



# CHURCH CHRONICLE

FOR THE

## DIOCESE OF MONTREAL.

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"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."

HOOKEE. Bk. V. c. 21.

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VOL. I.—No. 7.]

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### CONSECRATION OF A CHURCH AT GORE, CANADA EAST.

It is now about ten years since our regular services were commenced at this Mission. Previous to that time, our Church was without any service for about two years. From many circumstances, the field appeared a peculiarly difficult one, and the prospects very discouraging. From dire necessity, the missionary and his family on their arrival, had to occupy apartments in a house devoid both of respect and comfort. Near to which was a dilapidated building in which the people met for Divine worship; a house in every respect most forbidding in its appearance, comfortless, cheerless and dangerous. Hence we saw our need of a new Church, one more appropriate for Divine worship. We consulted together; we looked for heavenly direction; and we finally determined to make an effort and ascertain how much could be raised in the Gore by subscriptions. An effort was made, our expectations were more than realized by the amount subscribed, and we decided to build. But we decided with trembling; the cost would not be less than £600. However, with liberal aid from abroad, a neat commodious church has been erected, capable of seating 350 persons. The building is plain and simple, it is entirely of stone, measuring fifty-six by thirty-six feet; the windows and doors are simple Gothic.

We remember the toil and trying scenes we have passed through in achieving the work of building in this rugged settlement a temple for our God. It has kept us generally busy, and part of the fruit of our labor is to be seen in the erection of a comfortable parsonage, as well as this sacred edifice, in which we would worship the God of our fathers. But our means are exhausted, and it is estimated that about £75 are required to complete our undertaking. Therefore, the sympathy of Christian hearts for this poor scattered congregation, is earnestly solicited,

and their assistance in completing the work so well begun, which under present circumstances the people here are unable to accomplish.

The Lord Bishop's visit to us was very opportune. Overwhelmed with cares, isolated, and borne down with toil, our spirits have been truly refreshed. The consecration service of our Church was performed on the 23rd Sept., the Bishop delivering a very appropriate discourse on the occasion. The Church was crowded to overflowing, and numbers could not obtain seats; there must have been over four hundred present. For us, it was a happy solemn day. The Sacrament of the Lord's Supper was administered to 64 persons.

In the afternoon, the Lord Bishop held a Confirmation service when thirty young candidates, 20 males and 10 females, were led to consecrate themselves to the service of Christ. After his Lordship had delivered to them a very affectionate and fatherly address, the Archdeacon of Montreal preached a very excellent sermon from the Epistle of Paul to the Romans vi. ch. 13 v. "Yield yourselves unto God."

We are glad to find that the impression left by the interesting services of that day, upon the minds of those present, was a most favorable one. And we cannot but hope, that it will be but the beginning of a new and enlarged activity in the promotion of the Missionary work, on the part of the churchmen of the Gore. We joyfully raise our Ebenezer, for truly "Hitherto hath the Lord helped us."

Toward the erection of our church we acknowledge with much gratitude the following amounts:

Collected in this Province, and in the United States . . . .	£481	17	3
The Diocesan Church Society contributed . . . . .	75	0	0
The Christian Knowledge Society, through the Lord Bishop	30	8	4
The residents in this Mission, subscribed <i>in money</i> , labour and materials . . . . .	150	0	0
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	£737	5	7

The Communion Service was presented, through the Bishop, from R. Hichens, Esq., a merchant in London, England.

The Church Service Books were given by the Christian Knowledge Society.

The colored communion cloth and carpet, together with a munificent donation (included in the above amount) were very kindly furnished by J. J. Gibb, Esq.

"The Fair Linen Cloth," the Font and the Bell were presented to the Gore Church by a benevolent lady in Montreal. The Bell was placed in the turret on the 20th inst. serving to call the congregation together on the day of the consecration. It is of fine tone (207 lbs. in weight) and we hope will prove of great advantage in giving notice for our services.

In all our enterprise, we have looked on with wonder and astonishment to see how the Lord hath prospered our handy work. We have felt that it was He who was doing it; and we trust and pray, that the result, may be for His glory, and for the good of His people.—*Communicated.*

### CONSECRATION OF A CHURCH AT POTTON, O. E.

As the Church gives best evidence of vitality by active exertion in the Missionary field, so any occasion of breaking fresh ground and extending her influence into localities in which it has hitherto been unfelt, must be deeply interesting to true-hearted Churchmen. Such an occasion was recently presented in the consecration of a new Church in a portion of the Township of Bolton, which has only been occupied for a short time, as a field of missionary enterprise, by the Church's Ministers.

