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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.

VOL. I.—No. 10.]

FEBRUARY, 1861.

[2s. 6d. PER AN.

CONFIRMATION.

The Lord Bishop of the Diocese proposes to hold a Confirmation for the congregations of the Church of England, within the city of Montreal, on Sunday, 24th March, 1861, in the Cathedral at afternoon service. The candidates are requested to assemble at the church not later than 3 o'clock. Service will commence at half past three.

It is also the intention of the Bishop to hold confirmations in other parts of the Diocese, at such times and places as will hereafter be notified to the clergy of the respective parishes and missions.

ANNUAL SERVICE FOR SUNDAY SCHOOLS.

The children of the different congregations connected with the Sunday Schools belonging to the Church of England, within the city of Montreal, are requested by the Lord Bishop of the Diocese to attend Divine Service at the Cathedral on the afternoon of Sunday, 3rd February, 1861.

It is desired that the children should arrive at the Cathedral by 3 o'clock.

APPOINTMENT OF RURAL DEANS.

We are requested to state that the announcement which was to have been made in this number of the *Church Chronicle*, respecting the Division of the Diocese into rural deaneries, and the nomination of those clergymen who are to preside over the same, is postponed in consequence of the arrangements for this measure not as yet being completed.

ANNUAL MEETING OF THE CHURCH SOCIETY.

The annual public meeting of the Diocesan Church Society, was held in the Mechanic's Hall, Montreal, on the evening of Tuesday, January

15, 1861. On no previous occasion has a larger or more respectable assembly been gathered. Every congregation in the city was represented by many of its most active and zealous members, and several laymen and clergymen from the country were also present. There was a tone of reality and heartiness about the meeting which gave good evidence that the Society is increasingly occupying its just place in the hearts and convictions of churchmen, as that which with God's blessing is destined to prove the chief instrument of maintaining and extending the kingdom and gospel of Christ throughout the Diocese.

The chair was taken by the Lord Bishop, who after opening the meeting with the usual prayers, delivered an introductory address, in which, while acknowledging with gratitude the present improved condition of the Church Society, and the manifest interest that was now felt in its success, he pressed upon all the duty of making enlarged exertion for its support, and of more earnest prayer for its success. He concluded with the following appeal for united and generous efforts in the work to which the Society was devoted; "But if anything effectual is to be done, either for individual parishes or for the diocese at large,—if we are to hold our own and keep up our present services—still more, if we are to carry onward the work and spread abroad the light of the Gospel of Christ, and gather fresh wanderers into His fold, the laity must come forward in earnest and take the matter in hand; and while the clergy devote themselves as is their bounden duty, to the immediate offices of prayer and the ministry of the word, the laity must labour for their sustentation, and do it heartily as unto the Lord, and not unto man, trusting, that while

Thus their bounty pours its ample meed,
That onward yet such blessings may proceed,
That Christian men, in due succeeding place,
Might, as they well fulfilled their holy race,
Shed through the Christian Church the means of Christian grace.'

The Report was read by the Secretary, the Rev. E. J. Rogers. It contained the satisfactory announcement that the income of the Society has been from ordinary sources \$1013.44 more than last year. It also called special attention to the fact that the Society for the Propagation of the Gospel, had adopted a scheme for aiding the Colonial Dioceses in creating endowment funds for the support of their Parishes and Missions, and mentioned that the Diocese of Nova Scotia had already availed itself of this proposal, by originating a plan for raising the sum of £40,000 for that purpose.

The adoption of the Report was moved by the Rev. J. Irwin, Rector of St. Johns, and seconded by His Excellency Sir W. F. Williams, Administrator of the Government.

The second resolution which was expressive of gratitude to Almighty God for the progress of Missionary work throughout the world, and especially for the extension of the Colonial Episcopate during the past year, was, in the absence of the Right Reverend the Bishop of New York,

moved by the Venerable Archdeacon Gilson, and seconded by G. B. Baker, Esq.

The Rev. Dr. Coit of Plattsburgh, N. Y., moved and Major Smith, in the absence of Col. Wilmot, seconded the third resolution, in which the attention of the meeting was drawn to the necessity of obtaining partial endowments and raising a general sustentation fund in order to insure the permanency and efficiency of the ministrations of the Church in the Diocese, and especially in the poorer districts.

The resolution expressive of the thanks of the meeting to the active friends, and especially the officers of the Society during the past year, was moved by the Rev. R. Lonsdell, Rector of St. Andrews, and seconded by the Rev. J. Scott, Rector of Dunham.

