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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.”

HOOKER. Bk. V. c. 21.

VOL. II.—No. 9.]

JANUARY, 1862.

[2s. 6d. PER. AN.

THE CHURCH SOCIETY.

CHURCH SOCIETY'S OFFICE, 4th December, 1861.

The Annual Meeting of the Members of the Church Society will be held (D. V.) at this office on Tuesday the 21st of January at noon, for the transaction of public business.

In the evening the usual public meeting of the Friends of the Society will be held in the Cathedral Buildings at 7 o'clock. The Lord Bishop of Montreal in the Chair. A collection will be made in aid of the funds of the Society.

At the meeting of the Central Board held this day, which was fully attended, after arrangement for the Annual Meeting, &c., the subject of raising endowments for the different parishes and missions was discussed, when it was resolved, “that the whole question of the Endowment Fund be referred to the Lay Committee with the request that they will endeavour to draw up some scheme for advancing it, and carrying it into effect, and report to this Board.”

MISSION OF RAWDON AND KILDARE.

On Monday, 16th December, the Lord Bishop left Montreal for the purpose of visiting Rawdon and Kildare. His Lordship was accompanied by the Rev. W. M. Seaborne, who is expected to be stationed at Kildare, in charge of a separate mission there, as it is intended to divide the large field of labour hitherto occupied by the Rev. C. Rollit. The Rev. G. De C. O'Grady, Rural Dean, drove the Bishop from Mascouche to Rawdon. One object of his Lordship's visit at this time was to be present at the services to be held on the occasion of opening the new church, just completed at Rawdon, for Divine worship. The first stone was laid by him on the 17th June, 1857, from which time the Rev.

C. Rollit has been diligently employed in forwarding the erection of the building: collecting subscriptions, superintending the workmen, and doing no small part of the work with his own hands: amongst which the Communion Table, Lectern, Reader's Desk and Pulpit may be specially mentioned: all of them correctly designed and neatly carved. The Font was presented by Mrs. Adams of Montreal; and the silver service for the Holy Communion by R. Hichens, Esq., London, England, who has presented several other sets to churches in this Diocese: assistance towards the Building Fund was given by the Diocesan Church Society, and by "the Society for Promoting Christian Knowledge," which also gave the Service books. The result is one of the best churches which has yet been built in any country mission in this Diocese: it will accommodate about 250 persons. There remains a debt of \$500; in consequence of which the consecration could not take place; but efforts are making to pay this off; and with a little assistance from the friends of the Church elsewhere, it will, no doubt, be soon accomplished. On Thursday, 19th, notwithstanding some difficulty in travelling, a large congregation assembled, and before 11 o'clock the church was crowded in every part. Besides the Rev. C. Rollit, the Revs. G. De C. O'Grady, A. D. Lockhart, and W. M. Seaborne took part in the service. The Bishop preached, and also confirmed 44 candidates, presented for that holy rite—25 males and 19 females. In the afternoon the Bishop accompanied by the above clergy, drove to Kildare; where his Lordship held a service and confirmed 3 males and 9 females; and having afterwards dined at Mr. John Dixon's, they all then returned to Rawdon, except Mr. Seaborne, who remained at Kildare. On Friday, 20th, the Bishop was driven by the Rev. G. De C. O'Grady back to Mascouche: and attended service there in the Church that evening, and preached to a very numerous congregation. The following day after breakfast he left for Montreal, and was at the Cathedral on Sunday, 22nd, where he preached at morning service.

SOUTH POTTON.

A branch of the Church Society has lately been organised in this new mission, under circumstances that promise well for its permanence and success. The first meeting was held on the 21st November, and was well attended. The Incumbent (the Rev. J. Godden) commenced the proceedings with prayer, and then explained the position of the Church in this Diocese, and the policy which the Society for the Propagation of the Gospel had instituted of gradually withdrawing its aid. He then stated the nature and objects of the Church Society, and pointed out the duty of all members of the Church to support it to the utmost of their power. Addresses were also made by Mr. James Manson, and Mr. Levi Perkins, after which it was resolved unanimously that a branch of the Society should be immediately organized, suitable bye-laws were passed, and a Secretary, Treasurer and Collectors appointed. Several annual subscribers were enrolled, and a collection amounting to \$19 was taken up at the meeting.

Among other promising indications of active work and of the Divine blessing in this mission, it may be mentioned that within the last two months thirteen persons have been admitted, after careful preparation, to adult baptism, three on one Sunday at Trinity Church, Bolton, and ten (on two occasions) at South Potton. When the state of the township in religious matters but a short time since is taken into account, and the strong prejudice that prevailed against the Church, and even against the Holy Sacrament of Baptism itself, such an instance of success may well call forth our devout thankfulness to Him who is the source of all sufficiency and strength.

ST. STEPHEN'S CHURCH SUNDAY SCHOOL SOIREE.
MONTREAL.

