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# CHURCH CHRONICLE

FOR THE

## DIOCESE OF MONTREAL.

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

HOOVER. Bk. V. c. 21.

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VOL. II.—No. 5.]

SEPTEMBER, 1861.

[2s. 6d. PER. AN.

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### PROVINCIAL SYNOD.

The Bishop of Montreal, as Metropolitan of the Church of England in Canada, having appointed the first Provincial Synod of that Church to assemble in the city of Montreal on Tuesday, 10th September, wishes to give notice to the different members of the Synod and others interested, that there will be Divine Service celebrated in Christ Church Cathedral, with the Holy Communion, to commence at 11 o'clock, a. m. on that day. The Bishops and Clergy are requested to meet in the School-room in the adjoining building, where they will be able to robe themselves, and the clergy put on their surplices, and proceed, with the Lay Delegates who may wish to join them, to the Cathedral. The Synod will meet in the same School-room in the afternoon, at 2 o'clock, when the Clergy are requested to appear in their gowns and bands.

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### VISIT OF THE BISHOP TO THE UPPER OTTAWA.

During the last month, the Bishop visited all the missions in this Diocese on the Upper Ottawa, and held service in a school-house as far up as the Coulonge River, where seventy persons were assembled, and sixteen were confirmed; while at Clarendon Church upwards of four hundred were gathered together in and around the building, and thirty-six were confirmed. This part of the country, rough as it still is in many respects, is now fast filling up, and the back townships are becoming settled, and many more labourers are required for the spiritual oversight of the people. At present there are but four clergymen in this Diocese for the whole country above Grenville, as far as it is occupied either up the Ottawa or the Gatineau Rivers. The Bishop has made arrangements at once for sending one other clergyman and a catechist to assist in the townships above Aylmer, and he hopes to be able

very soon to have two more placed, one on the Gatineau, and the other farther up: depending upon the Church Society to assist in providing for their maintenance.

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### CONFIRMATIONS.

The Bishop has held Confirmations at the following places:—

		Males.	Females.	Total.
Berthier.....	31st July,	4	5	9
Buckingham....	7th August,	10	16	26
Aylmer.....	9th "	4	9	13
Clarendon.....	11th "	15	21	36
Portage du Fort,	11th "	4	9	13
Coulonge.....	12th "	4	12	16
St. Hyacinthe..	22d "	0	5	5
Rougemont....	23d "	4	4	8
Abbotsford....	23d "	9	4	13
Milton.....	25th "	17	12	29
Granby.....	25th "	13	12	25
North Shefford..	26th "	2	11	13
West Farnham..	27th "	11	22	33

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### NOTICES OF CONFIRMATION.

His Lordship purposes to hold Confirmations at Hemmingford, Russelltown, Edwardstown, Huntingdon, and Durham, in the first and second weeks of October.

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### CHURCH SOCIETY.

The next Quarterly Meeting of the Central Board of the Church Society of this Diocese will be held at the Society's Office, on Wednesday, 4th September.

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### CONSECRATION OF ST. LUKE'S CHURCH, VERMONT.

On the 25th of July, being St. James's Day, the Bishop was present, and assisted in the services at the Consecration of St. Luke's Church, St. Albans, in the Diocese of Vermont. There were present also on that interesting occasion from this Diocese the Rev. Canon Townsend, the Rev. G. Slack, Rural Dean; the Rev. Joseph Scott, Chaplain to his Lordship; and the Rev. Messrs. Whitwell, Montgomery, Darnell, and Lewis. We give a brief notice of the services from the *New York Church Journal*:

"The beautiful new church edifice of St. Luke's parish, St. Albans, was consecrated by the Bishop on St. James's day, July 25, and with the exception of the opening of the Episcopal Institute, last year, no Church event has ever occurred in that part of the diocese attracting an equal amount of attention. On the day previous, services were held morning and evening.

ing, one of the preachers being the Rev. Mr. Shelton, of Montpelier. On Wednesday evening the Bishop arrived, with the Bishop of Montreal also, Metropolitan of the Church in the British Provinces, who was accompanied by several of the Canadian clergy. On Thursday Morning the procession of two Bishops, fifteen priests, and two deacons, formed at the house of Mr. Hunt, and were received at the Church door by the wardens and vestrymen. On taking his seat on his chair in the chancel, the Instrument of donation and request was brought up by Mr. Paul, the senior warden, the vestry in a body accompanying him to the choir of the chancel, where they stood until the document was presented to the Bishop and then read aloud by the rector, the Rev. Dr. Fay. They then retired to their seats at the head of the nave, and the Bishop proceeded with the consecration service, the sentence of Consecration being read by one of the deacons. Several of the Canadian clergy took part in the services of the day, and the Bishop of Montreal took the Ante-communion and the greater part of the Communion Service also. The sermon by Rev. Dr. Nicholson, of Boston, was a discourse of remarkable eloquence and power on the words of the Psalmist, *Lord, I have loved the habitation of Thine House, and the place where thine honour dwelleth*, and enchained the attention of the whole of the crowded congregation down to the latest word. One of the visiting clergy was heard to say that "he would travel a hundred miles willingly to hear a sermon like that." A very large number of the faithful remained to partake of the Holy Communion, in the administration of which the Bishops were assisted by the Rev. Mr. Townsend, of Canada, and the Rev. Professor Hicks, of Burlington. The final prayer and the Blessing of Peace were said by the Bishop of Vermont.

