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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.”

HOOKER, Bk. V. c. 21.

VOL. I.—No. 8.]

DECEMBER, 1860.

[2s. 6d. PER. AN.

AN ACCOUNT OF “CHRIST CHURCH” IN THE CITY OF MONTREAL.

(Continued from No. 7.)

On the 20th September a letter was received from the Governor in Chief's Secretary, intimating that the Congregation might have the use of the Jesuit's Church: as he had signified to the Bishop, but that his Lordship considering himself authorized to make a formal grant of the said Church and land, had forwarded the application of the Congregation to that effect to England to await His Majesty's decision. At the same time at which this information was communicated we find several resolutions in furtherance of the business were entered into; among others it was decided that the sum of £400 (which it was calculated would be required to finish the inside of the Church) should be raised by subscription, the money to be refunded from the sale of the pews; and that these in addition to the purchase money paid for them should be sold subject to a small annual rent to be applied to exonerate those who had become bound to pay the salary of the assistant and other necessary expenses.

During the time these matters and various other affairs were adjusting, the workmen, were proceeding rapidly in finishing the inside of the Church, and we find that the key was delivered to the Clergyman the Rev. Mr. Delisle, about the middle of November and divine service was first performed in it and a dedicatory sermon preached by him on the Sunday before Christmas being the 20th of December 1789.

In July 1791, Mr. Metchler was appointed organist of Christ's Church with the annual salary of £20 and in the month of April 1792, it was resolved at a meeting of the Congregation as follows, viz.

“1st. Resolved to apply to the Bishop to request that he will use his endeavours as soon as possible to obtain His Majesty's authority to the

Governor with the advice of the Executive Council for establishing Christ's Church in Montreal, under the directions and provisions of the statute of the 31st year of His Majesty's reign as a Parsonage or Rectory."

At the same meeting a resolution was passed agreeing that as soon as the above request could be accomplished a piece of ground in a proper situation should be purchased and enclosed as a burying ground. At this time Sir Alured Clark held the situation of Lieutenant Governor in Canada, and according to the terms of the foregoing resolutions, petitions were transmitted both to him and to the Lord Bishop dated the 5th of November 1792, praying to be erected into a Parsonage or Rectory to enable the Clergyman and Churchwardens as a corporate body to purchase and hold fixed property according to the laws of the Province.

Nothing appears to have been done in furtherance of the object prayed for in their petitions at the time;—but in the subsequent year (1793,) an event took place which had a material effect upon the state of the English Church in this country. We allude to the erection of the Provinces of Upper and Lower-Canada into an Episcopal See, which was done under His Majesty's letters patent, bearing date the 20th of June in the thirty third year of His late Majesty's Reign. The same year the Right Reverend Jacob Mountain was appointed to that See. By this means the benefit of Episcopal jurisdiction was more effectually extended to Canada, than it had hitherto been when under the Bishop of Nova-Scotia, whose residence at a distance so remote, rendered him less able to discharge the duties incident to such an office.

The Protestant Congregation of Christ's Church in Montreal, whose ardent zeal in support of the Church had been so conspicuous upon several previous occasions, were not the latest to feel and acknowledge the value which this event was calculated to confer upon their Church. Soon after the arrival of the Bishop at Quebec, the Clergyman and Church-wardens with the concurrence of the Congregation addressed to him a letter of congratulation which appears to have been dated the 28th of December 1793. Along with this letter they sent copies of the petitions they had formerly addressed to the Lord Bishop of Nova Scotia and the Lieutenant Governor praying that they might be erected into a parsonage or Rectory, and soliciting the Lord Bishop's influence with the Lieut. Governor for the attainment of that object. These applications do not however appear to have been attended with the wished for success at that time, for Christ's Church in Montreal was not incorporated until several years subsequent to this period as we shall see in the sequel.

The zeal and harmony which had hitherto actuated this congregation, crowning their efforts with success; received a temporary check in the year 1800, in consequence of some differences which arose between them and their pastor the Rev. Mr. Tunstall who had previous to that time succeeded to the situation of Rector on the death of the Revd. Mr. Delisle. It is not necessary in this place to enquire into the origin or

nature of these differences ; they appear to have been taken up in a very serious point of view by the Congregation ; and were followed by an application to the Lord Bishop of Quebec praying that Mr. Tunstall might be removed from the situation of Rector of Christ's Church in Montreal and another Clergyman appointed in his stead. The Lord Bishop seems to have seen the propriety of complying with this request for the following year (1801), we find the Rev. Dr. Mountain who had hitherto acted as the Bishop's official was removed from Quebec and appointed as Rector to Christ's Church Montreal ; while the Rev. Mr. Tunstall was placed in another charge ; and by these judicious steps, the usual harmony was restored.