On Tuesday evening the children attending this School, as well as those of the Branch School at Point St. Charles, met in the basement of the above Church to celebrate their annual soiree. There were about 200 children present; and also a number of their parents and other friends. After singing, the children were briefly addressed by his Lordship the Bishop, who was present, and who takes a great interest in this school. The pastor, Mr. Ellegood, next addressed them; thanking, at the same time, all those who so ably assisted him in carrying on this good work. Mr. Ellegood certainly deserves credit for his exertions in the establishing of a Sunday School at Point St. Charles, in connection with St. Stephen's Church. After singing again, the children were treated liberally to the good things provided for them. It was highly amusing to see the rapidity with which plates and baskets were emptied, the young ones seeming not in the least to tire of this delightful employment. At length there was a cessation in the supply of eatables, and the children were informed that the Christmas Tree, which was heavily loaded, would now be stripped of its precious fruit. This caused great excitement among the juveniles, each one being anxious to know what he was going to get, as they were told that all would get something. Each article had been ticketted by the teachers, and hung on the tree, from which it was taken in presence of the children, and the name of the boy or girl on the ticket called out, and the article delivered by the teacher in whose class the pupil was. The prizes, or gifts, consisted of handsome Bibles, Prayer Books, story books, picture books, dolls, and a host of other articles. With the stripping of the tree, and singing the National Anthem, the Soiree was brought to a close; and, after cheers for the Queen, the Bishop, the Pastor and lady, the Superintendent and Mr. Isaacson (who led the cheering), the children dispersed, highly pleased, after one of the pleasantest soirees they have had for some years.

CHAMBLY.

The Parish or Mission of Chambly, about 18 miles east from Montreal, is pleasantly situated on the banks of the River Richelieu, and possesses a most extensive water-power, which no doubt will materially tend, at

some time, from its proximity to the city, to the advancement and growth of the place.

In the year 1819, the first steps were taken by the British residents within the Parish towards the erection of an "English Protestant Episcopal Church;" and at a general meeting of the inhabitants, held on the 17th August that same year, for the purpose of considering the expediency and practicability of accomplishing their object, it was unanimously resolved to set about the work with all possible despatch: a committee of five were chosen from the principal resident subscribers to carry out the work, viz: Samuel Hatt, Esq, W. Parry, M.D., B. Bridges Stephens, M.A., Chaplain to H. M. Forces, J. Yule, Esq, and Asst. Com. Genl. Kuper.

On the 11th May, 1820, the corner-stone was laid by S. Hatt, Esq., and in it, together with sundry coins, was deposited the following memorial:

Chamblæi, Canadâ Inferiore.

Hoc Ædificium

Contributione communi erectum

In agellum eò sepositum

ab Excellente Peregrino Maitland, Equite, K.C.B., Politicæ hujus Provincie Procuratore, &c. &c. &c.

Dei Omnipotentis assignatur cultui secundum Rituum Præscriptorum Librum

In Ecclesiâ Protestante Episcopali Anglicanâ Primumque in Ejus consortio extat Templum Chamblæi.

Lapis Angularis

Die Ascensionis Dominicæ, Feriâ Quintâ Maii Undecimo Positus est Anno Domini Millesimo Octingentesimo Vicesimo, Primoque Domini

Nostri Supremi Georgii Quarti Regis,

a Samuele Hatt Armigero, Domino Prædii, Adjuto a

Reverendo Devereux Baldwyn, Rectore Sancti Johannis, Reverendo Edvardo Parkin, Rectore Chamblæi,

Gulielmo Pardey, M.D., } Ædituis Ejusdem,
Isaaco Germain, Generoso, }

Communique Cœtu Parochiali.

Subsidium insigne huic Cœpto Sacro redditum

ab

Admodum Reverendo Jacobo Mountain, Domino Episcopo Quebeci, Honorabili Reverendoque Carolo Stewart, D.D, Sacellano ad Episcopum, Reverendoque Georgio J. Mountain, D.D., Officiali, et Rectore Quebeci, Ejus processui maxime contulit.

The above memorial being enclosed in the stone, part of the 84th Psalm was then sung, after which an appropriate address was delivered by the Rev. E. Parkyn, Rector; after the address, the 100th Psalm was sung, and was followed by prayer by the Rev. W. D. Baldwyn, Rector of St. Johns. The whole was concluded by singing the National Anthem.

The church, a plain, substantial edifice of stone, 50 feet by 30 and 25 feet

in height, with a projecting circular chancel of 20 feet diameter within, three windows on each side, one large window over the altar, one in each vestry, and one at the belfry end, with an elegant spire, was completed and received from the contractor, November 30, 1820. The total cost of the building and furniture was, as nearly as can be ascertained, £1000 currency.

Towards the building of the Church, His Majesty's Government contributed £200; the Hon. and Rev. Dr. Stewart, £100; Samuel Hatt, Esq., £100; the Rev. Edward Parkin, £100; and the balance was raised in smaller sums from the parishioners, aided by their neighbours of French origin, as well as by ample donations from the inhabitants of Montreal and Quebec.