The Rev. John Godden, the active and indefatigable minister in the adjoining Township of Potton, has officiated on alternate Sundays in a school-house, at a point locally known as Rexford's Corner, for upwards of two years. But feeling the impossibility of forming and training in the Church's ritual a Church congregation in a secular building, he determined to make an exertion to erect a Church-edifice on the spot. This he has, under the Divine blessing, happily accomplished after a year's unintermitting toil—during which he has solicited and obtained liberal contributions from the members and friends of the Church in various directions. Newfoundland, his own native country, Montreal, and some large-hearted friends in the Eastern Townships, together with a grant of \$100 from the S. P. C. K. and the same amount from the Diocesan Church Society, have all contributed to this consummation of his labors, and thus on Friday, September 28th, he had the happiness of witnessing the fulfilment of his long-cherished wish in the setting apart for the worship of Almighty God by the act of consecration by the Lord Bishop of the Diocese, the seemly and commodious house of worship, in the erection of which he had so earnestly laboured.

The weather was unfortunately boisterous and inclement, but this did not prevent a congregation, sufficient to fill the building, from assembling. There were present of the clergy of the District, besides the Lord Bishop and the Rev. J. Godden, Messrs. D. and R. Lindsay, W. Jones, Francis Codd, and G. Slack, and of the laity a sprinkling of zealous male and female members of the Church from the adjoining Townships. The petition for the consecration having been read by the Incumbent, the service was proceeded with according to the customary ritual.

The solemn prayers for a Divine blessing upon the various acts of devotion to be performed within the Church, were impressively said by the Bishop, the sentence of consecration being read by the Rev. Geo. Slack.

Morning Prayer was said by the Incumbent and the Rev. R. Lindsay the Rev. D. Lindsay and Wm. Jones reading the Lessons. The well-trained choir from Mansonville in Potton, led the chants and hymns.

The rite of confirmation was administered by the Lord Bishop to eleven persons, eight females and three males, many of them being of mature age. The Bishop preached a truly impressive sermon, in the close of which he solemnly reminded all present that the ministers of the Church did not come in their *own name* to amuse or merely to interest

them, but that, as *Ambassadors for Christ*, they came by authority to proclaim the essential and life-giving truths of the everlasting Gospel, by which they would be saved or condemned.

None could have heard unmoved the solemn and earnest tones of the Bishop's voice, as, with all the weight of one who felt the responsibilities of his high office, he spoke to the people the words of truth and soberness. God grant that that day may be the beginning of new and better things, not only to those who there renewed their baptismal vows, but to the whole neighbourhood, for whose benefit this Church has been erected.

The offertory collection made after the sermon, which was applied to the reduction of the small balance remaining due to the building fund, amounted to \$16 50. Notice was given that the Bishop would preach in the Church again on the ensuing Sunday afternoon, as he proposed to remain in the neighbourhood in order to visit the mission opened in another part of Bolton, in which the Rev. F. Codd is laboring, his Lordship preaching in that mission on the forenoon of Sunday.

The Church, the consecration of which has been described above, is a well-designed and commodious edifice of wood, with tower and spire covered with tin. Its dimensions are 40 ft.  $\times$  25 ft., exclusive of tower and a small chancel, the tower being 8 ft.  $\times$  12 ft. and the height of the spire from the ground 68 ft.

The Bishop and clergy were hospitably entertained after the consecration at the house of Mr. Holland, one of the wardens of the new Church, who resides about half a mile from the Church, and was, together with his wife, amongst the number of those confirmed on this happy occasion. The clergy and lay visitors returned homewards towards evening, with the feeling that the fatigue and inconvenience of a stormy drive was more than recompensed to them by the elevating pleasure which they had enjoyed.—*Communicated.*

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#### MISSION OF HEMMINGFORD—CONSECRATION OF TWO CHURCHES.

The *Church Chronicle* having been started with the view of making known, among other things, the progress of the Church in this diocese, it may not be altogether uninteresting to its readers to hear of an event which does not very frequently occur in our North American dioceses, viz.: the consecration of two new Churches in one mission, on two consecutive days.

The 17th and 18th of Oct., were indeed days of rejoicing to the members of our Church here, and will long be engraven on the memories of those who, by their toils, their gifts, and sacrifices, have assisted in raising two edifices to the honor of God and for the service of His Church. Before, however, speaking of these solemnities, it may not be amiss to say a few words respecting this portion of the Missionary field. The Mission of Hemmingford, in the County of Huntingdon, comprises an extent of country of about 50 square miles. When the present mission-

ary entered upon his duties here, the only consecrated building belonging to the Church of England was St. Paul's, situated on a low spot of ground in the north-eastern part of the mission, commenced in the year 1844, during the incumbency of the Rev. Henry Hazard, and erected by the exertions of a few members of the church, assisted by liberal grants from the Diocesan Church Society, and the Society for Promoting Christian Knowledge. From an examination of the Vestry account-book, it appears that this building was not sufficiently completed for divine service before the year 1850, and was not consecrated until the year 1854. This will afford some idea of the difficulties of church building at that time, and how straitened must have been the circumstances of the people. The congregation assembling in this church is composed principally of Irish Protestant emigrants who were accustomed to enjoy the services of the Established Church at home gratuitously to themselves, and have never been trained to contribute to the support of the Gospel. A gradual improvement is now taking place, and there are some, poor as they are, not altogether unmindful of their duty towards their minister.

