with a prudence and caution which are the surest marks of sound wisdom. The first step was to abolish the Papal usurpation; then to order a translation of the Bible; then to disseminate among the people articles of faith, founding those articles on Holy Scripture and the three Creeds; correcting at the same time some of the worst abuses of the doctrine of purgatory; forbidding incensing or any outward signs of adoration to be shown to images; but ordering all things in public worship to be done with decency and order. Soon after was published a fuller explanation of the creed, sacraments, ten commandments, Lord's Prayer, and some other points of doctrine. The people's minds being thus prepared, then was the whole Bible in our mother tongue set up in every church, with the wholesome admonition to the people not to be rash in the interpretation of it—to read for learning, not for disputation; with declarations against trusting to relics, pilgrimages, and other men's works, but to do, themselves, works of charity, mercy, and faith, accompanied by a direction that the people should rather pray to God directly than beseech the saints to pray for them. A few years further on and there was set forth a book of prayers in English, which, with the exception of a few invocations to saints, is what we could any of us use at this day, and containing in it that Litany of which he most knows the fulness who most feels his own wants and God's mercies. And now came the time

when, with minds instructed by learning, imbued with the scripture and guided by experience, our Reformers set about, with unshackled freedom the great work of ridding the English Church from the errors and superstitions which had gathered around her. But in doing this work they desired to set up no new thing, but to bring back the Church to that soundness of doctrine and polity and beauty of worship which they found scripture and antiquity had approved. Their whole mind in this respect is simply summed up at the commencement of the preface of the form for ordaining her ministers. "It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles times there have been these orders of ministers in Christ's Church—bishops, priests and deacons." And now I pray you to look to the result of this work, begun and ended in this spirit, as it is to be seen in our Prayer-book. There are the three orders of ministers, as has just been said, and these in unbroken line from the Apostles, who have not taken the ministry upon themselves, but have been called of God, as was Aaron. And a service of ordination provided, which has impressed on it the very spirit of Christ. There are the three creeds that have been the depositories of faith from the earliest times: the Apostles Creed, older than the New Testament Scriptures themselves; and articles of religion, protesting not only against the errors of Rome, but the errors of schismatics, who dividing from Rome have also divided from the faith of the Catholic Church. And there is a catechism to bring men up in the faith thus recorded. There are offices for the administration of the blessed sacraments, which lift them far out of all apprehension of their being mere outward forms, and yet leave no room for believing that the gifts and graces bestowed by their divinely infused power can have any efficacy unless in souls fitted to receive them. There is an office, too, for the laying on of hands on the young, where, as in ancient days, the Spirit of God is invited to come down and strengthen their souls when they renew their baptismal vows. There are offices, too, of most solemn and stirring character for all the events of human life which most deeply concern us—for marriage, for childbirth, for sickness, and for death. Then we have our daily offices, with confessions so profound that while they express all that the penitent heart can want, yet fill it with deeper penitence still, with absolutions that animate with hope while they stir to exertion, with prayers suited for every want, thanksgivings and praises for every mercy; and all this in language not more remarkable for its fervency than for its calmness, for its depth than for its simplicity. This is the result of the work of the Fathers of the English reformation; this the faith, Liturgy, and polity which the State of England has adopted as her religion, and deeply interwoven with her constitution.—*Charge of the Archdeacon of Stafford.*

HINDRANCES TO PRAYER.

“ To say nothing of other interruptions,—which, alas! in spite of the comparative shelter afforded to us by our separated life, do yet abound,—even our ministerial occupations seem often to stand in our way. We are, perhaps, in a large parish, and its claims on our time, and thought, and attention, are incessant and harassing; or we are in a small one, and the call and charge of every charitable as well as directly moral or religious interest in it devolves upon us personally; we must in effect keep the school, or it will not be kept; we must manage the clothing-club, and the coal-club, and the lending library; we must tend the sick bodies of our poor, and advise them in their difficulties; then there are sermons to be written, and reading to be kept up, and perhaps constant public services to be conducted; and so there is very little time left for real, secret, undisturbed, concentrated communion with God. About all these hindrances, moreover, there is the special danger, that they are all compounded out of work which must be done, and that they all have about them a savour of directly serving God, and so we are easily persuaded to let these Martha-like engagements stand, instead of sitting ourselves at the feet of Jesus, hearing His words, and living in secret communion with Him. Whence it follows that the more direct is the apparent service in these distractions, the more dangerous they are as hindrances of secret prayer. For whatever it be which hinders that, does really breathe over our souls the drought of death.

