THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO .- ACTS XVII. 11.

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THE TENDER SHEPHERD, There was a Shepherd once whose tender care. Was over o'er his flock. By night and day, He watched and guarded them. In pleasant pas-

tures He led them carefully, and when they thirsted He brought them to clear waters. Him they loved To follow, and would heed His gentle voice, A bond of fond attachment.

A sheep, that ever, forwardly, did rove,
And heeded not the Shepherd. Kind allurements Were urged in vain, for she would have her will And neither heard his voice nor followed him. Her master, seeing all endeavour vain, To win her from her wanderings, took her lamb, But gently, in his arms, and went his way.

Immediately the sheep submissive followed.

Mother that weepest for thy little babe,

Taken, to win thy wayward heart to heaven— Say, was the Shepherd cruel?

Ep. Recorder.

Si litan "

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## CHRISTIAN EDUCATION.

PROV. XXII. 6.

Continued. II.—Consider the promise which is contained in the text,—" When he is old, he will not depart from it." Now, this promise is to be viewed in the light of every other promise of Holy Scripture. Truly, all God's promises are sure,— they are yea and amen in Christ Jesus. And why should an exception be made with regard to this particular one? Assuredly, it is as true and faithful as every other word of God. If God had written it in beams of living light upon the sky, it could not be plainer than it is. But then observe, like every other promise, it is conditional. It is linked with a command, and the fulfilment of the promise depends on the faithful acting, out of the command. For example, it is written: "Seek and ye shall find." "If ye shall ask any thing in my name, I will do it." "Ask and ye shall receive, that your joy may be full." But how seldom are these promised blessings realized, because we seek not aright—we ask amiss, in selfishness or in ignorance; and, above all, without faith. Yet the promises abide sure to all who trust therein. "What if some do not believe? shall their unbelief make the faith of God without effect? Ged forbid: yea, let God be true, but every man a liar." Brethren, "if not deny himself;" and so with regard to the promise of the text, it will never be found to fail, by those who faithfully trust in it. Let the command, which is linked to it, be diligently obeyed, and the promise, which is attached to the command, will be most assuredly accomplished. We have no right to deal with God's words in any other way but this: "He is not man, that he should lie; neither the son of man, that he should repent."

How encouraging then, how cheering is this promise to faithfull parents, who are diligently engaged in training up their little ones in the way they should go, and bringing them up according to the ordinance of God, and in obedience to his commands, in the nurture and ad-monition of the Lord. Christian parents! be not faithless, but believing, with regard to your children;—set yourselves diligently and humbly to the use of the means of God's appointment; to the use of the means of God's appointment; train them in the way they should go, by scriptural teaching, by godly discipline, by wise correction, and by holy example; and doubt not the faithfulness of that promise of God, "when he is old he shall not depart from it." Expect, indeed, disappointment, and look for sorrow; for your children are of an ovil stock and will for your children are of an evil stock, and will often grieve you. Ye, yourselves, are surfounded with imperfections, and infirmity, and sin; and with imperfections, and infirmity, and sin; and how often will your own unfaithfulness, your own failures, be the blighting of your hopes. Nevertheless, sow the good seed, and bring up your children for Christ—yea, bring them to Christ by prayer, and bring Christ before them by example, and you shall, in no wise lose your reward. shall, in no wise, lose your reward.
But here it will be said, how is it that we

see so many children, of professing parents; walking in the paths of sin and continuing to their lives' end, a grief to their families, and a scandal to the world, and a shame to the Church. Brethren, if the secret were known, tathe cause would be found in wrong or defective education. The children are not trained up in the way they should go ; and, therefore, it is no maryel if they walk in the evil way of a corrupt, heart instead, and follow the downward course of a world that lieth in wickedness And is not an evil system of education, amongst Christian people, oftentimes so manifest as not to be mistaken? How often do we see parents, who profess godliness, training up their children for the world, instead of for Christ 1:1 Oh. 1 if we let our little ones see sworldliness instead of and forbid them not; for of such is the kinggrace in our household arrangements; if two dom of God. 2 Christians! the children who hand them over to the care of ungodly servants, while we, ourselves, may be, are following our own pleasure; if we expose them unnecessarily to the society of ingodly companions; if, by our severity, we provoke them to wrath; or if, by the mere ordinary extreme of self-indulgence, we cherish and foster up their self-will, and natural independence, and pride of heart; if we neglect to begin early to teach them their relation to God, as a kind and affectionate Father in Christ Jesus, who has marked them for his own in hely baptism, and sealed down upon them all the promises of the covenant of grace, and calls them his children and himself their Futher :-- I say if we act thus unfaithfully by our offspring, need we wonder if the real not the fruit where we have not sown the seed? The wonder would be if our little

nd when he is old, he shall not depart from it." Such then is the command, and such the romise of the text.

