

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:
Commentaires supplémentaires:

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

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

THE

CHURCH CHRONICLE

FOR THE

DIOCESE OF MONTREAL.

MAY, 1860, TO APRIL, 1861.

VOL. I. pp. 1-192.

May, 1861, ^{and} to April, 1862.

Vol. II. pp. 1-204.

Montreal:

JOHN LOVELL, ST. NICHOLAS STREET.

1860-61.

INDEX.

A.	PAGE
Abraham, a pattern for Colonists.....	15
Advertisement.....	177
Antiquity of English Liturgy.....	30
Australasia.....	87
Australia.....	136
B.	
Bible and Prayer Book Circulation.....	24
Bible, Introduction of, into Schools in India.....	111
British North America, English Church in.....	7
C.	
Calcutta, See of.....	41
Central Africa, The Oxford, Cambridge, and Dublin Mission to....	183
Christ Church, Montreal..... 84, 102, 113, 133, 147	147
Church and Colonial School Society.....	129
Church, English.....	28
Church Society..... 18, 35, 65, 129, 145, 161	161
Church, The.....	192
Claims of Missions.....	155
Clergy, Notice to.....	161
Columbia, Diocese of..... 66, 121, 168, 170	170
Confessional in England.....	73
Confirmation.....	145
Consecration of Church at Gore.....	97
" " at Potton.....	99
" " at Hemmingford.....	100
Cultivation of a Missionary Spirit.....	130
E.	
Earnestness in Christ's work.....	31
Educate for the next age.....	95
Emigrant's Child's Dream.....	30
English Church and Dissent.....	53
" " and Romanism.....	54
Essays and Reviews, The Bishop of Durham on.....	190
F.	
Farewell Services to Missionaries for Central Africa.....	118
Free Church, Montreal.....	49
Furnace of Affliction, the.....	90
Future Life, Indian belief concerning.....	11
G.	
God's Word and the two Railway men.....	60
Go forth.....	79
Good Samaritan, A.....	13
Grahamstown.....	21
Granby, Mission of.....	51
H.	
Hindrances to Prayer.....	59
Holy Orders, duty of providing candidates for.....	26
Huron, Indian Mission in diocese of.....	65
" Progress of the Church in Diocese of.....	116
I.	
India, progress of Church in.....	55
Inhabited tree.....	45
Inward Call, The..... 108, 124	124
Ireland, Mission in.....	55
Italy.....	151
Italy Church in.....	185
Italy, State of religious feeling in.....	73

IV

PAGE

K.	
Kentucky, The Church in	155
L.	
Lent Jewels, The.....	175
London, Necessities of Diocese of.....	10
M.	
Maronites and Druses.....	88
Martyn, Henry, Sonnet on the death of.....	15
Massacre of Christians in Syria.....	75
Metropolitan of Canada	49
Missionary Bishop in South Pacific	104
Missionary Labour in Rupert's Land.....	105
Missionary Labours, Present aspect of.....	187
Missionary work in the Church of England.....	150
Mission Box.....	159
Missions in Central Africa.....	39, 172
Missions in China and Japan.....	138
Missions in South Africa	35
Missions, What we are to do to support.....	5
Montreal, Progress and present state of the Diocese of	18, 178
Morning Glory.....	91
My times are in Thy Hand.....	144
N.	
Natal, Bishop of.....	69
Never waste Bread.....	78
Newcastle, The Church in	166
New Zealand	20, 70
Norfolk Island.....	22
North Gore, Mission of.....	2
P.	
Paris, New English Church in	29
Patagonian Mission.....	43
Prayer Book, Revision of.....	8
Prayer for the Church	32
Prince of Wales, Baptism of	63
“ “ visit to Canada	71
“ “ and the English Church in the Diocese of Montreal	81
R.	
Readers, to our.....	1
Reformation, English	57
Representatives to Diocesan Synod	165
Rural Deans	145, 163
“ “ Appointaent of.....	161
S.	
Sabbath, The	48
Signs of Decay of Idolatry.....	74
Sunday Schools, Annual Service for	145
Synod of Diocese of Montreal.....	17, 32, 165
Syrian Refugees.....	173
T.	
Thrilling Adventure	157
Tom's Trial	124, 161
U.	
United States, Progress of Church in	117
“ “ Progress of Missionary Work in	132
V.	
Vancouver's Island	4
Visitation of Emigrants.....	16

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.”

HOOKEE, Bk. V. c. 21.

VOL. I.

MAY, 1860.

No. 1.

TO OUR READERS.

The want of a Periodical which should give information respecting the condition and work of the English Church alike in our own country, in England and throughout the world, has been long felt by most of the Clergy and many of the Laity in this Diocese. Never since the reformation has God been pleased to infuse a more vigorous life into the church of which we are a part. The hearts of her ministers and people have been stirred up to a deep and lively interest in the prosperity and extension of the Church; they have been taught to love her with no narrow, selfish affection, but as the body of Christ, the instrumentality which God Himself has appointed for the preservation and publication of the Gospel, for bringing men to Christ that they may be saved. This has led multitudes of her members to give themselves to prayer, and devote their time, their property and their influence to the advancement of the Redeemer's Kingdom. And God has been pleased to bless the work which he put into the hearts of His servants to undertake.

The increased zeal and earnestness of the Parochial Clergy; the ever enlarging number of men and women who give up their time to visiting the sick and poor, to teaching the young and the ignorant; the new Churches and School Houses which are rising not by scores but by hundreds in populous towns and remote hamlets; the increasing incomes of our Missionary and other Benevolent societies; all combine to prove that our Church is instinct with a new life from God, and is putting forth her strength for His glory and for man's welfare. If we turn our eyes from the condition of the Church in England to its condition in our Colonial empire and in other parts of the world we shall find equal cause to admire and adore the goodness of God in thus “reviving His

work in the midst of the years." Now it is with a view of making known to the Churchmen of this Diocese what God is thus deigning to do for and by the Church of which they are members that this periodical has been started. Its character and object are expressed in the resolution which was unanimously adopted at the last annual meeting of the Church Society. That resolution is as follows: "that, in order to create a greater interest in the working of the Church in this Diocese, an occasional paper of, say 16 pages, containing information concerning the progress now making in this Province as well as in England, and in other parts of the world, and relating to the operations of the Great Missionary Societies, be printed and circulated." A committee was then named for carrying this resolution into effect; and after due consideration they have come to the conclusion that the paper should be monthly, rather than occasional, and that it should be issued at 2s. 6d. per annum for each copy.