Matters continued in this propitious course without any occurrence of sufficient importance to deserve notice here, until the year 1803, when a calamity befell the city of Montreal in which Christ's Church was involved. Early in the month of June a fire broke out in an old building which had formerly been the Jesuit's Monastery, but was then used as a gaol, and which stood adjoining the church. Before it could be subdued, the church, together with a number of old buildings which then stood on the site where the New Market place is, fell a prey to the flames. By this disaster the congregation of Christ's Church were again deprived of a place for the performance of divine worship, and although their numbers had been augmented, and they were in general in more affluent circumstances than when the former church had been fitted up, they were still too few and too poor not to feel this as a serious calamity.

Previous to the time we now allude to, the number of persons of the Scotch Presbyterian persuasion who had come to Montreal was so great that they had formed themselves into a congregation and built a church in St. Gabriel Street. As a temporary place of worship the members of Christ's Church applied for, and obtained the use of this church where service was regularly performed, and by that means the congregation kept together.

This step was determined upon at a meeting of the congregation which was held on the 12th of June 1803, a very few days after the fire had taken place ; a promptitude of proceeding which along with their subsequent exertions to get another church erected, evinced their sincerity and determined zeal in the cause. At the same time they wrote to the Lord Bishop of Quebec communicating to him the disastrous intelligence of the burning of their church ; and took some farther steps to replace the loss. For this purpose a committee consisting of the Rev. Dr. Mountain, the Honble. James M'Gill, the Honble Judge Ogden, Joseph Forbisher, David Ross, Stephen Sewel, and Jonathan A. Gray, Esquires, was chosen to decide upon the requisite steps to be taken in the business.

Upon investigation these gentlemen found that it would be preferable to build a new Church rather than repair the old one, and this opinion on being laid before the congregation was coincided in and carried into effect with as much celerity as circumstances would permit, as will appear in the sequel.

(To be continued.)

GROWTH OF THE CHURCH IN THE DIOCESE OF HURON.

The first point to which I would ask your attention is the increase in the number of the Clergy during the episcopate of the Bishop of Huron. The actual number under his jurisdiction when he entered upon the duties of his office was 40—the number at this moment is 70—a clear increase of 30 in the short space of three years—I had almost said of *two* years, for some months elapsed after his consecration before the Bishop was able to enter upon the actual work of the Diocese. In addition to this I may mention that several candidates are coming forward for ordination, and that between this date and the end of December at least four or five more clergymen are expected to be in active work. You will thus see that if the number of the Clergy is increased during the coming year in the same ratio that it has been up to this time, it will be doubled within four years from the consecration of the Bishop.

“I have heard it said that not even the most earnest promoters of the division of the Diocese of Toronto entertained a hope that this object could be accomplished in less than five years from that time, and the conclusion from this is that the success of the new Diocese has exceeded the expectations of its warmest friends. Now it is a well known fact—and one that I have often heard alluded to—that when the Episcopal Fund for this Diocese was formed, several members of the Church declined to contribute to it, saying that the country required not Bishops but missionaries. It is neither my duty nor my desire to examine the grounds upon which they came to this conclusion ; my object is simply to show by an appeal to facts and figures, that the very end they wished to gain, viz., the appointment of additional missionaries, has been secured as the direct consequence of the appointment of the Bishop. The proof of this I now proceed to lay before you. The Bishop of Huron has obtained by his own personal exertions—principally by correspondence and personal intercourse with leading members of the great English Societies—the following yearly amounts for the support of missionaries and for other missionary objects :—

From the Society for the Propagation of the Gospel.....	\$3,840 00
Colonial Church and School Society.....	2,800 00
Christian Knowledge Society.....	1,680 00
From the Bishop of Cashel.....	500 00
Tracts, Bibles, Libraries, &c	200 00

Per annum.....\$9,020 00

“Now the income raised in the Diocese for the support of the Bishop himself amounts to \$1,920 per annum, and if you deduct this sum from the above, it will leave the Diocese a gainer, by the direct efforts of the Bishop, of \$7,100 per annum for missionary objects, and you will observe that the whole of the sum is obtained from foreign sources. In addition to this there is the missionary fund raised within the Diocese, which amounts to a very considerable sum, and which, as you are well

aware, owes its main success to the fact that the division has taken place in the Episcopate. This is, however, I must confess, rather a low view to take of the matter. It is only mentioned to show that those persons were right whose opinion was that even in a pecuniary point of view, this part of the country would be a gainer by the appointment of a separate Bishop. The impetus given to Church feeling in the Diocese, and the spiritual work done by the missionaries, constitute the great benefit that has resulted from that appointment.—*From Sermon by Rev. J. McLean, in aid of Mission Fund for the Diocese of Huron.*

PROGRESS OF THE EPISCOPAL CHURCH IN THE UNITED STATES.

