

" to be sent out from the Parent Society, which school should be rendered effective as a place of instruction for the teachers of the branch schools in the Province, and be a model of arrangement, skill in teaching, &c.

" 2. That a Scripture Reader be sent to Montreal, who shall visit every alternate day, from Ward to Ward, to council, warn, assist and comfort, as their several cases may require, the sick of our communion in the Montreal General Hospital.

" 3. That a depot of school books be established at Montreal, with a stock of every requisite for school keeping, together with bibles, books for lending libraries, and other publications for the use of schools.

" 4. That while desiring to have the establishment of an Infant and Juvenile school in connexion with the boys department at Montreal, as an instruction to the Correspondent Committee, they wish to record their belief that the suggestion is a very important one."

They also have in view the establishment of schools at Sherbrooke, Sorel, Christeville and Brome or Froste Village.

The necessity that exists and claims the Society's attention is, I imagine, obvious. I would however remark that, five Clergymen, within the last week, have made urgent application to me for assistance: one stated that *four dollars* was all that fell to the share of the Protestants in his Mission from the Government grant for Education—which was also an indication of the state of scriptural instruction there: and another,—in the anguish which a view of the utter destitution that surrounded him produced, and which he was utterly unable to meet,—that he was ready to contribute £25 per annum, out of his salary towards the payment of a fellow labourer, in his 500 square miles of the harvest field.

I will now conclude with an extract from the sermon of the eloquent preacher on behalf of the Society, in May, 1851:—

" Then, too, beloved, are we not called upon, at the present juncture, to a seven-fold effort? If we do not send them shepherds, Rome will send them wolves in sheep's clothing; if we do not endeavour to gather them into the fold of Christ, she will try to bring them into the fold of Antichrist; if we do not care for their souls, there are those that will care, at least for their bodies, and will try to make them the dark slaves of superstition, little heeding how their minds may be illumined. Dear Brethren, are we to be left utterly behind in the conflict? Must we not extend our labours? Must we not lengthen out the flanks of our army? Must we not prevent Rome from outflanking and encompassing us? Must we not declare that the subjects of our Protestant Queen do not belong to the Pontiff of Rome, and that neither at home in England, nor in the sister land, Ireland, nor in any of the boundless domains of our Monarch, shall Rome be left unopposed, unresisted to carry out her dark plans, and to take away the poor, ignorant, stray sheep, that ought to be brought to the good Shepherd, that they may be gathered into His fold and that angels may rejoice over their repentance.

" Beloved brethren, I cannot conceive, therefore, any claim that an institution could have on your confidence and support, that this institution does not possess. But there is one more, and it is the crowning one of all. This Institution especially and preeminently desires to have none for its schoolmasters, none for its catechists, and none for its ministers, that do not preach Christ, teach Christ, honour the Word of God, keep close to the written document, and 'determine to know nothing' amongst your expatriated fellow-countrymen, but 'Jesus Christ and Him crucified.' We do not disparage the labours of other institutions—we rejoice to know that many good and faithful men are employed by them in our Colonies—but this we do say, that there was ample room and ample necessity for this Institution, that it is no intruder into other men's labours, and no invader of the order and authority of the Church, else it would not have received, as it has received, at this momentous and important juncture, the endorsement of the Primate of the Church of England—a man whose endorsement is indeed to be held in veneration and in reverence, not simply because of his high elevation, but because of the simplicity of his spirit, the holiness of his life, the soundness of his doctrine, and the apostolicity of his preaching. Beloved brethren, it is this, after all, that stamps true dignity on the minister of Christ, whether he be the humblest curate, or the most exalted dignitary; there is no dignity like this, to know Christ, to love Christ, to honour Christ, to preach Christ; and therefore there is a double importance and a double grace in the imprimatur of