On the 30th of September, 1823, Chambly was erected into a Protestant Parish, by Letters Patent of His Excellency George Earl of Dalhousie, the then Governor General of Canada, and endowed with a square plot of ground containing four superficial arpents, for the site of a Parish Church and burying ground, and for the site of a school-house, and for such other purposes as the Bishop of the Diocese shall direct.

Within a few years after the erection of the church, an excellent stone school-house, with accommodations for a teacher and his family, was built on a part of the Glebe, and all expenses connected with it were defrayed by local contribution.

In the years 1845-1846, a commodious Parsonage House of wood was erected at a cost of upwards of £400 currency, more than three-fourths of which sum was collected in the Parish. In the year 1855 the house was coated with brick, and other repairs effected, at a cost of £175.

The church externally is as originally built. The alterations inside were in 1833 an increase of one fourth of accommodation for the worshippers, by an alteration in the arrangement of the pews; and in 1839 side galleries were added, by which the sittings were nearly doubled, at an expense of £75 to the parishioners.

In the year 1850 a new roof was placed on the church, at a cost of £50, towards which the Diocesan Church Society generously granted £10.

In the year 1854 some alterations and much needed repairs were effected for the Church; and the grave-yard was again improved by placing a neat and substantial railing around it; and in the same year through the persevering efforts of the Church-Warden (T. C. Hatt, Esq.) a most excellent organ, valued at £188 was placed in the church, and a lady of the Congregation has unweariedly presided at it with much efficiency. The organ was procured from Mr. Warren, the maker, at Montreal, and John Bethune Esq., of Montreal, on its opening, kindly led the musical services thereon. In the year 1860 the front fence of the Church-yard was painted, and that in the rear repaired at a cost of £25.

In the year 1852 an Endowment Fund of £360 cy. was secured to the Parish, one-half a grant generously contributed by the Society for the Propagation of the Gospel in Foreign parts; the other half contributed

by the members of the Church on occasion of the 3rd Jubilee of that truly excellent Venerable society.

Occasional offerings have been made to the Church by some of its members: one of great value, by a living member, is three beautiful Tablets, in gilt letters and suitably framed; the centre, and largest one containing the two tables of the law, and on each side a smaller one, containing the Lord's Prayer and the Apostles' Creed. This was presented by Mrs. R. B. Hatt in token of gratitude for God's continued mercies.

The Vestry room was neatly furnished in 1854 by Mrs. R. B. Hatt and the Misses Yule, and a handsome chair for the Chancel presented by Rev. J. Braithwaite. If a due sense of the undeserved blessings daily poured upon us, were more frequently entertained, kind donations to the house of God, that He might be worshipped in the beauty of Holiness, would be oftener recorded.

The only bequest which has fallen, as yet, into the Treasury of the Church, is the sum of 100 dollars, by the late Wm. Yule, Esq.

The clergyman, whose name is on record as a liberal contributor towards the building of the Church, and who was the first parish priest, the Rev. Edward Parkin, had been sent from England by the S. P. G. F. P. as a missionary, and upon his arrival was appointed, by the Bishop of the Diocese, to take charge of the new Mission. He laboured with much acceptance and profit to the people for a period of nearly nine years; after which to the great grief of his people he removed first to St. Catharines C. W. afterwards to Sherbrooke in the Eastern Townships; and finally returned in impaired health, to his native land, when after the lapse of a few years of sickness and suffering, he closed his career on earth.

From mid-summer 1828, for a period of nine months, the services of the Church were performed, so far as they could be performed by a lay reader, Mr. Joseph Braithwaite, B. A., Queen's College, Oxford, England, and a candidate for the ministry; who on the 15th March, 1829, was ordained Deacon by the Honourable and Right Reverend Dr. Stewart, and admitted to the priesthood on the 25th July in the following year. He continued amid much weakness and infirmity in the exercise of his ministerial duties for a period of fourteen years, when he was at length compelled by the state of his health, unwillingly to retire from the active service of the Church. The testimony borne to his services by his Diocesan, the Right Rev. G. J. Mountain, D. D., in communicating this painful intelligence to the S. P. G., was in these words: "He has been for many years a conscientious and watchful overseer of the flock committed to his care."

He retired from the rectory in January, 1854.

Mr. Braithwaite still continues a resident in the parish, and is always ready to assist in every good work, and to give the benefit of his counsel and experience on all occasions.

From the autumn of 1844, the charge of the parish had devolved principally upon the Reverend J. P. White, who had thus far laboured

with a willing zeal for the best interests of his charge, and who upon the retirement of the Rev. J. Braithwaite from the rectory in January, 1854, succeeded thereto, and by mandate of the Right Reverend Francis Fulford, D. D., Lord Bishop of Montreal, on the nomination of the Vestry, was inducted on the 14th May, 1854, to the vacant rectory.

