

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
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- 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
- 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.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

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

- 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

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

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						✓					

CHURCH CHRONICLE

FOR THE

DIOCESE OF MONTREAL.

“Men speak not with the instruments of writing, neither write with the instruments of speech, and yet things recorded with the one and uttered with the other may be preached well enough with both.”

HOOKER. Bk. V. c. 21.

VOL. I.—No. 9.]

JANUARY, 1861.

[2s. 6d. PER. AN.

ANNUAL MEETING OF CHURCH SOCIETY.

MONTREAL, CHURCH SOCIETY'S OFFICE,

1st January, 1861.

The Annual Meeting of the Members of the Church Society will be held (D. V.) at this office on Tuesday, the 15th inst., at noon, for the transaction of public business, and in the evening a Public Meeting will be held at the Mechanics' Hall, at 7 o'clock.

The Lord Bishop of Montreal in the Chair.

A collection will be made in aid of the funds of the Society.

EDWARD J. ROGERS,

Secretary.

ANNUAL MEETING OF COLONIAL CHURCH AND SCHOOL SOCIETY.

The Lord Bishop of Montreal will (D. V.) preside at this meeting, in the Mechanics' Hall, on Wednesday, the 16th instant. Chair to be taken at 7 o'clock.

A collection will be made in aid of the funds of the Society.

WM. BOND,

Secretary and Superintendent.

January 1, 1861.

CHURCH SOCIETY'S OFFICE, 5th Dec., 1860.

At a meeting of the Central Board of the Church Society held this day.

It was moved by the Dean of Montreal, seconded by Hon. Judge McCord, and resolved—

That the Central Board of the Church Society, on this their first meeting since the death of Dr. Holmes, desire to express their sense of

the value of the long and attentive services of A. F. Holmes, Esq., M.D., as a member of the Society, and their respect for his sincere piety and general Christian character, and that a copy of this resolution be forwarded to his widow, with the assurance of the deep sympathy of the Society with her in her affliction.

CULTIVATION OF A MISSIONARY SPIRIT.

We commend the following extract from the last charge of the Bishop of Fredericton to the consideration of our readers. The suggestions it contains are peculiarly suitable to the members of the Church in this Diocese at a time when the annual meeting of the Church Society should lead every one of them seriously to inquire how far he possesses and exhibits that missionary spirit of which the Bishop so earnestly speaks.

“ I gladly turn, in conclusion, to a more congenial subject, and would offer some advice on the best method of increasing and extending the missionary spirit of our Church among ourselves.

First—It is absolutely indispensable that we should all accustom ourselves to look on all Church members in every part of the Province as one body. One mode of action will be preferred to another by various minds, labouring for the same end ; but we should at least give each other credit for the same intention, whatever be the mode of action. No real Church unity can be understood, unless we so far abandon party names and distinction, as not to speak unkindly of our brethren, lay or clerical, and not to hold them up to public odium, because they differ from us. There has been an evil habit of stigmatizing good men in our Church, by assigning to them names which they disavow. It is an evil habit, and it is a cowardly habit ; for it is generally done by persons to whom it is impossible to reply. If we really mean to do any thing good for the Church of England, it is high time that the custom should cease.

Secondly—It is very desirable that a general registry should be established of all our Church members, that we may know more accurately both our strength and our weakness. In every Parish a book should be kept of persons in general attendance, and in full communion with the Church, which should be the property of the Parish, and be left by each clergyman to the care of his successor. Each parishioner should be invited to register his name, and that of his family, when they are Church people, in this book.

Thirdly—Every member of the Church should be now convinced, that on him lies the duty of maintaining it and extending it to the utmost of his means, by his prayers, his influence, and his contributions, and that he should lay aside a stated part of his income for religious and charitable purposes, amongst which must be named the support of the parochial clergy. This duty ought not henceforth to be devolved on charitable societies in England, nor on the rich in New Brunswick, but on *members of the Church*, considered as a whole. It must be recollected,

that the relation of the labourer to his employer, is very different here from that which subsists in the mother-country, and that those who obtain four times as much wages for their work as in England, can no longer claim to be exempt from the duty of contributing to the clergy, because in fact they are richer than the clergy. They have, in many instances, larger incomes, with fewer claims. And again, in these instances in which capital, skill, and industry, have accumulated large properties, it must be borne in mind that these properties cannot (according to the express word of God) be lawfully or safely used and enjoyed, unless a liberal share be given to the Church of God. And a liberal share is not a few superfluous pounds flung under the table, like the crumbs that were given at the feast of Dives, but a really large pecuniary offering, made in the fear of God, and in the solemn remembrance of that dreadful account which those "who trust in riches" will soon have to give before Almighty God. The offering must be large, liberal, and annual, if the means of giving be continued; and the proportion is sufficiently indicated in Scripture, which strongly recommends that a tenth of our income should be devoted to religious and charitable uses. And our exemption from the temporal law of tithes is no reason why we should not comply with a Scriptural injunction, with the law of God, which would stand, and be in force, if there were no State-laws in existence in any part of the world.

