

# The Church.

TORONTO, CANADA, THURSDAY, MAY 2, 1850.

“Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein and ye shall find rest for your souls.”—JEREMIAH VI. 16.

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## Poetry.

By MARY M. MARY.

It was of old a festive day,  
That usher'd in the birth of MAY.  
Bright early on the joyful morn,  
When that delightful month was born,  
Or ere the thrush's soft flood of brood  
Came forth their earlier melody,  
To pick upon the dew-lawn,  
Source lighted by the flickering dawn;  
Or ere from his low place of nest,  
Hid in the sprouting cornell's breast,  
The lark, the skylark's cheery note,  
And both in light and melody,  
Aloft his light aerial song  
Aloft his light aerial song,  
Of greeting to the morning breeze,  
White yet the amorous nightingale  
Told in still twilight's ear his tale  
Of gleaming joy and love's raptures,  
Thick warbling through the woodland glade;  
Rosalind of the thimble sleep,  
The noble form of the thimble sleep,  
The burthen from the thimble change,  
From village, hamlet, lonely straggling  
The melody a mingled throng  
Lasses and lads, and old and young,  
Your forth promiscuously to pay  
Observance to the MERRY MAY.  
With shout and song and whistling horn  
Alert to wake the slumbering morn,  
To rouse the good greenwood, and bring  
Away the spirit of early spring,  
With throngs of feathered songsters,  
And hang each smiling bonnet round,  
Windows, and doors, and porch, with flowers  
Of verdant bouquets and blooming stamens.  
And then at home the joyous scene!  
The MERRY MAY on the village green,  
With ribbons, flag, and chaplets bound;  
And pipe and tambourine sound;  
And merry bells in content ringing,  
And merry voices blithely singing,  
And merry footstep softly glowing,  
With jingling bells; and merriment,  
Merriment and merriment,  
About the season's merriment DUES,  
In crown and daisy wreath dress,  
About the season's merriment.  
Touch'd by the tint of matting years,  
And view'd of far off, the scene appears  
One of innocent delight,  
And yet perchance a sorer sight,  
As space diminish'd of years conceals,  
Spits that a distant view conceals,  
Might open to the thoughtful eye,  
Enough to raise a sighing sigh,  
For much of innocent merriment,  
Interprets rote and revel,  
With lack of merry merriment,  
Enough to satisfy the mind,  
How'er the fancy love to glance  
On bygone days of merriment,  
'Tis well that now is past away,  
The observance of those times,  
But who that now resembles would blame  
Anterior of the MAY-DAY GAME?  
And who so grave, as when he sees,  
Returning from the woods and heath,  
The lark and jasper's merriment,  
With GAIETY and merriment's  
All-sparkling with the morning dew,  
Their primrose, and wild flower's  
Bright goldlocks, and pinesled pine,  
And scattered hawthorn's snow-white pride,  
And all the gay merriment,  
And hears them blithely carolling,  
Memorials of the elder times,  
Their rude traditional rhyme,  
Gathering of daisies a little store  
In pilgrimage from door to door—  
Yes, who so grave, as when he sees,  
To bear in others' joy a part,  
As from such partings, void of guile  
And harmless, to withhold a smile  
And tri-tone to the GAIETY DANCE?  
Nor wish them all a merry MAY?

## WEEKLY CALENDAR.

Date.	1st Lesson.	2nd Lesson.
May 3, 5TH SUNDAY, EAST. PASTER.	Deut. 10. 17. 18.	Mat. 5. 1. 2. 3. 4.
4, ROGATION DAY.	Matt. 21. 1. 2. 3.	Rom. 8. 18. 19. 20.
6, Ascension Day.	Matt. 24. 1. 2. 3.	Rom. 8. 21. 22. 23.
8, Pentecost.	John. 14. 1. 2. 3.	1st Cor. 12. 1. 2. 3.
9, Ascension Day.	1st Cor. 13. 1. 2. 3.	2nd Cor. 13. 1. 2. 3.
10, Pentecost.	Gal. 3. 1. 2. 3.	1st Tim. 2. 1. 2. 3.
11, Pentecost.	2nd Tim. 2. 1. 2. 3.	Tit. 1. 1. 2. 3.
12, SUNDAY AFTER ASCENSION.	Matt. 24. 1. 2. 3.	1st Cor. 13. 1. 2. 3.

