The Church.

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Original Poetry.

(For the Church.)

THE BOOK OF COMMON PRAYER.

"The foundation of God standeth sure, having this seal."
PAUL TO TIMOTHY.

There is a book which Christians prize,
Next to the blessed book of heaven;
Its truth inspired beyond the skies,
Its faith, the faith by Jesus given.

No crafty work, nor madden'd zeal,
Employed their arts in this design;
The blood of martyrs forms its seal,
And "Jesus crucified" its sign!

And dear to me this blessed book,
Companion of my childhood's day;
For when the course of sin I took,
It taught my infant lips to pray.

In thoughtless boyhood's playful hour,
A pious mother's gift bestow'd;
Who bade me praise that heavenly power,
To whom for this so much I ow'd.

Here first I learn'd the Saviour's prayer,
Which little children love to read;
And soon with help and pious care
The fam'd apostles' sacred creed.

The Ten Commandments next in turn,
Were soon engraven on my mind;
What better precepts could I learn,
Than those which God himself design'd.

And, ah! upon that morn so blest,
That saw the sun of glory rise;
'Twas joy with this dear book to rest,
From cares, and life's anxieties.

When Sabbath-bells with cheerful sound,
Rang on my anxious listening ear;
Above all else was quickly found,
My little "Book of Common Prayer."

At Church—ah yes, 'twas there indeed,
I found the help of such a guide;
For though a child, I yet could read,
And on my faithful book relied.

I was a child, and God hath said,
That such to him should always pray;
How could I then have him obey'd
Unless my Book had shewn the way.

Yes blessed be his holy name,
In such a worship I could join;
My lips a service here could frame,
To offer to his love divine.

And now to manhood's sober year,
My life on wings of time has flown;
This sacred form I still revere,
And count its treasures as my own.

At noon and eve—within that hall,
Where family and friends repair;
This book devoutly speaks for all,
For 'tis in faith a "Common Prayer."

Then teach me Lord thy blessed will,
That I may read thy word with care;
And next into my soul instil,
The precepts of the "Common Prayer!"

AUSTRALIS.

Montreal, January 25th, 1847.

MEMOIR OF BISHOP CLAGGETT.

(From the Evergreen.)

The Rt. Rev. Thomas John Claggett, D.D., son of the Rev. Samuel Claggett,* and first Bishop of Maryland, was born in Prince George's County, in that State, on the second day of October, 1743. Upon the death of his father, which occurred when he was very young, he was sent by his uncle, Mr. Edward Gantt, of Calvert county, to the Lower-Marlborough Academy, where he was thoroughly instructed in the principles of the Latin and Greek languages, by a Mr. Philipson, a classical teacher of uncommon merits, to whose careful tuition he always attributed his proficiency in those two languages, which he continued all his life to read with ease and a great deal of pleasure. From this school he was removed to the "College of New Jersey," where he remained several years, and by which he was graduated on the twenty-fifth of September, 1764. To the Alumni of this institution, and particularly to the members of the "American Whig Society," it may be interesting to know, that although, of course, he was not a member of that "time-honoured" association during his under-graduateship, (for it was not instituted until five years after he left College,) yet after he was made Bishop he honoured it by receiving its diploma. Whether he was made Doctor in Divinity by his Alma Mater, or from what College he received that honour, is not known to the writer of this sketch; but it is certain that the degree was conferred upon him before his election to the Episcopate.

During his residence at Princeton, it was his fortune to meet with that wonderful enthusiast, the celebrated Mr. Whitefield, and to hear him upon several occasions, when he preached before the students, and completely electrified them with his eloquence. Even at this early age, Mr. Claggett was in no danger of becoming a convert to the erroneous and fanatical system of that extraordinary preacher; but, like every one else that heard him, he was deeply impressed by his remarkable powers of elocution, and often endeavoured to portray the striking and interesting scene presented by the impassioned orator, on the one hand, pouring forth his mind in his burning words, and impressing his every passion and his every shade of feeling upon the mind of his audience; and on the other hand, a large assembly, consisting chiefly of careless youths, who had hardly ever before entertained a serious thought, wholly absorbed in the consideration of the important truths of religion, and swayed at pleasure by the irresistible control of a master-spirit. Mr. Whitefield, having heard of his intention to enter into holy orders in the Church, paid him some civil attentions and cordially encouraged him to proceed with his design.