The vote of thanks to the Bishop for presiding on the occasion, proposed by the Rev. C. Wetherall of Lacolle, and seconded by Lieut. Col. Maitland, was put to the meeting by His Excellency Sir F. W. Williams, and was carried by acclamation.

We cannot close this account of the annual meeting of the Church Society, without calling attention to a subject which formed the burden of one of the resolutions, and was dwelt upon by more than one of the speakers, viz., the formation of a Sustentation and Endowment Fund for the Diocese. This matter is now engaging the thoughts of many of our most intelligent and zealous laymen, as well as of the clergy, and in two if not three of the parishes in the Diocese, it is being taken up heartily and efficiently. The Bishop announced to the meeting that the gallant Colonel who was to have seconded the third resolution, had stated in his note explaining the cause of his absence, that he would be ready before the next annual meeting of the Society, to place in their hands the sum of \$400 for this object. We would earnestly press other members of our Church to follow this good example. Let those who have much give liberally, but in this needful effort let not those who have but little withhold their hand. The present time is that in which the work requires to be done and must be done. The Propagation Society is now offering us assistance in doing it, and the gradual withdrawal of our annual grants from home, renders it imperative upon Churchmen to act immediately if they are to maintain their present position in this Diocese. What we need is system, unity and heartiness. There is no lack of means, and we hope there will be no lack of those personal feelings of attachment to Christ and His Church, which will lead us to use our means for this urgent and important object. Let the clergy and laity in every parish and mission in the Diocese, co-operate at once for its accomplishment.

AN ACCOUNT OF "CHRIST CHURCH" IN THE CITY OF MONTREAL.

(Continued from No. 9.)

Although the amount of the funds hitherto collected were well known to be far too small to finish the undertaking, such was the pious zeal

which actuated all concerned with it, that the work progressed with as much speed as was consistent with making it sufficient and durable; so that by the fall of that season the walls were raised and the whole roofed in. This, however, was all that could be done, until a supply of finances was procured; and as the Committee had drained the means the Country could raise; they had to direct their attention to procure means from some of those foreign sources, to which it had been agreed that application should be made. In this state the building remained for several years. In 1808 there was £400 received from the London Merchants interested in the trade of Canada, but as the sum actually collected in Montreal had only amounted to £2767, instead of £3000, the amount subscribed, and as the Committee had been obliged individually to make advances to pay off arrears due to the workmen, nothing farther could be undertaken with this amount, towards finishing the building, other means were therefore had recourse to. The Committee came to the determination of respectfully petitioning the Prince Regent for aid, and a petition was accordingly drawn up and forwarded for the consideration of his Majesty's Ministers, with a strong recommendation by Sir James Henry Craig the then Governor in Chief. Of this application nothing farther was heard till the year 1810, when it was discovered that among the supplies voted by the Imperial Parliament for the Colonies there was £4000 appropriated towards finishing the Protestant Parish Church in Montreal. Owing to several unavoidable delays however, this sum could not be placed at the disposal of the Committee, or made available for the object it was given for until the year 1812. But on its arrival the Commissioners resumed their operations with renovated energy. The carpenter work of the inside, and also the plastering was contracted for by competent workmen; the former to be executed by Mr. John Try, and the latter by Mr. Thomas Phillips; this was done in the Spring of 1812, and the whole appears to have been so far completed as to make the Church fit for the performance of Divine Worship against the Summer of 1814. For on the 30th day of June in that year the first meeting of the Minister, Churchwardens and Congregation was held in the new Church for the purpose of appointing a Committee of Gentlemen to audit and pass the accounts of the Commissioners, and for various other purposes such as the distribution of the Pews, &c., &c.; and on the 9th day of October 1814, Divine Service was first performed in Christ's Church, Montreal.

The next object to which the attention of the Congregation was directed, was to obtain an Organ. This they effected by the same spirited exertions which had characterized their other proceedings. A few of the leading characters having interested themselves in the undertaking, the necessary amount was soon raised by subscription, and an elegant Choir Organ made by Thomas Elliot, London, was ordered. It arrived safe, and was erected in the year 1816, and opened in the month of December with an appropriate selection of sacred music. The original cost in London of this elegant instrument amounted to £1150 sterling, but with other charges including the expense of putting it up it cost nearly £1600 currency.