And let me urge upon you once more, reverend and dear brethren, the duty of combining in humble and hearty prayer to the Father of our Lord Jesus Christ, that he would be pleased to grant a larger measure of His Holy Spirit, to guide us in these and in all our undertakings. We read much every where of the outpouring of the Holy Spirit in answer to prayer. But for us, who enjoy the benefit of continual supplications, in the Liturgy, it is not necessary to resort to any extraordinary measures and violent excitements for this end. Guiding ourselves by the standard of the New Testament, we read there, that the measures of the primitive Church were as calm and collected as they were energetic, and that wisdom and prudence are as much the gifts of the Spirit of God, as repentance and faith. We have in our own Church all the gifts and appliances that are needed, or can be devised. We have an ancient and primitive faith, a common, godly, Scriptural, elevated form of worship, a translation of the Scriptures, distinguished for its general fidelity and purity, and unrivalled for its melody and sweetness. We have an Apostolic form of government, and a sacred literature, unsurpassed in masculine strength, and variety of information, by that of any nation on earth. We have examples in abundance, of men most learned, most godly, most charitable and devout, gifted with rare genius and admirable eloquence, rejoicing in our Communion, and spending their lives in its defence. We have poetry, architecture, music, largely enrolled on our side. Our only implacable foe is IGNORANCE. The more widely sound knowledge of all kinds is extended, the more deeply and learnedly the Scriptures and Church history are examined, the more thorough and entire is the education of the people

at large, the more numerous will be (I believe) the converts to the Church of England. And the more the great question between us and Rome is sifted, the wider will spread the conviction among educated men, that the Church of England, or some body of like principles and aims, can alone be their defender from the depths of prevailing unbelief—unbelief which is no where more prevalent than in the chief seats of the Roman dominion.

All that we require, is to use such high gifts aright; humbly, faithfully, unitedly, continually. Let us all make this use of them at the several services of this Visitation. Let us endeavour to carry home with us the savour of them into our parochial cures. Let it be our chief desire, by the wisdom, humility, steadfastness and simplicity of our own course, to win others to the truth, and to make those who nominally belong to us, more firm, stable, and consistent members of the Church of England, resting their adherence to it, their support of it, their belief in its doctrines and discipline, on its being agreeable to the word of God, and to Catholic truth, as taught by the primitive Church, and freed from the extremes of irreverence and superstition. Let us not aim at making men admirers of ourselves, but servants and worshippers of the Lord; that we may grow in holiness, live in unity, meet in peace, differ (if need be) in charity, suffer in patience, labour in constancy, die in hope of rising in glory. And when all our work is ended, may we all be "for ever with the Lord." Let us "comfort one another" with such words.

PROGRESS OF MISSIONARY WORK IN THE AMERICAN CHURCH.

In respect to the strictly Missionary work of the Church, as, previous to 1835, there was a lack of order, system and unity, it is impossible to institute any comparison which will show so exactly in figures the gain that has been made. The progress, however, has not been less decided. At that period, 1835, there were about thirty Domestic Missionaries scattered here and there over the country, labouring diligently and successfully. The latest reports give the number of 130 Missionaries, occupying more than 150 stations in the Domestic Missionary field. The growth of the Church in this country in the next ten years, judging from present appearances, is to be without a parallel since the Apostolic age.

In the Foreign Department, the comparison is equally marked and cheering. In 1835, there was indeed a Mission School in Greece, and some steps had been taken, looking towards Missionary operations in Africa and China; and this was all. Now, in 1860, there are, at our various Foreign Mission Stations, in Africa, China, Japan, Greece, and South America, *seventy-two* persons labouring as Missionaries and Teachers; and in Africa, alone, there are already *three hundred and twenty-three* Foreign, Colonist, and Native Communicants.

As to Contributions, the whole amount contributed for Foreign and Domestic Missions, in 1835, was \$33,879 75. The amount contributed

to Foreign and Domestic Missions, in 1859, was \$172,862 80. The whole amount contributed to both Departments, *in the thirty-four months* previous to the General Convention of 1835, was \$72,717 13. The whole amount contributed to Foreign and Domestic Missions *in the thirty-six months* previous to the Convention of 1859, was \$408,156 39. The entire amount of money poured into our Diocesan Treasuries, and given to other Church objects, in the three years previous to the Convention of 1859, is reported as being \$3,978,868 46, or almost *four millions* of dollars. There is nothing to boast of in all this, but as it is sometimes said that Churchmen are destitute of piety and liberality, it may be well enough to note, that at least no denomination of Christians gives its money more freely, and we think we may say more unostentatiously.—*American Quarterly Church Review.*

AN ACCOUNT OF CHRIST'S CHURCH, IN THE CITY OF
MONTREAL, PROVINCE OF LOWER CANADA.