## FIFTH SUNDAY AFTER EASTER, MAY 5, 1850.

(By the Rev. G. F. Townsend, M.A.)

This Sunday is called Rogation Sunday. The second, third, and fourth days of this week are enjoined as fast days, in the Roman Church by rogations, or processions, in which litanies were chanted, and supplications offered up to invoke the favour of Almighty God. The early Ritualists unite in recording two series of rogation days, used in the western Church; one invented by Marcellus, Bishop of Vienne (459), who, to propitiate the favour of God, when a plague of wild beasts and a host of Gothic armies invaded the territory surrounding the city, ordered litanies to be recited for the space of three days. The other series of rogation days, called the greater litanies, was instituted by Gregory I, Bishop of Rome (590), during a most terrible inundation of the Tyber, and was observed for many years with the utmost strictness for the space of seven consecutive days.—To the first of these institutions the rogation days of the Anglican Church are indebted for their origin. These supplicatory professions, entirely unknown at this season to the Greek Church, were only received in all the Churches of the Latin communion some centuries after their first introduction by Marcellus. The chief use of these days appears to have been to summon the people together, to invoke publicly the blessing of God upon the produce of their fields; and to pray that all plagues, baneful seasons, and injurious blights may be averted from them. The Salisbury Missal and other early service books of the Anglican Church contain no collects, litanies, or professional supplications, appointed for these days. The observance of them was common in the English Church anterior to the Reformation. This may be collected from these days being still retained as fast days, by four homilies being appointed to be read on them, and by an injunction of Queen Elizabeth, which directs the curate what Psalms to read, “in the common prayers used heretofore on the days of rogation.” These days are observed at present only in some few places, and even there the perambulations of the curate, and the chanting of litanies, have degenerated into the motley procession of parochial functionaries and of unruly children. The question may be fairly asked, whether the national gratitude might not be better shown in a Christian land by solemnities, sanctioned by religious processions, rather than (as it is now too often displayed) in the rude mirth and boisterous excesses of civic feasting. These days of annual supplication have been ascribed most suitably to the season in which is commemorated our Lord's ascension. It is fit not only to follow the Great Head of the Church in his return to glory encompassed with the human nature, with the voice of exultation, praise, and thanksgiving, but also with the notes of prayer, supplication, and petition.

**THE EPISTLES.** (St. James i. 22–27).—St. James addresses his epistle to the twelve tribes, particularly the Jewish Christians in the various countries of their dispersion. In opposition to the prevailing opinion of the Jews, who placed much dependence in their knowledge of the law, and in their regular attendance on the synagogues to hear the law read, he exhorts his converts to be doers of the precepts of the Gospel and not hearers of the Word only; and declares the blessedness of that religious man who manifests the truth of his knowledge by the strictness of his ob-

diance. The Church, by the reading of this portion of Scripture on this Sunday, enforces upon her congregations the necessity of keeping the commandments of God, as the best proof of the acceptance of those petitions and supplications for grace, which at this season, she more particularly invites them to present at the footstool of the throne of her risen and ascending Head.