For nothing can supply its place. Without it not only our services to others will become perfunctory, or selfish, or busy with externals, and wanting in the holiness and unction of heart work where Christ has healed the heart; but even beyond this, our public prayers themselves will become cold, formal and unreal. This is a special danger, the extent of which it is impossible, without experience and much self-watchfulness, to estimate at all aright. When we are first led to take part frequently in public prayers, we seem to be brought into a new atmosphere of devotion. And so indeed we are; if we are able to offer up our souls to God in them, we shall learn more and more the blessedness of possessing such opportunities of service. But there is about them as about all spiritual advantages, a special character of danger. Formality lies ever in wait for us under cover of such devotions. We may too soon grow to substitute presence at, or the repetition of, prayers and praises for praise and prayer. We may be even tempted to abbreviate private prayer, under the excuse that we give so much time to public prayer. Whereas I believe that the experience of every one who watches himself closely will prove to him that an increase of the opportunities of public prayer makes an increase in private prayer only the more necessary, unless those public prayers are to be let to grow into formality. Depend upon it, there must be a certain proportion between the two.”—*Bishop of Oxford, Addresses to candidates for Ordination.*

FOR THE YOUNG.

GOD'S WORD AND THE TWO RAILWAY MEN.

A large number of railroad men were assembled for some time at Reading, for carrying on their work in that neighbourhood. Very few of them appeared in church, and their conduct, on the whole, was undoubtedly of a very ungodly and dissolute character. Some of the clergy resident in the town, adopted certain measures towards their spiritual welfare, such as that of distributing Bibles and tracts among them, together with short earnest invitations to attend the house of God; and a special Service was opened for their benefit in my church, at a certain period of the week, when it seemed most likely that some of them might be gathered in to hear the Word of God. During the progress of these measures, I went along the line one evening to meet the men on their return from work, in company with two of my brethren, our object being to address all who would listen to us, whether singly or whether in small parties, on the subject of their souls. My friends were soon engaged in the good work, addressing little circles of listeners who quickly gathered around them. I went onwards towards the place where the main body were usually collected to receive their wages on that evening of the week; and all at once, on turning the corner of a hedge, found myself unexpectedly among a crowd of more than two hundred of the workmen, who, in consequence of a slight shower, had collected under the shelter of some trees. I was in a certain degree known to some of them, who immediately collected round me and were friendly. Many, however, asked me what I wanted among them; and some of them charged me with being a teetotalter, and others with being a ranter, mixing with their observations, oaths, threats, and no slight share of ridicule. "What do you come among us for? Don't you know that we are like a set of wild horses, who wouldn't mind knocking your brains out?" Or, "We don't care for such chaps as you. All we want is beef and beer, and a good song." However, at the same time, a few were endeavouring to get me a hearing. I had a small Bible in my hand, and took advantage of a lull in the storm of tongues to commence the perusal of our Lord's words on the Brazen Serpent. By raising my voice, and making some quick answers to some of the most direct and troublesome opponents, I was enabled, after a few minutes, to obtain perfect silence, which I thankfully employed in preaching the Gospel of Christ according to the glorious passage which I had just read. I have seldom witnessed a more striking change than that which came over the countenances and demeanor of these rough and (as it might have seemed a few minutes before,) impenetrable men. Tears appeared in many eyes. Some shook hands with me; many thanked me. All contradiction, abuse, and ridicule, had passed away. I trust that much good ensued, and indeed it would have been wrong and faithless to doubt it. One instance came to my knowledge, which I shall now relate.

Among those assembled was a man of about thirty-five years old, who had lived a notoriously ungodly life. Among his vices were drunkenness, swearing, and not only a total neglect of the Lord's day and house, but also such a prejudice against its observance, that he actually took strong and wicked measures to prevent his wife from pursuing any line of conduct on that matter superior to his own.

