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THE
CHURCH CHRONICLE

FOR THE

DIOCESE OF MONTREAL.

MAY, 1861, TO MAY, 1862.

VOL. II.

Montreal:
JOHN LOVELL, ST. NICHOLAS STREET.
1861-62.

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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. II.—No. 1.]

MAY, 1861.

[2s. 6d. PER. AN.

PROVINCIAL SYNOD.

During the past month, the Bishop of Montreal has visited Toronto, London, and Quebec, and held conferences with the Bishops and many of the principal clergy and laity in these Dioceses, particularly respecting the arrangements necessary for holding the first Provincial Synod. Sunday, the 7th of April, his Lordship spent at London, where he was the guest of the Bishop of Huron, and took part in the services in his Cathedral, preaching both in the morning and evening, and assisting at the celebration of the Holy Communion. This was his first visit to that part of the province. Since his return to Montreal his Lordship, as Metropolitan of the Church of England in Canada, has issued notices to the Bishops of the several Dioceses within the Province, that he has appointed Tuesday, the 23rd of July next, as the day for the meeting of the first Provincial Synod, at Montreal, and has requested them to notify the Synods of their respective Dioceses to that effect. There will be Divine Service, with the Holy Communion, in the Cathedral at 11 o'clock; and the Synod will afterwards assemble in the Cathedral School-room at 2 o'clock p. m.

The Bishop of Montreal has appointed Strachan Bethune, Esq., Advocate, as his Chancellor: and J. J. Gibb, Esq., Notary, as his Registrar.

DELEGATES TO THE DIOCESAN SYNOD.

The Clergy are requested to send in to the Rev. E. J. Rogers, the certificates with the names of the Delegates, who have been elected by the several Congregations in this Diocese, in order that the lists may be prepared before the day of the meeting of the Synod. This will save much time and prevent confusion, and the Clergy are particularly re-

minded that the certificates must be made out according to the Form prescribed in "the Constitution of the Synod." The Synod will meet on Tuesday the 18th of June.

SYNOD EXPENSES.

The attention of the clergy is called to the following section of the report of the Finance Committee which was adopted at the last meeting of the Synod "That the expenses of the Synod, such as printing, &c., be "defrayed by an ordinary collection made in each parish or Mission on "the Sunday preceding the meeting of Synod;" on this occasion it is necessary to raise funds sufficient to meet the expenses which have been incurred in connection with the two previous meetings which were allowed to remain unpaid pending a decision of the Synod on the subject. The collection for this purpose is therefore arranged by the Synod to be made on Sunday, 16th June, and it is requested that a return of such collections may be received by the Secretary previous to the opening of the present session.

ORDINATION.

The Candidates for Orders at the next General Ordination for this Diocese are as follow :—

Priests.—The Rev. E. Wood, M.A., Junior Assistant Minister at the Cathedral; the Rev. F. Codd, Missionary at Clarendon.

Deacons.—James Davidson, B.A., of Bishop's College, Lennoxville; W. B. Curran, B.A., of Bishop's College, Lennoxville; W. M. Seaborne, Catechist, Montreal.

F. MONTREAL.

April 15, 1861.

ECCLESIASTICAL STATISTICS IN THE DIOCESE OF MONTREAL.

A general confirmation was held in Christ Church Cathedral, for the city of Montreal, on Sunday, 24th March, at afternoon service. All the clergy of the city were present. By far the largest congregation ever gathered together, within the walls of that fine building, were assembled on the occasion, and great numbers were obliged to go away, being unable to find even standing-room. Owing to the careful arrangements made, and the assistance given by the several clergy, the churchwardens, and some members of the vestry, the most perfect order was preserved throughout; and the candidates for confirmation were enabled to take their places, to receive the imposition of hands from the Bishop, and return to their seats without the least confusion. They occupied the pews in front of the reading-desk, in the centre of the church, and seemed to be much-impressed with a sense of the importance of the ordinance of which they were about to become partakers. There were 311 in all: from the Cathedral, 115; St. George's, 85; Trinity, 60; St. Stephen's, 27; St. Luke's, 15; and from the Garrison, 9: of whom 125 were males, and 186 females. This is a considerable advance on the

numbers at any previous confirmation for the city. At the last general confirmation, held 19th September, 1858, the numbers were 201. Before the imposition of hands, the Bishop delivered an address to them, briefly pointing out the meaning of the rite, and earnestly exhorting them to watchfulness and prayer, that they might walk worthy of the vocation, wherewith they were called. His Lordship's address was heard distinctly in every part of the building by all present; and seemed to be listened to with much attention. This is the commencement of the fourth course of Triennial Confirmations for this Diocese, since the appointment of the present Bishop; and it is an auspicious beginning.

