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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. II.—No. 7.]

NOVEMBER, 1861.

[2s. 6d. PER. AN.

DIOCESAN CHURCH SOCIETY.

The next quarterly meeting of the “Central Board of the Diocesan Church Society” will be held at the Society’s office, Cathedral School House at noon, on Wednesday 4th December, when the arrangements for the Annual Meeting in January, and other important business will be brought before the Board.

CONFIRMATIONS HELD BY THE LORD BISHOP IN THE MONTH OF SEPTEMBER, IN THE DEANERY OF IBERVILLE

On Tuesday, 24th Sept., the Bishop left Montreal by the Lachine Railroad for St. Remi, where he was met by the Rev. E. J. Sutton, and was driven, with him, by Mr. John Dunn to his house. The Rev. E. Duvernet, Rural Dean, joined them the next morning, and service was held at the little Church, the smallest consecrated place of worship, it is believed, in the Diocese. The number of members of the Church of England in this neighbourhood is but small; but they have been evincing for some time an increasing interest in all matters connected with the Church; and though in the midst of the busy work of the harvest, there was a full attendance. The Bishop preached and also addressed the candidates for confirmation, with some words of exhortation specially adapted to them, as he did always on each subsequent occasion during his tour. The numbers confirmed are given in a tabular statement below. Since his Lordship’s last visit there has been a good deal done here to put the Church and graveyard in better order. A memorial window of coloured glass, by Mr. Spence of Montreal, has been put up to the memory of Mrs. Hannah Dunn; and the graveyard, having been all neatly fenced in, was consecrated on this occasion. In the afternoon the Bishop was driven by the Rev. E. J. Sutton to his house at Edwards-town. The congregation at this place are just completing their church by the addition of a tower, from a design by T. S. Scott, Esq., of

Montreal, and they have a bell ready to be placed in it when the work is done: the whole cost will be about \$400. Divine Service was held in the forenoon; and in the afternoon of Thursday, 26th, Mr. Wheatley of Norton Creek, drove the Bishop and Mr. Sutton to Durham, about 22 miles. Happily the weather was beautiful and the roads in very good order; but the following day it began to rain, and continued to do so more or less during the rest of the Bishop's tour. At Durham the Church and new Parsonage are now finished, and paid for; a little work remains to be done in arranging the grounds and the road by which to approach the house; and then the whole will be as complete as any mission in the Diocese. There was some intention expressed of trying to obtain an organ for the Church. The Rev. J. Fulton arrived on Thursday evening, and was, with the Bishop and Mr. Sutton, the guest of the Rev. Wm. Brethour, at the Parsonage. The Rev. T. Burt also came over from Huntingdon with Mr. Lewis, the next morning before service. After dinner the Bishop and clergy, with the exception of Mr. Sutton, who returned to Edwardstown, proceeded to Huntingdon, where service was held in the afternoon, and, notwithstanding a very heavy storm of rain, the Church was quite filled. There was an adult baptism after the second lesson. On Saturday morning Divine Service was held in Hinchinbrooke Church; the Rev. F. Burt, in whose mission it is situated, and the Rev. Messrs. Brethour and Fulton assisting. On the afternoon of the same day the Bishop was driven to Manningville, to the residence of the Rev. J. Fulton; and attended Divine Service on Sunday morning at Manningville Church, and in the afternoon at Belmont; and was driven over in the evening to the Rev. E. Duvernet's, at Hemmingford. Here service was held on Monday morning in the very neat little church recently consecrated near the Railway Station; the Rev. C. A. Wetherall, from Lacolle, also being present, as some of his congregation from Sherrington were amongst the candidates for confirmation. The following day the Bishop returned to Montreal.

NUMBERS CONFIRMED.

		Males.	Females.	Total.
St. Remi,	Sept. 25,	3	4	7
Edwardstown,	Sept. 26,	6	3	9
Durham,	Sept. 27,	18	18	36
Huntingdon,	Sept. 27,	9	9	18
Hinchinbrooke,	Sept. 28,	15	7	22
Manningville,	Sept. 29,	2	9	11
Belmont,	Sept. 29,	4	6	10
Hemmingford,	Sept. 30,	9	12	21
Sherrington,	Sept. 30,	5	4	9
		<hr/>	<hr/>	<hr/>
		71	72	143

On Friday, 4th Oct., the Bishop of Montreal attended a Corporation Meeting at Bishop's College, Lennoxville; and on Sunday, the 6th, was at Quebec, where he assisted at the Cathedral, at Morning Service, at the celebration of the Holy Communion, and preached the sermon; and in the afternoon of the same day, preached at St. Michael's Church, he Rev. Armine Mountain, the Incumbent, reading the prayers.