Many proselytizing efforts have been made in the shape of camp meetings to draw them away from the fold of the church; and whilst they have had the effect of beguiling a few unstable souls, they have served on the whole to strengthen the cause of our beloved Church, by increasing a desire for her sober, scriptural services, especially in places where any religious extravagance may have been prevalent. About two years ago, the services at Hemmingford Corners, which had been discontinued for a short time, were re-commenced with good indications of success.

Although the number of Church people steadily increased, yet it was evident that little could be done towards the effectual and permanent establishment of the Church at this place, until some suitable edifice was erected wherein the congregation might assemble; as the Court House, where divine service was held, was used for secular purposes generally, and was, in every respect, sadly unfit for the solemn services of the Anglican Church.

Very strenuous efforts were consequently made in the spring of 1859 for the erection of a suitable place of worship, and these efforts have been crowned with complete success, and there now may be seen "hard by" the railroad a neat little Gothic structure of red and white brick in the pointed style, and capable of accomodating about 150 persons.

On Wednesday last the church people of this place had the happiness of seeing this building set apart for the worship of Almighty God by the Act of Consecration, by the Lord Bishop of the Diocese.

The weather though very inclement did not prevent a good attendance of zealous male and female members, several of whom came from a long distance.

There were present of the clergy besides the Lord Bishop and the Rev. E. DuVernet, the Incumbent, the Ven. Archdeacon Gilson, the Rev. Dr. Coit of Plattsburgh, and Rev. Messrs. Ellegood and Feltman.

The Petition for Consecration being read by the Incumbent, the service was proceeded with according to the customary ritual. The solemn prayer for a Divine blessing upon the various acts of devotion to be performed within the Church was impressively said by the Bishop, after which the sentence of Consecration was read by the Archdeacon, and Morning Prayers said by the Incumbent and the Rev. Mr. Fulton. The Rev. J. Ellegood read the lessons. A very appropriate, impressive and eloquent sermon was preached by the Rev. Dr. Coit from the following text, "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary, (Isaiah LX, 13 v.) The offertory collection being taken up, the holy communion was administered, and the service closed with the Bishop's benediction.

On the following morning, which proved a most delightful one, the Lord Bishop and the Clergy were driven to the eastern extremity of the Mission, a distance of 6 miles, where another Church, the corner-stone of which was laid on St. John the Baptist's day 1858, was ready for consecration. Here the services of the previous day were repeated, and a very able sermon preached by the Archdeacon. The Church at this place is a neat stone edifice 27 x 45, with a well-proportioned tower with battlement and pinnacles covered with tin. The money raised for the erection of these Churches, with the exception of a small grant from the Diocesan Church Society, and another from the Society for Promoting Christian Knowledge, has been contributed almost entirely by members of the Church residing in the mission. On the following morning the Lord Bishop and Clergy returned homewards, not without pleasurable feelings at the progress of the Church in this portion of the Diocese.

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#### AN ACCOUNT OF "CHRIST'S CHURCH" IN THE CITY OF MONTREAL.

*Continued from No. 6.*

The following is a copy of the Injunctions referred to in the above letter.

*Injunctions given to the Clergy of the Province of Quebec at the primary visitation holden in the City of Quebec,*

By the Right Reverend Charles by Divine permission Bishop of Nova-Scotia.

1st. That the Clergy be exemplary in their lives; and that by a diligent discharge of the duties of their functions, they endeavour to promote the spiritual welfare of their respective Flocks.

2nd. That in the several ministrations of their office, they do punctually observe the Rubrics contained in the Book of Common Prayer, and the Canons or Ecclesiastical constitutions published by authority in the year one thousand six hundred and three.

3rd. That the Clergy in cities do wear their proper habits, on all public occasions, and as often besides as may be convenient; and it is

recommended that they as well as the Clergy in the country do always wear short Cassocks, when they do not appear in their habits.

4th. That every incumbent or officiating Clergyman do read divine service twice every Lord's day and preach one sermon at least; and it is recommended that in cities and populous districts two sermons be preached each Lord's day, namely one in the forenoon and another in the afternoon; and also that divine service be read in those places on Wednesdays, Fridays and Holy-Days.

5th. That Children shall be Baptized as the Rubrics direct, on Sundays in Church or in the place where people assemble for public worship; and that Baptism be not administered in private houses, except in case of necessity when a child is sick and too weak to be carried abroad.