On leaving College, he entered immediately upon the study of theology, which he pursued principally under the direction of his uncle, the Rev. Mr. Eversfield, Rector of St. Paul's parish, Prince George's county. After studying three years, he went to England to be ordained, and was admitted to the sacred order of Deacons, by the Rt. Rev. Richard Terrick, Lord Bishop of London, in the chapel of his Episcopal palace at Fulham, on the twentieth day of September, 1767, and to the priesthood by the same Bishop, on Sunday, the eleventh of October following.

Returning home, he refused a settlement in Virginia, which he might have obtained through the unsolicited kindnsss of his diocesan in sending by him, without letting him know its contents, a letter to the Governor of that colony, recommending him to his patronage. Thinking that Maryland had the best claim upon his services, he determined there to devote himself to the holy duties of his sacred calling, and was presented by Governor Sharpe, a little more than a year after his return from London, to All-Saints' parish, in Calvert county, where he entered immediately, with great zeal, upon his professional labours.

About this period he was united in matrimony to Miss Mary Gantt, a lady of great prudence and real piety, with whom he lived in the most entire affection until his death, and who survived him for several years.

In his first parish he had many connexions and personal friends, and his exemplary life, faithful diligence in attending to the duties of his office, and, above all, his earnest manner of proclaiming evangelical truth and "declaring the whole counsel of God," in a style of preaching which strongly contrasted with that which for many years had been heard in that place, soon gained him the universal confidence and affection of his flock, and brought about an evident improvement in the condition of the congregation.

Here he was quietly labouring in the discharge of his holy duties, at the commencement of the revolutionary war, when, with many other faithful servants of God, it was his lot to suffer the persecution of the ignorant and ungodly, on account of his connection with the mother country as a minister of her established Church; but that in his case, ground for this prejudice was not afforded by an improper interference in the important political questions of the day, is evident from the fact of his retaining, in a very remarkable degree, the confidence of all the sober part of his people, of whom by far the greater number were decidedly favourable to the revolution.

This fact is strikingly exemplified by a circumstance which is related to have occurred about this time. It is said that Mr. Claggett, upon reaching church one Sunday morning, found that a notorious profligate, with a few associates of similar character, had been loudly denouncing him as an Englishman in heart, and threatening him with personal violence if he attempted to perform the services of the sanctuary. Not at all daunted by their rudeness, he declared his determination to proceed with his accustomed duties; and upon this, an influential member of the congregation, who was a most decided republican, professed his persuasion that the opposition to the rector proceeded entirely from his opposition to vice, and stated that he would gladly accompany him into the church, and share with him any injurious usage to which he might be exposed by his fidelity. The rector and whole congregation then quietly entered the church, and left the doughty champions of liberty to make a shameful retreat.

After the declaration of independence, being obliged either to renounce his allegiance to the English Government or else to discontinue the public exercise of his ministry, he determined, not without mature deliberation, and, no doubt, with sincere regret, to adopt the latter alternative. In this he acted with Bishop Seabury, and several others whose names are now venerated by all parties, and whose motives—whatever may have been thought of them at the time—are at this day generally appreciated as pure and sufficient, even by those who still consider them as founded upon erroneous views of Christian duty. These men, inheriting principles which, from the very earliest age, have found respectable advocates among the clergy, considered themselves as relieved, and, in a manner, prohibited by their position as officers in that "kingdom which is not of this world," from the duty, incumbent upon other citizens, of interfering to adjust the wheels of civil polity. While therefore Bishop White, Bishop Provoost, and some other judicious and excellent men acted upon different views of duty with perfect propriety, in aiding and even personally aiding the revolution, it cannot be denied that Bishop Seabury, Bishop Claggett, and those who thought with them, acted with equal consistency, upon their principles, in waiting in retirement the issue of the struggle, neither assisting in the formation of a new government nor daring to violate their solemn obligations to the old one.

After two years, however, he was enabled conscientiously to return to his public labours, and became Rector of St. Paul's parish, Prince George's. Here he remained for the space of eight years, (with the exception of one spent, sometime during that period, as Rector of Queen Caroline parish, Anne Arundel county,) and hence he removed, in 1786, to St. James' parish, Anne Arundel, which, in connection with All-Saints' parish, Calvert, he held until he was called to a higher order of the holy ministry. After that time he returned to his residence in Prince George's, and continued until his death to combine with the onerous duties of the Episcopate, the labours of a parochial clergyman, as Rector, first of St. Paul's parish, and afterwards, when he had become too feeble to attend to so large a cure, of Trinity Church, which was then organized under his ministry, in Upper Marlborough.

In May, 1792, he was unanimously elected first Bishop of the Church in Maryland, and on Monday, the seventeenth of September, following, he was consecrated to that holy office, in Trinity Church, New York, by the Right Rev. Samuel Provoost, D.D., assisted by Bishop Seabury, Bishop White, and Bishop Madison.