In the evening there was divine service again, and the Bishop of Montreal preached an excellent practical discourse, on the duty of attending to religion during the period of youth. It bore especially on Confirmation; and after the sermon, six persons were presented by the rector and confirmed by the Bishop of the Diocese, making *twenty-three* confirmed there during the year. The material and the spiritual work of Church building seems thus to have been going on vigorously together, helping one another. The Church was crowded in the evening as it had been in the morning. The series of services was closed on Friday morning by divine services and a sermon from the Rev. Mr. Upjohn.

The music was, throughout the services, of the best character. There was an absence of everything like an attempt at mere display; but the full volume of earnest and hearty voices, well practised, and in spirited time, carried up the spirit of all who listened as well of all who took part in it. The weather, too, was as delightful as could be; and on the afternoon of the consecration day, the abundant hospitalities of the Church people towards their numerous visitors culminated in a pleasant entertainment of the whole company at the residence of Mr. White.

## CHRIST CHURCH CATHEDRAL.\*

We concluded our last notice of this Church with the completion of the building, but not without a heavy debt upon it. A few years after this event the church people at Hochelaga made an earnest entreaty to the Rector for a service there. The request was complied with by giving them an evening service in the school-house at 7 o'clock. This measure resulted in the erection, in the course of a couple of years, of a neat stone church, in which all the Protestant denominations there assisted; at this time the Rector had the services of a regular assistant minister, besides the evening lecturer who was also Chaplain to the forces in Montreal.

After Christ Church was finished, so rapidly did the congregation increase that it was found necessary, in the course of a few years, to have an evening service at seven, in the National School House, for the accommodation of those who could not procure seats in the Parish Church; and soon the school-house proved insufficient for that object. An adjournment of that service to the Parish Church was therefore resorted to, and thus sufficient accommodation for all was afforded for the time.

In the course of two or three years after this, earnest calls were again made for additional church room. Then it was that the late Major Christie came to the rescue, by offering to erect Trinity Chapel at his own expense; and, all preliminary conditions being arranged with the Bishop of the diocese and the Rector of the parish, the chapel was speedily erected, and was opened for Divine service on the 12th April, 1840, the Rector preaching the opening sermon. The Rev. Dr. Bancroft is the present Incumbent.

Although additional accommodation was thus provided for some six hundred persons, it was soon found that there existed, in the St. Ann's Suburb, a considerable population destitute of the means of attending the services of the church. A large upper room was therefore procured in that quarter in which Divine service was commenced, morning and evening, by the clergy of the Parish Church, on the first day of May, 1842—and was continued there until the erection of a commodious stone chapel in 1845—when an incumbent was provided, and who, from that time became responsible for the duties of St. Ann's Chapel. We may as well state here that this chapel was destroyed by fire about three years after its erection, and was speedily rebuilt under the name of St. Stephen's Chapel, now under the pastoral care of the Rev. J. Ellegood.

We should perhaps have stated before, in the due order of time, that the clergy of the Parish Church established the services of the church in a school-room at Laprairie, where one of them officiated once every Sunday, until a church was built and an Incumbent provided. This was several years prior to the erection of Trinity Chapel.

St. Thomas' Chapel, built by Thomas Molson, Esq, and originally in-

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\* See p. 55, v. ii.

tended to be open to the use of all Protestant denominations, was appropriated to the exclusive use of the Church of England under the incumbency of the Rev. W. Thompson in 1842, and was destroyed by fire in the great conflagration in 1853.

St. George's was erected, as a joint proprietary chapel by a number of subscribers at £25 each, in the year 1843, and was opened for Divine service on St. George's day of that year. The Rev. Professor Leach is the Incumbent. The Rev. W. Bond, Assistant Minister.

St. Luke's Chapel was erected the year after the destruction of St. Thomas', to supply the wants of the people in that quarter, occasioned by the loss of the last named chapel. The Rev. J. Irwin is the present Incumbent.