DIOCESES.	CLERGY.		PARISHES.		COMMUNICANTS.	
	1835.	1859.	1835.	1859.	1835.	1859.
Maine.....	5	19	5	17	167	1,442
New Hampshire.....	6	15	9	14	380	726
Massachusetts.....	38	83	37	71	1,783	7,780
Rhode Island.....	18	31	16	30	1,340	3,142
Vermont.....	17	28	30	38	1,000	1,998
Connecticut.....	71	131	88	118	4,800	11,575
*New York.....	194	470	214	431	9,738	35,325
New Jersey.....	32	103	35	85	908	5,000
Pennsylvania.....	79	193	86	201	3,623	14,106
Delaware.....	6	19	.....	25	355	992
Maryland.....	66	159	.....	126	3,006	10,580
Virginia.....	71	113	.....	150	3,500	7,487
North Carolina.....	23	47	38	63	1,150	3,036
South Carolina.....	43	75	38	70	2,226	5,672
Georgia.....	6	26	5	27	264	1,998
Ohio.....	31	84	46	95	1,164	5,680
Kentucky.....	14	32	7	33	265	1,936
Mississippi.....	3	32	.....	35	13	1,400
Tennessee.....	13	27	14	21	152	1,300
Alabama.....	3	30	7	37	61	1,673
Michigan.....	8	49	10	49	200	2,701
Illinois.....	7	61	.....	96	39	3,000
Florida.....	.....	8	.....	15	.....	630
Louisiana.....	.....	36	.....	42	.....	1,667
Texas.....	.....	13	.....	24	.....	700
Indiana.....	.....	29	.....	29	.....	1,192
Missouri.....	.....	28	.....	29	.....	1,395
Kansas.....	.....	11	.....	17	.....	160
Wisconsin.....	.....	46	.....	51	.....	2,500
Iowa.....	.....	32	.....	36	.....	1,488
Minnesota.....	.....	22	.....	25	.....	597
California.....	.....	13	.....	20	.....	733

* Now in two Dioceses.

This is surely a wonderful exhibition of growth. And when we bear in mind the character of the growth itself, that the Church relies not at

all on temporary excitements, that she rarely or never loses what she once gains, we may doubt whether since Apostolic times there is a parallel record in history. Well may we exclaim, "What hath God wrought!" We leave our readers to examine the figures for themselves. The number of our Dioceses has increased from *twenty-two to thirty-three*. The number of our Bishops, including Missionary, has increased from *sixteen to forty-three*. The number of our Clergy, as reported, has risen from 763 to 2,065. The number of our Parishes has swelled from 590 (as reported in twelve Dioceses) to 2,120, as reported in 33 Dioceses. The number of Communicants has increased from 36,416 (in nineteen Dioceses) to 139,611 in 33 Dioceses.—*American Quarterly Church Review*.

FAREWELL SERVICE TO THE MISSIONARIES FOR CENTRAL AFRICA.

It was a wise and a happy thought to connect the sending forth of a Mission which has so deeply interested English Churchmen with England's "Holy City" (if the expression may be allowed), England's chief missionary establishment. The choice of Canterbury for the grand final gathering of the friends of the Mission has been fully justified by the event. The associations in which the venerable place is so rich proved more than a counterbalance to the distance at which it lies from the various centres of the Mission's operations. Many thoughts which were not inappropriate to the occasion crowded into the minds of those who took advantage of the opportunity to visit, for the first time, the antiquities of the place. How could they repeople St. Martin's with the forms of St. Augustine, Ethelbert, and Bertha, without a thought of the future in Central Africa—the negro-king and the negro-queen who might at no distant day be erecting a new St. Martin's under the directions of a new St. Augustine? How could they read the history of the English Church in the monuments of the noble cathedral without connecting, in the spirit of hope and faith, the marvellous past of that Church with its not less marvellous present? And was not the sight of the noblest restoration of modern times, the ancient Abbey of St. Augustine's, which had been all but left in ruins and wholly desecrated but now a stately college, vieing with the best of the old Universities, quite full of young men preparing for mission work, one which told a story to willing ears of vigour and vitality? Nor were the arrangements for the day unworthy of the event. The Dean of Canterbury, (Dr. Alford) had most warmly entered into the plan, and nothing was wanting in the cathedral to give effect to the service. The Warden of St. Augustine's and the Rev. H. P. Wright, Chaplain to the Forces at Canterbury, took the place of "mine host" to the Pilgrims, and provided at a very moderate cost to each a capital dinner in the spacious crypt of the college.