On the following Sunday, being Easter-Day, there were 244 persons partook of the Holy Communion at the early service at the Cathedral; and 235 at the usual morning service, making in all 479. At the other churches in the city, on the same day, the number of communicants were as follows:—St. George's, 247; Trinity, 235; St. Stephen's, 100; St. Luke's, 60; the Garrison Congregation, 25; Total, 1146. A very large number of those, who had been confirmed on the previous Sunday, received their first communion on this occasion.

The complete official returns of the late Census for Canada have not yet been given, but we give below some details of the Census by origins and religions for the city of Montreal, which have been published in the *Montreal Gazette*. The increase in the population of this city, since the last census, is very large.

Population in 1852.....	57,715
“ 1861.....	91,006
	<hr/>
Increase in 9 years.....	32,291

It will be seen that the numbers of the Church of England are now 10,072, which is certainly an immense advance during the same period, but as the last census was notoriously incorrect in this particular, we cannot tell the exact ratio of increase. At the last Census, the members of the Church of England were stated to be only 3993; which was well known to be far below the actual number.

“The census within the city limits, we have already stated at 91,006: and adding the population of the continuation of the suburbs outside the boundary, 101,430. A defect in the making out of the census forms, in accordance with the terms of the statute, has been remedied, at the request of the Government, by the Census Commissioners of Montreal, and we are now able to give the population of the city by origins. The following is a summary statement:—

French origin, Lower Canada.....	42,886
From France.....	184
	<hr/>
Total French.....	43,070
Total of British and other origins.....	47,936
	<hr/>
	91,006

The preponderance of population is therefore on the side of the English speaking inhabitants by 4,868. We count the Germans, of which there are not many, 363, only, and the "other countries" among the English speaking inhabitants as distinguished from the French. The population by origins is made up in this way:—

England.....	4,394
Scotland.....	3,235
Ireland.....	14,469
British origins, Lower Canada.....	21,647
French ditto.....	42,886
Other origins, ditto.....	121
Upper Canada.....	1,208
France.....	184
Germany.....	363
United States.....	1,706
Other countries.....	793
	<hr/>
	91,006

The population by Religions shows the Roman Catholics have a large majority over all other religions put together. The Church of England comes next in point of numbers.

Roman Catholics.....	66,099
Other Religions.....	25,007
	<hr/>
	91,006

The details run in this way:—

Roman Catholics.....	66,099
Church of England.....	10,072
Church of Scotland.....	3,848
Free Church of Scotland.....	2,196
United Presbyterians.....	1,740
American Presbyterians.....	422
Wesleyan Methodists.....	3,131
Episcopal Methodists.....	318
New Connection Methodists.....	245
Jews.....	398
Baptists.....	624
Congregationalists or Independents.....	969
Unitarians.....	468
Lutherans.....	304
Other Religions.....	120
No Religion.....	52
	<hr/>
	91,006

A BRIEF HISTORY OF THE PARISH OF DUNHAM.

The settlement of the Township of Dunham, as nearly as can now be ascertained from the reminiscences of the oldest inhabitants, was first begun in the year 1797, by people from the different New England

States. As the high and drier parts of the land were first pitched upon and there were a succession of very fruitful seasons about that period, the abundant crops of Indian corn which were secured at the expense of very little labour, soon obtained for it the reputation of a "good land," and the population rapidly increased.

The Reverend Canon Townsend, the venerable Rector of the Parishes of St. George and St. Thomas, Clarenceville, spent his boyhood and youth in this neighbourhood, and as he was present upon the occasion, when, in all probability, the service of the Church of England was used for the first time in this parish, he has most kindly supplied the following account of that event, and probably the only biographical reminiscence which we shall ever have of the clergyman who then officiated.

"In complying with your request to communicate anything I know respecting the Rev. Mr. Nichols, an English clergyman, who many years since passed through, and preached in Dunham, I regret that it is in my power to convey to you so little information. I saw him but once, and then I was but a young lad. On that occasion, (the year I cannot now specify, but it was in the early part of this century, and before the arrival of Dr. Stewart at St. Armand, or Mr. Cotton at Dunham,) notice was given through the county that an English clergyman would hold service and preach on a certain day at the barn of Mr. Gear, in Dunham, and as I had never attended the ministrations of the Gospel according to the rites of that Church, I attended on that occasion. The threshing floor was made clean, and provided with comfortable seats. The morning Service was used, with the Litany; the responses were made by only one or two, besides old Mr. Gear, who professed to belong to the Church of England; but I thought it beautiful, though new to me. Mr. Nichols appeared to be about sixty years of age. His sermon, as I now remember it, was an elegant and scholarly composition, and well delivered.

