

old left Canada for England to complete his education. After studying under the Rev. T. Monro, at Little Eastern, in Essex, he went to Cambridge, where he graduated in 1810, and distinguished himself especially in the department of classics.

In August, 1812, he was ordained Deacon at Quebec by his father, who, in January, 1814, admitted him to the Priesthood. A few days later he received the appointment of evening lecturer in the Cathedral at Quebec, the value of which was £150 a year. Not long afterwards it was reported that a clergyman was required at Fredericton, N.B., to fill the rectorship vacated by the removal of Mr. Pidgeon, and the Bishop of Nova Scotia, knowing well Mr. Mountain's abilities and attainments, offered him the position, which included the Chaplaincy to the Legislative Council and to the troops stationed at Fredericton. Mr. Mountain accepted the offer, and at once set about making preparations for his journey from Quebec to Fredericton.

Before starting for his new field of labour, he was married by his father in the cathedral at Quebec on 2nd August 1814, and immediately afterwards embarked in a transport for Prince Edward Island. Thence they crossed to Pictou, and proceeded by land to Halifax. The journey from Charlottetown to Halifax cost £17. At Halifax they remained a week, visiting Annapolis on their way to St. John, N.S.

At St. John they were detained seven days, making necessary arrangements for settling at Fredericton. After being three days on the river, and when within ten miles of their future home they were obliged to leave the little vessel, owing to contrary winds and "went ashore opposite a Church, having made a small bundle; no gig or horses at the house. Two black girls put us over ferry, and we walked a mile."

Two saddle horses were then procured, and thus the new pastor with his young wife entered Fredericton—his first pastoral charge—at five o'clock in the afternoon of September 27th, 1814.

This difficult journey from Quebec to Fredericton, occupied nearly two months. At the present time it can be accomplished with every comfort and convenience in less than two days.

On 31st October 1814, Mr. Mountain was present at a vestry meeting in Fredericton for the first time, and was inducted on 6th June 1815.

Although he remained scarcely three years in Fredericton, he had in that time so endeared himself to the people that it was with great regret they took leave of him in 1817. Such a step was rendered necessary by the increasing years and infirmities of his father, the Bishop.

Accordingly Mr. Mountain gave up his position at Fredericton and returned to Quebec, where he was appointed "Bishop's Official," and also "Officiating Clergyman of Quebec." In 1821 he was appointed Rector of Quebec and Archdeacon of Lower Canada. The first Bishop of Quebec died in 1825, and was succeeded in the episcopal office by Dr. Stewart.

In 1835 Bishop Stewart prevailed upon Archdeacon Mountain to assist him in his Episcopate, and on Tuesday, 14th February, 1836, he was consecrated in the Chapel of Lambeth Palace, as Co-adjutor to Bishop Stewart under the title of Bishop of Montreal. It is worthy of observation that Dr. Broughton, the first Bishop of Australia, was consecrated at the same time.

Dr. Mountain succeeded Bishop Stewart (who died in 1837) and thus became third Bishop of Quebec. This office he held until the day of his death. He died 6th January, 1863, in the seventy-fourth year of his age, having been in the Ministry for more than fifty years.

So great was the esteem in which Dr. Mountain was held that when the project of a Bishopric in New Brunswick was mooted, the Governor of the Province wrote to him, while he administered the Diocese of Quebec under the title of Bishop of Montreal; expressing the great satisfaction which his translation to New Brunswick would give the Church there. It was not, however, until thirty years after he had left them that Dr. Mountain met his Fredericton flock. He was present at the consecration of the Cathedral, August 31st, 1853, and took part in the impressive services upon that occasion.

Of him, it may be truly said, that the greatness of his heart and character ever rendered an intrinsic weight of its own to the high office which he bore.

He was an able and affectionate pastor, a judicious divine, a discreet ruler. And yet the qualities of a ripe and well balanced mind were connected with great bodily activity and energy.

His episcopal visitations were truly Missionary tours, but the extent of the operations seems never to have exhausted his energies or dampened the fervor of his love. His spirit was something more than the full glow of physical life (for his constitution seemed never robust) and rose above the pressure of domestic trials, the cares of many churches, and the infirmities of declining years.

Firm in the principles of that Church in which he wisely ruled, yet he had that winning persuasiveness so essential to the successful discharge of the ministerial office.

How impressive the fact, that the last sermon of the good prelate was delivered on the Nativity of his Redeemer, and that he should have taken his departure from earth on the morning of the Epiphany, to that land where old age is renewed in an eternal youth, and all the shadows of earth completely lost in a light that knows no ending!

In the Cathedral at Quebec may be seen a memorial window to Bishop Mountain consisting of three lights. The subject of the centre and largest is The Ascension; and on either side The Baptism and The Transfiguration.

The following inscription runs along the bottom of the window in two lines.

"To the glory of God, and in grateful remembrance of George Jehoshaphat Mountain, D.D. some time Bishop of this Diocese, whom the Grace of Christ enabled to fulfil the duties of a long ministry to the advancement of His Church and the lasting benefit of many souls."

Ob. MDCCCLXIII., Aet. LXXIII.