Bishop Claggett's consecration was, in several respects, an event of a peculiarly interesting nature.—He was the first Bishop consecrated on this side of the Atlantic; he was the only one in whose consecration assistance was rendered by Bishop Seabury, that great and good man, who is so important a character in our ecclesiastical history, and to whose influence we owe one, at least, of the most valuable portions of our liturgy;* and in him were first united the English and Scotch successions, which, through his instrumentality, are blended at the present day in the orders of all the Bishops and nearly all the clergy officiating at our altars.

A minute and detailed account of the long and interesting Episcopate of the first Bishop of Maryland cannot, of course, be attempted in this brief sketch of his life. It is not even compatible with the nature of this memoir, to enter into particulars so far as to show with what diligence and acceptableness he discharged the duties of his responsible office; nor indeed, if it were, would it be necessary to produce any testimony to his faithfulness in addition to that afforded by the affection and reverence with which his memory is still cherished in his diocese.

After sedulously devoting himself to the duties of the Episcopate for twenty-two years, he was glad, at the advanced age of seventy-one, to receive an active fellow-labourer in that office, in the person of the Rt. Rev. James Kemp, D.D., who was consecrated in 1814, as his Suffragan. Doctor Kemp had, for many years, enjoyed his entire confidence, had often, in accordance with canonical provision, been employed by him as visitor of a portion of the diocese, and had been frequently urged by him to accept the office to which he was at length elected, of his assistant, especially for the eastern shore of the state. The precaution which the convention, in compliance with Bishop Claggett's suggestion, thought fit to use, in giving to the assistant a jurisdiction "limited entirely, both in extent and degree, by the paramount authority of the Bishop of the diocese," would probably, under almost any circumstances, have secured the peace of the Church; for between a Bishop and an assistant whose jurisdiction was so limited, and who was made, by an ecclesiastical arrangement, known from a very remote antiquity to every branch of the Catholic Church as entirely subordinate as if he were not inherently equal in rank, there could not possibly rise a collision of authority; but in the diocese of Maryland, during the short connection of the Bishop and his excellent assistant, there was no opportunity for testing the value of this ancient arrangement; the intercourse of the two Bishops was entirely harmonious, and agreeable in every respect, and greatly increased the mutual regard and affection which had resulted from their previous intimacy.

Bishop Claggett lived not quite two years after Bishop Kemp's consecration. During this time the latter, as Suffragan, took entire charge of the eastern shore of the State, making it thereby as it were, a separate diocese, included in and dependant upon a larger diocese of Maryland; and although he was often called upon to perform Episcopal acts in other parts of the diocese, yet it must be admitted that Bishop Claggett, considering his age, which was now much in advance of the usual age of man, devoted himself to the very last with great diligence to the discharge of his public duties. He presided in the last convention held during his Episcopate; and he was on a visitation in St. James' parish, Anne Arundel, and earnestly preaching the glad tidings of salvation in that well-known pulpit from which he had so often set forth the terrors of the law and extended the invitations of the Gospel, when he was seized with that illness which, in a few days put a period to his long and useful life.

He died at Croom, his residence in Prince George's county, on the second day of August, 1816, in the seventy-third year of his age, greatly lamented by the diocese in which he had ministered the Gospel for nearly half a century, and over which he had mildly, affectionately, and faithfully presided as Bishop for the space of twenty-four years. His remains were interred at Croom, in a family burial-place, consecrated by himself. Even in the wanderings of delirium, his mind is said to have reverted to the Church, and his last coherent speech concerned her welfare.

Bishop Claggett is said by those who remember him to have been blessed, even in his old age, with great cheerfulness and affability, and to have possessed a very remarkable talent for rendering conversation agreeable, entertaining, and profitable. Accustomed from his earliest days to the most polite and refined society, he felt always perfectly at ease in every circle, and was thereby enabled to combine a very striking simplicity of manners with all proper dignity and courteousness. In person, he was tall, proportionately large, and of an extremely commanding appearance; and in the latter part of his life he was in every respect so venerable that, like the late Bishop Moore of Virginia, he was never beheld except with emotions of reverential deference as to a genuine successor of the Apostles.

He is not represented as having been by any means an orator, and yet as a preacher he was in a very high degree both acceptable and useful,—the peculiar power and distinctness of his enunciation, the simplicity and perspicuity of his style, the impressive earnestness of his manner, the exuberance of thought, and piety of sentiment which enriched and seasoned all his discourses, and—above all—the important place occupied in those discourses by the great and fundamental doctrines of the Gospel, always ensuring him a large audience, and attracting its undivided attention.