6th. That as a practice has prevailed in the western parts of this Province, where no Clergymen were settled, for Laymen to administer baptism to children; and Clergymen to whom these children so baptized were afterwards presented for Baptism, have been at a loss how to proceed, it will be advisable in all such cases, for the Clergy to ask the questions which are set down in the form prescribed for the ministration of private Baptism, concerning the *Person* by whom; *the matter and form of words* with which the child was Baptized; and if those who bring the child do make such uncertain answers to those questions, that it shall appear things were not done according to due order in the above particulars; then let the Clergyman baptize the child in the form appointed for public baptism; saving only that in dipping the child in the font or pouring water upon it he shall use this conditional form of words:—*If thou are not already Baptized,——I Baptize thee in the name of the Father and of the Son and of the Holy Ghost.*

7th. That the Clergy be very diligent and careful in Catechising Children and others who shall offer themselves for the purpose every Lord's day, during the summer season.

8th. That the Holy Communion be regularly administered at the three stated Feasts, Christmas, Easter, and Whitsunday, in every Parish, and as often besides as may be convenient, and it will be advisable to administer the Communion on the first Sunday in every month in the cities of Quebec and Montreal.

9th. That no fees be asked or demanded for administering either of the Sacraments of Baptism, or the Lord's Supper or for visiting the Sick.

10th. That as the money given at the offertory should always be applied to charitable uses, particularly to the relief of poor communicants; and it may be satisfactory to the Parishioners to know how that money is disposed of, it is recommended to each Minister to keep an account of the sums collected at the Communion from time to time, and of the persons among whom it is distributed; and to exhibit the same annually at Easter to the Church-wardens and vestry.

11th. That it is customary to pay fees for the solemnizing Matrimony, for burying the dead and Registering Baptisms; and as it may prevent inconvenience to have the fees for those services ascertained; the Clergy



may demand ten Shillings equal to two spanish milled Dollars, and no more for each marriage; the sum of seven Shillings and six-pence, equal to one Spanish Dollar and a half, and no more for each funeral when the burial service is read; and one Shilling or one fifth of a Dollar and no more, for registering each child that is Baptized. And it will be advisable for each Clergyman to have the above table of fees adopted by the Church-wardens and vestry of his Parish.

12th. That in case an assistant performs any of the above services, and a sum exceeding the stated fee be given for the same, the overplus belongs of right to the assistant.

13th. That two Church-wardens, one by the Minister, and another by the Congregation, also two sides-men or a select vestry be chosen at Easter every year in each Parish; and it will be advisable for the Minister, Church-wardens, and sides-men or vestry to settle the fees for a Clerk and Sexton, for a Pall, for digging graves, and for the attendance of a Clerk at funerals, with other like matters.

14th. That the Clergy be extremely cautious in employing strangers who appear in the character of Clergymen to do any duty for them, before they have seen the letters of orders of such strangers; and are also well satisfied about the regularity of their lives, and good moral conduct.

“Done at Quebec this 8th day of August in the year of our Lord one thousand seven hundred and eighty-nine, and in the second year of our consecration.”

We have been the more minute in giving the foregoing Injunctions a place in this work, not only from their reference to the history of the Church we are now detailing, but from the fact of their being as far as can be discovered by any record the first Injunctions issued by a Protestant Bishop in Canada.

So far the efforts of the Congregation had through the influence of the Bishop, been successful as appear by the foregoing letter: and at the same meeting we find it a vestry was chosen to carry the rest of their plans into execution, namely to procure and decide upon a plan and to engage workmen to finish the inside work of the Church in conformity with the recommendation contained in the Bishop's letter.

*To be continued.*

#### NEW MISSIONARY BISHOP IN THE SOUTHERN PACIFIC.

At a recent meeting of the Church Association, in the Parish of Honiton Devonshire, the Right Honorable Sir J. Patterson when addressing the audience made the following highly interesting announcement respecting the prospect of enlarged Missionary effort, in the islands of the Southern Pacific. “His (the speaker's) own son—chaplain to Bishop Selwyn—was about to be, at Christmas next, consecrated missionary bishop for the 70 or 80 islands of the Pacific not under the British crown. His son had been for five years in the habit of visiting these islands, had made himself acquainted with six or seven of the languages, and was

always gladly welcomed by the natives. It would be very many years before those heathen could be made thoroughly acquainted with the knowledge of the gospel; and though mere human effort was liable to failure, so far as he could see this work was really God's work, and, therefore, in His own good time it must prosper."

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#### MISSIONARY LABOUR IN THE DIOCESE OF RUPERT'S LAND.