ONTARIO DIOCESE.

(The following appears in the Kingston *British Whig*.)

[COPY.]

Montreal, Sept. 12, 1861.

MY LORD.—At a meeting yesterday of the Bishop's reception committee composed of the clerical and lay delegates to the Provincial Synod, and others authorised to make arrangements and to welcome their new Bishop, the following resolution was unanimously adopted :—

“That the secretary, the Rev. H. Mulkins, is hereby requested to write to the Metropolitan in order to ascertain whether he can, under the circumstances, consecrate Dr. Lewis in St. George's Church, Kingston.”

I may add that the consecration of Dr. Lewis in Kingston would give much satisfaction.

Your answer, if in the affirmative, is intended for public information.

I have the honour to be, My Lord, your obedient servant,

HANNIBAL MULKINS.

Rt. Rev. Dr. Fulford, Lord Bishop of Montreal, Metropolitan.

[COPY.]

Montreal, Sept. 12, 1861.

DEAR SIR,—I received yesterday from the Secretary of His Excellency the Governor General a copy of a dispatch, dated 20th of August, from His Grace the Duke of Newcastle, in which His Grace informs His Excellency that, in conformity with the desire expressed in a letter forwarded from the Lord Bishop of Toronto, letters Patent would be issued appointing the Rev. J. Travers Lewis, LL.D., as first Bishop of the proposed See of Ontario, and that measures would be taken for giving effect to the wishes of the Synod in this respect. On the receipt of such Letters Patent, I shall be enabled to proceed to the consecration of Dr. Lewis. I had hoped that, by postponing the meeting of the Provincial Synod from July to the present time, that it might have been possible to have had the consecration in the Cathedral in this city during the session of Synod. The Duke of Newcastle, however, states that it was impossible in the short time allowed since the receipt of the decree of the Synod to complete the necessary instruments so as to admit of these reaching us in sufficient time. As soon as I receive the Letters Patent, I shall lose no time in making the necessary arrangements for the consecration, and I think it very natural and reasonable that the members of the new Diocese should wish to have the ceremony take place in, what is to be, the Cathedral Church at the See of the Bishop elect (as expressed in the letter received by me from you this day) : a wish which it will give me much satisfaction to comply with.

I have also communicated with the several suffragan Bishops on the subject ; and I hope that, in a very short time now, we may be able to inform you that the Letters Patent have arrived, and a day can be fixed for the consecration.

I remain, Rev. Sir, yours faithfully,

F. MONTREAL.

REV. H. MULKINS

THE PROVINCIAL SYNOD OF CANADA.

All American Churchmen will appreciate highly the courteous recognition embodied in the unanimous vote of an Address from the Synod to our General Convention, to be forwarded to it at its next Session. The General Convention will not fail to respond in a like spirit of affectionate confidence and fraternal unity. Such incidents are a cordial to the heart, even in the midst of wars and rumors of wars.—*The Church Journal*.

SOREL.

(Continued from page 96.)

Three years previously, in 1796, a singular case of mediæval superstition occurred, in the case of one of the church members at Sorel, and which as probably the only instance of its kind on record in Canada, is deserving of passing notice in these brief annals of the Church. A Protestant of foreign extraction, Jean Pailly, by name, was found, with his daughter, murdered in their dwelling. As might be expected, the deed of blood created intense excitement throughout the little community. Searching inquiry was instituted, but no clue was obtained to the guilty party. Resort was then had, by authority, to the *ordeal by touch*. The body of the murdered man, with head and breast uncovered, was publicly exposed in the market place, and proclamation made, that under penalty of imprisonment, all the males of the town above a certain age, should then and there be present. And at the same time, the whole of the military in garrison, by order of Captain Dickenson, R. A., the commandant, were similarly mustered, and then marched round the body, each man, in passing, being made to touch the murdered man, "but" records an eye witness, "there was no sign given by blood; this, however," he adds, "clears the town of the innocent blood shed in it."

During the incumbency of Mr. Doty, Sorel was honoured by visits from two members of the reigning family of Great Britain. The Duke of Clarence, afterwards William IV, then serving in the royal navy, on his passage up the St. Lawrence, made a short stay at Sorel, and in reply to an address presented to him, was pleased to sanction the change of its name to his own, of William Henry. And subsequently, Sorel was also visited in passing, by Her Majesty's Father, His Royal Highness the Duke of Kent.

Mr. Doty's missionary labours appear to have embraced a very wide extent of country, extending, as his parish register shews, to Terrebonne, Chambly, St. Johns, and even into the neighbouring States, as far south as Albany, and his old missionary station, Schenectady.