"He was ordained in England, whence he came over to New York, and thence travelled northerly through Vermont, and crossed the Province line into Canada. On my arrival in my present Mission, I learned that he had passed through and preached several times in these parishes."

The Rev. Charles Caleb Cotton was the first minister of the Church of England, who was officially appointed to the pastoral charge of this Township, in which he lived and laboured a little more than forty years. The memory of the man is still vividly retained by all here who had attained to adult age at the time of his decease, and a few lines devoted to the narration of some of the principal events of his life, will be read with interest by many.

He was born at Eton, Bucks, England, on Monday the 31st day of July, 1775, and enjoyed the advantages of being trained at the celebrated school of that name, from which he was in due time transferred to Oriel College, Oxford, where he received the degree of A.B. On Tuesday, the last day of the last month in the last year of the last century, (Dec. 31, 1799,) being then in the 25th year of his age, he was ordained Deacon by the Bishop of Lincoln (Tomline), and after holding a brief curacy

in England, and residing for a short time in one of the Southern of the United States of America, he was accepted by the S. P. G. and appointed the first Missionary of that Society to St. Armand. He occupied that position from 1804 until some time in the year 1808, when by an arrangement made between himself and Dr. (afterwards Bishop) Stewart, he left that Missionary field, and passed to that of Dunham.

His habit of expressing, without modification, his honest opinion of things occasionally, for a time gave offence; but his immovable integrity and his unfailing charity, soon secured for him the undoubting confidence of all with whom he came in contact. The sober-minded, the truth-loving, and the piously inclined, who were scattered here and there through the community, gradually came and listened to his teachings, and placed themselves under his pastoral care; but it is not upon record that he ever caught any with guile, or that he recommended the services of the Church in which he ministered, by disregarding her Rubrical requirements.

His simple habits and love of retirement, were manifested by his selection of a home when he first came to the place, for he domiciled himself in the family of one Mr. Andrew Teneyck, a family of German descent, who resided nearly five miles from that central position in the parish, in which, from the first, he established the Sunday services of the Church, and the distance between which and his residence he invariably passed over on foot, being as destitute of equestrian skill as he was then unequalled through the whole country in pedestrian ability.

"From his half-yearly letters," says the Rev. E. Hawkins, (Annals of the Diocese of Quebec,) "it is easy to gather that the chief difficulties he had to contend with at his first settling, and long afterwards, were the ignorance and indifference of the people; though he also makes frequent reference to the confusion which was introduced by the proceedings of the itinerant Anabaptist and Wesleyan Missionaries. Their arguments and attempts to draw aside his congregation, he met in the best way he could, both by his own expositions of the truth, and by distributing amongst the people the Book of Common Prayer, the Church Catechism, and some useful and appropriate tracts, which were supplied to him from time to time by the Society."

Although the seed which he was sowing for the Church, fell much of it by the road side, and much upon stony ground, yet here and there it was received into the honest and good hearts of such as having heard the Word, have kept it and brought forth fruit with patience. The progress of the Church was slow; for, although the enterprize was long and earnestly discussed, it was not until the spring of 1820, that a subscription was actually completed for the building of a church, and that undertaking was then so happily carried through, that an edifice of wood having been completed, it was opened for Divine service on Wednesday, the 26th day of September, 1821. That building was never destined to receive Episcopal consecration, but upon the occasion of its opening, which was one of much interest to the community, the Rev. Mr. Townsend preached a sermon from 1 Kings viii. 63.

G. W. Stone, J. Baker, E. Brown, and Wm. Baker, were appointed a Building Committee, and superintended the erection of the church.

To be continued.

NOVA SCOTIA,

On Wednesday, P. M., there was an adjourned meeting of the Diocesan Church Society, when the subject of the preceding session was resumed, and some progress made in the settlement of the Prospectus respecting the Endowment Fund, which as I before informed you, it is proposed to raise to the extent of \$160,000, to supply the want of the aid hitherto received from the S. P. G. This document comprises a carefully arranged and graduated scale of the allowances to be made from the Fund; and after a great deal of discussion of the various clauses of some amendments, the whole scheme was finally passed, and a good Committee of 15 influential persons from town and country, appointed to act as Trustees and carry it out. May the divine blessing direct and guide them, and dispose the hearts of our people to give freely, as freely they have received. About \$36,000 subscribed in the city, has been always awaiting the modification of the Byelaw abovementioned, to be placed in charge of the Committee, and an Agent (gratuitously) has been traversing the interior in furtherance of the object and with considerable success. When it is considered that \$4 from each baptised member of the Church is all that is required, and that four years are allowed for the payment, there ought to be no doubt as to the accomplishment of the work.