The success of this plan will depend upon the active support it may receive from the members of our Church generally. By the hearty and united action of our Clergy and their parishoners, especially of their Churchwardens, Sunday School Teachers, and District Visitors this attempt to make known the good tidings of the spread of the Gospel and the Church cannot do otherwise than prove eminently successful; we are numerous enough, rich enough, intelligent enough to make this periodical not only self-supporting, but a source of income to the Church Society in connection with which it is published; let not then the zeal and energy and unity which alone are required be wanting. The more we know what is doing and what is required to be done for God and for the souls of men, the more wisely and unitedly and heartily are we likely to cooperate in doing it. Prayers will be more earnest; efforts will be more intelligent; sympathy will be more deep and diffused; means will be more readily and abundantly provided.

MISSION OF NORTH GORE, CANADA EAST.

Among the Missions in the Diocese of Montreal there is perhaps none more isolated than that of the North Gore, or as it is more commonly called the Gore of Chatham. Situated in the back country on the Lower Ottawa river, it is separated from the neighbouring townships by roads which are little better than rocky tracks passing through a wild and uncleared district. The Gore itself comprises a section of country covering about one hundred and seventy square miles, or about thirty square miles more than the county of Rutland. Mountains and hills, interspersed with valleys and lakes cover nearly its whole extent; the scenery is often remarkably beautiful and reminds the English traveller of that which is found in some parts of Cumberland. Scattered over this district is a population of nearly two thousand settlers, most of them Protestant Irish, who more than thirty years ago were induced

to settle in this locality by the offer of free grants of land. The hardships which in the earlier days of the settlement had to be endured were far more severe than those which usually befall the emigrant in Canada. And even now so difficult is the cultivation of the land that, though the soil is naturally fertile, yet the most industrious can do little more than raise food for the wants of themselves and their families. The fields are so broken up by rocks that on large portions of the farms, the work of cultivating them is carried on by the hoe and the spade, instead of the plough. In a country of this character the residents are necessarily widely scattered, and the roads are such that it is no easy task to travel from one small settlement to another, except in the winter when the snow renders travelling in all parts of Lower Canada easy and rapid.

About nine years since, the Rev. Joseph Griffin, was appointed by the Bishop of Montreal to take charge of the mission in this District. On his arrival he could find no other place of residence for himself and his wife, than the miserable apartments of a small tavern, destitute not only of comfort and cleanliness, but frequented by those who at that time were in the habit of meeting there, and that even on Sundays, for drinking and fighting. From circumstances, which it is not necessary to relate, the position of the Church was as low as it well could be; neither her ministers nor her services were regarded even with respect. The work which lay before the missionary was consequently one that required no little patience and self denial, much more so even than that which awaits the laborer in countries whose inhabitants are avowedly heathen. Separated almost entirely from his brethren, without any one to sympathise much less to assist him in his labours, an object of indifference to well nigh all his flock, and of positive enmity to not a few, the newly ordained missionary was left single handed to "search and seek after" the sheep of Christ who had "wandered through all the mountains and upon every high hill." But he had undertaken the work in dependence upon the promised presence of the "great Shepherd and Bishop of souls," and amidst hardships and discouragements neither few nor light he persevered from day to day in his labour of love. It pleased God to bless his labours. A numerous congregation was gathered at the church situated in the centre of the mission; five stations were opened at different outlying settlements; a Sunday school was established, the people were diligently visited from house to house, the younger members were carefully prepared for confirmation and every means that a zeal guided by prudence suggested was employed to bring back to the fold those who had wandered. The results were visible in the improved habits of the people; the taverns were all closed, the Lord's day was regarded with reverence, the house of God was regularly frequented, the number of communicants steadily increased. One of the first efforts following upon this improved state of things was the interest which the people took in providing a residence for their minister. Through their exertions aided by the Church Society of the Diocese a small glebe was reclaimed from "bush and rock," on which a comfortable parsonage has been erected, occupying an elevated and beautiful situation, overlooking a small lake, as well as the valley in which the Church is situated.

Soon after the parsonage was completed, the energetic missionary turned his thoughts to the erection of a new Church; a work which was required by necessity as well as by a regard for the decent celebration of divine worship. The existing building had never been properly finished, and after nearly twenty years of neglect it was almost in a state of ruin; its appearance without and its arrangement within were mean and wretched. Something therefore had to be done; and in dependence upon the blessing of Almighty God, his servant resolved that what was done should not be altogether unworthy of the high and holy purpose to which it was to be consecrated. A plan was obtained for a substantial stone church, fifty-six feet in length by thirty-six in width, with a bell-turret and entrance porch at the west end. The cost was to be £600. Towards this the people themselves could do little more than contribute labour in quarrying stone and drawing it as well as the other material required to the site of erection. This they promised to do and they have redeemed their promise. The foundation stone was laid on the second of June 1857 by the Archdeacon of Montreal, when a very large gathering of people assembled from every part of the township to witness the ceremony and to share in the joy which the commencement of the work occasioned. Since then the building has been gradually advancing. The walls are raised, the roof on, the porch built, and the interior plastered, and if the means could be obtained, it would soon be ready for service. All this has not been accomplished without great exertions on the part of the missionary. His time indeed has been wholly given up to the work. He has begged throughout the whole of Canada the means for carrying it forward, and his zeal has animated his own people to persevere, while his knowledge has directed them in the work. He is now happy in seeing the undertaking drawing towards a successful termination. In a letter to the secretary of the Church Society of Montreal, from which he has received a grant towards the building, he says: "Thank God the poor people of the Gore may yet, humbly hope, to have a temple finished, decently and in order," dedicated to the worship of Almighty God, in which they may meet to join in prayer and praise to the Holy, Blessed and glorious Trinity."