Continued from Page 115.

This committee as soon as it was chosen, entered with alacrity on the discharge of the duty for which it had been appointed; and that with a zeal which augured favourably, and gave a fair prospect that the want of a place of worship for the members of the Church of England in the City of Montreal would not remain long unsupplied.

Before embarking upon what might be properly considered the business for which these gentlemen were chosen, there were two important preparatory objects which presented themselves to their view. The first was to devise the means of raising the money to defray the expense of the building; and the next to procure a lot of ground on which to erect it; for hitherto there had been no answer to the petition for the ground on which the former Church stood, which had been sent home to obtain his Majesty's approval by Lord Dorchester, as was before mentioned.

Having procured from various architects, plans of Churches, the Committee at a meeting held on the 20th of August 1803, decided in favour of one drawn by a Mr. Berzey, and which they considered of a sufficient magnitude to contain the present congregation, and capable of being so enlarged by the addition of galleries, as to meet the increase of the Protestant part of the population for several years to come. In consulting with the most experienced workmen they could procure, it was ascertained that to build a Church according to the plan they had agreed upon, capable of containing 800 persons on the ground floor and without galleries would cost about £7,500. To raise this money the Committee fixed upon a scheme and presented a report of it of the following nature. They recommended that the Pews should be divided into classes, according to their position in the Church; and a specific price put upon each Pew—regulated by the class to which it belonged. Every person then subscribing to a certain amount should become entitled to one or more Pews, in a specific class, according to the amount

of his subscription which Pew should be held by the party subscribing his property, in messuage or under the best tenure that could be procured agreeable to the Canon or common law. By this scheme a part of the funds were to be raised—but as it could not be expected that a sufficient amount would be procured in this way; and as there were many Protestants in Montreal who wished well to the cause, but whose finances would not admit of their contributing to the extent of the price of a Pew, it was further agreed to receive subscriptions and voluntary contributions from all who chose to give their mite to promote the undertaking. At the same time it was agreed to apply for pecuniary aid to His Majesty, through the Governor in Chief of this Province; to the Archbishop of Canterbury through the Lord Bishop of Quebec; and likewise to the merchants in London who were interested in the trade to this Country for the same purpose. From all these sources, it was confidently expected that the necessary sum for building and finishing the Church would be raised; but as some of them were at a remote distance and a considerable time must elapse before the result of the application could be known in Montreal; it became a matter of discussion whether they should commence *instantly* or wait until the funds should be realized. It was decided to adopt the former course; and that what amount could be raised within the City of Montreal should be with the least possible delay obtained.—D. Ross and S. Sewell, Esquires, were accordingly nominated to dispose of the Pews, agreeable to the scale of rates which had been fixed upon for the different classes—and to receive subscriptions and donations from such of the Protestant inhabitants as were desirous of promoting the work.

Having thus far decided upon the mode of raising the requisite funds; the attention of the Committee was in the next place directed to procure a suitable lot to erect the Church upon. There were two sites conveniently adapted for this; the one was that vacant piece of ground which adjoins the Gaol, and occupied as a garden for the Government House; the other, that lot in Notre-Dame Street, on which the old French Prison stood formerly; and whereon the Church is now erected, having been granted by the then Lieutenant Governor, Sir Robert Shore Milnes, for that purpose. In addition to this lot the Congregation purchased from Mr. Guy, for the sum of £500 currency, a strip of ground which ran along the rear of it, so as to admit of access to the Church from St. Jacques Street.

Every preparatory step of the proceeding being thus taken, Messrs. Ross and Sewell as before mentioned, proceeded to the sale of the Pews, and the collecting of subscriptions among the Protestant inhabitants of the City. By their unremitting exertions in a short time about £3000 was subscribed in this way, and a considerable portion of it so disposable as to justify the Committee in commencing the undertaking. Having procured a license from the Bishop in conformity with the ecclesiastical law, and the assurance from the Governor in Chief that the patent for the lot of ground would be issued with the least possible delay, no time was lost in preparing for the work. The Rev. Dr. Mountain,

Messrs. Frobisher, Ross, Gray, Sewell, Cruickshank, and Platt, were chosen as a Committee to direct the work, and F. W. Ermatinger, Esq., was appointed Treasurer.

In virtue of their appointment we find these Gentlemen in the month of January 1805, contracted with Messrs. Joseph Chevalier and Baptiste Laroche for the mason work, while Mr. Gilmore was appointed to superintend the building and to furnish the cut-stone for it. About the same period they also contracted with Mr. Isaac Shey and D. Bent, builders, to make the roof and cover in the building. The whole was to be done according to the plan and specification which had been furnished by Mr. Berzey.