CONVOCATION.

The Convocation of the Province of Canterbury whose Session has lately been held, will be memorable in the history of the Church. After a cessation of near a century and a half, this venerable body has received the Royal Licence to proceed "to the despatch of business," and has taken definite practical action in reference to one of the Canons, which forces itself continually upon the notice of those, who are charged with the cure of souls.

Considering that the new 29th Canon, as proposed by the Bishop of Oxford, and after an interesting discussion unanimously agreed to by the Upper House, is constructed precisely upon the principles to which our article of this day fortnight pointed as most recommending themselves, we deem it superfluous to enter upon the subject at length again. The Lower House was not quite so agreed as the Bishops respecting the alteration; but the differences of opinion elicited had reference chiefly to legal difficulties, and arose very slightly, if at all, from a wish to maintain the Canon as it stands. In fact, considering that the present Canon has not wanted friends, and those of no mean account, it is a little remarkable that in Convocation no one should be found to defend it on its merits. Are we to conclude that the objections to parental sponsorship are removed, even from those minds which held them most strongly, by

the vigorous bombardment of pamphlets wherewith they have been assailed; or merely that the condemnation of the obnoxious restriction is too general and too strong to allow hope that it can be disregarded? Any way, we are gratified to find Dr. Wordsworth, the most weighty and respected opponent of the desired relief, not only desisting from moving any resolution adverse to the proposals of the Upper House, but himself coming forward with a new Canon acquiescing in the main particular concerned—which, however, was subsequently merged in the amendment of Mr. Joyce. Parents may henceforth, so far as the Lower House of Convocation is concerned, stand as sponsors for their own children where others duly qualified may not conveniently be had.

The legal point raised was whether, even if the altered Canon should not exclude the parents from sponsorship, the rubric would not be held still to do so—godparents as specified in it being ordinarily understood to be other than the natural parents. Yet the answer given seems obvious and conclusive—viz., that the rubric has been so interpreted because of the canon; and that the removal of the limitations contained in the latter, especially when effected with this point in full view, will leave the general language of the former to its proper and natural significance.

On the whole, we think Convocation has dealt with this weighty matter in a right spirit. God ordained Baptism for the blessing of mankind. "To restrain favours is," as Hooker says, "an odious thing;" to "enlarge them, acceptable both to God and man."

The debate in the Upper House on *Essays and Reviews* was chiefly remarkable for the apologetic speech of the Bishop of London. Dr. Tait is evidently straitened between his personal regard for two of the Essayists whom he has known as pupils, colleagues, or friends for some twenty years, and his own sense of duty to the Church and to the Revealed Truth in which he believes. What falls from a man thus painfully situated should be treated with peculiar gentleness, and construed with every allowance. Certainly the Bishop's speech required such interpretation; and had it gone forth without the comments and explanations which it drew from those around him, might have been exceedingly hurtful. The Bishop of London's chivalrous feeling has in the whole matter a little warped his judgment. He will hardly persuade Churchmen of common sense and intelligence that they have utterly mistaken the purport of Professor Jowett's essay; he has not touched upon the real *gravamen* as regards Dr. Temple's, which lies less in anything actually asserted, than in the conspicuous omissions of a theory which, however fanciful, has pretensions to completeness; and his charity verges towards simplicity when he indulges the hope that Dr. Rowland Williams may be regarded less as the prophet and champion of Bunsenism, than as its mouthpiece and advertiser. Unless Dr. R. Williams is much belied, he has, on the contrary, very considerably expanded and heightened his original. It must be kept steadily in view that the importance attached by Churchmen to this unhappy book does not arise from the opinions themselves which it throws out. Such notions have been entertained

and advocated before, and will be so again. Every man's opinion is free in England. We live in

" A land where, girt by friends or foes,
A man may speak the thing he will."