But he was so far from supposing that he had discharged the whole duty of a Parish-Priest when he had performed that of public preaching, that the main part of his labours, and that from which, at least among his poor and illiterate parishioners, the greatest good probably resulted, consisted in visiting from house to house, reading and explaining the word of God, and illustrating and enforcing in familiar conversation the practical duties of the Christian life. In one parish, at least, in which he spent many years of his life, he is especially remembered for his diligence in performing this duty, and for his marked attention to that class of his parishioners—then quite numerous in that parish—to whose growth in grace, since they have but few resources of their own, it is absolutely necessary that they should enjoy frequent and free intercourse with their Pastor. Among the poor of his flock, he is said to have been a frequent and welcome visitor; and there are those still living in this parish just alluded to, who yet bear in mind, and often mention as illustrative of his zeal and faithfulness, that in order to render his ministry more interesting and useful to a large number of them inhabiting almost exclusively a certain portion of his cure, he had a peculiar custom of giving notice of his intention to visit particular families among them and requesting the attendance of the neighbours, and that on those occasions considerable congregations would assemble to enjoy the privilege of listening to his instructions and uniting in his prayers. Of course, such labours could not be lost, for they were bestowed upon the poor of Christ,—"the treasure of the Church;" but in proof of their usefulness it may be stated, that the community to which he thus ministered is, at the present day, firmly attached to the Church and thoroughly instructed in the principles of religion.

Notwithstanding those active duties of his profession, he found opportunity to devote much time to intellectual pursuits; and, as his memory was remarkably tenacious, his general information was both extensive and accurate. But divinity was his favourite and constant study; and in this field of inquiry his attainments might well rank with those of the best theologians of his age and country.

In his practice there were some slight peculiarities—such as his custom of pronouncing the absolution when morning or evening prayer was said in his presence by one of his Presbyters, and of giving certificates of Confirmation to those to whom he administered that ordinance—in which he differed from Bishop White and many of our Bishops, and agreed with Bishop Seabury and, it is said, with the Bishops of the Church in Scotland. And here it may be remarked, that in many particulars he was closely assimilated to those two eminent defenders of the faith and principles of the Church—Bishop Seabury and Jarvis*—with both of whom he corresponded on terms of intimacy and friendship.

As to his views of the Church, the ministry and the sacraments, it might be shown by abundant extracts from his unpublished sermons, that in these, with the important exceptions that he considered the apostolic succession essential to the existence of the Church, and a valid ministry necessary to the validity of the ordinances, he accorded entirely with the views expressed by Hooker in his immortal work on "Ecclesiastical Polity."

He was wedded to no particular *system* of theology and belonged to no *school* of divines, unless that should be called a school which is composed of those who, rejecting all human systems, and, of course, exposing themselves occasionally to the imputation of inconsistency, are content to receive and preach the doctrines of the Gospel as they are set forth in Scripture and the authorized standards of the Church, without attempting, any more than Scripture or the Church, to reduce them to a harmony, or bring them down to a level with man's comprehension. Arminians indeed looked upon him as occupying the opposite extreme of Calvinism; but for this they had no better reason than that he preached what is unquestionably the doctrine both of Scripture and the Church,—"that we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, *by faith*; and not for our own works or deservings." This great truth he did most earnestly and constantly insist on, and to the prominent position which it occupied in his sermons, is to be mainly attributed the efficiency of his preaching; but he was always careful to remind his hearers, and to urge upon their attention, that the faith which justifies is a vital and operative principle,—a faith which purifies the heart and works by love to the glory of God.

To this imperfect notice of the life and Episcopate of Bishop Claggett, there shall not be added a single sentence of eulogy. What is known of him, and even what has here been related in all sincerity and truth, is quiet sufficient to render it unnecessary, and to warrant the hope and the belief, that "having fought a good fight, having finished his course, having kept the faith, henceforth there is laid up for him"—what is far better than any earthly praise—"a crown of righteousness, which the Lord, the righteous Judge, will give him at that day."

* The Rev. Samuel Claggett, who is spoken of by the historian of the Church in Maryland as a man of considerable attainments and great piety, was for many years Rector of William and Mary parish, Charles county. He was the son of Richard Claggett, Esq, of Prince George's county, who was the first proprietor of Croome,—well known, in Maryland at least, as the constant residence of the Bishop, after his elevation to the Episcopate,—and whose father was the first of the name in this country. The family is said to be the same with that of the English Bishop Claggett, who lived in the reign of George the Second.