These Gentlemen immediately on passing their agreements with the Committee commenced without delay to prepare the materials for the work, in order to be ready to build as early in the Spring as the season would allow. On the 21st day of June 1805, the corner stone was laid with the usual formalities by the Lord Bishop of Quebec who came to Montreal for that purpose.

On a plate which is embedded in the stone, there is the following inscription:—

“Glory be to God!”

“Of this sacred Edifice, raised upon Ground granted for that purpose by our most Gracious Sovereign George III, by the pious exertions of the Protestant inhabitants of this City, and dedicated to the service of Almighty God, according to the establishment of the Church of England,
This Corner Stone was laid by Jacob Lord
Bishop of Quebec, on the 21st day of
June, in the year of our Lord,
1805.”

In a cavity formed in the stone to which the above Plate answers as a cover, there is a glass bottle hermetically sealed, and containing the following Coins and Medals, together with a roll of parchment, bearing an inscription of which the undermentioned is a copy. In gold there is a Guinea of George III, bearing date 1792. A half do. same reign, dated 1797. A third do. dated 1799. In silver there are a Shilling of George III, dated 1787. A Sixpence of the same reign 1787. In copper there are One Penny George III of 1797. A Half-penny and a Farthing of the same King dated 1799. Also a Half-penny of George Prince of Wales without date. Besides these there are two Medals, the one struck in commemoration of Lord Howe's victory of the 1st of June 1794; and the other for Lord Nelson's defeat of the combined fleets of France and Spain, on the 5th of November 1800. The inscription on the parchment roll, bears the names of the building Committee, as follows:—

“This Building was erected under the direction of the following Gentlemen, being a committee chosen by the Congregation for that purpose. The Rev. Dr. Mountain, Edward William Gray, Joseph Frobisher, Robert Cruickshanks, John Platt, David Ross, Stephen Sewell, Esquires, and Frederick William Ermatinger, Esq., Treasurer.”

“Montreal, 25th June, 1805.”

AUSTRALIA.

The following statistical account of the Church of England in Australia, is extracted from a lecture delivered by the Lord Bishop of Sidney at the Church of England Grammar School, St. Kilda-road, Melbourne. His Excellency Sir H. Barkly, K. C. B., presided, and among the audience were the Bishop of Melbourne, Members of both Houses of the Legislature, and a large number both of clergy and laity.

"THE PROVINCE OF AUSTRALIA.

"In this province," his lordship said, "there were 250 clergymen in charge of parishes, besides others who were connected with scholastic and other institutions. Of these about three-fifths received some aid from the colonial government, but the other two-fifths were supported without any State aid. From an extensive acquaintance with them, and from the fact of his having been a parochial clergyman in England for upwards of twenty-five years, he believed he was correct in saying that the Australian clergy would bear to be compared with the like number of their brethren in any given area at home, and such a comparison would commonly be in their favour. From their position and from their duties, they are for the most part, practical and active clergymen, rather than persons who can unite the cultivation of science, philosophy and literature, with their chief pursuit.

"The dioceses of Sydney, Newcastle, and Brisbane, comprise a Church of England population of 100,000, of which only about 10,000, belong to the new diocese of Brisbane. In the diocese of Sydney by far the larger portion of the population is collected in Sydney itself, and there the greater number of the clergy are found. The whole number of clergymen is eighty, being an increase of nearly one-half during the last five years. This has been for the most part appropriated to the rural districts. In Newcastle the duties of the clergy are chiefly itinerary, but here the distances to be traversed are greater. In New South Wales the increase of population has not been too rapid or overwhelming to permit the Church in some measure to keep pace with it. The Bishop said he did not think that there was any considerable extent of country without ministers and clergymen, except the most northern (in the new diocese of Brisbane), which would shortly be supplied. As to the building of churches and schools in Sydney, during the past year, 27,000*l* has been expended on these objects exclusive of the cost of the cathedral on which 2,000*l*. is spent annually. One-third of the clergy are maintained, by the contributions of members of the Church, which are paid into a common fund, managed by a Committee. The rest of the clergy receive an allowance, of 200*l*. from Government, intended to be supplemented to 300*l*. by the parish; and this, with house and fees, is the clerical income in the diocese of Sydney and Newcastle.

"THE DIOCESE OF TASMANIA.

"Here the proportion of Church of England population to the whole is greater than in any other Australian colony. They number about 50,000 or nearly two-thirds of the whole. There are thirty-six clergymen in the

diocese, chiefly in Launceston and Hobarton. Missionary clergymen are much needed, especially for the agricultural and pastoral districts. The Bishop here entered into some details respecting the position of the State Aid question in Tasmania.