Let me now proceed to make an application of the subject, with reference to the duty which devolves upon us, of promoting, by every means in our power, the cause of scriptural and Christian education in our land. I do not know that under the present circumstances of our country, any institutions have a more imperalive claim upon our support, than the daily and Sunday schools which are established in connexion with the Church. Behold the rising generation! What an influence, for good or for evil, do they not exert over the future destinies of our land! and how can we expect that they will prove a blessing to our Church and nation, if they be left without Scriptural inaside by the error of the wicked,—that they will not be seduced by the snares of evil men, who are waxing worse and worse,—that they will not be borne away by the overflowings of ungodliness, which already make us afraid unless we can say to them, as they enter upor the slippery paths of youth : "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus?" If we send them forth upon the troubled ocean of life, and expose them to the winds and waves of its manifold temptations, without the compass of truth; what can we expect otherwise than that, in the midst of the rocks and quicksands of their perilous voyage, they should make shipwreck of their faith, and lose their souls for ever! If we leave them to track their path through the wilderness of this evil world, without that Word which is a lamp unto their feet and a light unto their path, what can we look for else than that they should miss their way and come short of the rest which remaineth for the people of And can they pursue a course which leads

to ruin, without injury to the community of which they are members? Can a mass of irreligion and infidelity exist in a country without mischief? Can a man be an ungodly man anywhere, in any family, in any parish, or village, or town, without doing harm to many others, as well as to himself? " One sinner destroyeth much good .? And can there rise up in a nation a large body of uninstructed and unchristianized men, without hurt and peril to that nation? No, brethren, if we teach not the people of our country that there is a God, and how he refeel, to our cost, that there is a devil; and so it comes to pass, (in these days, at least, of unsanctified education, when men may very well be knowing without being wise and good,) that an irreligious population will ever be a dangerous and a mischievous population. But, if schools be established far and wide through our land, and a sound and religious education be given therein,—such an education as will harmonize with the doctrines of the Bible and the Creed of the Church,such an education, for example, the scheme of which is marked out for us in the Church Catechism, and by means of which our children may be taught their duty towards God, and their duty towards their maintenance. and their duty towards their neighbour, founded upon all the articles of the Christian faith, then may we expect with the blesof our flocks will grow up to be an ornament to the Church, and a blessing to society and to the world. If they be taught, as the truth is in Jesus, the principles of the Christian religion, then may we hope that those principles will prove not only the source of their own individual happiness, but also, as "righteousness exalteth a nation," the best bulwarks of our land, our cheapest defence, and the surest pledge of our national prosperity. And thus, from love to God, who commands it; from love to our neighbour, who stands in need of it; and from love to our country, which cannot be safe or prosperous without it; are we bound to support the cause of Scriptural and Christian Edu-

To every congregation worshipping in our national temples, may we say that the Lord our God commands, with regard to the child-ren of the poor: "Take this child away, and nurse it for me, and I will give thee thy wages. 32 And what more interesting charge can be committed to our care than the lambs of the flock of Christ, even those of whom that compassionate Saviour has himself said "Suffer the little children to come unto me are trained up in the schools connected with the congregation of which you are members, and the children who are running about your streets, and growing up around you without any training at all, you ought to consider as your especial charge, and to hold yourselves responsible for their proper education. Look upon yourselves, so to speak, as virtually their sponsors; forasmuch as the duties and responsibilities of godfuthers and godmethers. responsibilities of godfathers and godmothers as well as of parents, are so generally neglected, by ye, to the little ones of your parish, as nursing fathers and nursing mothers; and see that they be taught, so soon as they shall be able to learn, what a solemn vow, promise, and profession they tave made in their baptism. Call upon them to hear sermons. Provide that they may learn the Creed, the Lord's Prayer, and the learn the Creed, the Lord's Prayer, and the congregations were supplied with ministers, Ten Commandments, and all other things the rest, being served by lay readers. In which a Christian ought to know and believe some places indeed by readers were preferred to his soul's health,—and that they may be according to God's ordinance, don't indicate the more faithful, though faint-hearted ones, which a Christian ought to know and believe to settled indicates, because less expensive to its superficient the more faithful, though faint-hearted ones, some places indeed by readers were preferred to strengthen the things that remained and to settled indicates, because less expensive to its superficient through forther, being the his soul's health,—and that they may be to his soul's health health,—and that they may be to his soul's health health,—and that they may be to his soul's health he

