

the cause to the liberality of English Churchmen.—*Colonial Church Chronicle.*

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### THE CHURCH IN KENTUCKY.

On Monday, the 29th of October, 1860, a very gratifying event in the history of the Church in Louisville was consummated. The congregation of "Sehon Chapel," an independent Methodist house of worship, came in a body into the Episcopal Church, transferring to that Church all the property previously held by the congregation. That property consists of a very handsome church-building, capable of holding four or five hundred persons, with commodious basement school-rooms; a very fine lecture-room, and two large rooms in the rear of the main building, but fronting on another street; a very good organ and valuable Communion-plate. The property is situated in the heart of the city, and it is worth not less than \$24,000.

On Monday, the members of this congregation associated themselves as a parish of the Protestant Episcopal Church, under the name of "Calvary Church." To enable the new parish to start free of all embarrassment, the Episcopalians of Louisville nobly stepped forward, and in two days raised \$8,500, the balance of debt remaining on the property.

The Rev. Dr. Parsons, lately a distinguished preacher among the Methodists, has become a Candidate for Orders in Kentucky. A Baptist paper at the West, says: "The Methodist Ministry is ready for the change, and ere long they will go in a body to the Episcopalian Church. Some may think this strange, but it is so and will come to pass."—*American Quarterly Church Review.*

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### THE CLAIMS OF MISSIONS.

And I have one more thing to say. If we have the light of God in us, and have not quenched it with the dark cloud of unbelief and unfaithfulness; we must be spreading the light to others round about us. He, that has the light, is himself a luminary. The moon and the planets that shine so brightly in the darkness, shine because the sun-light is upon them. It is impossible to be a living Christian and not to be a missionary. If we be Christ's true followers, He has told us that we are the light of the world. Light was given us, to set up that it may illuminate, not to be hidden, lest it be itself extinguished. Indeed unconsciously the Christian life must shine. If the light of heaven be in it, the wayfaring man cannot but see it there. But besides this, the heart, that knows aught of its own darkness, and of the blessed gift of the knowledge of God and of Jesus Christ whom He hath sent, cannot but yearn over the unknown sorrows of those to whom that knowledge has not come, whose darkness is yet unbroken by the Light from Heaven. Alas! brethren, how great is that darkness! To those, who know not God and have no faith in Christ, in this life there is a helpless groping after that which *seldom* is found, and *never* is found to satisfy—and for