Mr. Doty vacated the rectory and retired from the ministry in October, 1802, dying at Three Rivers, not many years since, at an advanced age. Mr. Doty was a man of decided ability, but it is to be feared, that alike with pastor and people, in this early period of Church history in Canada, the retrospect is not satisfactory, and that too often they did that only which was right in their own eyes.

In January, 1803, Mr. Doty was succeeded in the rectory of Sorel, by the Rev. James Sutherland Rudd, B. A., of Queen's College, Cambridge. This gentleman was appointed from Cornwall, of which cure he had held the charge from 1801, and where he had been the immediate predecessor of Dr. Strachan, the present Lord Bishop of Toronto. Mr. Rudd reported to the S. P. G., in August, 1803, that the communicants at Sorel were 32 in number, an increase of only three in 19 years. Mr. Rudd held the charge of the parish for somewhat more than five years, which do not appear to have been marked by any incidents in the Church of noteworthy character, indicative either of material or of spiritual progress. Both at Cornwall, and Sorel, Mr. Rudd's reputation as an eloquent preacher, long survived him, but his short incumbency at Sorel was accompanied by no small share both of domestic affliction, and parochial trouble. All his children save one, and his wife at the age only of 28 years, and to whom he was devotedly attached, were consigned by him to the grave, where at length in March, 1808, in his own early manhood of 32 years, he was himself laid by their side.

The Rev. Richard Bradford was appointed successor to Mr. Rudd, in 1808. In the year following his appointment, 29 candidates were confirmed in the parish, an increase of seven on the number first reported, ten years previously. Mr. Bradford's incumbency was very brief, scarcely extending over three years. During this period a grant of £100 from the Seigniorial Funds, was obtained from Sir James H. Craig, Governor General, in aid of the Church, and a further grant of £25 from the S. P. G., together appropriated, in part, towards the discharge of the debt of £100 upon the church, due to Messrs. Hogel and Dorge, parishioners, and to Mr. Doty, the former rector: and in part also towards the construction of a gallery for the use of the military, and of a staircase to the same, the previous mode of access to the belfry, and to a sort of rough platform beneath, having been only by means of a ladder.

In 1811, Mr. Bradford removed to a station on the Ottawa, and was succeeded at Sorel by the Rev. John Jackson. This gentleman was one of the two first candidates for orders, ordained in Canada, by Bishop Jacob Mountain. Previous to his ordination, Mr. Jackson had for some years successfully conducted, at Quebec, a large classical and commercial school in Montcalm House, the former residence of the famous Marquis of that name. Among his pupils were the present Bishop of Quebec, and his brothers; Judge Gale; Lieutenant General Sir James Hope, and others, who in different walks of life, subsequently reflected credit on the instructions of their early preceptor. After his ordination, Mr. Jackson assisted in the cathedral at Quebec, till his appointment to the rectory of Sorel. One of his earliest acts, following this appointment, was the outward adornment, with good taste, and at the insignificant cost of a few shillings, of the church property in the mission, by planting those magnificent elms which now constitute one of the greatest ornaments of the church and rectory at Sorel.

The little church in this parish, although then a most humble edifice,

yet was frequented by persons of greatest note in the country. The Governors General, and Commanders in Chief, from the time of Sir Frederick Haldimand downwards, generally resided during the summer months at Sorel, where they possessed an official residence, prettily situated on the banks of the Richelieu. And in 1819, during the incumbency of Mr. Jackson, and whilst forming one of his congregation, His Grace the Duke of Richmond, Lennox, and Aubigne, then Governor General, met with his death from a singular and well-known cause. A young fox had been purchased in the Sorel market, and made a pet of by one of the staff, and whilst the Duke was amusing himself with it, the treacherous animal suddenly snapped at and bit his finger. Dr. Christopher Carter, a respected local practitioner, was speedily in attendance, and did what was thought necessary, and the wound was supposed to have wholly healed. But the virus had already spread through the system, and in a few weeks afterwards, whilst journeying on a tour of inspection up the Ottawa, the dreadful symptoms of hydrophobia displayed themselves, progressing so rapidly that the head of this great ducal house, and Governor General of Canada, died miserably in a barn, whither he had hurriedly sought shelter by the road-side.