The following year the Rev. Dr. Mountain died, and was succeeded in his office of Rector of Christ's Church by the Rev. John Leeds who had hitherto acted as Curate.

At a meeting of the Committee appointed for managing the affairs of the Church held on the 23rd day of September 1817, they came to the resolution of applying to the Legislature for an act of Incorporation to empower the Rector, Churchwardens, and a certain number of members of the Church to manage the temporal affairs of it. This application was not attended with desired effect, the Legislature at their meeting having rejected the application. The Congregation then endeavoured to attain their wishes to be incorporated by application to His Royal Highness the Prince Regent. This after some time appears to have been attained, and during the administration of the Duke of Richmond, letters patent bearing date the 12th day of August 1818, constituting this Church a Parish Church and Rectory, and electing the Rector, Church Wardens, and other members for the time being, a body corporate for the managing its temporal affairs, were issued.

During this same year considerable progress appears to have been made towards finishing the outside work of the Church, various estimates were given in for completing the spire. This was in consequence of some Gentlemen connected with the Church coming forward and offering to contribute liberally towards this part of the undertaking. And in the course of the following year, we find the Congregation and the Committee, for managing the temporal affairs of the Church, actively employed in getting the side galleries erected: a measure which was become indispensibly necessary from the increased numbers of applicants for seats, owing to the great increase of the Protestant population of the City. Numerous proposals were given in to the Committee for performing this part of the work, and after mature deliberation that presented by Mr. Robert Drummond was accepted and agreed upon.

In March 1819, a letter was presented to the Commissioners for erecting the Spire from John Shuter, Esquire, formerly merchant in Montreal, offering to make a present of a Clock for the Spire of the Church as his donation to it, and which liberal offer was gratefully accepted.

Every care was taken that this part of the work should be done in the best and most substantial manner. Previous to their deciding on erecting the Spire, a jury of the best Mechanics and Engineers who could be got, were appointed to examine the foundation of the Spire and to report upon its being suitable to bear the weight of the superstructure intended to be raised upon it. The stone work of it was contracted for by Messrs. Surties and Muckle—and the wooden part by Messrs. Clarke and Appleton.

With this account of the completion of the building we close our summary of the early history of the Parish of Christ's Church. At some future time we hope to resume this narrative of the Mother Church of the Diocese of Montreal and to carry it on to the present day.

PRESENT STATE OF MISSIONARY WORK IN THE CHURCH
OF ENGLAND.

The Report of the Society for the Propagation of the Gospel says :

“ The Society has once more to congratulate, not only its members and friends, but the Church at large, on a further extension of the Episcopate, in the most distant parts of our immense Colonial Empire. Bishops have been consecrated, within the last few months, for Waiapu, New Zealand, by the Bishop and his Suffragans ; for the new Colony of British Columbia ; for Moreton Bay, now called Queensland ; and for St. Helena. Every true member of the Church will be ready to ascribe to God the praise for this vast extension and strengthening of our borders ; but it would be ungrateful, not to remember that noble-hearted Christian lady, who has been His honored instrument, in not only endowing the See of Columbia, but also in making, liberal and permanent provision for two or more Clergy to minister in that land. *The number of Colonial Bishoprics has thus been increased to thirty-eight ; of which thirty have been founded within the last twenty years.* By means of the increase of funds so raised, the Society, as shown in the foregoing page, has been enabled to increase its grants in various quarters. Large additions have been made to the Missionary allowances to the Diocese of Capetown, Grahamstown, Colombo, Mauritius, Borneo, and Columbia ; while new Missions have been founded in Singapore, on the River Pongas, and in Independent Kaffraria—a country not included within any diocese. It may be added, that the Society only waits for a sufficient number of well-qualified Candidates to make a still larger addition to its expenditure in India, which must ever be regarded as the great Mission-field of the English Church. But to India, another still more vast and populous country must be added, and China is now opened to the heralds of the Cross. All Asia, indeed, and all Africa may now be said to be waiting for the message of the Gospel ; and, great as the work is, it is not surely beyond what is promised to faith and prayer.”