• "THE DIOCESE OF ADELAIDE.

"This bishopric was established, in a great measure, at the instigation of the late Bishop of Sydney, through the liberality of Miss Burdett Coutts. The proportion of members of the Church of England is smaller in this diocese than in any other—the clergy twenty eight in number." "The difficulty of obtaining clergymen from England, and the want of provision for the colonial pastor on his retirement, make the position of a South Australian clergyman a somewhat trying one, nevertheless the difficulties are cheerfully met." A gratifying fact is that the debts upon all the churches, have been all but discharged. It has been determined to petition Her Majesty for the establishment of a Provincial Synod and the constitution of an appellate tribunal. Two efforts are being made in different quarters of South Australia, for the conversion of the Aborigines.

"THE DIOCESE OF MELBOURNE.

"Here, with a population of half a million, the Church of England is supposed to have from one-third to one-half, or 200,000 souls, belonging to its communion. Including clergy and lay readers, there is but one religious instructor to every 2500 persons. In order to preserve the same proportion between clergy and population as Adelaide, there ought in this diocese to be 160 clergymen. The population of Victoria is, however more densely packed than in other colonies, so that the disadvantage is not so great as appears. Still forty or fifty additional religious instructors might be very usefully employed. His lordship then appealed to the laity in this behalf.

"THE CHURCH OF ENGLAND IN AUSTRALIA GENERALLY.

"He desired to impress upon his hearers the immense importance of the Church of England, as a social and national institution, as an element of stability and order, as a witness to the value of a learned education, and as a means of preserving and cultivating those tastes which were essential to a nation's progress.... The Church is now on her trial. She is capable of adapting herself to the circumstances of this country, and the circumstances in which her children find themselves. That she may be preserved as a blessing in these lands, that she may hold a forward place in their evangelization, and that disincumbered of the weight of tithe, church-rate, and possibly Government aid, she may not be outstripped in the race of Christian well-doing, must be the prayer of every lover of Christ's Gospel and this country's good. But especially incumbent is it on her own children to place her in that commanding position in which her influence may be most extensively felt, and her blessings most widely diffused."

MISSIONS IN CHINA AND JAPAN.

The interesting address which follows was delivered by the Bishop of Victoria (Hong Kong) at the last Annual Convention of the Diocese of New York.—

The Bishop of Victoria said that it gave him great pleasure to obey the kind invitation. He then thanked the Provisional Bishop and the Convention for the courtesy they had shown him in giving him an honorary seat in the convention. It was only another manifestation of the spirit in which he had been received in every part of the United States. He knew that it was not rendered to him as an individual, but sprang from a veneration and deep filial interest for the mother Church. On every steamboat and railway car, those sentiments had greeted him; and they were giving the greatest interest to the reception of the Prince of Wales, who deserved and demanded their prayers as the prospective heir of the British throne. In England there was felt a deep interest in the progress of the United States. The two Churches were one in faith, one in laws, one in the maintenance of pure Evangelical truth, in union with pure Apostolic order. He knew that there was a profound spirit of friendship, respect, and affection for England pervading the deep heart of this whole nation, especially that portion of it which belonged to the Church. And if, in England, they were unable to manifest a similar feeling as freely,—if they were more or less fettered by parliamentary law and Letters Patent,—their American friends must impute it to the right cause, and not doubt the state of their minds and hearts towards America. They were indeed deeply interested in seeing the abundance of America's material resources,—in seeing her taming the wilderness, rearing cities, and covering her vast territory with a network of railways; but they were still more interested in the progress of their sister Church in this land, the extension of her Dioceses, the increase of her clergy, and the marked growth of her influence upon the nation. He hoped she would lengthen her cords and strengthen her stakes, and thus England would rejoice with greater and more intense satisfaction.

The Bishop then passed on to the state of affairs at the East, in regard to which he was very much perplexed. It would take more than a merely human mind to predict the result with certainty. In view of the Anglo-French intervention, and the evident and palpable signs of decay in the Chinese Government, the policy of the Emperor was simply insane. He doubted whether that Government could long continue, and there was great danger lest our Mission there should for a time be overwhelmed with anarchy and desolation. The great Central Rebellion was another powerful element of change, of which he could not yet form a certain opinion, as to whether it would succeed or fail; or, if it succeeded, whether the benefits to Christianity would be greater than the evils. On the whole, he was inclined to a favourable view of the influence of the Tai-ping movement. They were half-enlightened Pagan insurgents, who had taken ten years to march from the South-east province of the Empire to their present threatening position. They had long been in possession of Nanking; had lately taken possession of Soochow