The successor to the Duke in the government, the Right Honourable the Earl of Dalhousie, in the very first year of his residence at Sorel, proved himself a munificent benefactor to the little church. Grieved at its neglected and ruinous appearance, and wholly unsolicited, he most kindly proffered to the rector a donation of £300 from the Seigniorly Funds, towards putting the church in a state of better repair. The offer was truly a generous one, and "enhanced," as the vestry minute expresses it, "by the manner in which the noble donor was pleased to announce it." But the wisdom of expending so large a sum upon an old wooden building may perhaps be doubted. It was speedily placed, however, in a state of much needed repair, and painted within "without; a new spire, covered with tin, was erected; and an addition made to the church, at its eastern end, of an hexagonal recess, containing, on its three sides, tables of the Lord's Prayer, the Decalogue, and the Apostles' Creed.

On the 5th of November, 1821, Sorel, together with Montreal, and other parishes in the Diocese, was formally constituted a rectory, by Letters Patent from the Crown. As early as 1795, Mr. Doty and his parishioners had applied to Bishop Jacob Mountain, to ascertain their exact legal status in this country, and whether it corresponded in any respect with the churches and Parishes in England. The Bishop conferred upon the subject with Lord Dorchester, the Governor, who ordered the Attorney General to report upon it, which he did to the effect that, "the rector and vestry were not a corporation, and had not any authority to call parish meetings for assessing the people." In transmitting this opinion to Mr. Doty, the Bishop stated "that he had himself entertained no doubts upon the subject, but that he had sought the sanction of legal authority on which to found those proceedings, by which, he hoped, to place the parish upon a better footing, and the

Church of England, in Canada upon more advantageous, and more respectable ground than it had hitherto obtained." But from whatever cause, or from whatever quarter emanating, a delay of 26 years intervened before the issue of the Letters Patent, creating the parish and rectory of Sorel, and constituting the rector a corporation sole.

In 1834, the church and burial ground, then in use, were consecrated by the late Hon. Right Rev. Bishop Stewart of Quebec. The simple piety, and unostentatious character of this excellent prelate, are held in affectionate remembrance in this parish, as elsewhere throughout the Diocese. In his episcopal visits to Sorel, sometimes sojourning at the village inn, and as his custom was, gathering all who would assemble with him for family prayer; sometimes an honoured guest at Government Cottage, with the representative of royalty, yet everywhere, and at all times, was he known, and is he remembered among all classes, as the same humble, holy man of God, and man of prayer; as emphatically "a living epistle of Christ, known and read of all men."

(To be continued.)

MEETING AT STAFFORD. (ENGLAND).

A public meeting in behalf of the Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels was recently held in the Shire Hall, Stafford, the Right Rev. the Lord Bishop of Lichfield presiding. The company was influential but not numerous. Among those present were the Right Hon. the Earl of Shrewsbury and Talbot. Captain Salt, M.P., Major Fulford, E. Mayne, Esq., Archdeacon Moore, the Rev. Prebendary Royds and the Revds. G. W. Murray, W. Webb, E. J. J. G. Edwards, S. Plant, F. S. Bolton, T. Harrison, C. P. Good, W. S. Eastman, F. K. Clarke, and W. Field, the Society's organising secretary.

The Rev. G. W. MURRAY having opened the meeting with prayer.

The BISHOP of LICHFIELD rose, and said he knew they would expect him to say a few words to them before the resolutions were moved. With regard to this incorporated society, if he were not on general and public grounds doubly interested in its success, he should have had a personal and private interest in it, from his early connection with it. He had mentioned at Wolverhampton that he could say what could be said by very few people, that he had been present at a meeting held in 1818 for the establishment of this society. He thought it deserved to be mentioned that this, like other great societies of their church, owed its existence to the zeal of one of the best laymen that ever adorned the Church—he referred to the late Mr. Bowdler. He it was who first organised the society, and invited the then archbishop to take it up, and called a meeting for its establishment; and it was a great source of pleasure for them to recollect that until very lately the son of that excellent man had acted as the society's secretary. This fact could not but give his lordship a great interest in the society; but besides that, when he was in London he had constantly taken an active part in its concerns, as he