St. John's Chapel, with the seats free and open to all, was the last erected. It was completed during the past year, and was opened for Divine service on the 10th May last. The Rev. Edmund Wood is the Incumbent.

The 10th December, 1856, was a day long to be remembered by the Rector and congregation of Christ's Church Cathedral, which was unhappily destroyed by fire early in the morning of that day.

This accident, although sad and distressing at the time, and productive of much sorrow and lamentation, proved highly advantageous, because it resulted in the erection of the present magnificent Cathedral, in a far more eligible and advantageous position for the convenience of the congregation in general, and the interests of the Parish Church, than that of the old cathedral. Of the various circumstances connected with the erection of the new cathedral, an account will be given at a future day, when the whole cost shall have been ascertained. In the mean time, we close this notice with the remark that the Rector has lived to see six well filled churches in his parish instead of one not much more than half filled when he came to this parish—and the clergy of the whole province (then one diocese) increase from *twelve*, when he was ordained, to more than 350.

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#### THE MISSION OF CALDWELL AND CHRISTIE MANORS.

(Continued from page 58, Vol. II.)

On the 16th May, 1822, during the Provincial Administration of the Earl of Dalhousie, and in the Episcopate of the Rt. Rev. Charles James Stewart, D.D., *Royal Letters Patent* (under the *Great Seal of the Province* were issued by authority of *King George IV.*) constituting and erecting the said Seigniories of Noyan and Foucault into two *Parishes* or *Rectories*, according to the *establishment of the Church of England*, called the Parishes of *St. George* and *St. Thomas*, (which *Letters* were recorded in the *Registrar's Office of the Records at Quebec*, on the 13th May, 1822, in the 7th Register of Letters Patent and Commissions, fol. 97.) The said *Letters Patent* presented the said *Rev. Micajah Townsend* to the said *Parsonage or Rectory*, and the said *Parish Churches* of the said Parishes as the *first Incumbent*.

On the 21st day of Feb., 1829, the Rev. Micajah Townsend was inducted to the Rectory of the Parish of St. George, by the Rev. G. Mountain, D.D., Archdeacon of Quebec, specially appointed *ad hoc* by the Rt. Rev. Charles James, Lord Bishop of Quebec, and on the 13th day of July, 1843, was also Inducted into the Rectory and Parish Church of St. Thomas, by the Rev. James Jones, missionary at Stanbridge, acting under the mandate of William Dawes, Rector of St. Johns, and commissary *ad hoc* specially appointed by the Rt. Rev. (George Jehoshaphat,) Lord Bishop of Montreal.

The building constituted by the aforesaid *Letters Patent as the Parish Church* for the Parish of St. George, having been erected at Clarenceville, many Protestant inhabitants subsequently settled and residing in the north and north-eastern part of the Parish, finding their distance from the Parish Church (from 6 to 12 miles,) too great for their attendance on Divine Worship there, resolved on the erection of a church at Henryville, a village six miles from Clarenceville, and within the same parish. In pursuance of this resolution they commenced the erection of a Brick Church in 1843, which for the want of funds to meet the expense, was not fully completed till the autumn of 1849. On the 5th day of February, 1851, the church and adjacent burial ground were consecrated by the Rt. Rev. Francis Lord Bishop of Montreal, by the name of *St. Mark's Church*. A village lot of 4 arpents, on which the church was erected, was in 1843 conveyed to the Rector and his successors in trust, and in 1852, 60 arpents of land adjoining the same, was purchased for a *Glebe* and secured to the church in the same manner.

For more than 10 years Divine Service had been occasionally performed by the Rector at Henryville and its vicinity, usually once a fortnight, at first in a school-house, and subsequently in the basement of the church till its completion.

The pastoral duties required in these two extensive Parishes, having now 3 churches, had become too onerous to be effectively discharged by one clergyman, it was decided by the Bishop and the Rector, to form a new mission within the parish of St. George, to include Henryville, Brockville and Pyke River, to be placed under the charge of a missionary as assistant to the Rector. Consequently on the 6th October, 1851, the Rev. Edward DuVernet, a deacon from St. John, New Brunswick, was appointed and assumed the charge of the mission; and in March, 1852, he was ordained priest, with a prospect of his services being very acceptable to the people and useful to the church. During the year 1852, a neat and commodious brick parsonage house was erected for him near the church.

On the 4th day of August, 1833, the church and cemetery of St. George, at Clarenceville, were consecrated by the Rt. Rev. Bishop Stewart, and on the following day the 5th August, the church of St. Thomas, Foucault, was consecrated by the same prelate.