* The "Oblation and Invocation," in our Communion Service, which, we know, are not to be found in the English office, which were restored by Archbishop Laud to the Church in Scotland, and thence by Bishop Seabury's influence brought into our Liturgy, at the revision of the Prayer Book.

* I have in my possession a letter to Bishop Claggett, over the well-known signature of Bishop Jarvis—"Abraham Bishop of Connecticut"—in which, among other interesting matters discussed, he objects to the title, "Protestant Episcopal," as applied to our Church, because it seems to be an admission that there can be a Church which is not Episcopal, and suggests that it would be more in accordance with our principles to style it the "Reformed Catholic Church of the United States."

Ecclesiastical Intelligence.

ENGLAND.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

A meeting of the above Society was held in the Town Hall, Oxford, on Saturday week, and was numerously attended by the members of the University, and inhabitants of the city.

The Chair was taken by the Right Rev. the Lord Bishop of the Diocese. Amongst those present were—the Right Rev. the Lord Bishop of Newfoundland: the Rev. the Vice-Chancellor; Dr. Marsham, Warden of Merton College; Rev. Dr. Richards, Rector of Exeter College; Rev. Dr. Hawkins, Provost of Oriel College; Rev. Dr. Fox, Provost of Queen's College; Rev. Dr. Williams, Warden of New College; Rev. L. Sneyd, Warden of All Souls' College; Rev. Dr. Harington, Principal of Brasenose College; Rev. Dr. Norris, President of Corpus Christi College; Rev. Dr. Cardwell, Principal of St. Alban Hall; Dr. Macbride, Principal of Magdalen Hall; Rev. Dr. Fausett; Rev. Dr. Bull; Venerable Archdeacon Clerke; Rev. Dr. Ashhurst; Rev. Ernest Hawkins, Secretary to the Society; Rev. J. Hill, of St Edmund Hall; Rev. R. Walker; Rev. E. C. Woolcombe; Rev. W. C. Risley; Rev. Professor Hussey; Rev. C. P. Golightly; Rev. E. M. Goulburn; Rev. Jacob Ley; Rev. R. Greswll; Rev. C. L. Cornish; Rev. W. Jacobson; Rev. C. Marriott; Rev. John Ley; Rev. T. Chase; Rev. W. F. Audland; Rev. H. Wellesley; Rev. W. Woolcombe; Rev. W. B. Heathcote; Rev. John Griffiths; Rev. A. P. Stanley; Rev. W. Hayward Cox; Rev. Shadwell Barkworth; Rev. J. M. Chapman Rev. T. Brancker; Rev. H. D. Saumarez; Rev. Thomas Chamberlain; Rev. Joseph Dodd; the Worshipful the Mayor of Oxford; Mr. Alderman John Thorpe; Mr. Alderman Dry; Mr. Alderman W. Thorne; W. Joy, Esq.; J. Parsons, Esq.; Guy Thompson, Esq.; J. Gregory, Esq., &c. The President of Trinity College, and the Master of University College, were unable to attend through illness.

The meeting having been opened with prayer,

The Bishop of OXFORD, on taking the chair, stated that he had received letters from the Provost of Worcester College, the President of St. John's College, and the Master of Pembroke College, excusing their unavoidable absence; he also read portions of a letter from the Bishop of Barbadoes, "regretting his inability to be present, and the pleasure he should have felt in bearing his testimony in Oxford to the value of the Society for the Propagation of the Gospel, as the great channel by which spiritual aid is afforded to the Colonies; and stating that as far as his own diocese is concerned, in the West India Islands, they were gradually doing more and more for themselves, in order that they should not be burthensome to the Society. He rejoiced that the cause was about to be taken up vigorously in Oxford, and particularly in its Academic capacity." The Right Rev. Chairman said it was not his intention in opening the proceedings to trouble them with any remarks, chiefly because his Right Reverend brother, the Bishop of Newfoundland, was obliged to leave the town in a short time, and he was most anxious before he went that he should state the condition of his own diocese, the needs of the Colonial Church generally, and also what the Society is doing to relieve its wants. It was his intention, therefore, to say, by way of summary at the close of the meeting, anything that he might feel it necessary to offer. The general purposes of the meeting were so well known, that it would be only waste of time to state it; he should at present, therefore, do no more than introduce the various speakers, and he called upon the Rev. the Vice-Chancellor to propose the first resolution.

The Rev. the VICE-CHANCELLOR moved the following resolution:—"That the great deficiency of Churches and Clergymen in the Colonies of our country, notwithstanding the increasing efforts which they are making in their own behalf, requires larger and more systematic efforts for the supply of their spiritual wants."