NOTE.—The writer has in his possession "a sermon preached in the Parish Church of Fredericton on the 14th January, 1816, upon occasion of a collection made in aid of the WATERLOO SUBSCRIPTIONS, by the Rev. Geo. J. Mountain, A. B., Rector of Fredericton."

"THE OLD PATHS."

WE have had occasion more than once very recently to quote at length from our English contemporary, *Church Bells*, upon very important subjects in connection with Church polity and Church work, and below we give an article on another practical question taken from the same excellent source.

Our people are so prone to accept "a new thing" in religion, as in other matters, and "give it a trial," when there should be no doubt in the minds of Churchmen that *within*, and not without, the Church's fold ought all new efforts to be put forth; that "the old paths" which the Master Himself prepared for our feet to walk in lead the sinner to the haven of rest and peace, and that in them they should seek to do the Master's work. We like fault-finders only when they find fault with themselves and strive at once to improve, but the men who simply find fault with their Church and her ways, and with their brother Churchmen and their ways, and yet put forth no efforts to improve themselves and their fellows, we look upon as the great stumbling blocks to the Church's progress, and to the advancement of Christ's religion in the world.

The extract is as follows:—

"While, with what we may venture to call somewhat of rash and hasty over-exaggeration, certain bishops and priests of the Anglo-Catholic Church have extended the right hand of fellowship to the so-called Salvation Army, the great majority of the officers in that *true* division of the Salvation Army (viz. the Church) quartered in England, have, from the first, viewed the movement with more than distrust. At clerical meetings and rural-decanal chapters, as a rule, large majorities have declared the

impossibility of recognizing this new sect, and working with it.

"It may be well to state some of the reasons why consistent Churchmen cannot see their way to countenancing what, plainly, is a new schism, characterized by specially revolting accompaniments of intense irreverence, profanity, and even blasphemy. For one thing, they are obliged to meet with 'an animated "No!"' many of the assertions as to 'the good being done by them among people whom the Church cannot reach.' In the first place, they deny that real, lasting good is being done. In the second, they deny that the masses are out of the reach of the Church.

"This Salvation Army is supposed to awaken dead souls, and then to leave them to be dealt with by the Church, or by any sect which may take them up. As a fact, it really does draw folk and their children from the Church to join themselves to a mass, now in solution, but fast crystallizing into a new sect. In the next place, in what state of mind does the Church find these new converts from every villainy under the sun? In a state of deep penitence, of anxious fear as to their acceptance, as to their possibly enduring to the end?

"Lord, at Thy feet I cast me down,
To Thee reveal my guilt and fear;
And if Thou spurn me from Thy throne,
I'll be the first that perished there!"

Able not so much as to lift up their eyes to Heaven, but smiting on their breast, 'God be merciful to me, the sinner!' With a broken and a contrite heart, into which it is joy to pour oil of comfort and wine of cheering?

"Not so, at all. No, but in a 'Hallelujah' condition. 'Saved' people, and looking on their would-be teachers with contempt, as yet in the dark, because not boasting the same unholy and daring vain confidence; refusing even the name of sinners (which St. Paul refused not) because they are now 'saved.' Verily, David made a great mistake in writing the 51st Psalm if these men be right. Or did the Saviour come after John Baptist in order to do away with any need for repentance because of His own finished and perfect work? Is it, since Calvary, no longer 'A broken and a contrite'—but an exulting and impudent—heart, Thou wilt not despise? These Salvationists, *et hoc genus omne*, are daubers of walls with untempered mortar, and men who cry 'Peace, peace!' when there is no real peace. How can we, consistently with faithfulness, accept their grotesque parody of the Gospel of Christ?"

"But, in fine, let us ask for the old paths. It is contended, that we have now such a mass of seething evil, godlessness, and sensuality, to deal with, that we must be more elastic, accept any whatsoever so-called 'help,' and surrender eternal Principle for temporary Expediency. For reply let us ask, What did our Lord? what did the Apostles? Read the earlier chapters of Romans, read the profane history of the time, if you would see how hideously corrupt was the world at the time when the Gospel was first announced—"the whole world lay under the wicked one." The case *cannot* be worse in our day. What, then, to meet this terrible need, did the Leaders of the Church Apostolic in those days? Did they parody the hymns of Venus and Bacchus, and gather together all the ribaldry and profanity of the heathen as though they could be enlisted in the cause of Christ? Did they appeal to every sensual source of excitement and wild misrule? No, they went on soberly, decently, and in order: twelve, to conquer a world. They never surrendered one principle, no, nor even one point of order. They were content with slow, so it were enduring, growth. They sought not the progress of the gourd but that of the yew. Nothing was to be done in a hurry, or 'suddenly'; every spirit was to be tried, all was to be done 'decently and in order.'

"Now, what *would* St. Paul have said to the blasphemous ribaldry of the Salvation Army? What would he have said to the 'bazaars,' &c., and other nineteenth-century accommodations of the Church to the world? It is idle to reply that he once rejoiced that, though from a wrong motive et, at any rate, Christ was preached. By this new sect Christ is *not* preached. Their Gospel sets orth a parody of Christ.