The greatness of the efforts made by the Missionaries for the extension of the Gospel may be estimated from the extent of the journeys made for this purpose. We have before us the notes of a Missionary journey of 500 miles on snow-shoes, accomplished by our Missionary, the Rev. T. H. Fleming. It extended from Moose Fort to the East-Main district on the east shores of St. James' Bay, whither wandering parties of Esquimaux came down from the Labrador coast. Some sketches of this journey we shall introduce, that our readers may understand something of Missionary travelling in Rupert's Land. The first night was passed upon a bed of brush, and beneath the open sky. There was plenty of dry wood to burn; and a good fire, with a barricade of snow to windward, were the defences against the cold. In the morning "it blew a hurricane, and drifted so thick that it was impossible to see which way to go; so I was obliged to make the barricade my home for that day, and a wretched home it was. I was half blind from smoke, and but for my blanket, which I stretched on two or three poles stuck slantingly in the snow, and extending roof-like over my head, I should have been wholly covered with snow, so great was the drift. This was impossible to bear, and I told my Indians so: but they said they could mend matters no other way than by going further into the woods, and striving to make a sort of tent with the few coverings we had for our respective sleds. It took hours to perform, as the deep snow had to be cleared away from the site of the tent, the poles cut, firewood chopped, and brush obtained for carpeting and bed. Then the sled coverings were too small, and the holes had to be stopped with brush and snow, and a bank of snow raised all round to keep out draughts at the bottom: a blanket made the door. Just at sunset we got into a capital tent, where we slept well, resolving, before we lay down, if spared, to be on the move early next morning, and strive to make up for lost time. But we were doomed to disappointment; for, when the morning came, the storm had not lulled, nor the atmosphere cleared. We were confined to our house in the woods for that day also. Thus two whole days were lost; and dreary days they were.

"On Tuesday morning we got under way again, but the coldness of the weather, which usually forbids talking, or, at least, suffers little more than the exchange of common civilities between winter voyagers, and the almost utter-barrenness of the whole route, must excuse my omitting to mention particular spots and camping-places. Suffice it to say, that, at seven o'clock p.m. on our eleventh day from Rupert's House we arrived at Fort George; I must not, however, omit to mention, that

as far as camping-places and firewood, this coast has far the advantage of the opposite, at least that part which lies between Moose and Albany, which I have good reason to know. We had no difficulty in getting good places to put up at, and this settles the question of wood, for no place is good without that. The monotony of my daily walk was now and then agreeably broken in upon by the excitement of shooting white partridges, or a chase after a band of reindeer which emerged from the woods; but these on the coast, and the isolated whiskyjack, the lonely tomtit, and the cheery chattering squirrel in the woods, were the only signs of animation along the dreary waste which lay before and around us. All animated nature seemed dead. I did not see a living soul besides my Indian companions, while passing over 210 miles which lie between Fort George and Rupert's House."

Leaving Fort George, our travellers advanced on their way. Provisions were not to be procured, and scanty food was added to other hardships. On one of the nights an Indian tent afforded poor shelter—

"The tent that night would have been a strange sight for those who are unaccustomed to scenes in Indian life, and the various circumstances under which the Missionary in this desolate region of the world is enabled to make known the saving truths of the Gospel to its wandering inhabitants. The tent was made of deerskin, now black with soot and smoke, and only adorned here and there by a white fox, or an otter skin, which was suspended from its low slanting sides to dry. A round hole in the centre, where the tent-poles converge at the top, answered the double purpose of window and chimney, although on the present occasion, the smoke seemed to be disposed to go anywhere but through it. Twenty-two individuals, of various ages, sexes, and conditions in life, sat crosslegged all around on a carpet of brush, listening most intently to the hissing and bubbling of at least half a dozen kettles which were suspended over its cheerful fire, which burned in the middle. Again the scene changes: supper is ended, the kettles are removed, and the tent arranged. Then we lifted the voice of prayer and praise, confessed our sins, and sought for pardon through the blood of Jesus. Then I refreshed the memories of those poor, forlorn, and forsaken ones in the blessed truths of the Gospel."

The Great Whale River post was next reached, from whence, after a few days' our Missionary proceeded on his journey in a sledge, drawn by nine Esquimaux dogs, and thus Little-Whale River was at length attained, where he expected to meet the Esquimaux. The census forwarded by him from this place contains the names of seventy-one families, numbering 430 persons, and of these Mr. Fleming saw 351, in little parties, for they were continually coming and going on their sleds, and earnestly did he occupy himself during the time of his continuance with them in communicating divine instruction. "I strove to explain to them how God extends pardon and forgiveness to the most guilty sinners who turn and repent of their sins, believing on Jesus; Oh! it is most painful to find them so attentive, manifestly desiring to hear more of the word of life, and yet be able to communicate with them in broken

accents only. I cannot, however, but acknowledge the hand of God to be with me, for they have caught up my meaning in a wonderfully quick manner."