still continued to do whenever he had an opportunity. In this diocese a great deal had been done for church building and church enlargement. Their own society had been established with a liberality certainly not surpassed in any other diocese, and it was still prospering and doing its work. They had great cause to be thankful, but it was important that they should not forget the parent society—the society, in fact, to which their diocesan and other similar associations owed their existence. This was indeed the mother church building society, and those associations which he believed were now established in every diocese of England were its fair daughters. They must not, therefore, forget that parent, and the substantial benefit they had received from her. It was true they had raised in this diocese, by the great liberality of the nobility and the laity generally, several thousand pounds, and they had made munificent grants to their churches—he said munificent because they had repeatedly given a thousand pounds to a single church. Still, however, they could not have done their work without the aid of this the parent society. He might mention, not in the way of vanity, but of thankfulness, that he had been permitted to consecrate 124 churches in the diocese, while a great number of others had been rebuilt and enlarged; and in almost every one of these cases, except where some munificent individual had said, “I will do the work myself,” they had had a large amount of help from this society. Now, many of those diocesan societies of which he had spoken, as they would see if they referred to the report, contributed a part of their annual collection to the parent society. In this diocese, however, nothing of the kind was done. He did not say they had done wrong in expending their own funds upon their own wants, for, according to that very true but much abused proverb, “Charity begins at home;” but now this society, which had given them such large assistance, required help, and if they did not send them a portion of their collections, they were bound to do what they could individually to help them in another way, not only on their own account, but for the general advancement of the Church throughout the kingdom. It appeared to him that they had the highest possible claim upon them—a claim which he almost felt ashamed of not having brought before the diocese earlier. His excuse must be that they had been so much engaged with their own work, among the large and daily-increasing population of the diocese. Now, however, the society came to them and said, “We have helped you largely—we ask you to help us.” He wished, with all his heart, that meeting had been as large again as it was; but when he looked around, and saw the persons of whom it was composed, it might not be large, but, unless he was greatly mistaken, it was an influential meeting. This society had done great service to the country, not only in the actual money it had expended for the purpose of the building of churches, but by being the first institution which had awakened that noble spirit of church-building which now prevailed throughout the land. The population had been increasing, but year after year nothing was done, until it had pleased God to put it into the heart of Mr. Bowdler to raise up this society, and to re-animate throughout the country that noble

spirit which before had been sleeping, but which, to use a vulgar expression, had been wide awake ever since, and had produced all over England those fruits for which they had so much cause to be thankful. Incidentally he might mention that in the year just coming to a close the Ecclesiastical Commissioners announced that they had a surplus of £73,000 to give away, and it was hardly credible that no less than £237,000 had been offered from private persons to meet this surplus. So it was that liberality called forth liberality, and the branch which bore fruit was enabled by God to bring forth more fruit. There was only one point which he deemed it necessary to touch upon. Had the society done their work, or was there a demand for further exertion? Perhaps they could answer the question from their own experience; but independently of this he might state that during the past year the society had received 173 applications for aid, and had made 166 grants, to the amount of more than £22,000. They had provided 33,000 additional sittings, of which 29,000 were for the poorer classes. He hoped this society would not want in any diocese the help for which it had a right to ask in consideration of its real labour and work—in fact, for services rendered. This was one of the very plainest cases, which spoke for itself. The funds were administered by a careful sub-committee, while a committee of the most eminent architects in London were kind enough to look over the plans, and when both these committees had done their work they reported to the board, at which the archbishop was always in the chair, and besides the bishops a large body of laymen, many of whom were well known here—men of distinction not merely for rank, but for a desire to do good—were regular attendants at these meetings, and joined in doing this really good work.

MISSION AT CONSTANTINOPLE.

We have been kindly allowed to print the following extract from a private letter from the wife of the Rev. A. Tien, Missionary at Constantinople of the *Society for the Propagation of the Gospel* :—

“ July 7, 1861.

Mr. Tien hopes to have the pleasure of baptizing two Turks very soon. One of these men appears to be deeply impressed with the truths of Christianity, and says, ‘ his earnest desire is openly to profess Christ. Not caring what he may have to suffer from friends on account of his change of faith.’ One day an Englishman inquired of him what steps were to be taken previous to embracing Islamism. He replied—‘ Would you sell the precious pearl for filthy lucre? How can your conscience allow you to exchange the hope of the unparalleled happiness of being with Christ for the misery of remaining in sin.’ The man wished to marry a Turkish girl, which was his reason for endeavouring to become Mahomedan. A poor Turk, formerly a Derwish, was robbed, beaten, and thrown into a ditch, by his former companions, for embracing Christianity. They said, ‘ such a wretch was unworthy to live;’ but this treatment only made him cling closer to Christ, for he said, ‘ strength

was given me to bear all without anger, and to pray for my persecutors.' Another poor man was kept three weeks in prison for the crime of professing Christ. There is, indeed, much of deep interest in Missionary work, and my husband labours incessantly to preach the Gospel, and make known the glad tidings of salvation. His Sunday duties are heavy; at nine o'clock, short service, with extempore address in prison; ten o'clock, school; eleven o'clock, Turkish service, with sermon; two o'clock, brief service at hospital; three o'clock, at Embassy Chapel, either to read prayers or to preach; seven o'clock, service in the Mission Chapel with Mr. Curtis. You can imagine how fatigued he is in the evening. Two services only are required of him, the others are voluntary."