But six of the seven Essayists are clergymen—three of them beneficed ones. In obtaining their position they parted voluntarily with a portion of their native freedom of speech and thought; nor can it be deemed unreasonable that securities should be taken of those who are to act as our spiritual teachers, and prepare our souls for eternity. The Essays appear to abolish these securities; "to sap," as the Bishop of Oxford expressed it, "the whole institution both of Profession and Subscription;" and to leave us utterly in the dark as to the sentiments of those instructed in no small measure with our most precious and concerning interest. It is for these reasons that Churchmen are indignant and alarmed. What could be more futile than to propose, as did the Bishop of London, that this state of things should be met by asking of the Essayists a declaration of their "belief in the great truths of Christianity?"

We must touch upon other matters but cursorily. These two, the first involving, as it does, the restoration of Convocation to full Synodical functions, completely dwarfed every other business which has come before Convocation thus far. Archdeacon Sandford, however, brought forward his promised motion, that a joint Committee of the two Houses be appointed for the purpose of drawing up a Hymnal. It is pretty generally agreed that a duly authorised collection of Psalms and Hymns is a *desideratum*. The Archdeacon's Committee will, we presume, be granted. We hope it will proceed on the principle of comprehension, as opposed to exclusion. If High Churchmen proscribe all that is distasteful to them, and Low Churchmen, as would be only equitable, do the same, the *residuum* will consist only of what is feeble and insipid—which in Hymns is unpardonable.

The ungracious opinion of the law officers of the Crown, to the effect that our Episcopate would incur no penalty by consecrating in this country Bishops *in partibus*, though novel "proceedings of this nature" are much to be deprecated and discouraged," has not, as our readers will see, prevented the Bishop of Oxford from obtaining a joint Committee of both Houses to deal with the whole subject of Missionary Bishops. The step synchronises aptly enough with the consecration of Bishop Mackenzie in Africa; and with a somewhat curious feeler from another remote quarter—no other than the Sandwich Islands—which may lead to the establishment of a Missionary Bishop there.

As the week drew near to the hush and quiet of Sunday, its busy days were not unfitly crowned by the unanimous adoption of Mr. Massingberd's address to the Bishops respecting "the reunion of the divided members" of Christ's Church in our country.* The mover showed practical wisdom in his handling of a difficult subject. Coercion is out of the ques-

* We hope to print this speech in the next number of the *Chronicle*.
EDS. OF CH. CHRON.

tion, even if it were in itself right;—comprehension, as advocated by Lord Ebury and the Revisionists, is but coercion exercised on some within the Church instead of on those without it. Yet whilst all earnest Churchmen desire reunion, if only it may be had *salva veritate*, the obstacles to a partial realising of it may not prove to be insuperable. Obstacles may be defined as things to be surmounted. If the two Houses can devise measures which shall make for peace, that one thing alone will vindicate them with religious men, and establish their authority on a basis which cannot be shaken. In the meantime, all will agree in the piety and the propriety of the Bishops being asked to “commend the “subject in some definite and formal way to the prayers of the faithful.” Before prayer great mountains have ere this become a plain.—*London Guardian*.

HINDERANCES TO UNITY.

Now, we are not called upon to-day to enter upon the wide subject of what constitutes the objective unity of Christ's Church; but rather to dwell upon the lets and hinderances, the motives and encouragements, to the maintaining brotherly love between individuals. And we cannot but see that there is a more than usual tendency in our age to *separation*—to a severance of the mystical “two and two.” We say nothing of open schism from the Church, but would rather speak of what goes on in the Church. First, there is the breaking up of Christians into two Theological schools; then in each school there are numerous and increasing sub-divisions, so that the general tendency is to an independent, self-complete individualism. And this is not all. That there should be diverse views on many points of discipline and doctrine, is, we believe, a necessary result of the variety of mind which God has permitted, and the freedom now allowed to the expression of opinion. An unvarying flat can only be produced by a violent alteration of the natural features of the landscape; and perfect uniformity has never, we are persuaded, been attained, save by an iron-handed repression of the faculty of thought and speech. But difference of opinion is not the main evil. The main evil, and which we may avoid by God's grace, is the loss of brotherly love, and the growth of dishonouring suspicions, mutual coldness, and accusation. That we should stand forth, not one but “two,” in many things, is, it may be, a necessary result of our very nature; that, being two, we should not walk together, must be our sin. And need we dwell upon the terrible issue of this lack of brotherly love? It is said of God's ancient Church, “They went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters, for they were bitter; therefore the name of it was called Marah.” Is it not so now? The world is athirst,—athirst for some belief which shall lighten the burden of its toil, and satisfy the cravings of our being, and be a rock to hold fast by when the floods of death break in,—and we bid them to the Cross, and invite them to the river of God. But lo! when they come, the waters are bitter; bitter, through the internal heartburnings and discords of those

who call themselves servants of the Prince of Peace. We cannot but see that what, more than ought else, repeis the intellect of the world from the kingdom not of this world,—what checks the spread of the Gospel among the heathen abroad,—what cripples every effort for educating the young, for reclaiming the heathen in our own midst, the masses who are living without God,—is the lack of brotherly love; the holding asunder of those who should be found going forth, two and two, into every village and every place, with the saving message of One Living Christ.