To complete this account of what is being done in this mission it should be mentioned that a Frame Church is being erected at Wes Gore, and is now nearly finished, and will when completed be a very neat and comfortable building.

FIRST NEWS FROM THE LAST FORMED COLONIAL DIOCESE.

The Bishop of Columbia writes under date Victoria, Vancouver's Island, Jan. 13, 1860:—

I arrived here on the 6th inst., the Epiphany of our Lord. May my efforts be indeed for the manifestation of Christ to the varied people in this interesting land.

Victoria must be, I think, the most lovely and beautifully situated place in the world. I never saw anything before like it. In summer it

must be exquisite. I was surprised to see the size and rapid growth of the town; there are some thousands of people who are putting up houses every day. It will be a large city ere a few years are over. How important is our work! The Church of England here is in a feeble state; had it been left long so it would almost have been trampled out. Our only church is of wood, holds about four hundred, and stands nobly on a site which one day may be occupied by a cathedral. My iron church will come at the most fortunate moment, and we shall be prepared for the further influx of people in the spring. I shall work this myself for a while, and superintend the supply of all the wants of the town and neighbourhood; whether my residence will be here permanently or not, I cannot yet say. There is immediate want of a collegiate school or college. I shall require a good Head for this; it will be well supported, I doubt not. I should like to find a man who would take a lead here in education. I find there are several important posts immediately requiring to be filled up. As to the work now going on—Mr. Dundas, Court-house, Victoria, morning and evening; Mission Chapel at Esquimaux in the afternoon. Mr. Sheepshanks, New Westminster, much liked; three full services on Sunday; several Chinese under instruction; church will shortly be built here. This place during the present year is expected to make much progress. We begin now to expect the *Athelstone* with mission-house and church, and the *Heather Bell* with other three missionaries of my little staff, who are still on their long voyage. Some ships are out a long time, so they may be a month or two months yet before arrival. The work will, I believe, be deeply interesting; and, if well supported by the right men, and sufficient means at first, will lay a good foundation of true religion in this important colony of Britain. God give us all grace to spend and be spent for Christ's sake, and the souls of many, now scattered as sheep without a shepherd. There is no use having any man out here who is not an effective preacher; that must always be a qualification—better without him unless so gifted.

Some things here are dearer than in England considerably. Servants and house-rent are the worst. Beef, 10d. per lb.; excellent mutton, 1s.; butter, 2s. 6d. per lb.; coals, 32s. per ton. But other supplies are very reasonable—Soft sugar, 4d.; loaf ditto, 6d. per lb.; tea, 2s. 6d.; fish, very cheap and good, also potatoes; flour, same as in England; milk, 6d. per pint; washing, *terribly* dear. Single men, however, live as cheaply as in England. Dundas pays 140*l.* per annum for board and lodging, and is very comfortable indeed. Prices are likely to fall much lower, and I should not be surprised if one could soon live here as cheaply as in England.

There are some pleasant people here. I have had many visitors. A good number of young men are waiting to be employed. Artisans of any kind can make enormous wages. Even gentlemen are day-labourers on account of the good pay, and doing anything rather than be idle. Very rich gold beds have been discovered within the last two months, and it is expected there will be a great influx of people in the spring. I must conclude; thank God I am well. Greet all inquiring friends with my best wishes and desires for their prayers. No mission, I feel sure, has left the mother Church with more powerful sympathy directed towards it. I am encouraged by this. We can expect no prosperity, no success, except we lean alone on our merciful and watchful Father who is in heaven.—Believe me, affectionately yours,
G. COLUMBIA.

WHAT WE HAVE TO DO FOR THE SUPPORT OF MISSIONS.

The following letter, on the subject of Missions, has just been addressed to the clergy of his diocese by the Bishop of Salisbury:—

My dear Brethren—The feeling is, I am thankful to find, very general in my diocese, that we ought to try to awaken amongst the members of our Church, a deeper interest in Missions.

There is a great want both of more labourers to do this work, and also of more alms to provide these labourers with food and raiment and the other necessaries of life, and the only way of supplying this want is first to deepen by prayer and by closer communion with our Lord our own sense of duty, and then to seek to persuade those to whom we minister, to offer with us of their substance unto the Lord, and to be ready with us to meet any claim which God may make upon our children's hearts, with the cheerful obedience of faith and love.

With regard to the former gifts, very much is certainly within our power; but with regard to the latter, the service of our children, we can only try to be fellow-workers with the grace of God in training up our children to say, in answer to any call which they may receive from God, "Here am I, send me."

I am not without hope that there are already many young men who have been blessed with such a training and who are ready to give themselves unto the Lord for such service. But I am persuaded that this number would receive a great increase from God, if we gave such separation for the ministry in our colonies and dependencies, and amongst the heathen, a more fixed and distinct place in our teaching.

But I write this letter to you not only to remind you that we ought to teach that the support of missions is a necessary expression of Christian faith and love, but also to ask you to join with me in helping those who may be led by the Holy Spirit to desire to work in the mission field, to prepare themselves for it.

No new organisation is required to give method and system to our endeavours. Churchmen living within the limits either of each rural deanery, or if any such division happen to be too small, of several rural deaneries combined, or if still more united action be deemed better, the clergy and laity in each archdeaconry can unite to elect candidates and provide means for their education.

Such education may be given by clergymen who may have special qualifications for training missionaries, or may be supplied at St. Augustine's College, or the College of the Church Missionary Society at Islington.

One advantage of using the smaller organisation of one or more rural deaneries for the purposes of a Missionary Association, rather than the large one of the diocese, or even of one of the archdeaconries, is that it would, I think, be easier to collect money for the education of a particular missionary student in whom Churchmen are interested by local circumstances, than for the general purpose of training missionaries.