The Report of the Church Missionary Society, says : “ Your Committee invite your attention to the fact that this Society was never so well prepared, as now, to meet coming events. Never before could they announce, that the problem of a Native Ministry in India was solved. Never before could they announce, that the New Zealand Native Church had its indigenous Ministry. Never before could they announce, that a Mission had been opened, of great promise, solely by native agency, as in the case of the Niger, where European agency will only supplement a native pioneering Ministry. Never before could Your Committee speak with the same confidence of the efficiency of their Normal Training Schools, by which the Society is prepared to meet even a sudden expansion of the Native Church, by the only element of stability—a sound scriptural vernacular education ; whilst they rejoice to add, that there are other Societies—such as the Christian Vernacular Education Society for India, and the Malta College for the Levant—prepare to strengthen and relieve this and all other Protestant Missionary Societies, in the work of Christian Education.”

ITALY.

A GOLDEN opportunity is offered to the Church of England. Shall it be lost? A new people has made its appearance in Europe. Henceforth, the Italians are a nation. Politically, their destiny appears fixed. But what of their religious future? There are warring elements among them. The old Papal party is still strong; the infidel party is not weak. Congregations of Plymouth Brethren are already established at Florence. There are bishops and priests who hold aloof from King Victor Emanuel as an excommunicated heretic; there are bishops and priests who bid him go forward in the name of God. Garibaldi is the hero of Italy, and Garibaldi calls the Pope antichrist. Freedom of thought has been purchased as well as freedom of action; and what will be the result of free discussion on an impulsive and quick-witted people who have hitherto been fed on such intellectual fare as the Jesuit's system of government has thought good for them. There is a strong effervescence in the Italian mind, and from it may issue a vague Protestantism declining into infidelity, or an intensified Romanism, or, finally, one of the fairest Churches with which Christendom could be graced.

English sympathies have been, throughout the late events, with the Italians and the Italian cause. We have heartily rejoiced to see the political regeneration of that beautiful and long down-trodden land. Our desire for her religious regeneration is equally strong, not only because her political *status* can never be secure without it, but also because we see what a mighty influence it would have on the cause of truth and righteousness throughout the world.

But how is this regeneration to be effected? Is it by drawing off individuals into separate Protestant communities? Such a policy never has succeeded in effecting any great movement, and never will effect it. It is the petty harassing policy which Rome has been attempting to carry out in England—drawing off here a wife or daughter, there an enthusiastic young man, but leaving behind feelings of embitterment against herself, which have more than counterbalanced her successes. In Italy, this policy would be peculiarly pernicious. For what would be the communities into which such persons could be gathered? The only form that they have as yet taken is that of Plymouth Brotherism, and Plymouth Brotherism is not the religious future which we hope for Italy.

Internal reformation—reformation of the National Church, wrought from within by the impulse of the national mind—this alone will suffice for the religious regeneration of Italy. And why should it not be effected? If at any time, there is hope now. To throw off the supremacy of the Bishops of Rome would seem to be the natural policy of Victor Emanuel and Count Cavour; and when once that clog was removed, reform would come, as surely as it did in England in the sixteenth century, in spite of Henry VIII's efforts to retain Popery without the Pope. There are many in Italy, amongst the clergy and

laity, who do understand the difference between what they justly term "true Catholicism" and Romanism; but, of course, these are the more enlightened. The majority believe that Romanism and Catholicism are identical; and the more stirring and excited amongst them, being determined to cast off the former, are in danger of throwing aside the latter. Their error is one of ignorance. They have been carefully trained and educated in it, and no little study, as well as clearness of thought, must be needed, in order that they may divest themselves of it. We believe that there are few persons in England, and we are sure that there are fewer in Italy, who are aware that down to the middle of the eleventh century, the Church of North Italy was wholly independent of the Bishop of Rome—as independent of him as is the Archbishop of Canterbury at the present day—or, to use a more exact analogy, as are the Bishops of New York and Edinburgh of the Primate of England. Yet this is an undoubted fact, witnessed to throughout by history with unhesitating and unfaltering voice.

Here is a foundation on which a Churchman may build, and on which a statesman may act. Let the Churchmen of the new Italian kingdom be once fully assured that the authority claimed by the Pope of Rome is a mere usurpation, and that their Church was free from it for more than a thousand years, and may be free from it again without their thereby sacrificing their Catholic character, and we believe that they would not be unlikely to reclaim the rights and liberties of their National Church.

The Church of England has a work to do in Italy. It is not the work of destruction which Gavazzi would desire to effect in Naples, or the work of division which Guicardini has been carrying out in Florence. It is to aid the higher and nobler spirits of Italy, in Church and State, to work out their own reformation on Catholic principles, as the Church of England reformed herself in the sixteenth century.