**THE GOSPEL.** (St. John xvi. 23–33).—The ascension of Christ into Heaven is the cause of joy to the believer. The personal presence of Christ in his Church, while that Church was subject to collision, conflict, and oppression, would disturb the affairs of the world; for the believers in all kingdoms of the earth would flock to lay their difficulties, differences, and wants before his almighty and infallible tribunal. Christian statesmen, no longer careful by study, research and experience, to direct the government of their respective governments, would seek the advice of an omniscient and all-wise Ruler. Christian nobles, princes, and magistrates, no longer anxious only for the reward of an earthly monarch, would seek to be enrolled amid the courtiers and attendants of the King of all kings, and the Lord of all lords, visibly enthroned upon earth. It would militate against the crown of God: there would be no descent of the Holy Spirit as the presiding guide and ever-present Comforter, while Christ remained upon earth. There must be not only the departure of the Son by an ascension into Heaven, but the continued exaltation of the Son, ere there can be a fulfilment of his promise of sending down the comforting presence of the Spirit of God. It would diminish the hope of the true Christian: for the Christian, content with the personal presence of his Lord, would cease to hope for admission into those mansions of glory, to prepare which for him he is now assured Christ has departed. The ascension therefore of Christ is a source of joy to the believer. A good hope of ascending to those mansions of glory, to which his living Head has preceded him, comforts him through all the sorrows and vicissitudes of life. A firm faith in the glorious intercession of an ascended advocate gives him confidence and boldness in his access by prayer to the throne of grace. A sense of the ever-present influence of the descended Comforter, elevates, encourages, and sustains him. The Christian walks by faith and not by sight. He regrets not, therefore, the personal absence of his Lord. He knows his need of a divine influence to apply to him the merits of his Saviour, and rejoices to believe in a Saviour ascended to fulfil his promise of sending down his Holy Spirit to convince, convert, and sanctify the soul. The Christian grieves not at the withdrawal of Christ's personal presence from his Church. He knows his own weakness, the power of his enemies, the corrupt tendency of his nature. He is glad in an ascending Saviour who, while ended with all power in Heaven and in earth, so as to be exalted above angel, principality, and power, is able to compassionate his sorrows, sympathize with his weakness, and be touched with a feeling for his infirmities. Our blessed Lord, in this portion of his last discourse, commands his disciples to rejoice in the tidings of his ascension, as on his return to glory they will be enabled to ask the Father in his name. The Church, by the reading of this Gospel on the Sunday preceding the ascension of Christ, acts in obedience to her Master's command—“encourage her people, after she shall supplications unto the Father through Him, who having raised his glorified body into the Heavens, ever liveth at the right hand of his Father, to make intercession for them. Jesus, as the glorified Head of the Church, exalted in the human nature to be the first-born of many brethren, still pleads the cause, and sympathizes with the weaknesses and temptations of every member of his body, the Church.

## DIocese of Quebec.

### RECENT VISITATION TOUR IN A PORTION OF THE DIocese, AND ORINATION AT LENNOXVILLE.

The account of the Visitation of the Lord Bishop of Montreal, as performed, at intervals, in several sections of the Diocese, during the past year, has already appeared in different numbers of this paper; and it has been stated that, in order to the completion of the entire work, a journey remained for the present winter, with another (still in prospect) to the District of Gaspé, in the Gulf, in the course of the ensuing summer. It is a sketch of the former, recently concluded, which here follows:

The journey commenced by a visit to the mission of the Rev. W. King, a mission of perpetual itinerancy, over a tract of country much larger than most English Dioceses, where the straggling flocks of the Church of England are situated, here and there, generally few together and feeble in resources, in part upon the line of the old French establishments on the Chaudière River, but principally in settlements more newly opened, and occupied by a very mixed population. The Bishop left Quebec on the 8th of February; and having crossed the St. Lawrence to Point Levi in a canoe, proceeded in a hired carole to the village of St. Mary, thirty miles from the city, having stopped before reaching the village at the farm-house of a respectable widow lady, of the name of Elliot, who had made preparations for his reception and refreshment. The village, which is of considerable extent, contains a large Roman Catholic Church, besides a kind of a native chapel (as it is understood), which is an appendage to the Seigneurial-house; and which, of itself, in point of solidity and dimensions, is such as would be a boon to many of our own country congregations in the Diocese. The little band of Protestant worshippers, consisting of eighteen persons, met the Bishop in the evening, in a private house, where six of their number were confirmed. His Lordship, according to his usual practice in the rural districts, combined in one his charge to the recipients of the rite and a familiar sermon to the little assembly. Much fervour and sincere devotion appeared to prevail; and what was wanting in the exterior accessories of Divine Service, was thus more than compensated by the happy feeling that God in Christ was worshipped in spirit and in truth. Yet it was impossible to avoid some feelings of mortification, or to repress some ardent longings for the day when both the ample surrounding provisions for the maintenance of religion and the throng of worshippers frequenting the neighbouring temples, shall, by the pleasure of God, carry the stamp of connexion with a pure and Scriptural system of faith.

The Reverend Mr. King, had come to meet the Bishop in the village, and to present to him the candidates whom he had prepared for confirmation; and early on the 9th, they went in company, in the first instance, to St. Joseph, seventeen miles from St. Mary. The Bishop, who had been prevailed upon to dismiss his hired vehicle, in consequence of finding that arrangements had been made between Mr. King and some kind members of his flock for the conveyance of his Lordship through the whole extent of the mission, being driven by young Mr. Elliot, son of the above-mentioned widow. This youth, together with his mother and sister, who is also a widow, were among the number confirmed. At St. Joseph, Evening Service was held in the house of Mr. Calway, a substantial Englishman, who carries on the business of a miller upon an extensive scale, and whose family are the only Protestants in the parish. Mr. King performs regular Service for them, whenever he passes through. Here the party dined, and then proceeded in three vehicles—the four horses put in requisition being all provided by Mr. Calway—to Cumberland, an eight miles distant, lying back from the main road through the Chaudière, the property of Mr. Harbottle, who has built himself a good stone house close to the Seigneurial mill, where the party were received and hospitably entertained.