But if it is judged that this advantage is counterbalanced by other considerations—and this has been the case in one part of my diocese—I am quite ready to believe that such a decision has been made wisely, and I readily acquiesce in such an arrangement.

Only let us all, whether in larger or in smaller associations, be doing our best to fix before our own hearts, and the hearts of those committed to us, the claims of Missions; and, above all things, let our more abundant zeal in this glorious cause take its rise out of more frequent and more earnest prayers to Him from whom alone "all holy desires, all good counsels, and all just works proceed."

I enclose you a Form of Prayer, * which I hope may help you to use that power with God which a Christian has through the intercession of Jesus Christ, and all who use it between eight and ten o'clock on a Friday morning, either privately or in their families, will, I trust, be joining with me and many of our brethren, both clergy and laymen, in united supplications before the Throne of Grace for the strengthening and extension of the Missions of our Church.—I remain, my dear brethren, your affectionate friend and Bishop,

W. K. SARUM.

* This Form of Prayer is published by Brown and Co., Salisbury; and Rivingtons, London.

PRESENT POSITION OF THE ENGLISH CHURCH IN BRITISH NORTH AMERICA AND THE DUTIES OF ITS MEMBERS.

When referring to the reduction of the grants now made by the Society for the Propagation of the Gospel to the different dioceses in British North America, the Bishop of Fredericton in his last charge made the following remarks, which are as applicable to Churchmen in Montreal as to those in the Diocese to whom they were at first addressed.

Now, it would be madness not to see that such a determination on the part of those who have assisted us with great kindness for a long time, and who have a right to say how their money shall be employed, provided good faith be kept, involves us (as a Church) in very serious responsibility. Either we must provide for the support of our Churches, and of the ministers who serve them, and provide creditably and speedily, or our Missions must in many cases be abandoned. Let all Churchmen consider what must follow the abandonment of any Mission, if even a poor country Mission.

The Church is closed. The parsonage is shut up. The usual regular round of services and sacraments is discontinued. The Sunday School no longer assembles under the approving eye, and cheerful superintendance of its proper guide. The inspired word is no longer publicly read. Irregular habits are formed. Prayer is neglected, and the young begin to pass the Lord's Day in listless idleness or dissipation; or if more serious, they often join another Communion. Children die without baptism. Sufferers linger on in pining sickness, longing for the well-known footstep and familiar voice of their pastor, but no one comes to read and pray, and console them. Or if a visit be paid, a new system is to be learned, the Prayer Book is laid aside as useless, their baptism is disallowed, their whole mind is disquieted, and being assured that their life has been all wrong, and their convictions of truth an entire delusion, trembling on the verge of eternity, they renounce their baptism, swallow with credulity a new faith, wild with fear and excitement, and turn their backs on all that they have held dear in religion. Meanwhile, the Church or Churches, to which we have all contributed, which the Societies at home have liberally aided, to which the parishioners have pointed with pleasure and with pride, as the fruit of their labours, fall into decay; the parsonage is occupied by others, the whole parish is a moral ruin. And who can think without horror of the multiplication of this evil, and of the desolation and waste of God's heritage, which it is given us to preserve, to build up, to enlarge and beautify, not to destroy? These souls are, it is true, at present under the charge of one appointed pastor, but they are all our joint care, and no single member of the Church of England in this Province has a right to say that he does not care for them. Nor is this the only evil connected with the abandonment of Missions. The social loss may, perhaps, come home to some minds, which would not be suitably affected by the spiritual evil. In our remote country Missions, the pastor is sometimes the best educated man in a considerable district; he has sympathies and feelings not wholly confined to the narrow spot of ground on which he moves; he is desirous, as far as he is able, to refine the taste, and soften the asperities of his neighbours, and diffuse a larger measure of intelligence amongst them, by means of religious and useful publications. He lends his aid and countenance to all useful and industrial undertakings, and is a foremost man in the work of general education. If he be a married man, (and St. Peter, whom our Roman Catholic brethren hold up to us as their head and pattern, was "himself a married man,") the domestic influences of a married priest are of no small use in softening the difficulties of a parish. His wife is, or ought to be, foremost in assisting her husband in

ministering to the sick and the poor, and many acts of sympathy may be performed by her which money cannot purchase, and which bind the hearts of the parishioners to herself and her husband. All these influences for good—socially, morally, spiritually—are withdrawn, and every one is left to take care of himself.

But it may be said, what is the remedy? Can it be expected that a poor country should supply incomes for fifty clergy, and should make up a deficiency, which must amount to many thousand pounds? It cannot be expected, certainly, that poor men should do this. But it is expected, nay, it is the positive duty of the wealthy Churchmen in New Brunswick, whether their money have descended to them by grants of land from the Crown, or has been made by God's blessing on their abilities and industry in the legal profession, in mercantile pursuits, in agriculture, or in any other honourable way of life, to provide liberally for the spiritual wants of their less wealthy brethren in this Province. This is a duty which all ages have acknowledged, which the founders of our common Christianity recommended; which cannot be neglected without subverting the foundation of religion itself. One noble example of such liberality, arising, I firmly believe, from a profound conviction of duty, and from no meaner motive whatever, was set by the late Chief Justice, but has been followed only in three or four instances, as far as my knowledge extends. But what we now require is not a few isolated instances of generosity, but a general contribution, arising from a general sense of duty. We do not appeal merely to wealthy merchants and landowners in St. John, but to every Churchman who has a stake in the country, to all who sincerely love their Church and their religion, and fear their God, and we say, on you rests the fearful responsibility of continuing or of destroying the services of the Church of England in this Province. The crisis, long expected, is now come. The funds raised by the Church Society, though large and increasing, are not capable of bearing this great burden. You must now do as your ancestors in England did, endow the Church in perpetuity for the public good, nay for your own good, and the good of your children after you. We do not dictate to you the amount which you should give, nor the manner in which your offering should be applied. But it will be a disgrace to the Church of which you are members, to the country which sustains you, it will be unfortunate for your reputation, if you allow the Church to perish, or to be materially weakened, by refusing to extend a liberal hand in this emergency. And we call on you, on strictly Scriptural principles, to do this. The clergy of this Province do not ask for large incomes, and luxurious fare. They ask only for necessaries. They require that they should have an income which, with prudence and strict economy, will keep them free from debt. And they require assistance in the education of their children, where they are married and have offspring. And unless some plan be adopted, which will either raise the income of the Church Society to the amount necessary to meet these claims, or an Endowment Fund be raised, the Missions in poor districts must, in a very few years, be abandoned altogether.