Morning and evening prayer have from the beginning been held on each Lord's day; and the principal Holy Days prescribed by the Church have been religiously observed, and monthly Communion has been regularly administered. The Sunday School has always been in a healthy condition, never wanting a supply of willing and efficient teachers, who instruct the scholars in the Church Catechism and Collects, under the superintendence of the clergyman. A good library is attached thereto, gradually augmenting, and which is valued and generally used by the pupils. A parochial lending library, of many valuable and excellent works, also exists. The people on the whole have contributed liberally for the support of the Church; and almost all are induced to give their aid annually towards carrying on the great and important work of our Diocesan Church Missionary Society.

Before closing this brief sketch of the Parish of Chambly, it must be acknowledged that a great debt of gratitude is due to the Venerable Society for the Propagation of the Gospel in Foreign Parts, which has for so many years generously contributed to the support of the Mission. The first Incumbent received £200 stg. per annum, his successor £100, and the present rector draws £50 stg. For the continued fostering care of the S. P. G. the Parish cannot but be truly thankful; may it stimulate it to increased effort, and cause the people so heartily to join in generous and self-denying support for the yearly augmentation of the Endowment Fund, that they may thus truly manifest their gratitude to the Venerable S. P. G. by endeavouring to relieve it, in time, of the present grant made to the parish, and even to become co-labourers with those in the fatherland, who are, and have so long been contributing towards the hastening of that blessed time, when the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

DIocese OF NOVA SCOTIA.

The Halifax *Church Record* states that the late Charles Inglis, the son of one Bishop of Nova Scotia and the grandson of another, has bequeathed Clermont estate to King's College, Windsor, together with one thousand volumes of books, and also made the institution his residuary legatee. He has also devised a valuable farm to the church at Aylesford, for the especial sustenance of the clergyman and the support of the Sunday School. The bequest to the College is to be specially appropriated to the support and encouragement of young men preparing for holy orders.

W. K. Reynolds, Esq., lately deceased, has also granted one thousand pounds to the poor of the churches of St. Paul, St. Luke, and St. Matthew, in Halifax; five hundred pounds to the National School; five

hundred pounds to the Acadian School for free scholarships to the poor; and five hundred pounds to the Asylum for the Deaf and Dumb.

DIOCESE OF HURON.

ORDINATION IN ST. PAUL'S CATHEDRAL.—The Lord Bishop of Huron held an ordination in St. Paul's Cathedral on the 28th, of October last at three o'clock, p.m. A peculiar interest was thrown around the ordination, from the fact that the day was the fourth anniversary of the consecration of the Right Reverend Prelate as Bishop of Huron; and we would take this opportunity of offering, both to him and the members of the Church of England at large, our sincere congratulations on the preeminent success that has attended the interests of the venerable communion in this part of the country, since His Lordship's elevation to the high position which he so worthily fills. The following is a list of the gentlemen ordained yesterday:—*Deacon*,—Mr. Shem Du Bordieu, who will probably be appointed to a mission in the County of Huron. *Priest*,—Rev. Ben. Bayley, B.A., St. Paul's Cathedral, London. Rev. Robt. Fletcher, Missionary, in Gosfield, &c., in the County of Essex. Rev. Stephen B. Kellogg, Missionary at Eastwood, in the County of Oxford.—*Prototype*.

THANKSGIVING SERVICE AFTER HARVEST IN HULL, ENGLAND.

Harvest-homes are happily becoming common in country parishes, as associated with Church services; but it is not often that we are able to record such harvest thanksgiving services as that which took place in the parish church of Hull on Wednesday evening the 9th October. It having been unanimously determined by the Hull clergy, with the approbation of the Archbishop of York, that a service of thanksgiving for the late propitious harvest weather should be held in the parish church, the idea was gladly and warmly seconded by the authorities of the borough. The noble church was appropriately and beautifully decorated for the occasion. The pulpit and eagle were wreathed with festoons of corn, vine-leaves, and flowers; a wheat-sheaf, banked up with rich flowers, was placed on the altar, and three large sheaves were placed on the rood-screen, under which were scrolls with illuminated texts—"All thy works praise thee, O Lord," and "The joy of the harvest." The organ was also decorated with a handsomely illuminated scroll. At six o'clock a peal of bells was rung, and soon afterwards the congregation began to assemble. The Mayor, aldermen, and councillors first arrived in their robes, preceded by the mace-bearers; the Warden and corporation of the Trinity House came next, preceded by their halberdiers. The magistrates of the borough also came in a body, and with them Lieut.-Colonel Pease, of the 1st York Rifles, in his uniform. At seven o'clock, the organist, G. J. Skelton, Esq., commenced a voluntary—"The marvellous work," and then the procession entered from the vestry, the choir and clergy of the church in surplices, preceded by the churchwardens and synodsmen with wands; then followed the clergy of the town in gowns, and the procession was closed by the Hon. and Very Rev. the