The next day, being Sunday, 10th February, Divine Service was held in the house. The congregation consisted of twenty-seven persons, of whom three were confirmed. Mr. Harbottle is engaged in the erection of a small but respectable stone church on the hill above his house, to which he has contributed £100 himself, besides giving an endowment of 200 acres of land; but the neighbours being few and poor, the work has, thus far, but slowly proceeded; although with some small help from sources at a distance. Mr. H. hopes to increase the number of his Protestant settlers. The afternoon appointment was at St. George, ten miles off, on the west bank of the Chaudière; but it had now been raining two nights and all the intervening day, and the same weather continued, so that the extreme badness of the roads for the former part of the distance, through an unfrequented country, where the snow-tract was imperfectly hardened, and the consequent misadventures of the way, retarded the arrival of the party by a couple of hours, at the house of Mr. Poyer, the Seigneur of St. George. The congregation, however, consisting of about thirty persons, was still waiting, and six were confirmed. Mr. Poyer has given a lot of about 120 acres for the site of a church, which it is hoped shortly to build, and its endowment. The Bishop and Mr. King slept at his house; and taking leave of their kind host and hostess, after breakfast the next morning, proceeded with the same vehicles and horses back to Mr. Calway's, at Joseph (about fifteen miles), from whence, after partaking of refreshment, they set out with fresh horses, three of which and two caroles were again provided by Mr. Calway, who drove the Bishop himself, passing down the east bank of the Chaudière for a few miles, and then crossing it upon the ice for the elevated township of Broughton, in the wooded tracts of the county of Megantic. The distance was seventeen miles. Here they put up at the house of Mr. Hall, the magistrate and principal proprietor of the place, now something more than an octogenarian, but with all his faculties entire. The Bishop was already familiar with all his stopping-places, and knew, as well as his clergy, that here they were placed where he could count surely upon a welcome.

The frame of a little church, built of timber, has been put up at Broughton; but the poor settlers in its woods (noble woods they are) must take time to finish it. On the 12th, Morning Service was held in a rudely-constructed log school-house, which, being of no great dimensions, was crammed as full as it might well be, and thirteen persons were confirmed. After Service, some of the women took no pay, a couple of caroles, for which they would take no pay, and conveyed the Bishop and his baggage, Mr. King following with his own vehicle, by a narrow road, through an ice and out among the tall timber trees, to the Rev. A. T. Whitten's Parsonage, at Leeds, about fifteen miles distant from Broughton. The Rev. S. H. Simpson, from Upper Ireland, joined the Bishop here, and became also a guest at the Parsonage.

The next day being Ash Wednesday, the services peculiar to that day were performed in the church at

Leeds; and as there was also the baptism of an adult administered, during Service, by the Bishop, and afterwards the confirmation of thirty-one persons—followed, as upon all occasions, by his Lordship's address—and this again succeeded (since there was no other place capable of containing the assembly) by a local Church Society meeting, the congregation was detained, but without the slightest symptom of impatience or weariness, for five hours and a-half within the church. The day was felt to be a day of interest; and it is hoped that, by the Divine blessing, it was a day of spiritual improvement and benefit to the cause of the Church. The Rev. Messrs. Whitten, King, and Simpson, were the clergymen, who, with the Bishop, took part in the Services, and in the subsequent proceedings of the meeting, in which last several members of the laity had also a share assigned to them. The Church was extremely full.

On Thursday, the 14th (St. Valentine's day, the 14th anniversary of the Bishop's consecration to his office), the Rev. Messrs. Whitten and Simpson accompanied him, conveying himself and his baggage in their own vehicles, to the mission of the latter gentleman, which comprises the townships of Inverness and New Ireland. The first halt was at one of the two Inverness churches, in the Belzearage, about eleven miles from the Church at Leeds. The Bishop was here met by a large congregation, and joined by the Rev. Mr. King, as well as by the Rev. Mr. VanLinge, of Frampton, who were on their way to the Church Society meeting of the District, to be held the next day, at Upper Ireland. Each of the four Presbyters took some part in the Services. Twenty-one persons were confirmed. The Bishop and clergy then dined at the house of Mr. Ward, Catechist and Lay-reader under the auspices of the Society for the Propagation of the Gospel, where the dinner was provided for them, and proceeded in the evening about seven miles further to Upper Ireland, where the whole party during their stay were entertained by Mr. and Mrs. Ira Hall, Mr. Whitten, however, and his lady, being, in the first instance, accommodated at Mr. Porter's. The Parsonage is inconveniently situated, and the missionary car only, at present, keep bachelor's quarters there for himself.