The service was held in the choir of the cathedral, which, though the longest in England, was scarcely large enough for the gathering. Great numbers had to stand throughout the service; but so large an

influx of visitors could hardly perhaps have been foreseen. The anthem chosen, from Handel, was most appropriate—"For behold darkness shall cover the earth, &c. . . . And the Gentiles shall come to thy light and kings to the brightness of thy rising. The Lord gave the word: great was the company of the preachers. How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things. Their sound is gone out into all lands, and their words unto the ends of the world." Was it wonderful that the notes of the great composer made a deeper impression on the congregation from the gorgeous sights which met their eyes in whatever direction they glanced—the bright sunlight streaming in through the splendid glass of the clerestory, the brilliant colouring of Archbishop Chichele's tomb, the fretwork of the Archbishop's throne, the many almost bewildering vistas of arch and moulding and clustered capital from the extreme east of "Becket's crown" to the "Martyrdom" transept and Prior Goldstone's tower? The sermon was, however, the central point of the service, for all were looking for a fitting expression of the feeling which swelled in every breast, and they knew well that such expression would be given by the Bishop of Oxford. His text was taken from Jer. xxxix. 16, 17—"Go and speak to Ebed-melech the Ethiopian," &c. Those who have heard the gifted preacher can imagine how such an incident in the life of the Prophet was brought to bear on the subject of the day—the all but quenched light of the chosen people, the Prophet almost alone and unaided by earthly hand, yet at this crisis, his message, and to whom?—to one of the despised race, a negro in the King's house. Truly the eye of the Almighty was over all His people; surely the Church is bound to reproduce this mark of her Master, this tenderness for the feeble and the neglected of the world; surely where this mark of her birth is not found there is death and corruption: surely where the Pharisees, with their precise notions of propriety, and the Sadducees, with their cold sneer, combined to put down all "ventures of piety,"—when all that was real and earnest and faithful to the image of the past was put down as unpractical and romantic and fanciful, the "Venture of the Cross" was in danger of being regarded with somewhat less of the true feeling which ought to inspire every Christian man. From this present effort, from ventures such as these, great results might fairly be anticipated. We might look here for the healing of our sad divisions, our party spirit; the fanning of the flame of our weak love; the reflex action on ourselves. It will not be difficult again to imagine how the Bishop seized all the incidents afforded by the place to picture forth the glories of the English Church—the small beginning, and yet "now I have become two bands;" the fierceness of the storms which have but more deeply fixed her roots; her glorious union of the old with the new; her fast hold of Catholic doctrine and Apostolical succession; her primitive prayers, her faithful Scriptures, her unutilized Eucharist, her single love of the Cross, and her reverence for the memory of the faithful departed. Yes, from this great sanctuary of the Reformed Church it was fitting that men should go forth to plant

fresh shoots of the noble tree, and much might be done at that moment, the last time when the company might meet on earth. St. Paul was given to the prayers of his flock, and these who were going forth into the wilderness might be given to us. The cheering voice, the helping hand, might be wanting to the devoted missionaries for many a long day, yet "Be strong, God has given you the land to inherit it." "Fear not, neither be dismayed." What could man add to this? The final commendation of the Head of the Mission and his coadjutors to the good keeping of God, and the tender words in which what might befall them in Africa was touched upon gently yet faithfully by the Bishop, left few, as Dean Alford afterwards said at the dinner, unmoved, and will not, probably, be soon forgotten. A number not much less than 100 of both sexes remained to partake of Holy Communion with the noble band, for the last time perhaps on earth. The collection amounted to exactly £400.

The tickets issued for the dinner were 300 in number, besides those reserved for the students and authorities of the college; those who had not applied in time—and they were many—were glad to have cards admitting them to hear the speeches. The Bishop of Chichester, the Deans of Ely and Canterbury, Archdeacons Clerke and Randall, the Revs. F. D. Maurice, G. Williams, W. T. Bullock, C. Sparkes, H. P. Wright, Burrell and John Hayley, F. H. Murray, C. D. Goldie, J. Lawrell,—Sharpe of St. John's, Cambridge, H. Wyatt, S. Blackall, G. Gilbert of Grantham, Conyngham Ellis, J. Eaton, W. Ince, and D. Williams may be mentioned as representing the numerous clergy present: Sir Walter James, Messrs. Forbes Mackenzie, Brett, and Combe, Captains Greene, Hayley, and Burrows, as representing the laity. The Warden of St. Augustine's gave the toast of the day—"Archdeacon Mackenzie and the Members of the Mission." Skilfully gathering up the missionary association of the place, ancient and modern, he elicited great applause from the meeting when he confidently predicted that it would not be many years before the Archdeacon, soon to be the first Missionary Bishop of Africa, would be able to announce to his friends that he had consecrated the cathedral of his see, and that, in triumphant celebration of the occasion, the rags of the church-tent which he was now taking out with him had been hoisted, after the fashion of a war-worn regimental flag, from the summit of the lofty steeple. We were assisting to send forth an Apostle of the Church, and the remembrance of that day would have its effect. It would have its effect in his own college, the heart of which ever beat true to the Church of England. It would show that there was no missionary enterprise too great for that Church, and would give them confident hope in its future. Clouds might hang over the Mission, yet they would be swept away. "We wish you good luck in the name of the Lord." The allusion to this cloud was deeply felt by all present, for it referred to the severe illness of him who was to have sailed with the Archdeacon as his right-hand man, the Rev. G. H. Smyttan. The labour and anxiety of the past year has proved too much for him, and he is at present utterly unable