REVISION OF THE PRAYER BOOK.

The Clergy in the Rural Deanery of Hill in the Diocese of Lincoln, having presented to their Bishop an address on the subject of the attempt now being made for the revision of the Book of Common Prayer, received from his lordship the following letter in reply.

Riseholme, Jan. 17.

My dear Mr. Massingberd—I have received with great satisfaction the address which you have transmitted to me from the clergy of your

deanery, assuring me as it does of your sympathy and co-operation, and of your concurrence in the conclusion, to which the Bishops generally have been led, that it is the wisdom of the Church at the present time to discourage any attempt to alter the Book of Common Prayer.

Few, I suppose, would assert that our Prayer Book—admirable as it is in itself, and strong in the associations and affections of the people—will not admit of adaptations to altered circumstances; and there might be an almost general agreement in the desirableness of modifying or explaining some of its rubrics, of revising the Table of Lessons, and of providing some additional occasional services, as well as a shorter form of prayer for the week-days.

But this is not the measure of revision which is sought in the present movement. Many of its most earnest and able advocates are demanding alterations of passages which express or imply doctrine, and doctrine respecting points over which the struggle of controversy has scarcely yet subsided, and about which men's minds are sensitive and excited still. He must be a very sanguine man who can expect to secure unity or promote charity by the proposal to alter such passages at such a time; and it is not timidity but prudence to deprecate an attempt which, whether it succeeds or fails, cannot but disturb disastrously the peace of the Church. If, on the one hand, any doctrinal alterations should be made and enforced by authority, it is vain to close our eyes to the certainty of a deep-seated dissatisfaction, and the possibility of an open rupture; while the far more probable alternative, the failure of the endeavour to effect such alterations, will have been an unmixed evil, a disappointment to its authors, and a fruitless exasperation of controversy.

Many, no doubt, who are favourable to liturgical revision do not desire any doctrinal alterations; but they can attain their object only by making common cause and adopting the same measures with those who do; and it is for them to consider whether the advantages they expect, allowing them all the weight which they themselves can fairly assign them, are sufficient to justify the evil of disturbing the peace of the Church, and the risk of consequences which they themselves would be the first to deprecate.

A temperate opposition, therefore, to proposals for altering the Prayer-book is, I believe, the part of both wisdom and charity at the present time.

If, however, there are any imperfections and inconveniences in the arrangement or details of our Book of Common Prayer, which must thus be left unaltered, it is our duty to supply or mitigate them as far as by law we can. And much may be done to remove the objections most frequently brought against our services, by carefully instructing our people in the true meaning and significance of our Prayer-book and its parts; by conducting public Worship with care and devotion ourselves, and inducing our congregation to join in it generally and heartily; by avoiding all that unnecessarily lengthens our services, and, in some few cases, by availing ourselves of the authority for separating and arranging their parts which is assumed to belong to the Ordinary. Nor is it impossible that means may be found for preparing and issuing with authority the few additional services for particular occasions, the want of which has been so often expressed.

Permit me to add one word in conclusion. Various as are the objects and motives of those who are combining in the movement for a revision of the Book of Common Prayer (and I would be understood to speak of them all, as I think of them, with respect), there is, I am convinced, but one cause at present which can add to their efforts the momentum of public opinion, and that is the persevering introduction into our churches of ornaments, and into our services of practices, gestures, and vestments which, if not illegal, are at least obsolete, and which are sufficiently

alien from the traditions of our reformed Church, and sufficiently approximations to the ritual of the unreformed Church of Rome, to awaken the jealousy of a Protestant people, and to prompt a desire for legislative interference, which, if once evoked, may not stop at the rectification of the evil it was sought to cure. To discountenance such practises, then, and to maintain the simplicity of the English ritual, as it has till lately been all but universally received, will be the duty and policy of those who dread to submit our Prayer-book to the danger of hasty and ill-considered alterations, and who desire to hand it down as they have received it, wisely fashioned in the main on the true Scriptural model, and happily constructed to aid and express the sentiments of a sober and rational and yet a sustained and spiritual devotion.

SPIRITUAL NECESSITIES OF THE DIOCESE OF LONDON, ENGLAND.

The following interesting particulars respecting the large and important Diocese of London, are taken from a letter which its laborious and earnest Bishop has lately addressed to the laity of the Diocese advocating the claims of the "Church Building Society,"

The Diocese of London contains, as nearly as can be calculated, 2,500,000 inhabitants. It is divided into 433 Parishes or Parochial Districts, and these are served by 855 Clergy. Making full allowance for that portion of our population which is connected with some body of Christians other than the Established Church, and considering the provision which such bodies have made for the instruction and pastoral superintendence of their own members, I maintain that there is still a vast amount of spiritual destitution, that is to say, a vast multitude of souls in this Metropolis beyond the reach of religious ordinances, with no place supplied in which they may worship God, and no efficient arrangements made for their religious instruction in health and their consolation in sickness or on the approach of death.

There are in this Diocese three Parishes, with populations exceeding 35,000; four, with between 30,000 and 35,000; five with between 25,000 and 30,000; six, with between 20,000 and 25,000; sixteen, with between 15,000 and 20,000; and thirty-two with between 10,000 and 15,000. Now, whatever diversity of opinion exists among us as to the desirableness of not carrying the sub-division of old parishes too far, there is I believe, but one opinion that such parishes as I have now mentioned ought to be subdivided. The parochial principle is lost when we come to such multitudes. They cannot meet together in one house of God, nor be subject to one efficient system of pastoral superintendence or visitation. Moreover, the sub-division of overgrown into manageable districts always leads to the multiplication of schools, and diffuses more widely the advantages derived from district visiting, from provident societies, dispensaries, and all the other subsidiary parochial arrangements which every active clergyman strives to attach to the ministrations of his Church.