Dean of York, who had kindly consented to preach on the occasion. The church was densely crowded in every part—the congregation numbering more than 3,000. A special service was used, selected from that which has been approved of by the Convocation of Canterbury. The proper Psalms were the 103rd and 147th—the first to a chant of Smith in G, and the latter to a chant of Turle in D; the *Magnificat* and *Nunc dimittis* were sung to Skelton's fine Gregorian service in D. The choral service was conducted by the Revs. H. G. Kinnear, G. O. Browne, and R. H. Parr; the First Lesson (Deut. viii. 7) was read by the Rev. John Scott, vicar of St. Mary's, grandson of the well-known Thomas Scott, the Commentator, and the Second Lesson (St. Matt. xiii. 24—31) by the Rev. H. W. Kemp, incumbent of St. John's Church; the anthem was the Hallelujah Chorus; before the sermon was sung the Harvest Hymn, "Praise, O praise our God and King," from *Hymns Ancient and Modern*. After the sermon, and during the collection, the Old Hundredth Psalm was sung. The Dean of York preached an appropriate sermon from Ps. cii. 25—"Of old Thou hast laid the foundation of the earth, and the heavens are the work of Thy hands." Commencing with the argument for an overruling providence of God, as guiding the affairs of this world which He has created, and for the acceptableness to Him of prayers for the blessings of which we stand in need, the efficacy of which is not irreconcilable with God's government by fixed laws, he then pointed out the special causes for gratitude for the weather which had enabled this year's satisfactory, if not abundant, harvest to be safely gathered in, and alluded to the many other blessings for which our nation has at this time reason to be thankful to God. He concluded by calling on those present cheerfully to bring their thank-offering. The collection made at the close of the sermon (after deducting the expenses of the service) was paid to the funds of the Hull Dispensary.—*London Guardian*.

WHAT IS THE ROYAL SUPREMACY.

The exercise of the Royal Supremacy in England is a very remarkable thing in practice. In theory, it is altogether or at least popularly, misunderstood. It is supposed to be a power claimed by the Sovereign or the Law to interfere with the religion of the subject. In fact, it is no such thing. It is merely the Supreme Magistrate taking care that every institution, corporation, and association, shall administer its own laws in truth and equity. What the Royal Supremacy does—and this was the notion implied in Imperial Appeals—is to provide that right be done by, and to, every body, church, college, society, or corporation within its own limits. The Court of Chancery assumes the bye-laws or constitution of the Swedenborgians, or of the Freemasons, or the formularies of the Church of England, or the trust-deeds of the Baptists, and interferes by insisting that in each and every case the body shall carry out its own constitution, utterly careless or serenely indifferent to those laws themselves, if not opposed to the common law of the realm. This is what the Royal Supremacy is. Lord Langdale or Mr. Pemberton

Leigh never inquired whether the Prayer Book was right or wrong, but what it was and what it meant; and in this way the exercise of the Royal Supremacy is a large general blessing. It is law—simple, clear passionless, unprejudiced law—which tells the angry and prejudiced disputants what they are, in controversies and disputes, too angry and too prejudiced to see.—*Saturday Review*.

A LIST OF THE LANGUAGES INTO WHICH THE SCRIPTURES,
IN WHOLE OR IN PART HAVE BEEN TRANSLATED.*

When the Christian Church was founded on the Day of Pentecost, it pleased Almighty God by a miracle to endue the first preachers of the Gospel with many excellent gifts of the Holy Ghost, and specially with the power of speaking in languages which they had never learned. The Church of later times possesses no such wonderful endowments.

What was once bestowed in a moment by a miracle has now to be acquired by patient toil, aided only by the ordinary influence of the Holy Spirit.

The vast variety of languages spoken in the world has hitherto been one of the greatest barriers to the extension of the Gospel.

As a proof, however, of the extent to which this curse of Babel has now been surmounted, we extract from the English "Literary Churchman" a list of languages into which the Holy Scriptures have been in whole or in part translated. May the good work go on and prosper, till the whole earth be full of the knowledge of the Lord, as the waters cover the sea.

MONOSYLLABIC.

CLASS I.

Chinese,
Burmese,
Arakanese or Rukheng,
Peguese, Talain, or Mon,
Siamese,
Laos or Law.
Cambojan,
Anamite.
Karen,
Munipoora,
Khassea,
Tibetan,
Lepcha.

SHEMITIC.

CLASS II.

Hebrew, Old Testament,
Hebrew, New Testament,
Samaritan,
Chaldee,
Syriac,
Syro-Chaldaic,
Modern Syriac,
Arabic,
Judeo-Arabic,
Maltese,
Mogrebin or W. Arabic,

Carshun.

Ethiopic,

Tigré,

Amharic,

INDO-EUROPEAN.

CLASS III.

MEDO-PERSIAN FAMILY.

Persian,
Judeo-Persian,
Pushtoo or Affghan,
Beloochee or Buloochee,
Ancient Armenian,
Modern Armenian,
Ararat-Armenian,
Kurdish,
Armeno,
Hakari,
Ossitinian.

SANCRIT-FAMILY.