In the month of January, 1843, the ladies of the Parish presented to St. George's Church a *Communion Service* of Queen's metal consisting of

a *Patén*, a *Chalice*, and two *Flagons*. On the 1st July, 1846, a bible and a prayer book for the desk and a prayer book for the altar, were presented to St. George's Church, by the Society for Promoting Christian Knowledge; and on the 19th September, 1847, two *Black Walnut Gothic Episcopal Chairs* were presented to St. George's Church, by Albert Chapman, Esq., being a bequest of his daughter Martha, a communicant in this church, who died on the 22nd Nov., 1846.

In the year 1851, a subscription of £50 was raised and placed at interest, to be appropriated hereafter towards the support of the clergyman of this parish.

In the year 1853, a collection of £100 was made for the purchase of a church organ for St. George's Church, which was procured from Mr. Meade, the maker, at Montreal.

In 1856, the Rev. Mr. DuVernet was appointed by the Bishop to the mission of Hemmingford, and resigned his charge of Henryville, the duties of which again devolved upon the aged Rector of the two Parishes, which he immediately resumed, giving them the morning service of the Church, and one sermon once a fortnight, which he has continued up to the present time. In 1856, a vestry meeting of the Parish of St. Thomas, considering that the dilapidated state of the church had been such for the last five years, as to render it unfit and unsafe for Divine Service in the winter season, which was consequently held in a school house, decided that it was expedient to sell the old building and to erect a new church; and on the 2nd May, 1857, the materials of the Parish Church were sold by auction for the sum of \$300, to be appropriated towards the erection of a new church.

In 1858, a subscription having been taken up by the members of the church in the north part of the Parish of St. Thomas, for the erection of a church, not on the site of the old Parish Church, but in the northern portion of the Parish, a very neat and substantial brick edifice was there erected and covered in, at a cost of about \$800 more than the amount subscribed. In 1860, the Central Board of the Church Society of Montreal, voted a grant of \$100 to aid in the completion of the said edifice. Early in 1861, the Rector and Wardens made another effort to raise by subscription, a sum sufficient to cancel the present debts, and to complete the building and render it available for Divine Services throughout the year, and I am happy to say that the present prospects are good for the completion of the building at an early day, that we may offer it free from debt to God for the solemn act of consecration by the Bishop.

From the years 1816 to 1859, there have been twelve confirmations held in this Parish, by four successive Bishops of the Diocese, at which 646 candidates were presented for confirmation.

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#### HURON.

The new Church erected in the thriving village of Mitchell, County Perth, was opened on the Tenth Sunday after Trinity, by the Lord



Bishop of Huron, assisted by the Rev. T. O. Sanders of Walkerton, and the Incumbent of Mitchell, the Rev. W. B. Rally. There were three services, at the first and last of which the Bishop preached, selecting for his text, on both occasions, the following passages in Heb. xii. 1, 2: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus." The sermons were able, earnest and eloquent, glowing with the thoughts and teachings inspired by the occasion. After the sermon at Morning Prayer, the Bishop administered the rite of confirmation to *forty-two persons*, and addressed them in his usual felicitous manner. The music was throughout of the best character, the *Te Deum* being chanted antiphonally, G. R. Jervis, Esq., ably presiding at the melodeon. The volume of earnest and hearty voices, well practised, and in spirited time, carried up the spirit of those who took part in it. The interest of the occasion was enhanced by the presence of the Rev. Mr. Sanders, who had in former years been a member of the parish and a teacher in the Sunday school. His numerous friends were glad to see him, and to listen to an excellent discourse from Hag-gai i. 8: "Build the house, and I will take pleasure in it, and I will be glorified, saith the Lord," delivered at the second service, by Mr. Sanders. The new Church is a very neat edifice. The Incumbent and his congregation may well contemplate with satisfaction this beautiful church, which has been erected at the cost of much time, thought, and labor.—*Communicated.*

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#### ST. MARK'S MISSION, IN KAFFRARIA.

In the south-east of Africa, between Grahamstown and Natal, there is a fertile district, almost as large as Scotland, called Kaffraria, from its native inhabitants, the Kafirs. A part of this was taken last year under British rule. Of this district and people, the Bishop of Capetown wrote in 1853:—

"It is a sad reproach to us, that up to this hour no Missions of the Church of England has been planted amongst the Kafir tribes."

Since that time (eight years ago), this reproach has been partly wiped away from the English Church by the establishment, through the aid of the *Society for the Propagation of the Gospel*, of no less than eight Mission Stations within the District of Kaffraria. Every one of these Missions is already by the mercy of God, bearing some fruit.

St. Mark's Mission Station is under the care of the Rev. H. T. Waters, a most earnest and laborious missionary, who has about a thousand natives living under his charge.