At a late meeting of the Committee of the Anglo-Continental Society, it was resolved—"That it was highly desirable that the Church of England should send an English Bishop or Presbyter on a Mission of brotherly love to the Church of Italy." We should rejoice to see this proposal carried into effect: we should doubly rejoice if such a commission could be given to a Bishop *and* to a Presbyter at the very next meeting of Convocation. It would not be difficult to lay the finger upon the eloquent Bishop and the learned Canon who would be the fittest men for such an important and delicate task. Meantime, a step has been taken in the right direction. The Anglo-Continental Society has sent out an agent, to prepare the way, it is hoped, for more formal and authorised action, and, meantime, to gather information and to do all that he can towards helping on the internal reformation which is so greatly to be desired. We published the instructions which were to be given to him in the last number of the *Colonial Church Chronicle*, but we consider them sufficiently important to repeat them here. They are:—

Negatively—

1. To avoid transgressing the law of the land.

2. To abstain from any attempt at drawing individuals out of the Italian Church into separate communities.

Positively—

To encourage internal reformation in every way possible, and particularly—

1. By the judicious distribution of the Society's Italian publications, and Italian Prayer-books;
2. By explaining by word of mouth the limits of the legitimate jurisdiction and authority of the Bishop of Rome, especially with reference to the liberties of the Churches of North Italy and Sicily;
3. By enforcing on excited minds the necessity of ecclesiastical order;
4. By convincing men, both by argument and by the example of the English Church, of the possibility of a National Church reforming itself, and being at once Catholic and Protestant; Catholic, as maintaining the faith and discipline of the Holy Catholic Church; Protestant, in rejecting Papal usurpation and dogma.

With these and similar instructions, Dr. Camilleri has set out for Italy, and he is now prosecuting his work. We believe that he is a marvellously well-qualified person for the task. There are few Englishmen who could discuss theology in the Italian language: it is Dr. Camilleri's language from his childhood. There are few who know what are the feelings of the Roman priest except one who has been himself a priest. Dr. Camilleri was ordained in the Roman Church; and, after long trial in Malta, the Cape, and elsewhere, was appointed by the late Bishop of London to take charge of the Church of England Mission to Italians in London. For several years he has been curate to Dr. Wordsworth, which is in itself a guarantee for his gravity and steadiness of principle. He is a man of peculiarly serene and gentle temperament, who will never be hurried into harsh words, or be tempted into bitterness of feeling; nor is any violent or over-zealous action to be feared from him—a point which, at the present moment, we think all-important. He has had experience in analogous, though not identical, work, many years ago, while he was living at the College in Malta. At that time he edited an Italian newspaper, which, as long as it remained in his hands, was a success, chiefly on account of the absence of bitterness by which it was characterised.

Dr. Camilleri is gone. He has taken with him Italian Bibles, New Testaments, and Prayer-books, and a number of the Anglo-Continental Society's Italian publications. It would be scarcely possible to find books and tracts better adapted to his work than those published by this Society. For six years the Society has been, from time to time, bringing them out, and some asked, *Cui bono?* They consist of Bishop Cosin's tract "On the Religion, Discipline, and Sacred Rites of the English Church," together with some extracts from Andrewes, Jewell, Beveridge, Bull, Crackenthorpe, and King James I. on the "English

Reformation;" of some extracts from Usher, Bramhall, Taylor, Ferne, Cosin, Pearson, Bull, Hooker, Jackson, on the nature of the Catholic Church and the right meaning of the words; of the late Rev. J. Meyrick's tract, entitled "Papal Supremacy tested by Antiquity;" of the "Life of the Virgin Mary," extracted from the Bible; of the hymns for Easter Day, &c., in the Prayer-book, translated into beautifully flowing Italian verse; of Prebendary Ford's "Guide for Candidates for Confirmation," and of the Bishop of Oxford's "Sermon on the Immaculate Conception." He has also taken with him copies of some of the French and Latin publications of the Society, as the French edition of Massingberd's History of the Reformation, *Des Principes de la Réformation en Angleterre*, and others. The Italian version of the Bishop of Oxford's Sermon on the Principles of the Reformation, "*I principj della Riforma Inglese*," has just made its appearance at the right moment. This sermon is being sold throughout Italy—at Turin, Milan, Bologna, Naples, and elsewhere—and the proceeds of the sale are to be given for the benefit of the wives and children of those who have suffered in the late Revolution.