Sancrit,
Pali,
Hindustani or Urdu,
Hinduwee,
Bruij or Brij-bhasa,
Canoj or Canyacubja,
Kousulu or Koshala,
Bhojepoora,
Hurriana,

Budelcundee,
Bughelcundee,
 Harrotee,
 Oojein or Oujjuyunee,
 Oodeypoorā,
 Marwar,
 Juyapoorā,
Shekawully,
 Bikaneera,
 Buttaneer,
 Bengalee,
 Magadha,
Tirhiliyu or Mithili,
 Assamese,
 Uriya or Orissa,
 Cutchee or Catchee,
 Sindhee,
 Moultan, Wuch, or Ooch,
 Punjabee or Sikh,
 Dogura or Jumboo,
 Cashmerian,
 Nepalese or Khaspoora,
 Palpa,
 Kumaon,
 Gurwhal or Schreenagur,
 Gujerattee,
 Mahratta,
 Kunkuna,
 Rommany or Gipsy,
 Tamul or Tamil,
 Telinga or Telooogoo,
 Carnata or Canarese,
 Tulu,
 Malayalim,
 Cingalese,
 Maldivian.

CELTIC FAMILY.

Welsh,
 Gaelic,
 Irish,
 Manks,
 Cornish,
 Bretan or Armorican.

TEUTONIC FAMILY.

Gothic,
 Alemannic or Old High German,
 Alemannic Dialects,
 German,
 German Dialects,
 Jewish German,
 Judeo-Polish,
 Old Saxon,
 Anglo-Saxon,
 English,
 Flemish,
 Dutch,
 Surinam Negro English,
 Creolese,
 Norse or Icelandic,

Danish,
 Swedish,
 Faroese,

GRECO-LATIN FAMILY.

Ancient Greek,
 Modern Greek,
 Latin,
 French,
 Spanish,
 Portuguese,
 Indo-Portuguese,
 Italian,
 Daco-Romana or Wallachian,
 Provençal or Romaunt,
 Vaudois,
 Piedmontese,
 Romanese or Romonosch, or Upper
 and Lower Enghadine.
 Catalan,
 Judeo-Spanish,
 Curaçoa,
 Dialect of Toulouse.

THRACO-ILLYRIAN FAMILY.

Albanian.

SLAVONIC FAMILY.

Slavonic, Russ,
 Polish, Bohemian,
 Servian,
 Croatian or Dalmatian-Servian,
 Carniolan,
 Bosnian,
 Slovakian,
 Bulgarian,
 Wendish, Upper
 Wendish, Lower
 Wendish, Hungarian
 Lettish or Livonian,
 Lithunian,
 Samogitian,

UGRO-TARTARIAN.

CLASS IV.

EUSKARIAN FAMILY.

French Basque,
 Spanish Basque or Escuara,

FINNISH FAMILY.

Finnish Proper,
 Lapponeze,
 Quanian or Norwegian Laplandish
 Hungarian,
 Karelian,
Olonet-zian,
 Dorpat Esthonian,
 Reval Esthonian,
 Tscheremissian,
 Mordvinian or Morduin,
 Zirian or Sirenian,
Wogulian,
Ostiacan or Ostjakain,
Wotagian or Watjakian.

TUNGUSIAN FAMILY.
Mantchou,
Tungusian Proper.

MONGOLIAN FAMILY.
Mongolian Proper,
Calmuc,
Bariat.

TURKISH FAMILY.
Turkish,
Karass or Turkish Tartar,
Orenburgh Tartar,
Karaite Tartar,
Tschuwaschian,
Trans-Caucasiau Tartar.

CAUCASIAN FAMILY.
Georgian.

SAMOIDE FAMILY.
Samoide,
DIALECTS OF THE ISLANDS OF EASTERN
ASIA, AND OF COREA.

Japanese,
Loochooan,
Aleutian,
Corean.

CLASS V.
POLYNESIAN OR MALAYAN.

Malayan,
Low Malay,
Formosan,
Javanese,
Dajak,
Bimi.
Batta,
Bagis,
Macassar,
Hawaiian,
Tabitian.
Rarotongan,
Marquesan,
Tongan,
New Zealand or Maori,
Malagasse,
Samoan,
Feejeean,
Anciteum,
Lifu, and Nengone
Australian.

AFRICAN.
CLASS VI.
Coptic.
Sahidic,
Bashmuric,

Berber,
Ghadamsi,
Mandingo,
Jalloof,
Susoo,
Bullom,
Sherbro-Bullom,
Yarriba or Yoruba.
Haussa,
Timmanee,
Bassa,
Grebo,
Acera,
Fantee,
Ashantee or Odjii,
Dualla,
Isubu,
Fernandinan,
Mpongwe,
Sechuana,
Sisuta,
Caffre,
Zulu,
Namaqua,
Galla,
Kisuaheli,
Kikamba,
Kinika.

AMERICAN.
CLASS VII.

Esquimaux,
Greenlandish,
Virginian,
Massachusetts Indian,
Mohegan, Delaware.
Creek, Chippeway,
Ojibway, Ottawa,
Pottawattomie,
Micmac, Abenaki,
Shawanoc, Mohawk,
Seneca, Cherokee,
Choctaw,
Dacotah or Sioux,
Iowa, Pawnee,
Mexican, *Olomi,*
Ferasco, Misteco,
Zapoteca, *Mayan,*
Mosquito,
Peruvian or Quichua,
Almara, *Guarani,*
Brazilian,
Karif or Carib, Arawac.