The Right Rev. the Bishop of NEWFOUNDLAND commenced his speech by an apologetic reference to the circumstances of a great part of his former ministerial life. It had passed in a quiet country parish, where he had been accustomed to adapt his advice to the wants of his parishioners. It had been his duty more recently to meet persons of a different rank in society, and address them, but in consequence of his earlier career, he had felt unable or not called upon to alter the tone and manner which he had been accustomed to employ in his poor country parish.—Having made these remarks, he should proceed to explain, in as simple and natural a manner as he could, the wants, the real and pressing miseries of his own diocese. He must confine his remarks more particularly, almost exclusively, to his own diocese; but he was not there to plead for its particular wants and difficulties; it was far from his purpose or intention to enlist their feelings and sympathies for the succour of his own diocese only: but to advocate the general wants of the Society for the Propagation of the Gospel. He was there to enforce its calls and need for aid, rather than to speak to its merits; but he wished them to understand that that Society was the right hand of the Church in the Colonies. With respect to the circumstances of his own diocese, he would first venture to glance at its misery with respect to the original inhabitants of the Island of Newfoundland. For a long period, for some hundreds of years, did the Red Indians occupy that island; they were the original inhabitants as far as was known; there they enjoyed their liberty, had their fisheries and hunting-grounds, and in that way obtained their livelihood and comforts. Of those red Indians it was an appalling and affecting fact, that there was not a single individual remaining in the country; not one survived, and not one of them was ever made a partaker of the blessings of our holy religion. They might not at first see the applicability of this fact, but if they would contrast the condition, with regard to the original inhabitants of Newfoundland and of New Zealand, considering how many are in the latter brought to the knowledge of Christ through the operation of this Society; considering the state of the natives of New Zealand, and remembering the unhappy fate of those of Newfoundland; let them think, if the Society had had more missionaries and more clergymen, how many might have been brought to the knowledge of the truth, and be now living in the enjoyment of all the blessings which our religion, when properly understood, brings with it. It might be asked, what had been the fate of these Indians—what had become of them? So far as could be learned, the first settlers had treated them like wild beasts, and shot them down like wolves and bears; and it was not until a few years ago, that there had been any approach to a desire for friendly intercourse with the people of that country. Emigrants from England and Ireland had taken possession of their fishing and hunting settlements, their means of obtaining skins and furs, and when they displaced them, never thought of extending to them, instead of those things, the blessings of religion and civilization, which they ought to have been thankful to convey.—How was it that they had neglected this their greatest and most important duty and privilege? We must suppose them unblessed themselves with religion: they had no church, no clergyman among them, and they gradually fell into the savage and wild habits of the people, carrying on with them almost a war of extermination, so that at the present moment there was not one individual of the race living there. This was a very melancholy, distressing, and degrading statement for them as English and Christian people to dwell upon. If the Church had been stirred up to supply those emigrants with the ordinances of our holy religion, there could be no doubt that many would have been reclaimed, their lives saved, made partakers of social order, and converted to our holy faith. But as it was, what had been lost to the country, lost to the world, lost, he might say, perhaps, to heaven. Such was the result of not providing the emigrant with the means of his own salvation, and teaching him to be careful of the salvation of his fellow-creatures. The last of the original inhabitants were seen about the year 1819, and they fled as wild beasts on the approach of the settlers; on that occasion, he believed, there was no intention of injuring them on the part of the white, but such was their recollection of the treatment they had formerly received, that they fled in terror, and nothing could ever induce them to return. The few that were left had emigrated to Labrador, passing over in canoes to the continent of America, and joining the other Indians there. That single fact alone, if they would only lay it to heart, would shew them the necessity, for the sake of human nature, and the regard they all felt for their fellow-creatures, the duty of providing means for the greater extension of the blessings of our holy religion.