On the day following, a Confirmation was held in the church of Upper Ireland, and nine persons were admitted to the rite. Circumstances, having occasioned a disappointment in some other quarters, the Bishop intimated his intention of holding a second confirmation on his homeward road, in order to meet this demand. About one hundred persons, or rather more, were present. The Services were followed by a meeting of the Church Society, as already stated to have been previously arranged, in which all the clergy present, and Mr. Ward, the Catechist, bore a leading part. The Bishop and his whole party then returned to Mr. Ira Hall's; but his Lordship stopped on his way to pray by the bedside of Mr. Hall's father, the patriarch of the settlement, now between 80 and 90 years old, who was lying dangerously ill, but professing himself resigned to the will of God, and disclaiming any other hope than in Christ as the Saviour of sinners. He received the Sacrament a day or two afterwards, from the hands of Mr. Whitten. The history of his hardships, adventures, and indomitable perseverance, from the time of his first breaking his way through the trackless forest, to that of his being established upon a profitable farm, with neighbours around him, and some commencement of roads and other still rude facilities for carrying on the purposes of life, although by no means without parallel in other parts of Canada, would be worth preserving as a characteristic specimen of the first germ of settlement in the wilderness, by the enterprise of an individual, in a manner which, since the formation of settlements by the emigrant population, has, in some of the details, no longer been witnessed.

The Bishop visited him again on Friday, the 16th February, before setting out upon his day's journey, through the unfrequented country which lies between Upper Ireland and Dudswell, which township he reached late at night, and took up his quarters at the house of a most respectable Irish settler, of the name of Gavin, where the clergy always find a welcome. Here Mr. Nicolls, the Principal of Bishop's College, who is one of his Lordship's chaplains, had come over from Lennoxville to meet him, the distance being about twenty-five miles.

Mrs. Gavin treated her guests to a moose steak at breakfast the next morning. The moose have been unusually abundant this winter, in Lower Canada, and the Bishop had met some sleigh-loads of the slaughtered animal, in his journey through the woods the day before.

The day, which was Sunday, was allotted by appointment to Dudswell, and the Bishop preached in a school-house in the morning to a densely crowded congregation, and again in the afternoon to as many as were not resident at too great a distance to remain. They had taken much pains to be prepared with good psalmody, accompanied by instrumental music. Prayers were read each time by the Rev. Jasper Nicolls. The religious habits of the population are, for the most part, scarcely formed, in any decided way; but there are some regular Churchmen among them, and the spirit which they manifest is encouraging. A mission of the Church has been since opened upon the spot.

The Bishop, having occasion to take down some notes of matters connected with the objects of his visit, was supplied with ink of a very good quality, made upon the spot, from the bark of the white maple.

On Monday, the 18th February, his Lordship proceeded with Mr. Nicolls to Bishop's College, and became a guest at the Principal's Lodge. The day following was occupied by the deliberations of a formal meeting of the College Corporation, the Bishop, as President, being in the chair. Four of the Trustees were present, with the whole of the College Council; which last-mentioned body consists of the Principal, who is also Professor of Divinity, the four other Professors, and the Bursar. A joint tribute was paid at the meeting to the memory of the late Hon. A. W. Cochrane, one of the Trustees, who, although he could attend but rarely upon the spot, as being resident at Quebec, had rendered, from the first, most essential services to the Institution, by his professional labour and advice.

The remainder of the week was chiefly taken up by the examination of candidates for an Ordination, to be held at Lennoxville, on the 24th February, being the Sunday after the Ember Days in Lent. On the evenings of Friday and Saturday, the Bishop delivered a familiar Lecture in the College to the Theological students, upon the general responsibility of the Pastoral office and certain special points of Pastoral duty.