within eighty miles of Shanghai, and still more recently had advanced to within twenty-five miles of the latter city. In a strange eccentric way they had mixed up some crude notions of Christianity with old pagan superstitions. They displayed an iconoclastic zeal against the Temples, idols, and Buddhist priests. Moreover, they had provided themselves with a version of a portion of the Holy Scripture, reprinting the whole of Gutzlaff's New Testament, together with other parts of the Bible. Two years ago he had collated their edition of Genesis, Exodus, and St. Matthew with Gutzlaff's, and found it accurately to correspond. Recently the Rebels had welcomed some Protestant Missionaries from Shanghai, and acknowledged themselves only partially enlightened, expressing a desire to learn the rest of the truth. On the whole, though he would not commit himself positively, yet he viewed the Rebel movement with profound hopefulness. He trusted they would be preserved from so great a disaster as would be an Anglo-French intervention to uphold so cruel and barbarous a dynasty as that of the Mantchow Tartars. Judged even according to the Chinese standard, the Rebels appeared to be vastly superior to the pagan dynasty, and more likely to favour pure religion.

The Bishop of Victoria then passed on to speak of Japan, which, he said, had lately been opened by the successful diplomacy of the Americans. It was difficult to learn the full truth about Japan; but it would seem that God had given to that fair country, in the richest and most lavish profusion, all needful temporal blessings, so that it felt independent of all the rest of the world. The natives were distinguished for material and industrial skill, and the rulers were not very anxious for an extensive intercourse with foreign countries. They had made the treaties only because they were subjected to so heavy a pressure at the time. They did not dare to resist: they did not like to change their policy. So they pursued a middle course,—yielding, yet unconvinced. They feared revolution and other imaginary evils from the introduction of Christianity. It was an appalling thought that every religion was tolerated there except Christianity. All other religions were respected, and only the Ambassadors of Christ shut out. He was able to testify to this remarkable fact, that after centuries of efforts, there was not now surviving one single native Christian. It had been acknowledged to him by the Romish pro-Apostolic Vicar in Japan, that there was no evidence of a single native Roman Catholic now living. The government had succeeded in effacing the last relic of that religion, except the fear of revolution and a revival of the civil wars which formerly ravaged the country, owing to the intrigues of Romish Missionaries. The same thing was felt at Loo-choo, where—just ten years ago that day—he had landed and spent a week, and seven years after had ordained a Missionary for that island, who in two years time was compelled to leave on account of ill health. In Hong Kong they had printed portions of the New Testament in the language of Loo-choo: St. Luke, St. John, the Acts, and the Epistle to the Romans. But Japanese influence was so strong in the island that they were prevented from circulating a single

copy. No matter how many copies were distributed during the day, and politely received, they were brought back by the police, and the next morning every copy was found lying at the Missionary's door. Those copies now remain in the Temple, formerly occupied by the Missionary as a dwelling, but no native dares to use a single one of them. The manner—as in Japan—was extraordinarily polite, with a punctilious attention to all the courtesies of life, yet they succeeded in closing up every avenue by which Christianity could enter. He exhorted American Churchmen not to be too sanguine or too hasty in regard to their Mission in Japan. At present, the Rev. Mr. Williams—with whom he had spent five pleasant weeks—had only one field open to him at Nagasaki, and that was to devote himself simply to linguistic studies, to set the good example of a Christian life, to master the native literature, to make friendly neighbours among the natives, and thus prepare the way for future efforts, when they may be in his power. When he was in Jeddo four months ago, he had witnessed a curious reminiscence of the former contest with Christianity. It was now 200 years since the final triumph of paganism, when all the professors of Christianity were put to death, and penal laws of the strictest kind were enacted against it. And a singular piece of machinery had been invented to keep it down. There were 100 apostates whose lives were spared, and who were not only pardoned, but supported thenceforth, with their lineal descendants, by Government, on condition that they should devote themselves and their children to the study of the doctrines of Christianity, so that they might act as spies, or as experts, in aiding the Government to detect the slightest attempt on the part of the extirpated religion to revive. Their descendants, 100 families, are yet living in Jeddo, and yet receive their daily allowance of rice from the Government for this kind of service. What if God should change this subtle malignity of the enemy into a means of preserving some traditional knowledge of the truth, and thus facilitate the advance of the Gospel when God pours out His Spirit upon that Empire! He wished our diplomatists would rely less upon European fleets and armies, and more upon the silent force of a Christian example. The Japanese were an interesting people, highly appreciating the kindnesses of civilized life; and it was possible that, as in China, a great change might be witnessed in one generation. The Bishop expressed great interest in the American Mission in China, and in Bishop Boone, in whose company, fifteen years ago, he had spent three weeks in the cabin of the vessel in which they both entered for the first time the port of Shanghai: and ever since, it had been one of the pleasures of a visit to Shanghai to renew his acquaintance with Bishop Boone, and with the Missionary brethren and sisters labouring with him there. It had been his pleasure also to receive them as guests at his house at Hong-Kong, on their way to and from this country; and he bore strong witness to the usefulness and value of the Missionary sisters in carrying on the work. He called on those who heard him to follow all these Missionaries with their prayers and sympathy. That work had indeed its own sympathies; but it was full of painfulness