The great object of the Missionary was to teach them to read the syllable characters, which in so short a time are learned, and then to place in their hands rolls containing the Lord's-prayer and Ten Commandments, and brief portions of Scripture, such as John iii. 16, 17, verses, which most of them had learned by heart. After nearly four months' residence among them, during which we may trust much precious seed was sown in the hearts of these poor wanderers, our Missionary left, with many a *chimo* ("Good bye") from the Esquimaux.

Beyond the English River, and far away to the north, through the zeal of Archdeacon Hunter, the standard of the Gospel has been planted at Fort Simpson, the depôt for the Mackenzie River, and the headquarters of the Hudson's-Bay operations in the north. Until this forward movement had been made the priests of the church of Rome were spreading themselves over the country, and instead of the bread of life, distributing among the poor Indians their miserable counterfeits. There are two priests at Isle à la Crosse; two at Athabasca; two at Fort Resolution, Great Slave Lake; one has recently gone down to Fort Good Hope, situated in latitude 60° 16' N., and consequently not far from the Arctic Circle; besides which, a bishop is to be consecrated for the north, and a staff of Sisters of Charity is to be sent to Isle à la Crosse. Perhaps also this was needful to stimulate us to effort. In 1857 the entire Indian population of the Athabasca district amounted only to 2000 souls. We might perhaps have thought these numbers too few and scattered, and, especially in consideration of the teeming multitudes of tropical lands, have been tempted to leave these few sheep in the wilderness without a shepherd. If the church of Rome thinks them worthy of her notice, shall we condemn them? Let one extract be given from Archdeacon Hunter's journal—

"I feel it a great privilege so far to have carried the tidings of the blessed Gospel down this mighty river, and thus to become a witness for Jesus 'to the uttermost part of the earth.' May He graciously crown this feeble attempt with abundant success; for the first time, since the command was given to his disciples, has the Gospel been proclaimed here, and we cannot but believe and hope that He has many souls here which shall become jewels in his royal crown, who shall be built into the living temple of the living God, and be numbered among those who have washed their robes, and made them white in the blood of the Lamb. I cannot, I will not, think that my visit thus far has been in vain, but will indulge the pleasing thought that I am only opening the way for others to enter in and reap an abundant harvest of immortal souls. Surely the time to favour these poor benighted Indians is come; surely these smiling faces I see around me will no longer be left in darkness, no man caring for their souls. They look all energy and intelligence, and listen gladly to the message of redeeming love. Surely we will never allow the idolatry and superstition of Rome to be chained around their souls,

and the mark of the beast to be imprinted on their foreheads! Having advanced to this point, no thought of retreat must be entertained. We must not show our back to the enemy, but go straight forward and possess the land. I feel, however, that all events are in keeping of our faithful and covenant God: that in his gracious Providence He has brought me here to proclaim his truth; and I cannot but believe that He has purposes of love and mercy towards these poor benighted Indians, and that He will, in his own good time, raise up and send his faithful servants to preach among them the unsearchable riches of Christ. Labour is ours, results are his; and I therefore leave all in his hands."—*Church Missionary Intelligencer*.

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#### THE INWARD CALL.\*

Of those who seek the office of a deacon, I must inquire, "Do you trust that you are inwardly moved by the Holy Ghost?"—of those who seek the priesthood, "Do you think that you be truly called, according to the will of our Lord Jesus Christ,"—"to take upon you this office?" and you must answer as before your all-seeing Judge, "I trust so"—"I think it."

My brethren, this question is an awful one to put—an awful one to answer. Your reply must be spoken deliberately; with the full foreknowledge that it must be rendered; with every opportunity for self-examination; after solemn prayer; in the presence of the Church; before the jealous God who smote of old with sudden death him who stretched out his uncommissioned hand to stay but the material ark; before the heart-Searcher whose invisible stroke swept instantly away those who "lied not unto man, but unto God."

For yourselves and for others it is of the greatest moment that you answer not this question carelessly or wrongly: for others—for who can fix limits or ends to the disastrous issue to souls for which Christ died, and to the whole Church, of the commencement of a faithless, indolent, unfruitful ministry? for yourselves—for the error is by all human means one which cannot be repaired. Your words cannot be unsaid; your vows cannot be read backward. Your ministerial character is indelible; the only reparation of which the case admits is that you hereafter rise up to the requirements of the office which, whilst unfit to bear it, you have so unhappily assumed. And though the might of God's grace has wrought such marvels as this would be, yet who may venture to speculate upon being the subject of such undeserved mercy? Who will stake knowingly on such a hazard his own or his brethren's salvation? And, after all, such cases are not the rule, but the exception. As the rule, the