On the day appointed, the Ordination took place in Lennoxville Church, the Bishop being assisted by the Rev. Principal Nicolls (in the part of Chaplain), the Rev. L. Doolittle, Bursar of the College and Missionary of Lennoxville, the Rev. J. Butler, Head Master of the Grammar School connected with the College, and Curate of Lennoxville, and the Rev. C. Bancroft, Rector of St. John. The Lessons, which are usually read by the College students in rotation (all of whom attend the Church in their academical

costume), were, upon this occasion, assigned to clergymen.\* The chanting, which is conducted by clerical gentlemen, connected with the College, assisted by ladies of the place, was exceedingly well performed. The sermon was preached by the Bishop from John iii. 10. The church was filled in every part, and a collection was made towards the purchase of a bell, which, although there was no special appeal for the object, amounted to upwards of £16.

The following is the list of the gentlemen ordained, with the account subjoined of their respective appointments:—

**DEACONS.**  
Mr. J. Carry. } Students  
Mr. W. V. Lloyd, late of T. C., Dublin. } of Bishop's  
Mr. R. L. Lindsay } College.  
Mr. R. L. Stephenson, late of T. C., D. }  
Mr. A. D. Lockhart, prepared in England for Holy Orders, and sent out in 1849 by the Society for the Propagation of the Gospel.

**PREBEND.**  
Rev. H. G. Burrage, Missionary of Hatley and Stanstead, an elev'd of Bishop's College.

Mr. Carry is appointed Travelling Missionary of the Diocesan Church Society, in the District of Quebec, with the charge attached, during the summer months, of the Quarantine Station. Mr. Lloyd is appointed to the Mission of Leeds, vacated by the removal of the Rev. A. T. Whitten to Sheffield. Mr. Lindsay is appointed to the vacant Mission of Brome. Mr. Stephenson is appointed Travelling Missionary of the Diocesan Church Society, in the District of Montreal, with a particular designation to Rockingham, as a central point in the region of the Ottawa. Mr. Lockhart is appointed to the vacant Mission of Kilkenny and New Glasgow; which he has been assigned for some months as Licensed Catechist and Lay-reader, under the auspices of the Society for the Propagation of the Gospel.

The charge to which Mr. Carry is appointed is vacated by the resignation of the Rev. T. S. Chapman, who is now appointed to the new mission of Dudswell and Ham, (in the former of which places the Bishop, as above mentioned, passed Sunday, 17th Feb.)

The number of students at the College before the Ordination was seventeen, all except one in preparation for the holy ministry. The number remaining is, consequently, reduced for the present to twelve. In the evening of this Sunday the Bishop preached to a large congregation at Sherbrooke.

On Monday, 26th, there was a meeting held at the College, and presided over by the Bishop, of the Trustees, whose peculiar charge is that of the College property and revenues. Two new Trustees took their seats, Mr. F. Bowen, Prothonotary of Sherbrooke, appointed by the Bishop in the room of Mr. H. H. A. W. Cochrane; and the Rev. L. Doolittle, College Bursar, appointed in the room of Mr. E. Elliot, of Lennoxville, (a benefactor of the College), who has resigned from advancing infirmities. Mr. Doolittle previously resigned his place in the College Council, in order to pass to that among the Trustees.

The Bishop remained at the College for some days, and was closely occupied during the rest of the week with business and correspondence connected, in a great measure, with the College affairs, in all that related to which he was greatly assisted by Mr. Nicolls.—On Wednesday, the 27th Feb., however, he went over, accompanied by this gentleman, to the house of the Rev. J. Taylor, the retired missionary of Eaton, distant something more than a dozen miles from Lennoxville, in order to meet the Rev. J. Dalziel, the new missionary, with his churchwardens, and to put measures in train for the acquisition of a parsonage-house, and the arrangement of some other matters in the mission, all of which were satisfactorily adjusted.—After partaking of the hospitalities of Mr. Taylor's family, the Bishop and Mr. Nicolls returned to the College.

On Sunday, the 3rd of March, his Lordship preached and administered the sacrament at Sherbrooke, (the Rev. Principal Nicolls, and the Rev. Professor Hellmuth (who is Incumbent of Sherbrooke), taking part in the services. In the afternoon the Bishop preached again, in the church at Lennoxville. About one o'clock on the day following he left the College, on his homeward road, being driven by the Rev. L. Doolittle as far as Dudswell, and having Ham as his destination for the night, but, owing to drifted roads, accidents and detentions, did not reach Ham till one A.M. of Tuesday. It is distant thirty-five or thirty-six miles from Lennoxville.