MISSIONS OF THE CHURCH OF ENGLAND.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—LONDON.

The annual report of 1861, of the Society for the Propagation of the Gospel in Foreign Parts (incorporated 1701) has just been published. The report commences with the announcement that last year the total of its funds again showed a large increase over the preceding year, and that this increase causes a comparative calculation of income for the past 30 years to realise the fact, that the increase in that period is more than eightfold. During the same time it has extended its operations to the West Indies, South and Western Africa, Ceylon, Mauritius, Borneo, and greatly increased its work in India and Australia.

During the year 14 additional clergymen have been placed on the list of those to be supported by the society, and the passages out of nine others have been paid, who are to be supported from local funds.

It has been determined also to establish several new missions at Roorkee and Patna, in India; Rangoon, in Burmah; Singapore, in Malacca; Kaffraria Proper; the Sandwich Islands, which, lying almost in the centre of the Pacific, and being a resting-place on the highway between the western seaboard of America and the east of China and Australia, is so largely visited by British ships. A mission will also be founded in the capital of China.

The colonial episcopate has increased in 20 years from eight to 41 dioceses.

To glance briefly at the state of the missions in different parts of the world, we commence with Nova Scotia, the oldest colonial diocese. Here the Church appears almost firmly established, and a noble endowment scheme, to render the diocese independent of the charity of Englishmen, is progressing with wonderful success. In Newfoundland the accounts of the labours of the zealous missionaries under their devoted bishop are deeply interesting, the circumstances of that remote and trying country being so very peculiar. In Fredericton the progress of the Church has been real, marked, and encouraging; and the same may be said of Montreal, in which diocese it is evidenced by the remittance of money to England for the furtherance of missionary work elsewhere. In the new

diocese of Huron the society assists 20 missions, which are partly supported from local sources. In Rupertsland aid is much wanted in consequence of that diocese being unable to contribute so fully as might be wished to the establishment of the Church, and the progress is, therefore, much slower.

British Columbia—this diocese founded and endowed by the munificence of one well-known Christian lady—is aided to the extent of £1500 per annum, and much good is being done. The West Indies and Guiana give satisfactory accounts of the reality of the missionary work there carried on. Turning to Sierra Leone, we find the distressing accounts of the decease of more than one devoted missionary in that deadly climate; but we have a record of the success of the labours of those so taken to their rest. In South Africa the missions are unusually active, and the accounts very encouraging.

In India the missions of Cawnpore and Delhi have been re-established. The missions in the diocese of Madras, where the society occupies 25 stations, all show steady progress; and as regards Bombay, the account of the Rev. C. Green (who since writing it has been called to his rest) is deeply interesting; and an urgent call for help for that important part of the world is made.

For Borneo a new arrangement of the diocese is announced, together with the dispatch of a large addition to the missionary staff. In Australia we are promised a further extension of the episcopate, though the accounts from that part of the world are not so full as might be wished. The Constantinople mission progresses slowly, and the society still administers to the spiritual necessities of our emigrating countrymen.

Passing to the cash account appended to the report, we have a detailed account of the expenditure. We note the very heavy expenditure for deputations and organising, of over £5000, or more than 8 per cent. on the amount derived from collections. We see, also, that the expenditure for printing accounts of the missionary work, including the magazines, is, if we omit the annual report and lists, considerably less than £1000. It is worth consideration, whether by affording the clergy the means of making the claims of the society known through themselves, much of the cost of deputations might be saved, and the support given be greater and more regular, as being a part of the acknowledged duty of every Churchman. Deputations, no doubt, become every day more difficult to supply, and, perhaps, act more as a temporary stimulant than a solid motive power.

The society has a list of 413 clergymen, missionaries, and 700 lay teachers, schoolmasters, &c.

At the monthly meeting of the above society, held 19th July, the Bishop of Labuan was in the chair.

A letter was read from the Bishop of Columbia, asking aid to enable Clergy or Catechists to work among the Indian tribes, eight in Vancouver Island, and six on the mainland part of his diocese. A grant was made of £300 for two years and a half. In reply to an application

from the Bishop of Brisbane, the sum of £250 was granted for maintaining an itinerant Missionary.

A communication having been received from the Committee for Establishing the Church in the Sandwich Islands, stating that they purpose to send out shortly a Bishop (whom the Archbishop of Canterbury has consented to consecrate), two clergymen and one schoolmaster; and that they expect these will be joined on their arrival by one or two clergymen from America; it was agreed in accordance with their request, to grant £100 per annum to each of three clergymen appointed by the Bishop, who should hold themselves pledged to extend their labours especially to the British sailors there.