to proceed. The prayers of the congregation had already been requested for him at the cathedral. Archdeacon Mackenzie returned thanks for the Mission in that modest, humble, manly way which has already won him such hearty love in every part of the country, and established so entire a feeling of confidence in his fitness for the post. He thanked not only those present, but his friends in every county—nay, in nearly every town and village of the land, for their unwearied sympathy with his cause. He wished to leave a practical suggestion behind. Let them join a so-called "private association" which had been formed for the yearly meeting of the friends of the Mission on a particular day, and for daily prayer on its behalf. The Rev. G. Williams, of King's College, Cambridge, and Captain Burrows, of Park-town, Oxford, would supply all particulars. The Dean of Canterbury spoke most heartily in thankfulness for Canterbury having been chosen for the present meeting; a place which, he said, might claim, on many grounds, the name of a University in no unfit fellowship with those whose names were associated with the enterprise. He congratulated the meeting, also, on having at the head of their work, one who was "not only a great Bishop but a great preacher," and believed that many, in long years to come, would return their thanks to God for having permitted them to hear the sermon of that day. The Bishop of Oxford again eloquently set forth, amidst the loud cheers of the company, the peculiar importance of the work in hand, and added to his happy instance, given in the sermon, of the case of Ebed-melech the Ethiopian, that of Simon of Cyrene, not perhaps a negro, but at least an African. When such were singled out in SS. for especial honour, how could we hold back the word of life from the people of that continent? The Bishop of Chichester added a few well-chosen words of encouragement and sympathy, and the company separated, grasping the hands of the missionaries with many a hearty shake, and casting many "lingering looks behind." The members of the various committees stayed to discuss the final relations of the Mission with the Society for the Propagation of the Gospel, and many had the further privilege of hearing the Bishop of Oxford make an address in the evening to the students of the college. The party sail from Southampton to-morrow. Not a few hearts, not a few prayers, are with them in the great and arduous undertaking.

THE MISSION IN BRITISH COLUMBIA.

The following is an extract from a letter from the Bishop of Columbia, dated Victoria, Vancouver's Island, May 8, 1860 :—

3. The gold-mining district is confined to the mainland, and extends along some 400 miles from the Town of Hope, on the Lower Fraser, to the Quesnel River, a branch of the Fraser in the north.

Thousands are engaged along this line in communities of 12 to 200. The agricultural settlers at present are not numerous. I have visited some. They are destitute entirely of the means of grace. Many men

are living unmarried with Indian women. The last report from the mines are of an exciting character, and will attract many thousands more to our shores.

The Chinese are arriving in great numbers, and 10,000 are said to be on their way from China.

4. The *native* race all over the Colony is numerous. I have visited various tribes. Some are more intelligent than others. There is desire for improvement, and ambition to be like the whites. It is common to see Indians dressed in best European costumes. The other day I observed two women in round hats and ribbons and extended crinoline! I mistook them for English; but on coming up found their faces besmeared with red paint!

The men are universally employed in labour, for which they are paid from 10s. to 20s. per week.

Poor creatures, they imitate freely the white man's vices! It is a common thing for Indians, even children, to utter oaths in English.

5. I have as yet but eight Clergy. I hope friends at home will send out at once several additional men. We are, I am thankful to say, early and well on the ground.

A. For the *Indians* twenty Missionaries might readily be employed. We should have, however, *at once* not less than four—two for Vancouver, two for Columbia.

I purpose to establish an Institution at this place near several Indian villages. We have commenced the mission in tents.

The Roman Catholics are actively at work. Several French priests are constantly in the Indian villages. They baptize the children of heathen parents, and give to all a cross or crucifix, which is suspended as a charm about the neck of the infant. They have certainly in some instances checked drunkenness; but their principal teaching is the worship of the Virgin and hatred of the American and English, while the French are exalted and extolled.

It is stated twenty or thirty Romish priests are on their way from Europe.