On the evening of the day to which I allude, this man went home, and said that he had heard a gentleman speak to the men about the Brazen Serpent and Jesus Christ, and added that he would like to hear him again. He immediately became a regular attendant at my church, and gave up all his wicked and ungodly habits in a most remarkable and decided way. He delighted in hearing the Bible read to him every evening, and above all used to ask for the Psalms. About three months after, having on the evening before been thus engaged, he went out to his work early in the morning, in that full strength and vigor of frame, for which the railroad men are so remarkable. At ten o'clock he was no more. A mass of earth and gravel falling upon him had crushed him utterly dead in a moment. Can we doubt of that man's change, ere his appointed time had arrived? Can we refuse to notice God's sovereign grace, or the power of His Spirit and Word, in His blessing on a few plain words of one of His servants? God forbid!

I shall give one instance more, showing that the most abandoned characters may be softened in due time, although in one's own short-sighted, heartless view, one might have almost thought the individual in question, even as one of the swine, before whom the Gospel and the Word were pearls all idly flung.

One day, when passing a public-house, not far from my church, I heard a loud quarrel inside among a body of about twenty railroad men. Thinking it my duty to try to act as "peace-maker," I went in and addressed them on their conduct: and here I was protected from absolute violence—for most of them were drunk—by two or three who knew me. One of the party was, however, quite furious, and abused me in worse terms than I have ever been subjected to on any other occasion which I happen to remember, following me out into the road, and only prevented from striking me by some who held him back. "Pray don't have anything to do with him," said they, "he's the worst man on the line." Among other things he said to me, was this: "They talked of your giving away books! You wouldn't give *me* one I am sure." "Indeed," said I, "I will. You shall have one left for you wherever you like." His lodging was named, and it was my intention to have given him a Testament when I next passed that way. However, about two days after, and before I had left the book, I met him again drunk. He immediately commenced language of an abusive kind against me, and, among other things, said I had not kept my word. I told him my intention, and fulfilled it accordingly.

I heard nothing of him for about three months after this unpromising interview, when one day, as I was riding fast along the road, a man, who was walking alone, sprang from the path, and taking off his hat, was

in an instant almost under my horse's feet, as if determined, at all hazards, to address me. He was quite sober, and said eagerly, "Do you remember me, sir?" "No," said I, "I have no particular recollection of you." "I am the man, sir, who abused you a time back so shamefully at the ——(mentioning the name of the public-house where the transaction occurred,) and I am very sorry for it, and I want to ask your pardon." "You have it, I am sure, but you should ask pardon from God for this and all your other sins." Indeed I do, sir, many times, and I ought. I have been very ill since that time, and then I read *the book* you gave me, and it did me a deal of good."

After a little more conversation, I bade him farewell, and rode on rejoicing at this fresh testimony to the power of God's Holy Word, where perhaps, there was the least possible ground for anticipating such effects, according to our own faithless and narrow views.

May these instances encourage many who may have to deal with any such characters as those of whom I have now spoken! May ministers, and Scripture readers, and visitors of the poor, and Christians in general, go into the streets and lanes, to the highways and hedges, to win such souls to the kingdom of Jesus Christ!

Just let it be proved, to those among whom you go, that you have their interest at heart, by attention to some of their number in cases of sickness, in any circumstances where sympathy can be shown. Just let them be addressed in plain, heart, friendly, short, significant language, and not in a bold, essay-like style. Just let them be treated as if you knew somewhat of their temptations, their difficulties, and of their obstacles in the pursuit of a godly-life—and you will awaken their interest, you will gain their affections; and will, by God's blessing, be instrumental in turning them also, like any other class, from the error of their ways, and in leading them to serve God through Jesus Christ our one common Lord. At least you may expect that *some* will be thus impressed, and what is any ministry but the effectual conveyance of God's truth to *some* of those who outwardly hear it? When Paul himself "persuaded concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening," what was the result? That all believed? No! "*Some* believed the things that were spoken and some believed not." I well know the value of instances which one has met with oneself; and, I therefore have given now two distinct cases, where in my own humble, and, after all, but very scanty endeavours to advance the religious condition of the railroad men, I have personally experienced the truth of those Scriptural assurances—that the Word of God "shall prosper in the thing whereto He sends it," that His message of salvation can break the heart of stone "as with a hammer," that the seed of the Gospel shall not be sown in vain. It is written, that that Gospel is, "the power of God unto salvation to every one that believeth," and no tongue can adequately tell the effect of those truths being faithfully declared, viz.: the fall of man, his restoration through faith in Jesus, the work of the Holy Spirit, and the call of a life of true holiness and righteousness, in the strength of faith and love towards God our Saviour.—From "*The Navvies*:" by the Rev. E. Munro.