also,—especially that of hope deferred, and a fear that more was expected of them than could possibly be accomplished. They feared that friends at home would be impatient, and overlook the general principle of Missions,—that they must sow in tears before they could reap in joy. The test of life in the Christian Church is the desire to spread the Truth abroad; and he congratulated the Church of America on the possession of that. In conclusion, as a slight memento of this day, he begged the Provisional Bishop to accept a copy of a book published by him (the Bishop of Victoria) thirteen years ago, expressing the hope that he would place it in some Church library where it would be most likely to be read by those who were interested in Church Missions, and who would like to know the difficulties overcome in introducing the Gospel into that land sixteen years before. In God's name, he invoked upon them all the blessing of the Lord.

FOR THE YOUNG.

TOM'S TRIAL.

(Continued from page 128.)

Just then Tom's father came in, and soon understood the case. The look he gave his unhappy son, so full of sorrow, not unmingled with pity, was too much for Tom, and he stole out, followed by the faithful Tiger. He wandered to the woods, and threw himself upon the ground. One hour ago he was a happy boy, and now what a terrible change! What had made the difference? Nothing but the indulgence of this wicked, violent temper. His mother had often warned him of the fearful consequences. She had told him that little boys who would not learn to govern themselves, grew up to be very wicked men, and often became murderers in some moment of passion. And now, Tom shuddered to think, he was almost a murderer! Nothing but God's great mercy in putting that rope in Dick's way, had saved him from carrying the load of sorrow and guilt all the rest of his life.

But poor Dick, he might die yet—how pale he looked—how strange! Tom fell upon his knees, and prayed God to “spare Dick's life, and from that time forth, with God's help, he promised that he would strive to conquer this wicked passion.”

Then, as he could no longer bear his terrible suspense, he started for widow Casey's cottage. As he appeared at the humble door, Mrs. Casey angrily ordered him away, saying: “You have made a poor woman trouble enough for one day.” But Dick's feeble voice entreated, “Oh, mother, let him come in; I was just as bad as he.”

Tom gave a cry of joy at hearing those welcome tones, and sprang hastily in. There sat poor Dick with his hands bound up, looking very pale, but Tom thanked God that he was alive.

“I should like to know how I am to live now,” sighed Mrs. Casey. “Who will weed the garden, and carry my vegetables to market? I am afraid we shall suffer for bread before the Summer is over,” and she put her apron to her eyes.

"Mrs. Casey," cried Tom eagerly, "I will do everything that Dick did. I will sell the potatoes and beans, and will even drive Mr. Brown's cows to pasture."

Mrs. Casey shook her head incredulously, but Tom bravely kept his word. For the next few weeks Tom was at his post bright and early, and the garden was never kept in better order. And every morning Tiger and Tom stood faithfully in the market place with their baskets, and never gave up, no matter how warm the day, till the last vegetable was sold, and the money placed faithfully in Mrs. Casey's hand.

Tom's father often passed through the market and gave his little son an encouraging smile, but he did not offer to help him out of his difficulty, for he knew if Tom struggled on alone, it would be a lesson he would never forget. Already he was becoming so gentle and patient, that every one noticed the change, and his mother rejoiced over the sweet fruits of his repentance and self-sacrifice.

After a few weeks the bandages were removed from Dick's hands, but they had been unskilfully treated, and were drawn up in a very strange shape. Mrs. Casey would not conceal her grief. "He will never be the help he was before," she said to Tom; "he will never be like other boys, and he wrote such a fine hand, and now he can no more make a letter than that little chicken in the garden."

"If he only had a great city doctor," said a neighbor, "he might have been all right. Even now his fingers might be helped if you took him to New York."

"Oh, I am too poor, too poor," said she, and Dick burst into tears.

Tom could not bear it, and again rushed into the woods to think what could be done for he had already given them all his quarter's allowance. All at once a thought flashed into his head, and he started as if he had been shot. Then he cried in great distress.

"No, no, anything but that, I can't do that!"

Tiger gently licked his hands, and watched him with great concern. Now came a great struggle. Tom rocked backwards and forwards, and although he was a proud boy, he sobbed aloud. Tiger whined, licked his face, rushed off in dark corners, and barked savagely at some imaginary enemy, and then came back, and putting his paws on Tom's knees, wagged his tail in anxious sympathy.