Now, it may, of course, be urged, that, "Truth" is before "Peace,"—that the wisdom which is from above is first pure, then peaceable; and if there be such a radical difference between any "two," as that the one believes the other to be fighting against Christ, not for Christ, then of course they cannot walk together. But where there is not such an unmodified belief as this, it becomes a duty incumbent upon every one of us to consider what are the impediments to a greater brotherly love. Is there no self-conceit in our mutual standing aloof? Do we never exaggerate, against the analogy of the faith, the importance of those truths which most commend themselves to our own minds, and demand more than we ought as the price of our co-operation? Do we never confuse essentials and non-essentials,—the instruments with which our brother works, with the object and aim of his work? Do we not go to the study of the Bible with our own pre-conceived traditions? Do we allow due weight to that Eternal Law which necessitates a different constitution of almost every two minds? Might we not, in short, without surrendering or loosening our grasp of what we believe to be the very and eternal Truth of God, unite more closely, co-operate more frequently, love more as brethren? Might not that Tree, which no human wisdom could have discovered, but which the Lord God has showed us—that Cross, in which we all glory, sweeten more than it has done our bitter-nesses? He sent them forth *two and two*! Was it only that those Seventy might enjoy the refreshment of mutual counsel? Indeed, if it were so, it was a gracious provision. We do not, perhaps, sufficiently appreciate the vastness of that love of God which fashioned a creature to be the recipient of our love, and so admitted another into a share of what was by right His alone, the undivided love of His creation. But this was not all the Lord's intent. He sent them forth two and two! As they issue from His presence, carrying each within himself that secret world of distinct impulses, fears, tastes, and capacities, which constitute the individuality of a man,—associated in one task, commissioned by one Head, opposed to one enemy, expectants of one crown, fortified by the same free grace of one Spirit,—I seem to read a mighty parable, telling me how His servants should hold together (not because every man would find in another the reflection of himself), unto the end warning us against that tendency to disunite which, since the Fall, has been the element of this earth,—the direct opposite of the abiding oneness of the Eternal Three. The whole Church, in those Seventy, goes out from its Lord, not crushing all the myriad varieties of mind into

one uniform type, but uniting what is diverse, and binding together the unlike, and so ever presenting to men and angels a moral image of the great fundametal verity of *Three in One*: that not identity but brotherly love was to be the law of His kingdom,—this is the truth shadowed out in that act of our Divine Lord recorded in the text. He “sent them two and two before His face into every city and place whither He Himself would come.”—*Sermon by the Rev. J. R. Woodford.*

ITALY.

The Secretaries reported that, in compliance with the instructions of the Standing Committee announced to the Board at the last meeting, letters had been written by the S. P. C. K. to the British Consular Chaplains in Italy, inquiring as to the demand for Bibles, Common Prayer Books, and other religious books and tracts in the Italian language, and the facilities afforded for their sale and distribution in Italy; asking for their advice and suggestions with regard to the best mode of circulating the Society's publications in that country; and requesting their co-operation, and the benefit of their supervision, in carrying out such well-considered plans as might be adopted for that purpose.

The substance of the several replies to these inquiries and requests, which had been received, and which were all satisfactory and encouraging, were laid before the Board. Some of the letters also gave a good account of the sale and distribution of supplies of books which had already, within the last six months, been forwarded to the writers; and it was accordingly agreed, on the recommendatton of the Standing Committee, to place, for the present, at the discretion of the Secretaries, Bibles, Prayer Books, and other books and tracts to the value of 200*l.* in order to meet, as they occur, applications for supplies of such publications for sale and distribution in Italy.—*Monthly Report of S. P. C. K.*

FOR THE YOUNG.

CHRISTMAS IN NEW ZEALAND.

The following letter has been received from a lady who lives near Auckland, in New Zealand. Our great Christian festival, on December 25th, falls in the middle of the New Zealand summer.