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\* The book from which the above extract is taken, is one of the most earnest, impressive and useful works, on the Christian Ministry, which has ever been produced. It has been re-published in the United States by Carter & Bros. of New York, and may be obtained at Messrs. Dawson's, Montreal. We would venture to suggest that no more acceptable present would be made to any clergyman than a copy of this work. The price is \$1.—EDS. OF CH. CHRONICLE.

of course, a growth in every living ministry ; a growth from the weak uncertainty of infancy to the confirmed strength of perfect manhood ; a growth in knowledge, comprehension, power, skill, insight, faith, and love ; but whilst there is growth on all sides in a living ministry, growth is not in the dead. The increase of corruption is there the only change. This is, indeed, the enemy's sad mockery of growth ; the development, within each false ambassador of Christ, of the character of Antichrist ; ministry continues in its leading character as it commences. There is, the full ripening and perfecting of selfishness, in one of its various forms of covetousness, or lust, or worldliness, or utter sloth and carelessness ; the contracting and the hardening of the soul ; the dulling of all conscience, till it sleeps, to awake only in the terrible form of the worm which dieth not.

This, I say, is the ordinary law and rule of an unfaithful ministry. Instead of the man being made better, as the tempter whispers to you he will be, he is made worse by his careless rushing into Holy Orders. With them come new temptations and new requirements ; new risks, that is, on both sides ; and he has grace for neither ; and so he falls, and falls lower than other men ; falls, as perhaps he never would have fallen as a layman—falls, certainly, into deeper gulfs of sin and wo than he could otherwise have reached. God's Word, with which he must have some familiarity, like daily handled fire, hardens utterly his soul ; God's message spoken, but not listened to, makes deaf his ear ; the visions of judgment and of peace, on which he has gazed unfeelingly, have turned his sense of sight to blindness. And even if he reach not this depth of wo, there are many lesser woes for him who has entered with thoughtlessness upon this great charge. All—even the most thoughtful and prepared—find, it may be, as they go on, that they knew not whither they should be led, when first they began thus to be followers of Christ : His net caught them, and they were taken ; His voice lured them, and they followed Him ; but they knew not at first how verily they should be made like Him, made to drink of His cup and to baptized with His Baptism ; on to this He leads them step by step ; for this, day by day, His grace enables them ; and so upheld, they can endure all things. But who can paint the bitter anguish through which they must pass, who, without a full trust in Him, and well-nigh without His presence, are met by these temptations, and overtaken in this storm ? It is most commonly with a heart almost broken that such men pass to life : it is as by fire that they are saved. Surely, then, this is an awful answer for any of us to pronounce ; and one concerning which it becomes us to search with all diligence whether we can make it with anything of Christian confidence and truth. Let us, therefore, for a few minutes go on to the consideration of this question,—When may we trust that we are inwardly called by the Holy Ghost to undertake this office.

Now it will help us to answer this question aright, if we first clear away some of the manifestly insufficient grounds on which men are led to make this choice. Clearly, then, it is not enough to choose it as men

may choose lawfully any ordinary business or profession. It is not to be thought that a man is moved inwardly by the Holy Ghost to undertake it, when he enters upon it merely because it is an honourable profession, and has attached to it a certain rank, respectability, or endowment; or because his friends have designed him for it; still less, because he has a family living waiting for him; or has good prospects of preferment; or, least of all, because he is unfit for any other business or calling.

Of all these, though in different degrees, we may most assuredly assert that they are not the reasons from which any man can safely gather that he is called by the secret voice of God's most Holy Spirit to be a watchman for his brethren's souls, and an ambassador of Christ. Many of them, indeed, may blamelessly come in as secondary motives. To have been educated for the work; destined to it by pious parents; led to it by the outward appointments of God's Providence; to desire rather to live moderately by the altar than more abundantly upon secular earnings,—all of these may properly come in to aid a choice, but they must not be its basis. Some desire, at least, to live nearer to Christ in employment and pursuit than worldly callings render possible; some personal sense of the deliverance brought to the soul by His Gospel; some desire to speak His precious Name to others; some love for souls; some aptness for ministering to them; some of the desires and qualities of the Watchman, the Steward, the Shepherd, the Physician, the good Master-builder, must be certainly within us, and attest the working of the Spirit of the Lord, if we would assert safely that we act beneath His guidance. And these may, and in not a few instances, thank God, do, mount up to an earnest self-devoting love to the Lord our Redeemer; to a supreme desire and labour to live in all things for His glory; to a spirit burdened with a "wo is me," and struggling like a pent-up fire until it can witness unto others of the love of God our Father, of the power of Christ's cross, of the healing, ennobling presence of the Lord the Holy Ghost. In such instances as these it is comparatively easy to trace the presence of a call from God; but in the case of the numerous intermediate shades of character which lie between these and apathy or coldness, there may be much real perplexity in settling this important question, "Am I truly called of God to serve Him in this office?" For though an answer to this question may oftentimes be obtained by a careful sifting of our motives, yet such is the deceitfulness of the heart, that even after the belief, at least, that they have so tried themselves, some may be led without due cause either to presume or to despond. Whilst, therefore, it may be very useful to ask ourselves such questions as these,—to what do my thoughts most naturally turn in thinking over my future course? do they mainly settle upon its ease, or family enjoyment, or respectability, or, on the other hand, upon its labours, its fellowship with Christ its glorifying God, and its eternal crown? and though the answers to these questions may give us some insight into the state of our hearts, yet even here it will be especially needful for us to remember, that it is not of *feelings* one way or the other that the great question should be