The sum of £40 was granted for the passage of a native school-mistress to Borneo, and maintenance was promised to a Malay youth at St. Augustine's College. A grant of £100 per annum for a Missionary in Walpole Island was confirmed to the Rev. A. Jamieson.

TESTIMONIES OF NONCONFORMISTS TO THE CLAIMS OF THE CHURCH OF ENGLAND AND THE EXCELLENCE OF HER LITURGY.

THE METHODIST "ADVOCATE AND JOURNAL" IN THE UNITED STATES ON THE EPISCOPAL CHURCH.—"As the Episcopal Church, it is that of our ancestors, and in a sense, the mother of us all. It has moderated the spirit of the Reformation, moulded the greatest nation, and produced the best literature the world has ever seen. We have read so much and so gratefully in Taylor and Tillotson, in Berkeley and South, in Butler and Paley, in Horne and Wilson, that we must speak respectfully of the Church which nourished them. We thank God for every cross-crowned spire it points to heaven; it is a monument of truth, an invitation to Christ, a protest against fanaticism, and a pledge of scriptural and tasteful song, and supplication. This Church's instruction is sure to embrace the faith of patriarchs, the majesty of Sinai, the wisdom of Solomon, the threnodies of Job, the lyrics of David, the visions of Isaiah, and the fulness of joy in the cradle, the cross, and the crown of our blessed Lord, while its stream of devotion can quench an infant's thirst, or float the chariot of Elijah. As we have bowed in its venerable aisles, and listened to its chants and organ peals amid the tombs of the mighty dead, we have said, not with tearless eye, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" To speak of its formalism, and its latitudinarianism, and its tractarianism, and its Chinese exclusiveness, is but to remind us that things human are blended with things divine here below. Happily, man's foolishness cannot frustrate God's wisdom, nor human error obliterate divine truth."

The Rev. T. Binney, well known as one of the leading ministers amongst the Independents in England, was present lately at the consecration of all Saints Church, Belvedere, near Erith, on the River Thames, by the Archbishop of Canterbury; and at a collation given afterwards,

in the course of some remarks, Mr. Binney expressed the "gratification which he had derived from being present at the solemnity of the morning; and said that he had been deeply impressed with the great simplicity and beauty of certain portions of the prayers in the Consecration Service. There was nothing in those prayers which could give offence to any individual. His feeling with respect to the Liturgy was well known; he seldom attended church without a deep feeling, which often found its expression in tears."

THE CATHEDRAL CLOCK.

A SOLILOQUY.

I am the clock of our Cathedral, I have four faces, so that I can see all that goes on around me, and I tell all around me the same story, for I consider it a matter of the greatest importance that there should not be the least appearance of falsehood or deception in any body or any thing that professes to belong to a Church whose foundation is truth.

Now without wishing to extol myself, I cannot help thinking what a good thing it would be if all Christians were to strive to act much in the same way that I do, to make themselves as useful as they can to their neighbours, showing their face in every quarter to remind them of the flight of time, pointing continually as I do every noon with both hands of each face to that Sun of righteousness who arises with healing in his wings, stretching forth their hands as I do mine, to symbolize the open arms with which the Almighty will receive each returning penitent; pointing downward as I also do to keep them in memory of that grave which awaits them all, and of that eternal doom to which the hardened sinner will inevitably be consigned.

I say what a good thing it would be if all Christians were to act thus. As for me I need not tell you that I am a mere machine, a part of the external fabric only of the Church, but I perform my duties regularly and punctually. Ought not those then who are really and indeed members of Christ's mystical body, who have promised to serve God, whom the Almighty has gifted with reason, to whom he has promised the abiding presence of his Holy Spirit, ought not they I ask to strive to perform with all earnestness those important duties towards their fellow creatures which are allotted to them.—*From an old Magazine.*

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 pondering 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.

CURIOUS ANALOGY.

Archbishop Whately, in his edition of Bacon's *Essays*, with *Annotations*, brings forward a very suggestive piece of natural history, "which," says he, "has often occurred to my mind while meditating on the subject of preparedness for a future state, as presenting a curious analogy." It is in the Annotations on the *Essay "Of Death;"* and may aptly be cited as one of the thousand instances that naturally raise the question, whether the disclosures of the telescope or of the microscope be the more wonderful.