B. In the *white* population we need immediately an addition of *ten*; for the following:—

(a) *Nanaimo*.—On this island, about seventy miles hence, is the seat of the coal district, and rapidly advancing as a town. A Romish priest and two Sisters of Mercy have recently gone there. I am much pressed to occupy this at once.

(b) *Cowitchen Valley* and *Salt Spring Island*, a lovely agricultural district, rapidly increasing in population.

(c) *Barclay Sound*, a settlement in course of formation, on the west coast of this island, about 100 miles from hence, for fisheries and timber, where a town will be formed in the course of the year.

(d) *New Westminster*, the capital of British Columbia, needs a second clergyman. Mr. Sheepshanks is heavily worked, and preaches four times each Sunday.

(e) *Lytton*, 160 miles above Westminster, in the midst of a large mining district.

(f) *Cayoosh*, 39 miles higher up, at a junction of the river with one main road to the mines, the entrance to a beautiful agricultural country, likely, some think, to be the future capital.

(g) *Alexandria*, 246 miles above Cayoosh, in the midst of mines; a supplying town.

(h) *Quesnel River*, 30 miles higher, a branch of the Fraser, where are the richest diggings, and a considerable population.

(i) For the Chinese a special agency is needed. I should like to have two Missionaries devoted to this interesting people.

A Chinese merchant, Quong Hing, has given £5 and £10 to our new Churches building respectively in Westminster and Victoria.

Thus, then, our *immediate want* is the aid of *fourteen* additional able, faithful, and zealous Missionaries.

6. There are peculiar difficulties in our work here. The population is of such a kind as to require men of no ordinary ability and tact.

The large proportion of estranged and foreign people renders unlikely any considerable support for some time.

7. We are not without encouragement.

My first Confirmation (of thirty-three candidates), on Sunday week, was truly refreshing to my spirit. A deep impression has been made, and our work is strengthened. God be praised.

An interesting incident has occurred in the conversion of a Roman Catholic priest. I met him on board the steamer on my passage. Bishop Kipp received him at the Holy Communion a few Sundays ago. He is now living in my house, preparing for active ministry in due time. The Rev. Louis Donatus Rivieccio is a young man of great ability, Professor of Classics and Philosophy at the Roman Catholic College in Francisco. He has preached in English, Spanish, and French, besides his own Italian. He may be of the greatest use in reaching the various people of his own and other races.

The coloured people (Africans), of whom there are many, are looking much to us as the only religious body which has supported their equal rights, and especially their recognition in the house of God. The Romanists have given way to the American *caste* prejudice as well as the Congregationalists. The coloured people suspect the Methodists will do the same, when their chapel is ready, and have a "negro corner," separated from the rest of the church by a "partition wall," which the Gospel condemns. Several of the coloured people are devout Christians.

Please ask our friends to help us promptly.

Ever yours affectionately,

G. COLUMBIA.

NOTE.—Another devoted Clergyman has offered himself, and his private means, as a labourer under the Bishop without stipend for five years.

The little band of faithful Missionaries sailed from Southampton, in the *Seine*, West Indian steamer, on Monday, 2d July. "Brethren, pray for them."

THE INWARD CALL.

So much, then, as to the materials for an answer to the general question, whether you are indeed moved inwardly by God the Holy Ghost to undertake this ministry. But there is a further branch of this question distinctly stated in the service for Ordaining Priests, and implied in that for the Ordering of Deacons, to which I would wish for a few moments to call your attention. The question, put in its distinctness, is,—“Do you think in your heart, that you be truly called, according to the will of our Lord Jesus Christ, and *the Order of this United Church of England and Ireland*, to the order and ministry of priesthood?” Now a sincere answer to this question must imply that your mind is so fully and entirely satisfied as to the orders, discipline, and doctrine of that Church whose minister you seek to be, that you have not a doubt or a misgiving concerning her character and office as being the true branch of Christ's holy Church which He has planted in this land. The first part of the question tests your secret call to the ministry of Christ; the second, your call to minister in this branch of the Church in which you apply for Holy Orders. If you have a doubt as to her true character; if you are conscious to yourself that you are about to sign her Articles in a sense of your own, and one which really differs from that in which they are proposed to you as the rule of your teaching, and the condition of receiving your credentials, you are most truly obtaining the office of a teacher under false pretences, and cannot expect God's blessing on your course. These may sound hard words, but they are unhappily necessary. So much labour has been spent, and so much perverted ingenuity employed, in mystifying the requirements of common honesty in this matter, that they who are charged to enforce subscription as a preliminary to conferring Orders, seem to me compelled to be even painfully explicit. I would not indeed strain the rule so as to require from all an absolutely passive uniformity of view on every separate proposition of the Articles, as the test of a conscientious subscription; such conduct would be very unlike the moderation and wisdom of the Church of England, which has always (witness her 17th Article) allowed a certain, nay, even a large licence to different minds; but I repeat my judgment that unless you are honestly convinced that in the main tone and tenour of your mind and opinions you do thoroughly and heartily agree with the Thirty-nine Articles, as to what they assert and what they condemn, in the sense in which they are propounded to you, you cannot honestly subscribe them; and I will add, that I believe you could not more deeply injure yourselves than by allowing yourselves to sign such documents at such a time with subterfuges and reservations. I am sure that a more deadly blow could not be inflicted on our Church, than that a people, of whose character, thank

God, sterling honesty is the distinctive feature, should have reason to suspect that their Clergy believed one thing whilst they taught another.