Dr. Camilleri is gone. We earnestly entreat the sympathy and the prayers of the Church at home in behalf of his Mission. When for a moment we pause from the din and bustle of our daily occupation, and fix our minds upon the future of Christ's Church, a vision sometimes rises before us. It is not the vision which some ten or twelve years ago would have, perhaps, presented itself to the mind's eye; but we seem darkly to see the possibility of the Italian Church, freed from Papal rule, working out its internal regeneration, and establishing itself as a reformed National Church: and signs are not wanting to show that the same thing may occur, as has been often threatened, in France. Without Italy and France, the Papacy would be harmless for evil, and would stoop to treat for terms of unity; and without the Pope the Churches of Italy and France would soon be in communion with the Churches of England and America. Well, it is a vision, and not likely to be realised! But though not likely to be realised, it *may be* realised, and we may pray for such a consummation; and we may, in such ways as are allowed us, work towards such an end.

Sufficient funds have been raised to pay the expenses of Dr. Camilleri for three months.* Three months is a short time: six months, *at least* is needed for him to carry out his object adequately and successfully. Further contributions, it has been announced, will be received by the Rev. Frederic Meyrick, Bournemouth; the Rev. Charles Sparkes, Barnet; or by Messrs. J. H. and J. Parker, 377, Strand, London. We commend

* At a recent meeting of the Committee of the Society for the Propagation of the Gospel, a letter was read from a correspondent at Malta, in which reference was made to the grant of land which had been given by Garibaldi, a site for a church for the English at Naples. It was stated that the English residents were inactive, and that there was a danger of the opportunity being lost. The writer said that Italian Bibles were sold publicly, and that priests and the upper class of laymen were the chief purchasers.

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

THE CHURCH IN KENTUCKY.

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

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

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

THE CLAIMS OF MISSIONS.

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

the life to come there is no light, no comfort, and no hope. Is it possible that any Christian can know God and love Jesus Christ, and not long to give the knowledge of Him to those, who like himself are sinners, but who unlike him have known no Saviour from sin ?

Now, it is a deep mystery (we cannot clear it up, but we cannot deny its existence), it is a deep mystery, that millions upon millions of our fellow-men have none of that knowledge, which we know to be the life of our souls. We need not seek to fathom all the counsels of the Almighty. If we seek, we must fail. But concerning them, at least, we read in Scripture that they are now sitting "in darkness, and in the shadow of death." And concerning them we read in the world's history, that their whole life here is as it were a living death. Do not we ourselves feel that our own being would be utterly insupportable, if we had no God to trust in, and no Saviour in whom to hope ? Now this is, and must be their estate. The heathen and the ignorant of God must needs be hopeless. He may shut his eyes upon the future ; but he can never look forward to it but with despondency.

And we need not go far to find multitudes whom this description suits. There are, no doubt, heathens in China and Central Asia, amid the burning sands of Africa, and in the islands of the southern seas. But we can find millions and hundred of millions of our own fellow-subjects, who know no more of truth and see no more the light of life, than the naked savage who sells his offspring to the slaver, or who eats his enemy after he has slain him.

I am asked to-day to bring before your memories two great societies for spreading the truth of Christ. One works chiefly in our vast Colonial empire, amid our brethren who have gone out thither, and among the heathen whom they have found and conquered there. The other works both at home and abroad, circulating the Word of God, teaching the doctrine of the faith, aiding to educate the young, and striving to strengthen the hands of the Church.

The work of the *Society for the Propagation of the Gospel* is this. England's empire reaches to India with its more than 100,000,000 souls, heathens and outcast—to a portion of America, equal in geographical extent to the whole of Europe—to Australia and New Zealand, a vast continent with its islands in the south, destined perhaps one day to be what Europe is now—to the South of Africa, to the borders of China—to islands innumerable. Here are our own brethren, gone out from our own homes to seek for livelihood or to amass wealth ; gone out, too often, to forget God, to buy and to sell and to labour and to die. Children have gone from us in their infancy, children just learning to lisp the name of Jesus, who may not find there one hand to guide them in his ways, or one tongue even to tell that he died. Fathers and mothers and young men and women have gone out, who have sat with us in this house, joined with us in our prayers, and offered up with us the praises of our God ; who now may have no church to go to, who may be far off from the sounds of Sabbath bells, and may be fast forgetting that they once had learned to pray. And near them and all round them there are