It is well known that the Greek word for a butterfly is *psyche*, which also signifies the soul; and that every butterfly comes from a grub or caterpillar. The technical name for the caterpillar is *larva*, literally *mask*; so used because the caterpillar is a sort of covering or disguise of the future butterfly: for the microscope reveals that a distinct butterfly, only undeveloped, is contained within the body of the caterpillar; and that the latter has a set of organs suitable to its larva-life, quite independent of the embryo butterfly which it encloses. When the insect is to close this first stage of its life, it becomes what is called a pupa, enclosed in a chrysalis or cocoon, from which in due time it issues a perfect butterfly. But this result is sometimes defeated, and in the following manner, as related by the learned Archbishop:

"There is a numerous tribe of insects well known to naturalists, called Ichneumon flies, which in their larva-state are *parasitical*; that is, they inhabit and feed on other larvæ. The ichneumon-fly, being provided with a long sharp sting, which is in fact an *ovipositor* (egg-layer), pierces with this the body of the caterpillar in several places, and deposits her eggs, which are there hatched, and feed as grubs (larvæ) on the inward parts of their victim. A caterpillar which has been thus attacked goes on feeding, and apparently thriving quite as well, during the whole of its larva life, as those that have escaped. For, by a wonderful provision of instinct, the ichneumon-grubs within do not injure any of the organs of the larva, but feed only on the future butterfly enclosed within it. But when the period arrives for the close of the larva-life, the difference appears. You may often observe the common cabbage-caterpillars retiring to undergo their change, into some sheltered spot, such as the wall of a summer-house; and some of them—those that have escaped the parasites—assuming the pupa-state, from which they emerge butterflies. Of the unfortunate caterpillar that has been preyed upon, nothing remains but an empty skin. The hidden butterfly has been secretly consumed.

Now, is there not something analogous to this wonderful phenomenon in the condition of some of our race? May not a man have a kind of secret enemy within his own bosom, destroying his soul,—*psyche*,—though without interfering with his well-being during the present stage of his existence; and whose presence may never be detected till the time arrives when the last great change shall take place?"

THOMAS COOPER'S REASON'S FOR FORSAKING SKEPTICISM.

Thomas Cooper, the well known Chartist Lecturer, lately delivered a course of lectures at Sheffield in support of Christianity. At the commencement of the first lecture, he made the following statement :—

He said he had not come to Sheffield as a gladiator, to get up a discussion, but to reason with his friends, the working classes. He had to visit the town to make up inquiries for an article for a newspaper on the cutlery workers, and, having changed his religious opinions, felt that he could not come among his old friends without telling them the reason. After rebutting the charge of inconsistency urged against him, the lecturer spoke of the causes of skepticism, mentioning the bad example of many religious professors ; the blundering and confused way in which theology was often expounded from the pulpit ; attempts to stifle instead of directing the spirit of inquiry in youth ; and the oppression practised by professedly religious employers on the working classes. Speaking of the various forms of skepticism, Mr. Cooper said the skeptics twitted Christians with their differences of opinion, but were themselves open to the same accusation. The lecturer referred to his life for the explanation of his changes of creed. Religiously educated, doubts were first raised in his mind through the prohibition of innocent pursuits, and he became a Theist. Sickness brought soberness of thought, and, on recovery, he joined the Wesleyans, among whom he was a local preacher seven years, but was driven from the body by the persecutions of the Revs. John Williams and William Smith, and became an Unitarian. He then became a Chartist, and as such was imprisoned. Looking upon himself as a martyr, the harsh treatment of the prison sank deep into his spirit, and he came to doubt whether there was a God. He thanked God that he never got to positive Atheism ; he never said that there was no God ; at the worst he only doubted. Mr. Cooper spoke of the agony of doubt which constantly harassed free-thinkers, who were often compelled to seek relief in diversion, or give up the study of the subject in despair. Then came the explanation of the lecturer's return to Christianity. One of the doctrines of Robert Owen and his followers was that man was the creature of circumstances, undeserving of praise or blame for his good or bad actions. It was the discussion of the word "duty" in relation to this doctrine that formed the turning point in his career of skepticism. It led him to the conclusion that man has a moral nature, and that consequently there must be a moral governor. If there was a moral governor, then the good ought to prosper and the vicious not. But seeing that was not the case, then he concluded that there must be a hereafter of rewards and punishments ; for, though virtue was to some extent its own reward, and vice its own punishment, it was not fully so. Besides, how, in the absence of a moral governor, was man to get that moral nature ? Skeptics talked about religious intolerance, but when he announced his new convictions, his skeptical friends treated him with an intolerance which amazed him ; they behaved more like bears than men. This, instead of cowering, spurred him on to further investigation. He went on to think and pray—yes, he was not ashamed to say that he sought God in prayer, for hazardous was the state of that man who gave up prayer—until he became convinced that Christianity was true. (Cheers.)—*Doncaster Gazette.*