THE BAPTISM OF THE PRINCE OF WALES.

On the Feast of the Conversion of St. Paul. 25th January, 1842.

Our Mother Church hath bid us keep
 A festival to-day
 In memory of the time when first
 From sun-lit heavens the glory burst.
 The zealot's haste to stay.

Apostle of the Gentiles, then
 Was thy commission given,
 The quenchless fire burned in thy breast
 And soon far islands of the west
 Gladdened in light of Heaven.

O well may Christian England keep
 The day with festal cheer,
 Nor smile if childish fancies deem
 The mid-day sun's unclouded beam
 Glad omen for the year :*

And sunlight now o'er Windsor's towers
 Its brightest mantle throws,
 Where many a princely guest is come,
 For joy is in the ancestral home
 Of England's Royal Rose.

'Tis holiday throughout the land,
 And loyal hearts beat high,
 While fancy loves on every face
 A more than earthly joy to trace,
 The brightness of the sky ;

For now our country unto God
 Her infant Treasure brings,
 While crowned heads as suppliants own
 Jesus, the Priest upon His throne,
 Jesus, the King of kings.

It is a glorious sight I ween
 As one might wish to see—
 Almost the rich array might seem
 A painter's, or a poet's dream
 Of days of chivalry :

But 'tis no freak of fancy's wand,
 No empty pageant now—
 Assembled in the House of Prayer,
 Earth's fairest, noblest, mightiest, there
 In lowly reverence bow.

The shadow of God's holy fear
 Is felt, and all is still,
 For there His Priests, a white-rob'd band,
 By the Baptismal fountain stand
 Their office to fulfil.

In golden font the water gleams
 From Jordan's river brought,
 But eyes illum'd by "faith and prayer,"
 See crimson life-drops mingling there,
 With wondrous virtue fraught.

* "If St. Paul's day be bright and clear,
 It doth betide a happy year."—*Old Saying*.

And now the son of England's prayers,
 Of England's vows they bring
 That cleans'd from every earthly stain,
 He may be born to God again
 In that mysterious spring.

Fair art thou, Royal Babe, in robes
 Meet for this holy rite,
 But earth hath nought so spotless fair
 With thy new garments to compare,
 In Baptism made white.

Thy birthright is a glorious throne
 Among the thrones of earth,
 But one that shall endure for aye,
 A crown that fadeth not away,
 Is thine by second birth.

Oh! cradled on a nation's breast
 In loyal love art thou,
 While thousand supplications rise
 That God may bless our sacrifice
 And seal our solemn vow :

But, Queen of England, is not thine
 The dearest joy of all,
 While holy arms thy child embrace,
 And softly on the slumberers face
 The sparkling shower-drops fall ?

Thy princely Consort by thy side
 Owns all a father's bliss,
 But is there not a thrilling spell
 That mother's heart alone can tell,
 In moments such as this ?

For now the heir of England's throne
 Is made the heir of Heaven,
 And now unto the "Kingly Boy,"
 A nation's hope, a nation's joy,
 A Christian name is given.

To-day the Holy Cross is sign'd
 Upon his infant brow—
 O may no ruder touch efface
 That royal seal of heavenly grace,
 The token of his vow !

Ye who take back your precious trust,
 See that ye faithful prove
 To tend him with all holiest care,
 With Angel guardians call'd to share
 The ministry of love.

Now let the merry bells ring out
 From many a hallow'd tower,
 And British hearts at Britain's call
 Rejoicing keep our festival
 In this auspicious hour.

—*Hymns and Scenes of Childhood*