

hereafter read the life and history of my friend, will not consider what I have said as beyond the truth. He is gone, and long will the Church mourn for him.—May God by his grace sanctify this deep bereavement to us all.

THE CHRISTIAN SENTINEL.

THREE-RIVERS, FRIDAY 8th OCTOBER, 1830.

We have received "The twelfth Annual Report of the Quebec Diocesan Committee of the Society for promoting Christian Knowledge,—May, 1830," from which we extract the leading particulars:—

The committee complain of a want of support.—"The want of sufficient support, of which the committee feel cause to complain, arises, it is believed, not so much from opposition as from want of information respecting the nature of the Society, and from erroneous ideas which, in some instances, have originated in misrepresentation. The committee are not without hope that by an earnest co-operation on the part of the Members and other friends of the Institution, the funds of the Society will be so extended as to enable them to dispense its blessings in a larger sphere of action."—The committee state, that, "if the demand for books should continue, and still more, if it should increase without a corresponding increase in the subscriptions and benefactions, it will become necessary, either to raise the price of books or limit the quantity supplied to each member. This circumstance, it is hoped, will tend to show the necessity which exists for increased zeal on the part of the friends of this Institution, and will plead powerfully with them to come forward in its support, not only with their own subscriptions, but by their individual exertions in inducing an additional number of persons to become subscribers.

A District committee is formed at Brockville, Upper Canada, under the domination of *The Johnstown District Committee*, of which his Lordship the Bishop of Quebec is President. A District Committee is also about to be formed at Cornwall, U. C.

The amount of the sales at the Repository since May 1829, is £75 11s. 8d. to the public, and to the Bishop of Quebec, £46 16s. 0d. $\frac{1}{2}$; making a total of £122 7s. 8d. $\frac{1}{2}$; Six Clergymen, and three Schoolmasters under the Royal Institution, have been furnished with books by the Lord Bishop since the last Report, besides gratuitous distributions among the new settlers in the District of Quebec.

In Quebec and its vicinity books have been distributed gratuitously by the Clergy to the amount of £17 17s. 3d. $\frac{1}{2}$, and the cost of those supplied to the National School for the year, is £14 15s. 3d.

A second Sunday School, in connection with the Church of England, in the parish of Quebec, has recently been formed at *Mum's Cove*, under the direction of the Rector of that parish. Divine Service is regularly performed once a week in the School Room, preparatory to the establishment of a Mariner's Chapel.

The Society alluded to in the last report as then recently formed with a view to ameliorate the morals and condition of the prisoners in the jail of Quebec, have also received books for the use of their two Schools established under their auspices within the prison. The committee state that permanent benefits seem likely to result from the operations of the Jail Association. The books furnished for the use of the Schools since last Report, and also to the lending library in the jail, amount in value to £3 2s. 8d.

The Committee refer to the attention that has been paid to the Education of the children of the labouring classes on the *Mudras system*. They are much gratified in bearing testimony to the regular attendance of the children, which is in general remarkably good, and also to their behaviour, which is characterized by morality and propriety. Since its first establishment in November 1819, 14,000 children have been admitted into the School, a large majority of which may be said to have benefited to the full extent usually conferred by these excellent establishments.

The Committee state the attendance of the children at the Sunday Schools exceeds that of the daily scholars during the week. They speak in high terms of the praise-worthy labors of the Voluntary Sunday School Teachers; and state the number of children in regular attendance to average 200.

They say they have peculiar satisfaction in stating, that it is in contemplation to form a Sunday School Union throughout the diocese, of which the Bishop of Quebec is to be the President. The Constitution was then preparing, and shortly to be made public. It was proposed that the schools should, (in a great measure) be supplied with

books of instruction from the Society for promoting Christian Knowledge, with the exception of two or three works to be compiled, which it is necessary to adapt to the peculiar situation of this country, and spiritual wants of the rising generation. The attention of the Society, it was stated, would also be directed to the formation of Sunday Schools in the remoter districts and more distant settlements, where no Sunday School has hitherto been formed, nor any clergyman been resident.

The Committee observe, that it is highly satisfactory for them to be able to state, that vigorous measures have been adopted by the head of the Government in Upper Canada, towards promoting the important object of extending the blessings of Christianity to the heathen Indians in the Canadas. In a recent letter addressed to the Bishop of Quebec, His Excellency states, that he has directed that two villages should be formed, one on Gloucester Bay, Lake Huron, and the other at the Narrows on Lake Simcoe. Two schoolmasters qualified to instruct the Indian children had been procured, for whose accommodation houses were erecting. Two other villages with school-houses were also about to be formed, one at Muncey Town, on the River Thames, U. C., and the other on the south-west shore of Lake Huron. In the Lower Province also, seven young Indians were receiving instruction from a schoolmaster on the River Chateauguay, who were intended to serve as teachers in their respective tribes.

The Committee concluded their Report by renewing their call for the support and continued exertions of the friends of the Institution.

Mourning Apparel.—Among the movements of the present day, may be noticed the attempts put forth to abolish the use of mourning apparel, upon the death of friends and relatives. The remarks which will be found in another part of our paper, from the Connecticut Courant, are, we think, very just and temperate. We live in an uneasy age, and it would seem as if some men cannot enjoy themselves, unless they are busy in projecting some new measure for the government of society. For ourselves we do not believe that permanent good will result from many of the efforts that are now popular. Still if individuals choose to adopt certain courses of conduct, it is no concern of ours, provided they do not interfere with the rights and principles of others; but we have a strong objection, that distinct communities should attempt to legislate for society at large. We do not believe that it corresponds with either religious or civil liberty to institute combinations for the purpose of determining the moral characters of our fellow men. There is one broad and solemn principle sanctioned by the divine authority of the Gospel, and that is, we are never to "do evil that good may come." There may be many extravagances in putting on mourning apparel, and which of the propensities or enjoyments of our nature, do not tend to excess? Can we legislate upon them all? The fondness for dress generally, is every day leading many to extravagance. Is it to be prevented by forming associations, and by laying down specific rules? Take each of the commandments in the second table of the Decalogue and is there any which there is not a tendency to violate? Who does not know, that the desire of gain, the pursuits of lust, the bitterness of slander, and the plans of fraud and perjury are every day to be seen in an amazing number of instances? Can we form societies to prevent the violation of all these requirements of the divine law? Certainly not—How then are the evils which all honest and good men see and lament, to be checked? We say, and we say it most honestly and in the fear of God—by the exhibition of evidence in the general conduct of every individual, that moral and religious truth have an abiding and controuling influence upon the heart and life. Suppose an association is formed for the suppression of any one of the prevailing vices of the day. Is it not manifest that there will be a vast amount of hypocrisy? Men anxious to be thought of consequence put themselves forward while they have no real intention of regarding even their own rules. Even the Christian religion is not secured from this evil, and can we suppose that mere human associations and irresponsible combinations will operate a cure of the moral malady? But not to extend our remarks too far, we wish the attention of our readers to the ultimate tendency of those measures to which we allude. There is a feature in these measures which we cannot help believing to be of very injurious tendency. It is the establishment of terms of christian communion. We are informed that in some congregations the subject of mourning apparel has become an article of discipline, and of course a term of church communion. We have been told that in some places, persons have been denied the sacrament of the Lord's Supper, because they would not join a temperance society—in others in order to the enjoyment of the same privilege, men have been re-