I am perfectly aware how much must be done, by efforts of a directly missionary kind, before large neglected parishes can be brought into such a state as to be ready to receive the full benefits of parochial sub-division. We rejoice at the efforts which are being made in the present day to facilitate such missionary work. The Society for which I plead, supplying Missionary Curates as a temporary expedient to districts in process of formation, is not behind other Societies in recognizing and endeavouring to increase such agency. But temporary expedients, to be fully blessed, must be directed towards some permanent organization,

for which they are preparatory, and to which they are expected at last to give way. I feel myself, therefore, justified in pleading that no other effort, however important, ought to be allowed to interfere with our great work of Parochial extension. The poor of London have a strong claim upon the rich to provide them with those blessings of regularly-established permanent religious ordinances, which all who know the value of the Gospel of Christ so greatly prize.

Since I came to the See of London, I have consecrated twenty-nine new Churches; whereby a new parochial organization has been supplied, capable of reaching the wants of at most 90,000 persons: but, according to the Registrar-General's calculation, the population of the Diocese has meanwhile increased by 140,000. Allowing, for argument's sake, that the Dissenters and Roman Catholics have been as active in this matter as ourselves, and that we should be justified in considering their efforts, it will be found that we have but kept pace with the increase of population, without applying any remedy for the fearful aggregate of neglect accumulated during past years.

Lastly, it is often urged that Churches will do little good without faithful men to minister in them. This is most true; but, as good parochial arrangements are at best powerless instruments without the right men, the best men must be powerless without proper parochial arrangements. The difficulty of finding an adequate supply of fit men, whose hearts are touched and guided by the Holy Spirit of God, can be no reason for our hesitating to contribute out of our abundance to strengthen their hands when they are found, or prepare the way for their ministrations. It only reminds us that we ought to add to our charity our hearty prayers, that, while we are using all secondary means. God will be graciously pleased to supply the primary means, and Himself prepare and send forth fit labourers to give life and spiritual energy to the outward machinery by which we seek to advance His kingdom.

Commending this important Society to your special Christian consideration,

I am, brethren,

Your faithful servant in the Lord,

A. C. LONDON.

INDIAN BELIEF RESPECTING A FUTURE LIFE.

The following account of the ideas entertained by the Ojibbeway Indians respecting the condition of the soul after its separation from the body is taken from a highly interesting work by M. Kohl, recently published in London. The name of the work is "Kitchi-Gami, or wanderings round Lake Superior," and it contains sketches and reminiscences of Indian life, which its author, a German traveller of some note and of considerable liveliness and power of observation, gathered during a prolonged residence among the Ojibbeway tribe.

M. Kohl reports a remarkable conversation on the subject of the condition of the dead. In their paradise contrary to the received belief on the subject, they exclude hunting, which is to them associated, not with amusement but with toil:—

Among the Ojibbeways I never heard that they held such a view. I once asked a man of their tribe, who was describing paradise to me, and did not at all allude to hunting, "And then you will go every day to hunt, and kill a countless number of animals?" "Oh no," he replied drily "there is no hunting or labour in paradise."

They place it in the west, but without, as M. Kohl thinks, fixing it anywhere upon earth:—

It seems to me, then, as I said, probable that the feelings of the whole American race in these ideas obey another and higher impulse: that they place their paradise far beyond the prairies, as they say, at the end of the world," and that their imagination seeks and finds it in following the brilliant course of the sun and planets. I fancy the whole idea has an astronomical origin, if I may be permitted to use the term, and this view is supported by the Indians calling the Milkyway "the path of the dead," or "the path of souls." Among the Ojibbeways, the milky way is called "Jibekana," which word has that meaning. They would scarcely place their path of souls so high if they merely wished their dead to reach the prairies, or if they did not rather wish them to hurry after the setting sun.

We Europeans have so accustomed ourselves to connect the idea of paradise with the east and the rising sun, that we have at first some difficulty in following the opposite reasoning of the American aborigines. We picture to ourselves the rosy-fingered Helios rising each morning fresh and renewed from the garden of Paradise; and besides, all the roots of our history and primeval traditions lie in the East, the home of all the European races and their patriarchal progenitors. But the western tendency of the Indian fancy is no less beautiful and natural; and, perchance, like our longing for the East, based on history. They compare their life-day with that of the sun. As the sun, when dying out in the west, becomes transfigured on his departure, and wondrous regions seem to lie expanded there, so they let the souls of their departed flutter after him, and be submerged with him in ether in those Elysian fields in which he sinks to rest.

From his Indian informant he got the following account of the "path of the soul" after death:—

Here my friends began telling me of a great, straight path, and its branch and side roads, of a great strawberry that lay in the path of souls, of a river, and a serpent before the entrance to Paradise. I did not readily understand it all, so the full-blood Indian at length said to me. "Hadst thou a pencil and a piece of paper I could draw all this accurately for thee, and then explain it much better." I gave him what he wanted, and my man began drawing and measuring, as if he were preparing a map, very thoughtfully and silently. When he had finished he laid the following sketch before me.

"Listen now," he said, "and see. This is the earth (A,) a rectangular parallelogram. On the earth God has planted his law, like a tree straight upwards, or like a path straight forward. Some wander the right path (B), but many got on to the side paths of the lane (a, a, a, a,) These run into the desert.