others of our fellow-men, subjects of our Sovereign, and fellow-subjects with ourselves, who were born away from the Gospel; heathens, Mahometans, idolaters; not bettered, but in all ways worst, because Christian men have come among them. Worse, I say, for their own has been taken from them, and ours has not been given in exchange. Their food has been eaten for them; their land has been conquered from them; they have not learned our faith, but they have learned our sins; and with the Gospel brought amongst them, it has yet not been carried home to them. So are they on the very confines of light, and yet daily plunging deeper in the darkness. If *they* are not responsible for this, brethren, sure I am that we are. *We*, who have the light—*we*, who know that the knowledge of God is life eternal—what have *we* done to send it out to them? What have we done? why, up to the beginning of this century, the income of our only Missionary Society was less than is raised in many cases for the poor-rates of one single parish. At this moment, when Missionary exertions seem to us to have been enormous, the revenues of our only two Church Missionary Societies do not together exceed about 300,000*l.* a year. A single farthing added to the income-tax would raise as much.* In the day when God comes to reckon with us, as a nation or as men, could we reply if it be said to us, "I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was naked, and ye clothed me not; sick and in prison, and ye visited me not?"—*From a sermon by the Rev. Canon Browne, B.D.*

FOR THE YOUNG.

THRILLING ADVENTURE.

"Father will have done the great chimney to-night, won't he mother?" said little Tommy Howard, as he stood waiting for his father's breakfast which he carried to him at work every morning.

'He said that he hoped that all the scaffolding would be done to-night,' answered the mother, 'and that'll be a fine night, for I never like the ending of those great chimneys; it is so risky for father to be last up.'

'Oh, then, but I'll go and seek him; and help em' to give a shout before he comes down,' said Tom.

'And then,' continued the mother, 'if all goes on well, we are to have a frolic to-morrow, and go into the country and take our dinner, and spend all day long in the woods.'

"Hurrah!" cried Tom as he ran off to his father's place of work, with a can of milk in one hand and some bread in another. His mother stood at the door, watching him, as he went merrily whistling down the street, and she thought of the dear father he was going to, and the dangerous work he was engaged at.

James Howard, the father, and a number of other workmen, had been

* It is calculated, that every penny of the income-tax raises about 1,200,000*l.*

building one of those lofty chimnies which, in our manufacturing towns, almost supply the place of other architectural beauty. The chimney was one of the highest and most tapering that had ever been erected, and as Tom shaded his eyes from the slanting rays of the setting sun, and looked up in search of his father, his heart sank within him at the appalling sight. The scaffold was almost down, and the men at the bottom were removing the beams and poles. Tom's father stood alone at the top.

He then looked to see that everything was right, and then, waving his hat in the air, the men below answered him with a long, loud cheer little Tom shouting as loud as any of them. As their voices died away, however, they heard a different sound, a cry of horror and alarm from above. The men looked around, and coiled upon the ground lay the rope, which, before the scaffolding was removed, should have been fastened to the chimney for Tom's father to come down by! The scaffolding had been taken down without remembering to take the rope up. There was a dead silence. They all knew it was impossible to throw the rope up high enough to reach the top of the chimney, or even if possible, it would hardly be safe. They stood in silent dismay, unable to give any help, or think of any means of safety.

And Tom's father! He walked round and round the little circle, the dizzy height seeming more and more fearful, and the solid earth further and further from him. In the sudden panic he lost his presence of mind, his senses failed him. He shut his eyes; he felt as if the next moment he must be dashed to pieces on the ground below.

The day passed as industrious as usual with Tom's mother at home. She was always busily employed for her husband or children in some way or other, and to-day she had been harder at work than usual, getting ready for the holiday to-morrow. She had just finished her arrangements, and her thoughts were silently thanking God for the happy home and for all those blessings, when Tom ran in.

His face was white as ashes, and he could hardly get the words out; 'Mother! Mother! he ca'nt get down.'

"Who lad—thy father?" asked the mother.

"They have forgot to leave him the rope," answered Tom, still scarcely able to speak. The mother started up, horror struck, and stood for a moment as if paralyzed, then pressing her hands over her face, as if to shut out the horrible picture, and breathing a prayer to God for help, she rushed out of the house. When she reached the place where her husband was at work, a crowd had gathered around the foot of the chimney, and stood quite helpless, gazing up with faces full of sorrow.

"He says he'll throw himself down."

"Thee munna do that, lad," cried his wife, with a clear, hopeful voice, "thee munna do that—wait a bit. Take off thy stocking, lad, and unravel it, and let down the thread with a bit of mortar. Dost thou hear me Jem?"