The journey on Tuesday was from Ham to the house of Mr. Layfield, in Inverness, who is Mayor of the place, a distance of something more than forty miles. At the end of six and twenty, the Bishop stopped, according to the appointment made in passing up, at the church of Upper Ireland, to meet the subjects for confirmation, who had been then prevented from attending. There they were waiting, four in number, with a few particular friends as witnesses of their solemn transaction with God and His Church, who gave them his blessing in His name; and they did appear to be very seriously impressed. So in other instances need not be noted. It must not be supposed that any comparison is intended where such remark happens to be made.—The Rev. Mr. Simpson was in attendance, and the office appointed for confirmation, without any public service, having been performed, and followed by some familiar but earnest words of exhortation from the Bishop, his lordship passed on to Mr. Ira Hall, looking in, upon the way, upon the aged invalid before mentioned, who, beyond expectation, appeared in some measure to have rallied since the former visit. After some hasty refreshment at Mr. Hall's, his lordship was driven on by the Rev. Mr. Simpson to Mr. Layfield's, which he reached at eleven o'clock at night. Mr. Layfield was absent; but the Bishop and his companions were lodged and “courteously entertained” by the ladies of his family.

After breakfast on Wednesday, the 6th, Mr. Simpson drove the Bishop on, six miles and a-half, to the second or Pioneer Range Church, in Inverness, which did not lie in his lordship's route when he passed up, and confirmed at the other two churches of the mission. Here was assembled a congregation of from seventy to eighty persons, who sufficed to fill the church, and ten were confirmed. The Bishop, Mr. Simpson, and Mr. Ward, the Catechist, dined at the house of Mr. Wilton, a very respectable settler and steady member of the Church, and the two former then proceeded to the parsonage of the Rev. W. King, at St. Sylvester, distant eighteen miles, where they became the guests of the family.

Four confirmations, as already described, had taken place in the extensive mission of Mr. King, in the first portion of the present episcopal circuit. Two yet remained to be performed, the first of which was appointed for Thursday, 7th March. A dense congregation assembled in the church of St. Sylvester, which, though still small and in a very incomplete condition, has recently, through the exertions of Mr. King, received some encouragement. Twenty-six persons were confirmed.—

\* Prayers are read, with portions of the Service chanted, twice every day, in the temporary College chapel; besides the Litany in the forenoon on Wednesdays and Fridays. All the holy days are observed in the Church.

After the Bishop's sermon, a Church Society meeting was held, in which the clergy present took a leading part, assisted by Mr. Ward and some other members of the laity. The sum of 25s. was collected for the objects of the Society, which, to those who know the circumstances of the neighbourhood, will not appear otherwise than creditable. The Rev. Mr. Torrance, from Point Levi, and the Rev. Mr. Whitten, from Leeds, attended the meeting, and the whole party were entertained at the little parsonage.

On Friday the 8th, the whole of the clerical body in attendance, went down to St. Giles, (ten miles) in the church of which place they met rather a small congregation, (the neighbourhood being chiefly Roman Catholic) and seven persons were confirmed. Mr. Torrance then drove the Bishop down to his own residence at Point Levi, thirty miles from St. Giles, where both his lordship and Mr. Buchanan, a respectable farmer who had kindly assisted in affording conveyance, remained for the night, it having been too late to procure a cross for crossing over to Quebec. The Bishop went across the next morning after breakfast, and returned to assume his share in the extra public duties peculiar to the season. It had been his original intention to perform his circuit between Christmas and Lent, but unforeseen circumstances, not within his control, obliged him to change his arrangements after the whole chain of his appointments had been made.

The mission of the Rev. E. Parkin, north of Quebec, remained still to be visited during the continuance of winter roads. This gentleman has charge of three churches, situated respectively at Val Cartier, where he resides, at Stoneham, and at Lake Beauport. They are all within a distance of from fourteen to seventeen miles from Quebec, and the communication between one and the other (except, at particular seasons, between Val Cartier and Stoneham) amounts to much the same thing as the journey to each from Quebec. On Thursday, the 14th March, the Bishop went out to Val Cartier, accompanied by two of his Chaplains, the Rev. Official Mackie, D.D., and the Rev. A. W. Mountain, as also by the Rev. J. Torrance, of Point Levi, and the Rev. C. H. Stewart, Assistant Minister of Trinity Chapel, Quebec. The little church was well filled, and fifteen persons were confirmed. After the Bishop's address at the close of the service, a meeting of the Church Society was held, at which all the clergy present took charge of resolutions which they supported, and matters were put in train by the incumbent for augmenting the amount of annual contributions. The Bishop and his companions then adjourned to the parsonage, and returned, after dinner, to Quebec. On Sunday, the 17th of March, the Bishop went to Lake Beauport, in the diminutive wooden church of which place he met a good congregation and confirmed thirteen persons; and on the Sunday following he went to Stoneham, where, in a more respectable edifice and of more substantial materials; he also met a fair congregation, and confirmed seven. These three churches are situated in settlements intersected by rivers; and interspersed with lakes, and shut in by mountains or swelling hills, clothed to their summits with wood.