"When men die, they all go after death along the path of souls (C). On the centre of this path (at D) thou seest the strawberry lying on one side. It is extraordinarily large, and is said to taste very sweet. A man stands by it, who invites all passers by to taste it. But they must not accept it, for whatever soul does so is lost at once. Those that resist continue their journey prosperously till they come near Paradise. It is altogether a journey of from three to four days. Then a large broad river bars the way. Over it there is no regular bridge. Something that looks like a great tree stump lies across it. Its roots are firmly fastened on the opposite shore. On this side it raises its head, but it does not reach quite to the land. There is a small gap over which the souls must hop. The log, too, is constantly shaking. Most of the souls spring across, balance themselves properly, and save themselves. Those, however, that jump short, or slip off the bridge, fall into the water, and are converted into toads or fishes. Hence it is not good when the deceased are bound to a board, for otherwise they might more freely, and perchance, save themselves by swimming. If fastened to a board, they can easily be carried down with the stream. Little children, too, fare very

badly here, because they are not good jumpers, and so they perish in great numbers at the bridge. Hence our mothers can never be consoled when their children die before the time when they could help themselves along the road to paradise."

I—"Is there any hunting there?"

My Indian—"No, war and hunting are at an end."

I—"But what are that path and quadrangle which thou hast drawn to the right (at X and Z)?"

With that the Indian told me he wished to designate the paradise of the Christians. They, he said, had also a paradise, into which no Indian, however, could enter. He knew nothing at all of its nature, but he had drawn it for the sake of giving me a perfect idea.

On seeing the two paradises I remembered directly the double cemeteries so frequently seen at the mission villages on Lake Superior, one for the Christian, the other for the pagan inhabitants of the village. I fancied my Indian had drawn the plan of such a village, the earth resembling the villages; the two paradises, the two cemeteries; the paths of souls, the two roads to the grave-yards.

The remarkable feature about the notion is that it seems to transfer the trial of the soul to the other world, without reference to what the soul has been here; and, further, that it unites without difficulty in the same paradise, the inveterate foes of the present life, Ojibeways with hated Sioux:—

I never could rightly make out whether the souls that are lost at the strawberry, or step off the bridge and are converted into toads, are the souls of the wicked and evil doers: or if those which successfully dance the tight-rope into paradise are the good and virtuous; or whether, after the Indian fashion, all depends on skill and strength. I believe, however, that the last is the case, for I questioned Indians on the subject, and when they condescended to give me an answer at all, it was in this wise:—"We know that you Christians make a distinction between good and bad persons, and have separate places for them at the end of the world. We have only one place for all, and we know not whether the Great Spirit makes such a distinction, or how and in what way he separates good and bad." I must confess I praised the Indians to a certain extent, because they pretended to no opinion on this subject, and left it an open question. Perhaps they think—indeed, they hinted so much to me—that what we praise and condemn here may be judged very differently by the Great Spirit. In this we must add, that among them the ideas of bad and good, lying and truth, evil deeds and heroic deeds, are more confused than among us.

"Do your deadly enemies, the Sioux, enter your paradise?"

"Yes," they replied to my amazement, "we have already told thee that after death all war ceases. There is only one paradise for all savages and pagans. There the Indians are all related!"

A GOOD SAMARITAN.

The following touching narrative selected from the Memoir of the Rev. J. A. Cook, vicar of Benfleet, gives an account of his labours when the cholera visited that Parish in the autumn of 1854.

During the summer of 1854, the railway was in course of construction, from which the traveller now looks on the grave of this faithful priest. In consequence of this circumstance, a number of excavators and other workmen lodged in Benfleet, and crowded its cottages. The habits of the strangers were loose and intemperate; and their presence was of itself a sufficient anxiety. The summer, however, of 1854 was that in which the cholera last visited England, and the pestilence fell like a thunderbolt upon the parish of Benfleet.

He visited the sick and dying, not from morning to night, but from week's end to week's end. For seven whole days and nights he never went to his bed. For nearly three weeks he had not one whole night's rest. From house to house he hastened, forgetting to eat, and passing sixteen hours at times without food; administering the medicines, rubbing the cold limbs of those in collapse, and praying by them when they were conscious. All this time he suffered so intensely in heart for the agonies and spiritual dangers of the people, that he never thought of or was conscious of his bodily privations and toils. Physician of body and soul, he spent and was spent for his flock; nay, for those who were of no flock at all, godless, blaspheming, drunken strangers, who had never regarded him. During one of Mr. Cook's evening visits to these navvies, a few weeks before the cholera broke out, he remarked one powerful-looking man, whose insolent bearing towards him was more striking than that of others, and who appeared to be a sort of leader amongst them. To this man Mr. Cook particularly addressed himself; and on urging the importance of coming to church, the man exclaimed in a tone of extreme insolence, "We have torment enough on week-days, we don't want torment on Sundays." When this man was seized with cholera, he sent one of his friends up to the vicarage, late in the evening to beg Mr. Cook would come to him immediately. At this man's bedside, Mr. Cook passed the whole night. He found him agonised in body and mind, and humble as a child, imploring him to pray for him, and crying out continually he was so ignorant he knew nothing about religion. He had never been taught the history of our Blessed Saviour. The whole work of conversion and instruction was to be done, and in such brief space, and during such agonies. I know not how to describe this scene so as to set out the truth, and yet not to speak unbecomingly. There was no office so loathsome, but he himself executed it. With his own hands, he held, carried, removed, cleansed, brought again the vessels required in such a disease. The effluvia in a room occupied by several of these coarse men, labouring under such a nauseous sickness as cholera, must have been overpowering. *He lived in it.* He did not enter the room as a medical man does, feel the pulse, prescribe, and go out, but he remained, *he dwelt in that atmosphere.*

Few persons, except the clergy, know the intense nausea occasioned by reading in a foul atmosphere. By keeping the mouth shut, and not breathing much at a time, a very sickly air can be tolerated; but when we have to read, and the miasma touches the roof of the mouth, it is impossible sometimes to help retching over the book. Now all this was endured hour after hour, day after day, by this faithful servant of Christ, the shepherd who walked in the steps of his Saviour. Doctor, nurse, priest, without repose, and almost without food, he comforted, assisted, supplied want, and prayed.

It was, to a great extent, an act like that of the good Samaritan, for Mr. Cook to devote himself so much to these strange wild men, his neighbours only in respect of their necessities and their humanity; but my friend had the grace given him to do a work still more resembling that in the parable.