and to give them in charge to their mother, the Church; to be nurtured up, under her are numerous of clergymen having been dis-fostering care, for Heaven and for God. placed by vestries without a charge made, or Some of you may teach,—others may visit even a reason assigned for it." The effect the homes of the parents, and there look of this on the better portion of the English after the lost lambs, and urge on the loitering ones: comfort the sick and relieve the needy. All of you may take an interest in the work of Christian education, and, in some way or other, promote it; and, above all, all of you may pray that God would mercifully look upon these children, and wash and sanctify them with the Holy Ghost; that being delivered from his wrath, and received into the ark of Christ's Church, they may be steadfast in faith, joyful through hope, and rooted in charity, and may so pass the waves of this struction, and sound religious training? What troublesome world, that, finally, they may security have we that they will not be drawn come to the land of everlasting life, there to reign with Christ world without end. How much good you might be the means of accomplishing, if each of you were to undertake to watch over, in this way, a certain number of the children of the poor, with the view of promoting their regular attendance at the school;—how might you benefit the parents, and oftentimes win them, as well as their offspring, unto Jesus. How might you strengthen the hands of many an anxious teacher, and gladden the heart of many an over-burdened minister! "Brethren, speak as unto wise men; judge ye what I say."-Rev. Wm. Brock, M. A., Rector of

Bishop's Waltham, Hants. Address to Parents and Children in our next.

PROTESTANT EPISCOPAL CHURCH, IN VIRGINIA.

It is a useful employment for societies, as well as individuals, at certain seasons, to look back through their past history and mark the dealings of a kind Providence towards them. The History of the Episcopal Church of Virginia has, by universal consent, been, from the very beginning, a most interesting and eventful one -- beyond that of any other Diocese in the Union. I would briefly refer to some of its particulars, in order to raise our hearts in gratitude to God for its wonderful preservation, and to make us more faithful and zealous in using the proper means for its further advancement.

The Episcopal Church of Virginia com menced with the first settlement of the first colony. The code of laws of that colony was drawn up at a time when "religion (as Bishop Taylor gypresses it. was painted upon hanall in one, being enforced even among Protestants by civil pains and penalties, which we would fain now banish from our recollections, and blot from the page of history.

That there was much of sincere piety mov ing the hearts of those who incorporated the forms of the Episcopal Church with the colony of Virginia, as well as those who established other forms among the Pilgrim Fathers of New England, I doubt not. Nor do I question the piety and fidelity of some of the people and pastors during its whole subsequent history; -that its spiritual condition was ever, at any time, even tolerably good, bearing a comparison with that of the Mother Church, over whose defects also there was so much cause to mourn, faithful history forbids sing of God upon our labours, that the young under which she had to labour, during the whole period of her existence in connexion with the Government of England, which were well calculated to sink her character beneath that of the Church of England, and of some other Churches in America. mense were the difficulties of getting a full supply of ministers of any character; and of those who came, how few were faithful and duly qualified for the station! One who was indeed so faithful as to be called the Apostle of Virginia, at an early period of its settle-ment, lamenting over the want of ministers

in the Colony, thus upbraids those who re-fused to come: "Do they not either wilfully hide their talents, or keep themselves at home for the fear of losing a few pleasures? Be not there any among them of Moses's mind, and that cf the apostles who forsook all to follow Christ?? The Council of Virginia also addressed the most solemn and pathetic appeals to the Clergy of England, besecching them to come over to the work of the Lord in the Colony—though it is to be feared with little success—for in the year 1665 it is recorded, that many places were destitute of ministers, and like still to continue so, the people not paying their "accustomed dues." There were at this time about fifty parishes in the Colony, most of which were destitute of Clergymen, as there were only ten ministers for their supply. To remedy this evil, it was proposed to establish, in the English Universities, Virginia fellowships, imposing it as a condition, that the fellows spend seven years in Virginia; but we do not read of its execution.

