

You may remember the little incident which I venture to recall to your minds. When Champlain was first exploring the beautiful lake, to which he has left his name, he committed the fatal mistake of firing on a party of Iroquoia, who, never before, had heard the discharge of fire-arms. Horrified by this experience, and by the terrible slaughter they had suffered, they vowed eternal vengeance against the French pale faces who had thus invaded their hunting grounds and crimsoned with their own blood the waters that had been sacred to their canoes. They made good their vows by completing an alliance with the English, and for a hundred years they harassed the French, and by their fidelity to their treaties so held them in check, that they had already lost the advantages of their start for the mastery of the Western World, when Wolfe siezed their Gibraltar, and annihilated their power. As the result, here are we to-night, the children of the Reformed Church of England, resolved, by the further blessing of God, to redeem the whole west from the bondage of Satan, and to spread the knowledge of His Gospel wherever He has been pleased to give us the uttermost parts of the earth for an inheritance.

There is much which we in the United States can learn from your Colonial Church, and from the Canadian people. I have felt this, to-day, in visiting some of your Institutions. But, permit me to say, there are some things in which you might not be unwise to take a lesson from us. We are a practical people; and as we have had a practical work to accomplish in the missions of our Church, it is probable, I could do no better than to state some of the secrets of that degree of success which, by God's blessing, has been attained. I am not competent to advise, but possibly the mere report of our plain, practical ideas, may aid your own plans for doing good. You are doubtless aware of many of the facts connected with the colonization of our country; but there are some deeply interesting matters that explain our religious history, to which little justice has been done by our own writers. With your permission, my Lord, I will explain some of these matters, and more especially such as are connected with the Puritan Emigration to New England.

The Virginia Colony was the first; we all date from Jamestown; and there our own dear Church was established from the very first moment of our history. Blessed be the memory of those who left their snug rectory houses, and their beautiful parish churches in England, and braved the horrors of the wilderness to plant the cross on our shores. I cannot deny myself the pleasure of mentioning the name of ROBERT HUNT, the leader of those noble missionaries; the saint of the Old Dominion, whose ministry sanctified and consoled the pioneers of those regions, and who laid his honoured bones in the soil of the first acres that were claimed for God. The Virginia Colonists had one advantage over others who came to America: they came in entire sympathy with the religion of the Mother Country: they came to plant in the forest the pure rites and the holy influences of the Church of England. But, it is a great mistake to affirm, as some have done, that those who settled New England, or Northern Virginia, as it was called at first, were of an inferior origin. They were, indeed, Non-Conformists, but they were not the Puritans of Hudibras: they were an earlier and a better people; men who had been trained in the reign of Elizabeth, and who had not yet