asked ; it reaches far deeper into the centre of our being ; and these lighter airs of feeling may be nimble as the gales of summer, or charged thick with clouds and sadness, when the central man is of a mind wholly other from their mutable and deceitful aspect.

Let this, then, be your question,—what am I? And how may you learn that, but by seeing what you are in act and under trial ; what are your ordinary motives, what is your ordinary conduct? And examine this, not by settling what will be your conduct under imagined trials, but by seeing what it has been hitherto in actual trials. Are you living as a witness for Christ, or for Antichrist? Are you resisting sloth, the rule of pleasure and self-indulgence, or are you yielding to them? Are you now cursing your brethren, or not caring for them, or are you already blessing them? Is your Lord dear to you? have you groaned beneath the burden of your sinful being? and has He turned, or is He promising to turn, those groans to joy? Do you know anything of the sinfulness of sin, of the sharpness and hardness of maintaining a warfare with it? Is the Christian life a reality in you? Do you know indeed what it is to have a place in the kingdom of grace, and in the strength of that grace do you desire to gather in the lost to Christ, their Lord and yours? In your present position, are you seeking to live so as to glorify God? and is it your great aim in choosing this more especial service within the courts of His house, that you may glorify Him more abundantly? This is a point on which you should obtain what certainty you can. His glory should be your great aim. In whatever measure His grace has touched you heart, in that measure it will be your aim. And if, indeed, it be so with you, surely you may hope that He is leading you on to a higher room of service ; that He is calling you, and that you may dare to answer ; that He is sending you, and you may go ; that you shall be as a sharp and winged shaft in His quiver ; as one upon whom He will bestow in that day the faithful pastor's crown, bright with a glory more intense than that of ordinary Christians.—*From Bishop of Oxford's Addresses to Candidates.*

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#### INTRODUCTION OF THE BIBLE INTO SCHOOLS IN INDIA.

We make the following extract from a speech delivered at Glasgow, by Sir John Lawrence, who rendered such eminent services during the troubles in India, in the high official position which he then filled.

“The Sepoys revolted, not because Christianity was taught to the people of India, but because they believed that the cartridge they were required to use would convey destruction to their bodies and their souls. This was, in their view, a tremendous attack on caste and religion. Their ideas on such matters in nowise accord with ours. A Hindoo soldier lying wounded on the field of battle has died rather than drink water offered to him by a man who, in his eyes, was an outcast. A Sikh soldier in our hospital at Agra preferred continuing to suffer for some hours all the anguish arising from feverish thirst, induced by severe



wounds, rather than receive water from the hands of an English lady. His words were, "Though no man see me drink, God will see it." The religion of the great majority of the people of India consists in ceremonial observances, and in a fancied personal freedom from certain contaminating influences. They are extremely ignorant and proportionately superstitious. They have certainly a general impression that we desire their conversion, and that this will be accomplished by physical means. Thus stories of bone-dust being mixed with the flour sold in the market, and the like, are constantly floating about the country. We are never secure from panics arising from such causes. Does not this, then, inculcate the policy of instructing the people, where they are willing to receive it, as to the real character of our religion? Sound policy surely dictates that we should give them the means of comprehending its principles. We cannot teach them the very elements of our sciences without showing them the folly of their own faith. Shall we, then, sap the foundations of their belief, without giving them facilities for acquiring true knowledge? Can this be wisdom? It is said that the work should be restricted to the missionaries. But what can a few missionaries do among hundreds of millions of people? I do not desire to see the Government undertake the duty of the missionary; but that when the parents of children belonging to our schools do not object, and masters are able and willing to instruct, the Bible should not be prohibited. Government, as regards the extension of our faith, cannot really remain neutral. Its influence will either be for or against its progress. Under the most favourable auspices, that faith will not spread very fast; the probability rather is that its progress will be lamentably slow. I myself believe that sound policy, as well as our duty to God and to man, demand that we should give facilities and encouragement to the spread of Christianity in India, and that the introduction of the Bible into the Government schools may be effected in many places, with the full consent of the children and their parents, by teachers who have their heart in the work."—*From a speech by Sir John Lawrence.*

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