That the ministers then in the Colony were men of zeal can scarce be supposed, as a law was required enjoining it upon them to preach constantly every Sabbath and administer the

sacrament at least twice every year. If we proceed in the history of the Colony another fifty years, which will carry us beshall find only, a few more purishes estab-lished, and though glebes and parsonages had been provided, not more than one half of the

Train up a child in the way he should go: death; and do all that in you lies, to rescue more worthy. If a clergyman was faithful id when he is old, he shall not depart from it." them from the deep waters of sin and sorrow, to his duty and preached against the vices of the people, he was removed: " and instances are numerous of clergymen having been disof this on the better portion of the English Clergy who might be disposed to emigrate need not be stated. As to the unworthy and hireling Clergy of the Colony, there was no ecclesiastical discipline to correct or punish their irregularities and vices. The authority of a Commissary was a very insufficient substitute for the superintendence of a faithful Bishop. The better part of the Clergy, and some of the laity, long and earnestly petitioned for a faithful resident bishop, for the Bishop of London was of necessity only the

nominal Bishop.

For about two hundred years did the Episcopal Church of Virginia try the experiment of a system, whose constitution required such an head, but was actually without it. No such officer was there, as the Church requires, to watch over the conduct, and punish the vices of the Clergy; none to administer the rite of Confirmation, and thus admit the faithful to the Supper of the Lord.

It must be evident, that the Episcopal Church without such an officer is more likely to suffer for the want of godly discipline, than any other society of Christians, because all others have some substitute, whereas our own Church makes this office indispensable to some important parts of ecclesiastical govern-

ment and discipline. Such being the corruption of the Church in Virginia, it is not wonderful that here, as in England, disaffection should take place and dissent begin. The preaching and zeal of Mr. Whitefield, who visited Virginia about this time, contrasted with the sermons and lives of the Clergy generally, contributed no doubt to increase disaffection. The pious Mr. Davies, afterward President of Princeton College, made the first serious inroad upon the unity of the Church. His candid testimony deserves to be here introduced. "I have reason to hope," he says, "that there are and have been a few names in various parts of the Colony who are sincerely seeking the Lord, and groping after religion in the communion of the Church of England, Had the doctrines of the Gospel been solemnly and faithfully preached in the Estalished Church, I am persuaded there would have been few dissenters in these parts of Virginia, for their first objections were not ngainst the peculiar rites and ceremonies of that Church, much less against her excellent doctrines delivered from the pulpit, in which these articles were opposed, or (which was the more common case,) not mentioned at all, so that at first they were not properly dissenters from the original constitution of the Church of England, but the most strict ad-

herents to it, and only dissented from those who had forsaken it." That there was at this time not only defective preaching, but, as might be expected, nost evil living among the Clergy, is evident from a petition of the Clergy themselves to the Legislature, asking an increase of salary, saying, "that the small encouragement given to the Clergyman is a reason why so few come into this Colony from the Universities, and that so many who are a disgrace to the ministry find opportunities to fill

It is a well established fact, that some who vere discarded from the English Church, yet

were discarded from the English Church, yet obtained livings in Virginia.

Such being the case, who can question for a moment the entire accuracy of the account, both of the preaching and living of the Clergy of his day, as given by the faithful and zealous Mr. Jarrett, and who could blame him for the encouragement afforded to blame him for the encouragement afforded to the disciples of Mr. Wesley, at a time when neither he, nor they, thought there could be a separation from the Church of England.

Dissent from various causes, was now preading through the commonwealth; dis-alisatetion with the Mother Country and Episcopal Clergy losing more and more the favour of God and man, when this devoted minister, almost alone in preaching and living according to the doctrine, discipline, and worship of the Protestant Episcopal Church, was glad to avail himself of any aid in the good work he was endeavouring to perform. For the time, however, his efforts were unavailing. The war of the Revolution was approaching, and with it the downfall of the

Many circumstances contributed to this yent. The severities exercised towards some of the dissenters in times past had embittered their minds against the declining establishment. The attachment of some of the clergy to the cause of the king subjected the Church itself to suspicion, and gave further occasion to its enemics to seek its destruction. a The lispute about Church property now came on, nd for twenty-seven years was waged with bitterness and violence. At the commence-ment of the war of the Revolution, Virginia had ninety-one Clergymen officiating in one hundred and sixty-four churches and chapels; at its close only twenty-eight ministers were found laborating in the less desolate parishes of the State. Whither numbers of them had fled, and to what secular pursuits some of their flocks. We come now to the efforts of the more faithful, though faint-hearted ones,

In common with some other Dioceses, the Church in Virginia resolved on an effort to obtain consecration from abroad for a Bishop who might complete her imperfect organiza-A very worthy man, the Rev. Dr. Griffith, was selected for the purpose : but so depressed was her condition, so little zeal was found in her members, that though for three successive years calls were made upon the parishes for funds to defray his expenses to England, only twenty-eight pounds were raised, a sum altogether insufficient for the purpose, so that the effort on his part was bandoned through poverty and domestic affliction.