“MY DEAR ———, Our young friends at home, who have just had their Christmas school feasts, may like to hear of ours at the Antipodes. They have been as heartily enjoyed under a hot summer's sun, as amid the snow and frost of Old England.

On Holy Innocents' day, Archdeacon Kissling and Mrs. Kissling gave their yearly feast to the Sunday and day school children, in their (St. Barnabas) parish. It was held in the grounds of the Native Teachers Institution, of which the Archdeacon is Principal. I rode up about four

o'clock, in the intense heat of a midsummer afternoon, wondering as I went if one could be lively in such weather. The merry peals of laughter soon convinced me that the young ones were not at all languid. About two hundred children were assembled; and a good many of their relations, friends, and other visitors were walking about, or sitting in groups on the grass, watching the fun. The prizes had just been given and the children refreshed, by ginger-beer and buns. The girls were playing at '*Round, round, the mulberry bush,*' and '*Thread my needle,*' and the boys running races in good English fashion, but on no playground at home would one see so many shades of colour, or hear so many languages spoken. First of all among the 150 fair-skinned English, Scotch, and Irish children, were several rosy, black-eyed brunettes, half-castes, daughters of English fathers and Maori mothers. Then there were the native teachers, and their wives, and their little ones. These are all lighter coloured than their country people in general; living in a well-built house, and being better fed and protected from the sun, they get fairer, and have a tinge of colour in their cheeks. There was old Raniera (Daniel), who is going to be ordained by the Bishop of Waiapu, at the East Cape. He is a gentlemanly, benevolent looking man, with spectacles on his nose, and has a fine stately old wife, whom we call the Duchess. Seth and his wife came from Mr. Ashwell's district at Waikato. He, with two others, will be ordained shortly by our Bishop. He is a noble-hearted man, very intelligent, and yet simple and modest. His wife is a fair, dignified woman, and their children who were in high glee, have brown hair and hazel eyes, and a very English look. Poor widowed Rebekah* (David's wife) was there with our merry little godson in her arms. He was cooing and leaping, as if he wished to join the fun. We were all amused at one little child, a girl of two, who walked about in the most independent manner, going into the thick of the crowd, and picking her way quite independently. Besides the teachers and their families, there were thirty and boys girls present from Orakei, a native village about two miles off. This school is kept entirely by Pirimona (Philemon), one of the first of the Bishop's pupils at St. John's College. He has been steadily working for two years in his wife's village. He teaches the children to read and write in their own language, to read in English and to sing. The parents pay one shilling a week for each child. Some come from a distance and are boarded at old William Eobson's, Philemon's father-in-law. Pirimona is himself to be ordained shortly. His pretty wife, Harriett, was trained by Mrs. Kissling, and is very lady-like; she has two nice children. The Orakei boys and girls all looked clean and tidy; they are much browner skinned, being so much in the open air. They are modest, pleasing-looking young folk, very different from the unkempt, ragged, wild children in a native village generally. Old William Hobson was with them, as dignified and quaint as usual. He is a worthy man, and much respected. He likes to dress like a clergyman, as he is a teacher. He always dresses in black, and has a long cassock, a white cravat, and a black silk handkerchief twisted like a turban on his head.

His face is so highly tattooed as to be almost black, and looks like a bit of carved ebony. With a long native spear in his hand, and a solemn expression on his face, he looks fit to keep any number of children in order. He marshalled his little force, thumped them with his spear if they straggled, and was very funny without meaning to be so.

And then there were several Maori grandmamas and aunts who came with the school; they were not improved by old brown hats, with deep falls of lace, stuck on the top of their grizzly heads, but they were kind old souls, and took great interest in the lively scene.

Last, the boys from the northern islands were present, by special invitation. The Bishop and Mr. Patteson brought thirty-eight this time, in the *Southern Cross*. They were all there. Thirty-two of these are pupils brought from the Solomon Islands, Bank's Islands, Mai, New Caledonia, &c., and are of all shades of colour, from dark olive brown to grey black. They were all dressed alike, in brown and white gingham blouses, white trousers, and straw hats. They looked very well and entered into the fun heartily, running and wrestling with the other boys, though they know very little English, and no Maori. Their white teeth glittered, and they were all the time on a broad grin, as they chattered in half-a-dozen languages. The four pupil teachers from the Loyalty Islands were older and more discreet. They stood by with the grown-up people, though they can enjoy cricket and wrestling as much as any English village boy.