Already eight of the native youths, who have been educated upon the Station, are employed as pupil-teachers in the schools there; and one has been sent to undertake the same work in the school of a neighbouring Station. Besides this, two young men belonging to Mr. Waters' adult class, are permitted to assist in conducting the daily morning

and evening prayers in the chapel; and the sight of their comrades being allowed so great a privilege has a very encouraging effect upon the rest of the class.

No doubt most of our readers will remember the visit that Prince Alfred paid to South Africa during the course of last year. In his journey through the colony, the Prince passed within about twenty miles of St. Mark's and Mr. Waters took advantage of this circumstance to give his people the treat of meeting the son of their Queen. About two hundred and thirty of the St. Mark's men and school children walked to the place by which the Prince was to pass, and encamped there for the night. The next morning they were up betimes, preparing for the Prince's arrival. They arranged themselves in lines along the roadside, and when the Prince came up, at about half past eight o'clock, accompanied by Sir George Grey, the Governor of Cape Colony, they received him with three cheers.

"Sir George called me out," says Mr. Waters, "and requested me to accompany the Prince through the lines. When he came to St. Mark's girls, the Prince examined their writing closely, and Sir George asked for something they had copied out. I gave him two Kafir Psalms. The two little girls came forward very modestly, and received the praises of Sir George pleasantly; he asked them for the papers they had written—the Prince saying that the Queen should see their writing. He then came to our apprentices: the shoemakers and tailors showed specimens of their work: Major Cowell examined the shoes closely, and all expressed surprise. Sir George then addressed the boys in the name of the Prince. At the end of every sentence the whole column of boys bowed their heads, keeping their hats in their hands all the time. The Prince and the Governor were much pleased to know that the whole of the boys' clothing, and great part of the men's, was made by the boys. Lastly came the column of men from St. Mark's. The Governor said the Prince was glad to see them. I then introduced Kusse (a Kafir chieftain), who stood by me, dressed in clothes made by the boys, looking remarkably well. The Governor gave a long address to him, expressing the great pleasure my accounts of him had given. Kusse conducted himself well, bowing low at the end of every sentence.

"Sir George then turned to the men, and spoke very kindly to them. Among other things, he said, 'So long as you conduct yourselves as you are now doing, you shall want for nothing. I feel proud to-day to have such a body of men to present to the son of my Queen.'

"The effect of the long column of heads bowing at the end of every sentence was very remarkable.

"Sir George then took me aside, and said that the state of the people far exceeded anything he had anticipated. Prince Alfred and Sir George shook hands with me heartily, as did Major Cowell and the others, wishing me success in my work. They went off shortly afterwards with three more cheers from our people, and very soon we were on our way homewards over the mountains."

Shortly after Prince Alfred's visit, Mr. Waters undertook a tour through

the heathen districts surrounding his Station, "Casting his bread upon the waters," in faith that "it shall be found after many days." He was accompanied by Kusse, who made himself of great use, by repeating and explaining the Missionary's words to his more ignorant brethren. Writing from one of the heathen kraals, or villages, Mr. Waters says:—

"About five o'clock the people were collected for prayers; there were about forty or fifty present. I said that I came to speak to them about God; that all who kept the law of CHRIST in this world should live with Him in the next; CHRIST died for all. I spoke of the day of judgment; and told them that as they prayed for strength in their earthly journeys, so they must for their heavenly one. They joined in the Lord's Prayer, and were very attentive to what I said.

"When I had finished, my Kafir man went over all that I had said with great animation. The people were riveted by his address. I prayed for the time to come speedily when native missionaries should rehearse to the people the wonderful works of God.—*Quarterly Paper of the S. P. G.*

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#### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

At the monthly meeting of the Society for Promoting Christian Knowledge, held in London, July 2. the Bishop of London in the chair:

The Rev. J. Williams, British Chaplain, writing from Milan, June 20, 1861, forwarded a letter from the Vaudois Minister in that city, the Rev. Oscar Cocarda, applying for a grant of the Society's publications in aid of the establishment of a shop opened in Milan, with the help of an English gentleman, especially for the sale of religious publications. This depot, it was stated, will be managed by a committee of which Mr. Williams is a member, and which is to make an annual Report of its operations. Mr. Williams pointed out the importance of establishing such a Depot in Milan, "a city which takes the highest stand in all Italy for educational matters," and while asking for Italy, he at the same time mentioned the case of our own countrymen, of whom there were resident about one hundred and fifty Protestants (some twenty-five have lapsed to Romanism), a large portion of Musical Students and Teachers of languages; others artizans, and the remainder people of limited income. Last year," he added, "there were 3000 English visitors."