The man made a sign of assent; for it seemed as if he could not speak—and taking off his stockings, unraveled the worsted yarn, row after row. The people stood around in breathless silence and suspense, won-

dering what Tom's mother could be thinking of, and why she sent him in such haste for the carpenter's ball of twine.

"Let down one end of the thread with a bit of mortar, and keep fast hold of the other," cried she to her husband. The little thread came waving down the tall chimney, blown hither and thither by the wind, but it reached the outstretched hands that were waiting for it. Tom held the ball of twine while his mother tied one end of it to the thread.

"Now pull it slowly," cried she to her husband and she gradually unwound the string until it reached her husband.

"Now, hold the string fast and pull," for Tom and his mother had fastened a thick rope to it. They watched it gradually and slowly uncoiling from the ground, and the string was drawn still higher.

There was but one coil left. It had reached the top. "Thank God!" exclaimed the wife." She hid her face in her hands in silent prayer, and tremblingly rejoiced. The iron to which it should be fastened was there all right—but would her husband be able to make use of it? Would not the terror of the past have so unnerved him as to prevent him from taking the necessary measures for safety? She did not know the magical influence which her few words had exercised over him. She did not know the strength that the sound of her voice, so calm, and steadfast had filled him—as if the little thread that carried to him the hope of life once more, had conveyed to him some portion of that faith in God which nothing ever destroyed or shook in her pure heart.. She did not know that, as she waited there, the words came over him—

"Why art thou cast down, O, my soul! why art thou disquieted within me? hope thou in God. She lifted her heart to God for hope and strength, but could do nothing more for her husband, and her heart turned to God and rested on him as on a rock.

There was a great shout. 'He's safe, mother; he's safe!' cried Tom. "Thou hast saved my life, my Mary," said her husband, folding her in his arms.

"But what ails you? thou seemest more sorry than glad about it." But Mary could not speak, and if the strong arm of her husband had not held her up she would have fallen to the ground—the sudden joy after such fear had overcome her. "Tom, let thy mother lean on thy shoulder," said his father, "and we will take her home." And in the happy home they poured forth thanks to God for His great goodness, and their happy life together felt dearer and holier for the peril it had been in, and the nearness of danger had brought them unto God. And the holiday next day—was it not indeed a thanksgiving day?

THE MISSION BOX.

To Children who have Mission Boxes.

I.

I WILL tell you a simple story, a story sad and true,
 About a little mission box kept by a child like you.
 I heard the story told myself, no name or date was given,
 But I think that both are written down in the Book of Life in Heaven.

II.

She lived in a quiet village, where she was born and bred,
 She lay in a humble cottage, upon a pallet bed :
 Alas! she lay there day and night, both were to her the same,
 For a hard cough shook the pallet bed beneath her wasted frame.

III.

Yet she made nor moan nor murmur, by action or by word ;
 But she lay and thought, and lay and prayed, and surely she was heard
 Her inward spirit every day was strengthened from on high,
 And light as from a holier world shone in her fading eye.

IV.

But she had heard how Heathens live, a blind and sinful race,
 And how our wandering colonists pine for the means of grace :
 And she drew a simple argument from what she felt and knew—
 "I feel my Lord is kind to me, would that these felt Him too."

V.

So she got a little mission-box, a homely thing of tin,
 Where she might put the "widow's mite," her *very all*, within.
 A single penny every month her parents' means supplied,
 And she gave a penny every month, nine months, and then—she died

VI.

But when her parents weeping came to put her under ground,
 Beneath the pillow of their child her mission-box they found :
 They opened it and counted out her legacy to Heaven,
 She had given a penny every month, nine pence, but lo ! eleven.

VII.

And whence had come the other two? Her father pondered long,
 He feared by e'en a thought of doubt to do his angel wrong :
 But whence had come the other two? At last the tale was told ;
 Now hear the self-denying love of one not ten years old.

VIII.

One day, when fever's heat ran high through every throbbing vein,
 A neighbour saw the suffering-child and gave her pennies twain,
 To buy an orange from the shop her burning thirst to slake :
 And *in the box she dropped them both*, for her dear Saviour's sake.

IX.

She bore the thirst, she told it none, her pains, her alms she hid ;
 But "What she could do, she hath done," she scratched upon the lid ;
 And there they were, the monthly pence, the two which made eleven,
 Their worth on earth—but who can say what was their worth in heaven?

F. W. M.

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