With respect to the people who at present inhabited Newfoundland, there were a few Mic-mac Indians, and a few French Canadians, not more than two hundred in number; all the rest were emigrants from England and Ireland, all of them (at least all those from England) brought up as members of our Holy Church, and accustomed to partake of all her blessings. The population was scattered, all being more or less engaged in the fishery, and having no other means of subsisting, and were spread over a number of different settlements, in various bays and creeks. The extent of Newfoundland was greater than that of Ireland, but its population was nothing compared to that of Ireland, being scattered only round the coast. There were 1,200 miles of coast, with settlements scattered here and there; a settlement generally consisting of 200 or 300 persons, sometimes 1,000. The capital contained 6,000 or 7,000, but few of the settlements contained more than 1,000; a clergyman living in one of the larger settlements had generally three or four of the smaller ones also under his charge. But there were other settlements in some of the large and distant bays which were left at this time without any of the benefits of our holy religion, having no minister or clergyman who can visit and serve them. There was one clergyman residing at present in one of these distant settlements, whose history was very remarkable. That gentleman lived 500 miles from the capital, in a situation so remote that he had not seen any other clergyman for three years, and then only by a happy accident, for a man-of-war happened to touch at the bay where he was settled, and conveyed him to the capital. He was only in deacons' orders, and could neither partake himself of the Lord's Supper, nor extend its benefits to his people; but, notwithstanding this great difficulty, the benefits he was enabled to offer were great indeed. Before he went among them no clergyman had visited them for years, there were 200 members of the Church settled in that place for fifty or sixty years, during which period a clergyman had visited them only once. The clergyman, of whom he was speaking, had been sent by Bishop Spencer to a still more distant settlement, the Bay of Islands, 600 or 700 miles from the capital; on his way thither he called at this Bay of St. George, and on telling the inhabitants that he was a clergyman and a schoolmaster, they almost by force detained him. Only one of them could read the letters he had with him, but when they found what he was, they almost constrained him to remain, and would not suffer him to proceed; and after some thought and deliberation he felt it to be his duty to remain in that place, satisfied that his services there would be of more importance than in the place he was originally destined to occupy. He remained, therefore, teaching both children and adult persons; the people erected him a house, built a school-room, and in two years erected a very decent church of wood. With the assistance of his wife, he instructed both children and grown-up persons, was their only solace in religious matters, and their only instructor, and obliged to perform almost every office among them.

In the course of his (the Bishop's) visitation last year he had visited the settlement, consecrated the Church, examined the children, and spent a week in happy and blessed intercourse; and all the benefits that place enjoyed it owed to the beneficence and liberality of the Society, which had enabled the Bishop to add to that gentleman's stipend; but the place for which he was intended remains desolate to this day; he was not able to go to it himself, it was so distant that he should have missed the season for returning to St. John's had he done so; but to give some idea of its wants he might state that last year a man-of-war touched there, and the captain was asked to baptize several of the children and other persons who had no opportunity of obtaining that right any other way.—He did not feel at liberty to gratify their wishes by administering the Sacrament of Baptism, but he felt that he could join many couples together in matrimony who were anxious for him to do so. This was not so extraordinary in a country where it had been found necessary to license magistrates and other lay persons to solemnize matrimony. He received the parties on the deck of his vessel and joined them together, but the other duties he did not feel authorized to perform, and they consequently remained unblessed with them. On his own return from the Bay of St. George he visited many settlements of which the inhabitants were almost entirely English, and desiring to become members of our church, but they had no clergyman among them, although they were prepared to receive any teacher that might be sent among them. He could mention one place at least, now supplied with the services of religion, which had been on the point of becoming a dissenting community. The people of two wealthy settlements, despairing of ever seeing a clergyman of the Church of England again, had determined to build a Methodist meeting-house, and to subscribe to pay a teacher. They sent for the frame of a meeting-house—the common practice was to obtain the larger pieces of timber, or the frame, from the capital, which was then covered with the ordinary flat boards of the country—this they intended to finish and then invite a Methodist teacher to come among them. The person they deputed for this purpose went to St. John's (the capital) and applied to a merchant there for the frame. The merchant, however, recommended him to see a clergyman of the town and explain his reasons for the proceeding; he did so, and was by him introduced to Bishop Spencer, who, after hearing his statement, said if he was at liberty to divert the money from its original object to the building of a church, he would endeavour to provide a person for that purpose. This person said he should be glad to do so, and that the settlers would do all in their power to make a clergyman comfortable. Bishop Spencer accordingly ordained a gentleman to deacon's orders for this purpose; they soon covered in a house for him, and he was now dwelling there.—They had built two churches; and now, without a single exception, they were members of our Church; but if they had not been so assisted must have attached themselves to a Dissenting communion. This fact alone showed what could be done if more clergymen were sent out.