As connected in some measure, with the object of this application, the Secretaries brought before the Board a letter from the Rev. L. M. Hogg, thanking the Society, on his return from Italy, for the grant made to him of Common Prayer Books in Italian. Mr. Hogg desired to bring before the Society the great need of continuing and extending their efforts for the diffusion of the Italian version of the Prayer Book, together with their excellent version of the Holy Scriptures, and of such other publications of the Society as might be deemed desirable, in the present condition of religious enquiry in Italy. Mr. Hogg asked that supplies of the Prayer Book, with the Bible, and other publications of the Society, should be forwarded, as far as it might be practicable, to all the princi-

pal cities in Italy, and he urged the importance of employing Book-hawkers or other agents for the distribution of them.

The Secretaries stated that these letters had been well considered by the Standing Committee, who thought that the Society could not undertake to make themselves responsible for the employment of such agents as were proposed, either at home or abroad ; but that they would always be ready favourably to entertain applications from British Chaplains and others for Bibles, Common Prayer Books, and other religious Books and Tracts on the Society's Catalogue, for distribution and for sale throughout Italy.

The Secretaries further stated, that the Standing Committee having seen Mr. Hogg, and having reason to believe that urgent demands will probably now be made for supplies of Bibles, Common Prayer Books, and other publications, had agreed, subject to the approval of the Board, to authorize the Secretaries, upon receipt of satisfactory application, during the vacation, to forward such books to the principal cities in Italy to an amount not exceeding in the whole 400*l*.

The Board agreed to grant at once books to the value of 100*l*. to the Rev. J. Williams for Milan ; and to place 400*l*. for Italy generally, at the disposal of the Secretaries, according to the recommendation of the Standing Committee.

Valuable and interesting information respecting the present religious state and prospect of Italy was given by Mr. Hogg, Dr. Camilleri, Mr. Woodcock, Mr. Hales, Mr. Burgess, and Dr. Lyman ; a discussion ensued in which Lord Lyttelton and several other members of the Society took part ; after which, on the motion of Mr. Meymott, seconded by Mr. Hales, it was resolved,

That it be referred to the Standing Committee to consider the propriety of employing agencies in the distribution of Bibles, of the Common Prayer Book and of other publications of the Society in Italy ; and that they be authorized to proceed forthwith in such employment if they shall think fit so to do.

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#### CHURCH BUILDING IN ENGLAND.

A large and important meeting of the incorporated Church Building Society was held at Oxford on Wednesday, June 5. The Duke of Marlborough presided. His Grace, in addressing the Meeting, said that other agencies might be employed, such as Scripture Readers and societies for the distribution of the Word of God, but the sum and substance of all was the house of God. Herein lay the importance of this means of grace, that not only was one generation provided for, but many, for a building would remain for generations. Referring to the work of the Society, the Duke said that it had assisted in the building or enlarging of 4365 churches, and so secured 1,122,927 additional sittings, of which nearly 900,000 were free, and so proved that the Church of England was the poor man's church. The Rev. W. Field read the report, which stated that for want of sufficient resources, many applications could not be entertained. Bishop Spencer spoke of the merit of the Society in being

one that could be supported by all parties, and said that he was glad that whilst it provided seats for the poor, it did not discourage the erection of handsome Churches. The Rev. T. J. Rowsell, Rector of St. Margaret's, Lothbury, gave an interesting account of the spiritual condition of the east end of London, where he had laboured, and bore testimony from his own experience to the fact that, wherever a church was built, the previously neglected and careless turned to it, and in the closing scenes of their life they invariably sent for the clergyman. Archdeacon Glerke spoke strongly in favour of that which he happily termed the "National Society for the Spiritual Education of the Poor," and the Rev. R. Gregory, Incumbent of St Mary's, Lambeth, gave his metropolitan parochial experience.

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## FOR THE YOUNG.

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### A LESSON OF FAITH.

"If a man die, shall he live again? All the days of my appointed time will I wait till my change come."—*Job xiv. 14.*

"Let me hire you as a nurse for my poor children," said a Butterfly to a quiet Caterpillar, who was strolling along a cabbage-leaf in her odd lumbering way. "See these little eggs," continued the Butterfly; "I don't know how long it will be before they come to life, and I feel very sick and poorly, and if I should die, who will take care of my baby butterflies when I am gone? Will you kind, mild, green Caterpillar? But you must mind what you give them to eat, Caterpillar!—they cannot of course live on your rough food. You must give them early dew, and honey from the flowers: and must let them fly about only a little way at first; for, of course, one can't expect them to use their wings properly all at once. Dear me! it is a sad pity you cannot fly yourself. But I have no time to look for another nurse now, so you will do your best I hope. Dear! dear! I cannot think what made me come and lay my eggs on a cabbage leaf! what a place for young butterflies to be born upon! Still you will be kind will you not, to the poor little ones? Here take this gold dust from my wings as a reward. Oh, how dizzy I am! Caterpillar! you will remember about the food——"

And with these words the Butterfly closed her eyes and died; and the green Caterpillar, who had not had the opportunity of even saying Yes or No to the request, was left standing alone by the side of the butterfly's eggs.