A traveller was taken ill of the cholera, and lay by the roadside. There lying he was passed by like the wounded man. A Dissenter, who was a parishioner of South Benfleet, assisted him in walking to the vicarage. The door of every house on the way was closed against him. The Benfleet parishioners said to him, "There is but one house that will take you, and that is the vicarage." At last he reached Mr. Cook's door, and then fell down shrieking with agony. He was carried upstairs by Mr. Cook and the man who had so kindly helped him in the road; put to bed, nursed, and attended until he recovered.

ABRAHAM A PATTERN FOR COLONIST.

Of all the characters of scripture, the one best adapted to be the guide and example of the Colonist is the Patriarch Abraham. The entire surrender of his own will to the calling of God; his faith in leaving his own kindred, still living in idolatry, to go, he knew not whither; his perseverance in duty, shewn in his commanding his children and his household after him to keep the way of the Lord; his zeal for religion, in building an altar, wherever he pitched his tent; his reverence for God's ministers, as shewn in his reception of Melchisedec, his humility though the holiest of laymen, in accepting a blessing from a "priest of the Most High God;" his entire reliance upon the promises of God, as shewn in the sacrifice of Isaac, and his patience in waiting for their fulfilment; himself contented to die, not having received the promises, but having seen them afar off; all these are lessons for the emigrant, whose course of life will be well ordered, if it is begun, continued and ended, like Abraham's, in faith in God, and a patient waiting for Christ.

BISHOP OF NEW ZEALAND.

SONNET ON THE DEATH OF HENRY MARTYN,

BY LORD MACAULAY.

Henry Martyn the devoted Missionary whose praises are in all the Churches, died at Tocat in Persia on the 16th of October, 1812. "The peculiar circumstances as well as the particular period of his death, did not fail of greatly aggravating the affliction of his friends, who amidst anxious hopes and fears, were expecting his arrival in India or England. He had not completed the thirty second year of a life of eminent activity and usefulness, and he died whilst hastening towards his native country, that, having there repaired his shattered health, he might again devote it to the glory of Christ, amongst the nations of the East. There was something, also, deeply affecting in the consideration, that where he sank into his grave, men were strangers to him and to his God. No friendly hand stretched out, no sympathizing voice heard at that time, when the tender offices of Christian friends are so soothing and so delightful; no human bosom was there on which Mr. Martyn could recline his head in the hour of languishing. The Saviour, doubtless, was with His servant in his last conflict, and he with Him the instant it terminated.' Amongst other expressions of sorrowing affection and tributes of regard which were published at the time was the following from the pen of the eminent essayist and historian whose recent death has deprived English literature of one of its greatest ornaments.

Here Martyn lies! In manhood's early bloom
 The christian hero found a Pagan tomb!
 Religion, sorrowing o'er her favourite son,
 Points to the glorious trophies which he won.
 Immortal trophies!—Not with slaughter red,
 Not stained with tears by helpless orphans shed:
 But trophies of the Cross! In that dear name,
 Through every scene of danger, toil, and shame,
 Onward he journeyed to that happy shore
 Where danger, toil, and shame are known no more.

VISITATION OF EMIGRANTS LEAVING THE PORT OF LIVERPOOL.

At the last Quarterly Meeting of the Society for Promoting Christian Knowledge, the Rev. J. W. Welsh forwarded the forty-third report of his visitation of Emigrants leaving England by way of Liverpool; He said:

"Although the past winter has been more severe on the Mersey than any previous one since I commenced my duties in 1849, there were but few days when I was prevented by stress of weather from visiting emigrants on board ship. During dense fogs no boat or tug-steamer dares stir; and even the ferry boats on shore occasionally are sometimes forbidden to run. Stormy weather has seldom interfered much with my duties; for when it is stormy we assemble in the 'tween decks.

"I am happy to be able to say, that a better system has been established with reference to boats plying for hire on the river. In former letters I have mentioned from time to time the danger attending the use of them. Since my last Report an accident by which nine lives were sacrificed, occurred by one of these boats. A ship, the 'Grand Trianon,' filled with emigrants, was at anchor in the river. There was a good deal of sea on, but some riggers ventured to go alongside in a boat only twenty feet long. While they were busy repairing some stays, I came up by a ferry steamer, and got on board. Just as I had concluded my service, the captain asked me if I would accept a seat in a boat which was about to convey the riggers on shore, and in which he was going himself. I looked over the rail and saw the boat full of men; so recollecting two former occasions in which I narrowly escaped drowning in such weather, I declined going, and advised the captain not to venture his life in that way. He laughed, however, and got into the boat. I felt so anxious for the boat's safety, that I remained on deck during a violent tempest watching her progress; when within about one hundred yards of the shore, to my horror, down she went! I seized a telescope, and could then discern twelve or thirteen persons struggling in the water. A boat put off at once from the pier, when I could see that three or four were picked up, the captain being one of them; but the rest had sunk to rise no more."

It appeared by a statement forwarded by Mr. Welsh, from an official source, that about three-fourths of the emigrants who leave the United Kingdom avail themselves of the advantages of the port of Liverpool to get to their destination.

"This year the number is rather below the number of 1858. As far as can be gleaned from the statistics kept at the office of the emigration agent, Liverpool, the total number this year is 79,386; last year it was 81,326, showing a decrease of 1940. In 1857 the number was nearly double, being 155,652; in 1856 it was 127,556; and in 1855, 119,108. It may be worthy of notice that now most of the emigration to America is conducted by the splendid steamers which run from this port to various parts of the United States and Canada. The stoppage, also, of some of the passenger steamers at Belfast and Queenstown, will cause some little difference in the actual number of those leaving Liverpool."

NOTICE TO THE CLERGY.

The Committee appointed by the Church Society for superintending the issue of the "Church Chronicle" request that those of the Clergy who feel an interest of its circulation would make it known in their respective parishes and missions; and also that they would inform the Secretary of the Church Society, as soon as possible, what number of copies is to be forwarded to them in future.