The total number confirmed in six confirmations, in Mr. King's mission, was sixty-one; in Mr. Whitten's, in one confirmation, thirty-one; in Mr. Simpson's, in three confirmations, forty-four; in Mr. Parkin's, in the same number, thirty-five; in all four confirmations to confirm 171 persons,—an evidence of the scattered condition of the sheep belonging to the fold of the Church of England in the tracts of country through which these journeys were made. Up to this point, the number confirmed in the triennial visitation now proceeding has been 1434. The mission of Franpton and its dependencies, from thirty to forty miles south of Quebec, remains to be visited, besides the missions in the Gulf, and the very limited charge of the Rev. E. Ross, at the Rivière du Loup en bas.

This may be a proper opportunity for noticing some last published portions of the Bishop of Montreal's Visitation, which appeared in the two consecutive numbers of this paper, issued respectively on the 31st of January and 7th February last, (Nos. 27 and 28 of Vol. XIII):—

In No. 27.—In the account of the Junc circuit, for “W. Lessaules,” read “Mr. Dessaules.”  
For “the Rev. G. Johnson,” read “the Rev. T. Johnson.”  
For “when the Parsonage again received him,” read “where the Parsonage again received him.”  
In three places for “Durham,” read “Danham.”  
For “Col. Road of the British army,” read “Col. Head of the British army.”  
In the account of the visit to the Port Noyon Mission, for “the Hon. E. Hall,” read “the Hon. E. Hale.”  
In the account of the September and October circuit, for “Mannersville,” read “Mantenville.”  
In No. 28.—Near the end of the second paragraph, for “that for the same evening at Aylmer,” read “that for the same morning at Aylmer.”  
In the next paragraph, for “Riviere de Lieuzes,” read “Riviere aux Lieuzes.”  
In the fourth paragraph, in two places, for “St. Theores,” read “St. Theores.”  
In the next paragraph, for “meagre population,” read “meagre Protestant population.”  
In the first paragraph of the third column, for “temporarily adopted for the purpose,” read “temporarily adopted for the purpose.”  
In the last paragraph but one, for “also in the Diocese of Quebec,” read “also in the Parish of Quebec.”

## ON THE DIGNITY OF LABOUR.

(From a Speech of the Bishop of Oxford, at the Westminster Meeting in aid of the Exhibition of the Works of Industry of all Nations, to be held in 1851.)

I believe that the tendency of this exhibition is to benefit the working classes. I am not one of those who have any secret misgivings as to there existing any intestine warfare between Christianity and science or manufactures; I know that there are men, upon whose excellence it would be needless for me to enlarge, who do entertain such apprehensions. In the quiet of their learned study, conversing with times that are gone by, they are startled by the din of the busy world in this busy age, as it rises through their windows. They listen with apprehension and dislike to the voice of the age in which their lot has been cast, and they call it mechanical age, and find with it other such like faults. Now, I do not sympathise with their opinions. I deny, and hold it as unworthy of Christianity to suppose, that there can be any opposition whatever between the fullest development of those faculties with which Almighty God has furnished man, and that Christian faith which is to train those faculties to their highest ends. When from these abstract considerations I turn to the actual world around me and survey these mechanical inventions, I see in many instances beneficence marking these very mechanical improvements, and they have a distinct and direct tendency to ameliorate the condition of the lower classes of the people, and to bring within their reach, advantages which were before restricted to the richer grades of society. And then, moreover, whether we regard the results of mechanical science or the products of art, I think we shall be convinced that there is a connection between perfection in these and the faith of Christianity. As an historical fact, it is plain that there never was a country or a time which could long maintain pre-eminence in art or science divorced from Christianity. I believe that the history of all countries will show this.