There were many places in the Bay of Islands which were destitute, or likely to be destitute, of the consolations of our holy religion, and there are some few places where the people are blessed and comforted by means of this society. He would now contrast the position of another portion of his diocese, where, instead of advancing in spiritual things and comforts, one settlement, and a very large one, had been altogether deprived of the blessings of religion. Last summer he had visited the Bay of Trinity, and there he found two clergymen, one a priest, and one a deacon; there were schools and four or five churches, and a population of between two and three thousand persons, and every other Sunday each settlement was visited by one or other of the clergymen. They both came to meet him on board his little vessel, his "Church-ship," and greeted and welcomed him as a Christian Bishop would wish to be greeted and welcomed. They described the people as grateful to the Society for the Propagation of the Gospel, which for nearly a hundred years had maintained a clergyman among them, and provided all the blessings they enjoyed. The clergymen had been preparing their people for their Bishop and for Confirmation. This year he visited the place again; he was to have held a Confirmation and consecrated a church, he might say, blessing and being blessed. He went, but instead of being met by the two clergymen, he found that they had both been obliged to return to England; he could not, therefore, consecrate the church, for want of their assistance: he could not confirm their people, because he knew not who was prepared, and who was not prepared.—All in that large Bay were now deprived of the blessings they had formerly enjoyed, and were left in a most forlorn and destitute condition, having no clergyman, nor being likely to have one, for though earnestly solicited he had not been able to send one to them. They were now entirely destitute of the communion of our Church, and of all necessary instructors, and had no one to baptize their children. Some magistrates undertook to marry persons who might require their services, and some were ready to perform irregularly the rite and sacrament of Baptism, and he was grieved to say that this destitute and forlorn condition was the prominent one in the island. There were a great many other settlements where the people were suffering from hunger and thirst for spiritual things, and that hunger and thirst were to be relieved only by sending more clergymen among them. Instead of seeing, as he had trusted, the Church in that place increased and strengthened, the contrary was the lamentable fact, through the decrease, from sickness and other causes, in the number of clergymen most effective and respected. He had been permitted to appoint some individuals as schoolmasters, and they were now occupying the places and performing the duties of religion irregularly, which ought to be occupied and performed by clergymen. In every part where he could, he placed a schoolmaster, who read sermons to the people, educated their children, visited the sick, and is licensed to solemnize matrimony.—These persons have all been performing their duties as schoolmasters, and also occupying irregularly and improperly the posts which he found it impossible regularly and properly to fill.

He could relate many similar instances; from one end of his diocese to the other he might draw a similarly affecting picture; one place, indeed, had been much in his thoughts lately, because of circumstances which had occurred since he left it. In a place called Fortune Bay, the inhabitants of which were entirely English, and members of our Church, three years ago, a schoolmaster had been placed: he went from England, when a young man of excellent character, who had no other prospect of going there than that of being more useful, with the small salary of £60 a-year. He had persuaded them to erect a Church, and there the schoolmaster had performed his duties. Last year he (the Bishop) visited him, and found that the people had been so far advanced in religious knowledge that, after some further instruction, they might be confirmed. For three whole days the church had been crowded with candidates; he found them well-instructed, and found no difficulty in admitting them to Confirmation. Several adult persons were baptized, they having forgotten whether they had been baptized or not; and so anxious were they that he had himself baptized six adults, and the clergyman with him had baptized ninety children. The church was consecrated, and he also administered the Lord's Supper on two occasions. There were not many who were properly instructed for that purpose; but there were some aged persons who remembered being partakers some years ago, and their desire was so great, that he was pleased to be able to grant their wishes. The young man who had been so faithful and so successful in his labours was ordained a deacon on last Trinity Sunday, and on his return to his distant settlement, he was received with gladness and thankfulness, rejoicing and thanking God. Since his arrival here, he had been informed that the young man's strength was completely exhausted, and that if his life is spared, he must return to England, never to fill a similar position again. It was not by any means that the climate of Newfoundland was too trying; but he had given way under the labours and anxieties, duties and cares, to which he had been exposed. He was anxious that all should remember, in the event of any friend or relation of those present, feeling a desire to join in this work, that the climate was not an unhealthy one; there was nothing to complain of in that respect; the people endured great fatigue and were long-lived. Bermuda, which was at present a part of a diocese, was generally supposed to be a beautiful and healthy spot, and he did not mean to contradict that idea; but Newfoundland was far to be preferred, and if the charge was greater, with God's blessing, health and strength would be in proportion. He trusted, if there had been a different impression on the minds of any present, that it would be removed; and if any young men felt their minds stirred up to the service of God, there was no reason to believe that it would lead to the destruction of health and strength. That which had weighed down and exhausted the young man he had referred to, had been the extreme and onerous extent of his duties, and the little attention that had formerly been paid to the wants of the people. Let the meeting picture to themselves the condition of a clergyman who has under his care one hundred and twenty miles of stormy coast, with four or five thousand inhabitants, obliged to be put about by the people from one point to another in their boats, with nothing to subsist on but their bread and fish. These were the trials that caused the health and strength to sink and give way; and the only remedy for such a state of things was the increase of clergymen and missionaries, and, through the instrumentality of this great Church