And now, brethren, if these points be clear, we may proceed to a few hints which I desire to give you, for the due fulfilment of this ministry, which you will undertake with a well-informed and settled conscience.

To enter, indeed, here at length on this wide subject, would be manifestly impossible. I hope, moreover, God willing, for an opportunity of addressing you to-morrow on some of its more solemn topics*: only I would now desire to suggest to you some considerations as to matters of detail, which suit the circumstances of to-day, rather than those of to-morrow.

And, 1st, let me repeat what I have already said to you here. Make up your minds deliberately, if you mean to be faithful, to lead a life wherein hearty and venturesome faith will be daily tested by calls to unflinching self-denial. Your one work is to win souls to Christ: not to produce a certain general decency and amendment in the face of society around you, but as God's instrument, and through the power of Christ's name, to work in living souls the mighty marvel of their true conversion. How painful soever be the thoughts which it excites, never lose sight of this truth, that your ministry has failed as to every soul entrusted to you who is not under it converted to the Lord, or built up in His holy faith. And such a work must be full of toil and self-denial. The "strong man armed" will not allow you to "spoil his house," and be free the while from molestation. And he is ever ready with his assaults and crafts; unless you slumber he will not even seem to sleep. Reckon then first on opposition.

And then, secondly, remember that in all this you have a real work to do. Let this thought be always with you. Go out to visit in your parish, not because you ought to spend so much time in visiting your people, but because they have souls, and you have committed to you (feeble as you are) the task of saving them, in Christ's strength, from everlasting burnings. When you talk with them, beware of the dreamy listlessness which would decently fill up some ten minutes with kindness, good words, an inquiry as to their families, their work, their health, ending possibly with a formal prayer; but say to yourself, Now must I get into this heart some truth from God. Be real with them; strike as one that would make a dint upon their shield of hardness, yea, and smite through it to their heart of hearts. When you preach, be real. Set your people before you in their numbers, their wants, their dangers, their capacities; chose a subject, not to show yourself off, but to benefit them; and then speak straight to them, as you would beg your life, or counsel your son, or call your dearest friend from a burning house, in plain, strong, earnest words. And, that you may be thus real, I would

* See a Sermon preached to the candidates for Ordination, at the Ordination of Christmas, 1845, 6. By Samuel, Lord Bishop of Oxford. (J. H. & J. Parker.)

counsel you from the first to take as little of your sermons as possible from those of other men. Let them be your own, made up of truths learned on your knees, from your Bible, in self-examination, and amongst your people. And, to make your sermons such as this, spare no pains of trouble. Beware of giving to God and souls the parings of your time, and the ends of other employment. Beware of a pernicious facility. However poor or ignorant your people are, you may be assured that they will feel the difference between sermons which have been well digested and well arranged, and those which are put carelessly and ill together. Think your subject thoroughly over; settle, if possible, on Sunday evening, next Sunday's subject. Meditate on it as you walk about your parish; pray for power to enforce it; and as you read God's Word, and go about your parish, light will break out on it, illustrations occur, applications suggest themselves; and when you write or speak, you will be full and orderly, and this is to be strong. Let every sermon be one subject, well divided and thoroughly worked out; and let all tend to this highest purpose, simply to exalt before your people Christ 'crucified. Deal much in the great truths which the blessed God has taught us of Himself; beware of always tarrying amongst the graves and corruption of our own fallen and tempted state, but rise up to God and Christ and the Holy Ghost, and bear your flock with you there. To lead them for themselves indeed through the Spirit, to believe in the Person of the Eternal Son, and so to stand before the Father, accepted in the Beloved,—this is life eternal.

But once more, let me say, begin your ministry at once. The spirit in which you begin it will probably cleave to you always; begin it, then, as you would wish to end it. From the first, fight against your great dangers—delay, unreality, mere professional decency, indolence, self-pleasing. Get you to the cross of Christ; look at those wounds; see in them what sin is; see in them what is the greatness of your Master's love; and, as a ransomed sinner, minister to ransomed sinners; take your censer and run in and stand between the dead and the living, for verily the plague is begun.—*From Bishop of Oxford's address to Candidates.*

FOR THE YOUNG.