* The names of languages in which versions of Scripture have been contemplated or projected, but never completed or circulated, are printed in italics.

A NEW QUALIFICATION FOR HOLY ORDERS.

The Lord Bishop of Rochester has just promulgated a novel, but by no means unwarrantable order to candidates for ordination. He requires a certificate from each candidate to the effect that he has power of voice sufficient for his public ministration; that he has no impediment or hesitation; and that his manner of reading is not heavy or monotonous, but such as is well fitted for the sacred functions which he will have to discharge. His Lordship also requires every candidate to read before him previous to ordination.

MR. DISRAELI ON "ESSAYS AND REVIEWS."

At the Annual Meeting of the Oxford Diocesan Societies Mr. Disraeli addressed himself to an inquiry into the causes which prevented union among Churchmen. They appeared to him to arise from three feelings, which, in different degrees, influenced different sections: (1) perplexity; (2) distrust; (3) discontent. The "perplexity" arose from the mere existence of different parties in the Church, and he argued that it was unreasonable. Coming to the feeling of "distrust," he said,—That, I hesitate not to say, is mainly attributable to the speculations on sacred things which have been recently published by certain clergymen of our Church. I deeply regret that publication. For the sake of the writers—for no other reason. (Hear, hear.) I am myself in favor of free inquiry on all subjects, civil and religious, with no condition but that it be pursued with learning, argument, and conscience. But then I think we have a right to expect that free inquiry should be pursued by free inquirers. (Hear.) And, in my opinion, the authors of "Essays and Reviews" have entered into engagements with the people of this country quite inconsistent with the views advanced in those profusions. (Cheers.) The evil is not so much that they have created a distrust in things. That might be removed by superior argument and superior learning. The evil is, that they have created a distrust in persons, and that is a sentiment which once engendered is not easily removed, even by reason and erudition. Setting, however, aside the characters of the writers, I am disposed to evade the question whether the work itself is one which should justify distrust among Churchmen. Perhaps it may not be altogether unsuitable that a layman should make a remark upon this subject, and that the brunt of comment should not always be borne by clergymen. Now, the volume of *Essays and Reviews*, generally speaking, is founded on the philosophical theology of Germany. What is German theology? (A laugh.) It is of the greatest importance that clearer ideas should exist upon this subject than I find generally prevail in most assemblies of my countrymen. About a century ago German theology, which was mystical, became, by the law of reaction, critical. There gradually arose a school of philosophical theologians, which introduced a new system for the interpretation of Scripture. Accepting the sacred narrative without cavil, they explained all the supernatural incidents by natural causes. This system in time was called Rationalism, and sup-

ported by great learning, and even greater ingenuity, in the course of half a century absorbed the opinion of all the intellect of Germany, and indeed greatly influenced that of every Protestant community. But where now is German Rationalism, and where are its results? They are now erased from the intellectual tablets of living opinion. (Hear, hear.) A new school of German theology arose, which, with profound learning and inexorable logic, proved that Rationalism was irrational (a laugh), and successfully substituted for it a new scheme of scriptural interpretation called the mythical. But, if the mythical theologians triumphantly demonstrated, as they undoubtedly did, that Rationalism was irrational, so the mythical system itself has already become a myth (laughter), and its most distinguished votaries, in that spirit of progress which, as we are told, is the characteristic of the nineteenth century, and which generally brings us back to old ideas (a laugh), have now found an invincible solution of the mysteries of existence in a revival of Pagan Pantheism. (Hear, hear.) That, I believe, is a literally accurate sketch of the various phases through which the intellect of Germany has passed during the last century. Well, I ask, what has the Church to fear from speculations so overreaching, so capricious, and so self-destructive? And why is society to be agitated by a volume which is at the best a second-hand medley of these contradictory and discordant theories? No religious creed was ever destroyed by a philosophical theory (cheers); philosophers destroy themselves. (A laugh.) Epicurus was as great a man, I apprehend, as Hegel, but it was not Epicurus who subverted the religion of Olympus. But, it may be said, are not such lucubrations to be noticed and answered? Both—I reply. Yet, I may observe in passing, that those who answer them should remember that hasty replies always assist well-matured attacks. Let them be answered, then, by men equal to the occasion, and I doubt not that many such will come forward. That a book of that character, written by clergymen of the Church of England, should pass unnoticed by authority, would have been most inconsistent. The conduct of Convocation in this matter appeared to me to be marked by all that discretion and sound judgment which has distinguished its proceedings ever since its revival, and which is gradually, but surely, obtaining for it public confidence.