Even at a subsequent period, when renewed efforts, prompted by shame at past failures, and a sense of duty to the Church, were made to secure what was necessary for Bishop Madison's consecration, a sufficiency even with some foreign aid, was not obtained to pay all the necessary expenses of the voyage. The object however, was accomplished; and at the end of almost two hundred years from the establishment of a most imperfect Church in Virginia, a Bishop was

obtained. But she was too far gone, and there were too many opposing difficulties for her revival at that time. From the addresses of Bishop Madison to the Episcopalians of Virginia, it will be seen that he entered on his duties with no little zeal and with very just views of the kind of men and measures necessary for the work of revival. He plainly admits the want of zeal and fidelity in many of the ministers as one of the causes of the low condition of the Church, and that the contrary qualifications were indispensable to her resuscitation. He made an ineffectual effort at bringing back into the bosom of the Church the followers of Mr. Wesley, for they had now entirely separated from her.

After a few partial visitations of the Diocese, his hopes of the revival of the Church evidently sunk; and the duties of the College of William and Mary, of which he was President, requiring his attention during the greater part of the year, at the Convention of 1805, he called for a Suffragan or Assistant Bishop. The subject was referred to the next year's Convention, but no such meeting was held, nor was there another until after his death. For seven years it seemed as if the worst hopes of her enemies, and most painful fears of her friends were about to be realized in her entire destruction. In the General Convention of the Church, held in the city of New Haven in 1811, there was no representation, or any report whatever from the join day the following entry is found on Church in Virginia is, from various causes, so depressed, that there is danger of her total ruin, unless great exertions, favoured by the blessing of Providence, are employed to raise During the ensuing spring Bishop Madi-

son died; and shortly after a Convention of the Clergy and Laity was invited by Dr. Buchanan, at the instance of the Rev. Dr. Wilmer and myself, both of us then ministering in Alexandria, for the purpose of electing a Bishop. Important as was the object, and imperious as was the necessity of such a meeting, in order to the existence of the Church, only thirteen Clergymen, and about as many Laymen, were found, who had in-terest enough in the cause to come together. The result was, the election of Dr. Brackmen, to the vacant Episcopate, who, however, declined at the ensuing Convention. At that Convention, only eight Clergymen and ten Laymen met together for a few hours around a table in one of the committee rooms of the Capitol, in Richmond, and when they separated, scarce expected ever to meet again for ecclesiastical purposes. During the following year, however, in the

good providence of God, circumstances arose which led to further efforts. The Monu-mental church, built on the ruins of the Richmond Theatre, needed a minister; and the minds of a few individuals interested for a suitable supply for that interesting station, Mother Church was increasing, and the and also for the vacant Episcopate, were by a most gracious overruling Providence directed to one at a distance, personally unknown to any, and only by a good report to a very few. I need not add that the person alluded to was the good Bishop Moore, so long the affectionate pastor of one of the churches in Richmond, and the beloved Bishop of Virginia. At the Convention, however, which elected him, only seven Clergymen were present. It would thus appear, that after the lapse of two hundred years, the church of Virginnia was reduced to about the same number of ministers, which served at her altars during the first ten years of her existence. And is it wonderful that many, even of sincere friends, should think that the effort at resuscitations must be fruitless, and that enemies poured derision upon the same ? 11 well remember, even some years after this, and when our prospects had brightened not a little, as I presented a pelition to that great and good man, Chief Justice Marshall, a true friend to the Church, asking a contribution to our Seminary, that, although with his accustomed liberality, he freely gave, he yet accompanied the gift with a remark, "that it seemed almost cruel to tempt young men to enter the ministry of a Church which was too far gone ever to be recovered. 221 But he lived long enough to rened, and to what security pursuits some of them had betaken themselves, it is not in our covered." But he lived long enough to retire had betaken themselves, it is not in our covered." But he lived long enough to retire hower to state. Had they been faithful joice in his mistake, and to see children, and shepherds, they would not have thus deserted children's children blessed by the fruits of an their flocks. We come now to the efforts of listination which he feared might be worse their flocks. Institution which he feared might be worse than useless. I may be permitted to add, that when the Church of Virginia, at an early period, wished to unite sister Dioceses with her in the great work of ministerial education, it was made, an objection to the proposal, that was mann an old were so corrupts that her morals and religion were so corrupts that