TOM'S TRIAL.

It was a pleasant day in that particularly pleasant part of Summer-time, which the boys call "vacation," when Tiger and Tom walked slowly down the street together. You may think it strange that I mention Tiger first, but I assure you Tom would not have been in the least offended by the preference. Indeed, he would have assured you that Tiger was a most wonderful dog, and knew as much as any two boys, though this might be called rather extravagant.

Nearly a year ago, on Tom's birthday, Tiger arrived as a present from Tom's uncle, and as he leaped with a dignified bound from the wagon in which he made his journey, Tom looked for a moment into his great wise eyes, and impulsively threw his arms around his shaggy neck. Tiger, on his part, was pleased with Tom's bright face, and most affectionately licked his smooth cheeks. So the league of friendship was complete from that hour.

Tom soon gave his school-fellows to understand that Tiger was a dog of superior talents, and told them that he meant to give him a liberal education. So when Tom studied his lessons, Tiger, too, was furnished with a book, and, sitting by Tom's side, he would pore over the pages with an air of great profundity, occasionally gravely turning a leaf with his paw. Then Tiger was taught to go to the post-office, and bring home the daily paper. He could also carry a basket to the baker's for crackers and cake, and putting his money on the counter with his mouth, he would wait patiently till the basket was filled, and then trot faithfully home.

Added to all these graces of mind, Tiger had shown himself possessed of a large heart, for he had plunged into the lake one raw Spring morning, and saved a little child from drowning. So the next Saturday, Tom called a full meeting of his schoolmates, and after numerous grand speeches to the effect that Tiger was a hero, as well as "a gentleman and a scholar," an enormous brass medal was fastened around his neck, and he was made to acknowledge the honor by standing on his hind legs, and barking vociferously. Old Major White had offered Tom ten dollars for Tiger, but Tom quickly informed him he "wouldn't take a hundred."

But I am telling you too much about Tiger, and must say a few words about his master, who is really the subject of my story. As I have already told you, Tom had a pleasant, round face, and you might live with him a week, and think him one of the noblest, most generous boys you ever knew. But some day you would probably discover that he had a most violent temper. You would be frightened to see his face crimson with rage, as he stamped his feet, shook his little sister, spoke improperly to his mother, and above all, sorely displeased his Father in heaven.

To be sure, Tom was soon over his passion, and very repentant, but then he did not remember to be watchful and struggle against this great enemy, and the next time he was attacked, he was very easily overcome, and had many sorrowful hours in consequence.

Now I am going to tell you of one great trial on this account, which Tom never forgot to the end of his life. As I was saying a little while ago, Tiger and Tom were walking down the street together, when they met Dick Casey, a school-fellow of Tom's.

"Oh Dick!" cried Tom, "I'm going to father's grain store a little while. Let's go up in the loft and play."

Dick had just finished his work in his mother's garden, and was all ready for a little amusement. So the two went up together, and en-

joyed themselves highly for a long time. But at last arose one of those trifling disputes, in which little boys are apt to indulge. Pretty soon there were angry words, then (oh, how sorry I am to say it!) Tom's wicked passion got the mastery of him, and he beat little Dick very severely. Tiger, who must have been ashamed of his master, pulled hard at his coat, and whined piteously, but all in vain.

At last Tom stopped, from mere exhaustion.

"There, now," he cried, "which is right—you or I?"

"I am," sobbed Dick, "and you tell a lie."

Tom's face flushed crimson, and darting upon Dick, he gave him a sudden push.

Alas! he was too near the open door. Dick screamed, threw up his arms, and in a moment was gone! Tom's heart stood still, and an icy chill crept over him from head to foot. At first he could not stir; then—he never knew how he got there—but he found himself standing beside his little friend. Some men were raising him carefully from the hard sidewalk.

"Is he dead?" almost screamed Tom.

"No," replied one, "we hope not. How did he fall?"

"He didn't fall," groaned Tom, who never could be so mean as to tell a lie. "I pushed him out."

"You pushed him, you wicked boy," cried a rough voice. "Do you know you ought to be sent to jail, and if he dies may be you'll be hung."

Tom grew as white as Dick, whom he had followed into the store, and he heard all that passed as if in a dream.

"Is he badly hurt?" cried some one.

"Only his hands," was the answer. "The rope saved him. He caught hold of the rope, and slipped down; but his hands are dreadfully torn; he has fainted from pain."

(To be continued.)

SUBSCRIPTIONS TO CHURCH CHRONICLE.

Rev. W. Anderson,	\$ 2 00
" J. Griffin,	0 50
" Canon Reid,	9 00
" David Lindsay,	16 50