CHRISTIANITY IN INDIA.—Among the Sikh nobles who, at the outset of the mutiny, staked their heads on the British side, was the Rajah of Kupoorthulla, and when order had been restored, the Governor-General raised him by a gift of land to the wealth of a great English noble. The rajah married an East Indian girl, became under her influence, a Christian, and established a mission on his own estates. Sweeping away at a stroke the prejudices of a thousand years, he introduced his wife into society, and allowed her to appear in public, and the officials, for once heartily cordial to a native, threw aside prejudices as rooted as his own, and recommended that the rajah should receive, officially, precedence in Oude. The Governor-General consented, and at the apex of the new social system of Oude stands a native Christian noble, and the only woman in India for whom the guards turn out in the British provinces is the Christian "Lady of Kupoorthulla."

FOR THE YOUNG.

EMILY.

A little girl, named Emily (or Emmy, as she liked best to be called), was very fond of spending halfpence for her own indulgence. Her parents were not very rich, but they were rich enough to give Emmy plenty of food, and plenty of clothes, and plenty of playthings to make any girl happy (as far as these things can give happiness); but this did not satisfy her, all the halfpence she could get were immediately spent for cakes or fruit. Her parents went to live in the country, and there she was allowed to walk in a large and beautiful garden belonging to a gentleman in the neighbourhood, who thought it would be a great pleasure to the little London girl to do so; and although she was not permitted to gather any of the fruit for herself, the gentleman gave her some almost every day; but even this did not satisfy her; still the halfpence all went for sweets or for cocoa-nuts, which she was particularly fond of.

One Sunday, in church, a Missionary Meeting was announced for the following Tuesday in the village School-house. Emmy had heard of Missionaries, and she knew there was a Missionary-box in the church, but she had never thought or cared about the use of it: however, she was pleased when her mother told her she would take her to the Meeting, for she thought it would make her of great importance to go where everybody else was going. When she went into the room it was nearly empty; but she was greatly amused at watching it gradually filling with men, women and children, for it was a village where great interest was felt and shown in Missions. Last of all came a gentleman, whom Emmy had never seen before, and her mother whispered to her that he was "the Missionary." He talked about a great many wonderful things that our little friend had never heard of, but which most boys and girls who have ever been to a Missionary Meeting know something about. At last he said, "Now, my dear children, what do you mean to do for the Missionaries? Do you mean to go home and think no more about them? or, do you mean to help them in teaching the ignorant the way to Heaven? You can each do something if you try: do you wish me to tell you how? Turn away your eyes from the tempting cake-shops; buy no plums or cocoa-nuts for your own pleasure, but put your half-pence into this box, and pray that a blessing may be upon every one you put in, that it may do good to some poor little child who is ready to perish. There are about six children in this room; if each of you spend only one half-penny per week in sweets or playthings, what will that amount to at the end of the year! Six pounds ten shillings! For that sum, my dear children, you could support two little scholars in our Indian Mission Schools; if you refuse to do so, you are each year keeping two little souls from the knowledge of the blessed Saviour, and the way to heaven. May God help you to choose which you will do."

Poor little Emmy! her conscience was touched, her heart filled with penitence, and her eyes with tears, and she put down her head for fear the Missionary should see how red her cheeks had become. The Meeting was soon over, and Emmy held her mother's hand very tight as they left the room. When they were free from the crowd she said timidly, "Mother, do you think the Missionary knows about *me*?" "What about you, dear?" "That I buy cakes and things for myself, and that I never put anything into the box." "No, Emily, I do not think the Missionary knows it; but God knows it, and I think He has sent this good gentleman to teach us things that we never knew before." "But, mother, did not you know that we ought to help Missionaries?" "Yes, I knew that but I did not know many things that I have heard to-night." "And do you think he really meant what he said about the half-pence and the children in the Indian Schools?" "Yes, Emmy, I have heard that before, and I have heard too, that if every family belonging to the English Church would give but one halfpenny a week, it would come to two hundred thousand pounds a year." "Oh, mother what a great deal of money! and only think, too that if every family spends a halfpenny a week in nonsense, when it is all put together it comes to just the same, two hundred thousand pounds a year!" "Yes, Emmy, it is worth thinking about, indeed; but here we are, at home, and you look too tired and sleepy to talk any more about it to-night."

The little girl did not talk any more about it, but she thought about it, both when she was saying her prayers and when she lay down on her bed, and she made up her mind what she would do.

Six months after, there was another Missionary Meeting in that same village School-room, and Emmy put a sixpence, a fourpence, and a penny into the box; all her savings through the six months, except one penny that she had spent on her birthday for gingerbread; and now she wished she had not spent it, for she had a good dinner on that day, and could have done very well without the gingerbread; and then she would have had a whole shilling to put into the box. But although she had indulged herself on that occasion, she had exercised self-denial many other times since the words of the Missionary had so affected her; and this good habit once begun in a sincere and humble spirit became easier to her, and she was able to put a shilling and a half-penny into the box at the next meeting.

Emily is not a child now; she is a young woman, and in service; and I am happy to say saves a few shillings every year out of her wages to help the Missionaries, instead of spending them in foolish books or unbecoming finery, as too many young servants do, and as she would most likely do also, if she had not early learned to deny herself. M.