"A pretty nurse she has chosen, indeed, poor lady!" exclaimed she, "and a pretty business I have in hand! Why her senses must have left her, or she never would have asked a poor crawling creature like me to bring up her dainty little ones! Much they'll mind me, truly, when they feel the gay wings on their backs, and can fly away out of my sight whenever they choose! Ah! how silly some people are, in spite of their painted clothes and the gold dust on their wings!"

However, the poor Butterfly was dead, and there lay the eggs on the cabbage-leaf; and the green Caterpillar had a kind heart, so she resolved to do her best. But she got no sleep that night, she was so very anxious. She made her back quite ache with walking all night long around her young charges, for fear any harm should happen to them; and in the morning says she to herself—

“Two heads are better than one. I will consult some wise animal upon the matter, and get advice. How should a poor crawling creature like me know what to do without asking my betters?”

But still there was a difficulty—whom should the Caterpillar consult? There was a shaggy dog who sometimes came into the garden. But he was so rough!—he would most likely whisk all the eggs off the cabbage-leaf with one brush of his tail, if she called him near to talk to her, and then she would never forgive herself. There was the Tom Cat, to be sure, who would sometimes sit at the foot of the apple tree, basking himself and warming his fur in the sunshine; but he was so selfish and indifferent!—there was no hope of his giving himself the trouble to think about Butterfly's eggs. “I wonder which is the wisest of all the animals I know,” sighed the Caterpillar, in great distress; and then she thought and thought, till at last she thought of the Lark; and she fancied that because he went up so high and nobody knew where he went to, he must be very clever and know a great deal; for to go up very high (which she could never do) was the Caterpillar's idea of perfect glory.

Now in the neighbouring corn-field there lived a Lark, and the Caterpillar sent a message to him, to beg him to come and talk to her; and when he came she told him all her difficulties, and asked him what she was to do, to feed and rear the little creatures so different from herself.

“Perhaps you will be able to inquire and hear something about it next time you go up high,” observed the Caterpillar timidly.

The Lark said, “Perhaps he should:” but he did not satisfy her curiosity any further. Soon afterwards, however, he went singing upwards into the bright blue sky. By degrees his voice died away in the distance, till the green Caterpillar could not hear a sound. It is nothing to say she could not see him; for, poor thing! she never could see far at any time, and had a difficulty in looking upwards at all, even when she reared herself up most carefully, which she did now; but it was of no use, so she dropped upon her legs again, and resumed her walk round the Butterfly's eggs, nibbling a bit of the cabbage-leaf now and then as she moved along.

“What a time the Lark has been gone!” she cried at last, “I wonder where he is just now! I would give all my legs to know! He must have flown up higher than usual this time, I do think! How I should like to know where it is that he goes to, and what he hears in that curious blue sky! He always sings in going up and coming down, but he never lets any secret out. He is very, very close!”

And the green Caterpillar took another turn round the Butterfly's eggs.

At last the Lark's voice began to be heard again. The Caterpillar almost jumped for joy, and it was not long before she saw her friend descend with hushed note to the cabbage bed.

"News, news, glorious news, friend Caterpillar!" sang the Lark; "but the worst of it is, you won't believe me!"

"I believe everything I am told," observed the Caterpillar hastily.

"Well, then, first of all, I will tell you what these little creatures are to eat;" and the lark nodded his beak toward the eggs. "What do you think it is to be? Guess!"

"Dew, and the honey out of flowers, I am afraid," sighed the Caterpillar.

"No such thing, old lady! Something simpler than that. Something that you can get at quite easily."

"I can get at nothing quite easily but cabbage-leaves," murmured the Caterpillar, in distress.

"Excellent! my good friend," cried the Lark exultingly; "you have found it out. You are to feed them with cabbage-leaves."

"Never!" said the caterpillar indignantly. "It was their dying mother's last request that I should do no such thing."

"Their dying mother knew nothing about the matter," persisted the Lark; "but why do you ask me, and then disbelieve what I say? You have neither faith nor trust."

"Oh, I believe everything I am told," said the Caterpillar.

"Nay, but you do not," replied the Lark; "you won't believe me even about the food, and yet that is but a beginning of what I have to tell you. Why, Caterpillar, what do you think those little eggs will turn out to be?"

"Butterflies, to be sure," said the Caterpillar.

"*Caterpillars!*" sang the Lark; "and you'll find it out in time;" and the Lark flew away, for he did not want to stay and contest the point with his friend.