At six o'clock the young ones were ranged on the grass under an awning, and tea began. The native and English teachers were very active waiting on the children. Plum cake, plum pudding, bread and butter, fruit, tarts, biscuit, gingerbread, and the like, disappeared as food always does at a school feast. The island boys took kindly to English food. I saw some, with a most satisfied smile on their faces, sitting holding a slice of cake half finished with one hand, and a whole slice of pudding in the other, and a reserve stock of bread and butter and gingerbread on their knees.

After tea the Orakei children sang us some English catches very nicely; the islanders highly approved of these. The last pleasure was a scramble for nuts.

As the sun was setting, old William, spear in hand, led off his party to their canoes, which would soon take them across the quiet bay to their village. The island boys wound their way down to the beach, where two boats lay ready to take them. They were soon pulling steadily across the harbour to Kohimarama, the new Melanesian settlement. We one by one dispersed, very tired, but well pleased to have seen so much innocent fun: thankful, too, I hope in heart, on this day, when we remember the first Holy Innocent martyrs, that children of so many races and languages can all be gathered together as brethren, and all be taught to call God their Father."—*Gospel Missionary*.

THE POOL AND THE STREAM.

"Repaid with fresh supplies from Heaven
For every cup of water given."

T. WARTON.

"I cannot give ; but little wealth has fallen to my share ;
"I want that little all myself, and I have none to spare :
"What shall I do when this is gone ?" Nay, listen to a dream,
Or tale, or fable—which you will—about a Pool and Stream.

A mountain Stream went forth one day, from its birthplace in the hills ;
The dews of heaven had nourished it, and fed its secret rills ;
And as it glided from the rock, it looked so fresh and clear,
It was a pleasant sight to see, a pleasant sound to hear

Now, so it chanced, some half-way down, it passed upon its way
A silent, solitary Pool, which in a hollow lay ;
Without an outlet on its sides to let the water flow,
And give one charitable drop into the plains below.

"And whither are you speeding now, and why this senseless haste ?
"Why, silly Stream," exclaimed the Pool, "your slender waters waste ?"
"I have a Mission to fulfil, which Heaven commits to me."
And all its little eddies laughed, "We're going to the Sea."

"What folly !" said the sullen Pool ; "how scanty is thy store,
"With scarce enough to keep thyself ; and who will give thee more ?"
"Surely, the same," the Stream replied, "which gave them first to me."
And then its little eddies laughed, "We're going to the sea."

"I know that these were never mine," she said, "but only lent ;
"I cannot tell if more will come, when this supply is spent ;
"But I must do my Mission work, however that may be :"
And loud its little eddies laughed, "We're going to the Sea."

On danced the Stream, the sullen Pool composed itself to sleep,
With, "What I have I call mine own, and what is mine I keep."
On danced the Stream, down glen and cleft ; it reached the silver shore
And gave its tribute to the Sea, and then was seen no more.

The sun rose high, and on the Pool poured down its rays intense ;
It steamed, and festered, and grew foul, foul to the sight and sense,
Then wasted to a mass of mud, beneath the scorching beam,
And so it died, that selfish Pool ; but what about the Stream ?

When the last rays of setting sun the shining waves had kissed,
Up from the surface of the Sea arose a cooling mist,
Just when the generous stream had poured the tribute of its rills,
It rose in air, it formed in clouds, it floated to the hills.

It floated to the hills again, from whence the stream had sprung,
It poured its fulness on its springs, it kept them fresh and young,
Which, so renewed with constant draughts of mists and dews and rain
Pursued their everlasting flow back to the Sea again.

"We cannot give, our store will fail." Oh, timid, thankless word!
Never let such a faithless sound from Christian lips be heard;
But freely as we have received, so freely be it given;
Let each fulfil our Mission work and leave the rest to Heaven.

F. W. M

SUBSCRIPTIONS RECEIVED.—Rev. E. Duvernet, \$5.00; Rev. W. Morris, \$5.00; Rev. J. De Moulpied, \$0.50; J. Godden, \$2.50; Capt. Raines, \$1.00; Rev. T. Machin, \$1.00; Rev. Prof. Nicolls, \$1.00; Rev. N. Lindsay, add., \$4.00; Miss Badgley, \$0.50; Rev. H. G. Burrage, \$0.50; Col. E. Wilmot, \$0.50; Rev. A. D. Lockhart, \$2.00; Rev. E. Wood, \$10.00; Rev. J. Fletcher, \$0.50; Rev. T. A. Preston, \$1.50; Rev. W. B. Kelly, \$0.50; Cathedral, \$53.90; Rev. Canon Bancroft, \$1.50; St. Stephens, \$3.50.

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