At last Tom took his hands from his pale, tear-stained face, and looking into the dog's great honest eyes, he cried with a queer shake in his voice:

"Tiger, old fellow! dear old dog, could you ever forgive me if I sold you?"

Then came another burst of sorrow, and Tom rose hastily, as if afraid to trust himself, and almost ran out of the woods. Over the fields he raced with Tiger close to his heels, nor rested a moment till he stood at Major White's door, nearly two miles away.

"Do you still want Tiger, Sir?"

"Why, yes," said the old man, in great surprise; "but do you want to sell him?"

‘ Yes, please,’ gasped Tom, not daring to look at his old companion.

The exchange was quickly made, and the ten dollars in Tom’s hand. Tiger was beguiled into a barn, and the door hastily shut, and Tom was hurrying off, when he turned, and cried in a choking voice :

“ You will be kind to him, Major White, won’t you ? Don’t whip him. I never did, and he’s the best dog ”—

“ No, no, child,” said Major White, very kindly. “ I’ll treat him like a prince, and if you ever want to buy him back, you shall have him.”

Tom managed to falter “ thank you,” and almost flew out of hearing of Tiger’s eager scratching on the barn door.

I am making my story too long, and can only tell you in few words that Tom’s sacrifice was accepted. A friend took little Dick to the city free of expense, and Tom’s money paid for the necessary operation. The poor crooked fingers were very much improved, and were soon almost as good as ever. And the whole village loved Tom for his brave, self-sacrificing spirit, and the noble amendment he had made for his moment of passion.

A few days after Dick’s return came Tom’s birthday, but he did not feel in his usual spirits. In spite of his great delight in Dick’s recovery, he had so mourned over the matter, and had taken Tiger’s loss so much to heart, than he had grown quite pale and thin. So, as he was permitted to spend the day as he pleased, he took his book and went to his favorite haunt in the woods.

“ How different from my last birthday,” thought Tom. “ Then Tiger had just come, and I was so happy, though I didn’t like him half as well as I do now.”

Tom sighed heavily ; then added more cheerfully :

“ Well, I hope some things are better than they were last year. I hope I have begun to conquer myself, and with God’s help I shall never give up trying while I live. Now if I could only earn money enough to buy back dear old Tiger, I should like it.”

But while Tom was thinking, and gazing up into the blue sky through the delicate green leaves, he heard a hasty, familiar trot ; there was a light-crashing among the bushes, and with a quick bark of joy, Tiger himself, the brave old dog, sprang into Tom’s arms.

“ Tiger, old fellow,” cried Tom, trying to look fierce, though he could scarcely keep down the tears, “ how came you to run away, sir ?”

Tiger responded by picking up a letter he had dropped in his first joy, and laying it in Tom’s hand.

Tom opened it, and read in Major White’s trembly hand :

“ MY DEAR CHILD :—Tiger is pining, and I must give him change of air. I wish him to have a good master and knowing that the best ones are those who have learned to govern *themselves*, I send him to you. Will you take care of him, and very greatly oblige your old friend,

“ MAJOR WHITE.”

And then Tom read through a mist of tears :

“ P.S.—I know the whole story, dear little friend, ‘ be not weary in well-doing,’ ”—*The Congregationalist*.

"MY TIMES ARE IN THY HAND."

NEW YEAR'S HYMN.

Father, I know that all my life
 Is portioned out for me,
 And the changes that will surely come,
 I do not fear to see ;
 But I ask Thee for a present mind
 Intent on pleasing Thee.

I ask Thee for a thoughtful love,
 Through constant watching, wise
 To meet the glad with joyful smiles,
 And to wipe the weeping eyes ;
 And a heart at leisure from itself
 To soothe and sympathize.

I would not have the restless will
 That hurries to and fro,
 Seeking for some great thing to do,
 Or secret thing to know ;
 I would be treated as a child,
 And guided where I go.

Wherever in the world I am,
 In whatso'er estate,
 I have a fellowship with hearts,
 To keep and cultivate ;
 And a work of lowly love to do
 For the Lord on whom I wait.

So I ask Thee for the daily strength
 To none that ask denied,
 And a mind to blend with outward life,
 While keeping at Thy side ;
 Content to fill a little space,
 If *Thou* be glorified.

And if some things I do not ask
 In my cup of blessing be,
 I would have my spirit filled the more
 With grateful love to Thee ;
 And careful—less to serve Thee *much*,
 Than to please Thee *perfectly*.

There are briars besetting every path,
 Which call for patient care ;
 There is a cross in every lot,
 And a need for earnest prayer ;
 But a lowly heart that leans on Thee
 Is happy any where.

In a service which thy love appoints
 There are no bonds for me ;
 For my secret heart is taught "the truth"
 That makes thy children "free ;"
 And a life of self-renouncing love
 Is a life of liberty !

A. L. W.—*Hymns and Poems.*