"I thought the Lark had been wise and kind," observed the mild green Caterpillar, once more beginning to walk round the eggs, "but I find that he is foolish and saucy instead. Perhaps he went up *too* high this time. Ah, it's a pity when people who soar so high are silly and rude nevertheless! Dear! I still wonder whom he sees, and what he does up yonder."

"I would tell you, if you would believe me," sang the Lark, descending once more.

"I believe everything I am told," reiterated the Caterpillar, with as grave a face as if it were a fact.

"Then I'll tell you something else," cried the Lark; for the best of my news remains behind. *You will one day be a Butterfly yourself.*

"Wretched bird!" exclaimed the Caterpillar, "you jest with my inferiority—now you are cruel as well as foolish. Go away! I will ask your advice no more."

"I told you you would not believe me," cried the Lark, nettled in his turn.

"I believe everything that I am told," persisted the Caterpillar; "that is"—and she hesitated—"everything that is *reasonable* to believe. But to tell me that butterflies' eggs are caterpillars, and that caterpillars leave off crawling and get wings, and become butterflies! Lark! you are too wise to believe such nonsense yourself, for you know it is impossible!"

"I know no such thing," said the Lark, warmly. "Whether I hover over the corn-fields of earth, or go up into the depths of the sky, I see so many wonderful things, I know no reason why there should not be more. Oh, Caterpillar! it is because you crawl, because you never get beyond your cabbage-leaf, that you call *any thing impossible*."

"Nonsense!" shouted the Caterpillar, "I know what's possible, according to my experience and capacity, as well as you do. Look at my long green body and these endless legs, and then talk to me about having wings and a painted feathery coat! Fool!—"

"And fool you! you would-be-wise Caterpillar?" cried the indignant Lark. "Fool, to attempt to reason about what you cannot understand! Do you not hear how my song swells with rejoicing as I soar upwards to the mysterious wonder-world above? Oh, Caterpillar! what comes to you from thence, receive, as I do, upon trust."

"That is what you call—"

"*Faith*," interrupted the Lark.

"How am I to learn Faith?" asked the Caterpillar.

At that moment she felt something at her side. She looked round—eight or ten little green Caterpillars were moving about, and had already made a show of a hole in the cabbage-leaf. They had broken from the Butterfly's eggs!"

Shame and amazement filled our green friend's heart, but joy soon followed; for, as the first wonder was possible, the second might be so too.

"Teach me your lesson, Lark!" she would say; and the Lark sang to her of the wonders of the earth below, and of the heaven above. And the Caterpillar talked all the rest of her life to her relations of the time when she should be a Butterfly.

But none of them believed her. She nevertheless had learnt the Lark's lesson of faith, and when she was going into her chrysalis grave, she said—"I shall be a Butterfly some day!"

But her relations thought her head was wandering, and they said: "Poor thing!"

And when she was a Butterfly, and was going to die again, she said—

"I have known many wonders—I have faith—I can trust even now for what shall come next!"—*Parables from Nature*.

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## GOD ALL IN ALL.

I love (and have some cause to love) the earth ;  
 She is my Maker's creature ; therefore good ;  
 She is my mother, for she gave me birth ;  
 She is my tender nurse—she gives me food.  
 But what's a creature, Lord, compared with Thee ?  
 Or what's my mother, or my nurse, to Thee ?

I love the air ; her dainty sweets refresh  
 My drooping soul and to new sweets invite me :  
 Her shrill-mouth'd quire sustains me with their flesh,  
 And with their polyphonian notes delight me ;  
 But what's the air, or all the sweets that she  
 Can bless my soul withal, compared to Thee ?

To heaven's high city I direct my journey,  
 Whose spangled suburbs entertain mine eye,  
 Mine eye, by contemplation's great attorney,  
 Transcends the crystal pavements of the sky :  
 But what is heaven, great God, compared to Thee ?  
 Without thy presence, heaven's no heaven to me.

Without thy presence earth gives no refection ;  
 Without thy presence sea affords no treasure ;  
 Without thy presence air's a rank infection ;  
 Without thy presence heaven itself no pleasure ;  
 If not possess'd, if not enjoy'd in Thee ?  
 What's earth, or sea, or air or heaven, to me ?

—FRANCIS QUARES.

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NOTE.—The Rev. David Lindsay's name was omitted, by mistake, in the Report of the last Synod, as having been appointed "on Rural Deans, &c.," he having himself moved for that Committee. There is also a slight error in the return given of the income received by the missionary at West Farnham in the report of the Rural Dean : it should have stated that he receives \$300 from the S. P. G. and \$140 from the Endowment Fund.

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*Subscription received.*—W. D. McNeill, North Plantagenet, 50 cts.