

nued for many years in successful operation. Indeed, amidst all the privations of the Church respecting the stated Ministry, that Sunday School was sustained; and during the latter five years especially, immediately prior to the final change in the relations of the congregation, by its alliance with the Kirk of Scotland, that school, with a branch of it which was formed at Pres de Ville, was a great means of diffusing New Testaments and Religious Tracts amongst the benighted population.

The Rev. Mr. Spratt succeeded Mr. Dick. He had been destined for the East Indies, but Providential circumstances intervening, he was led to Quebec, where he remained for several years, obtaining part of his support by teaching a school.

During the pastorate of Mr. Dick, a plan was adopted of making monthly Congregational collections, for the purpose of erecting a suitable place of worship. They were regularly continued until the sum of £300 was raised; and with that sum the site of the building so long occupied by this Church, in St. John Street, was purchased. In the year 1816, the edifice was erected at the enormous expense, for so plain a building, of about £2,400, exclusive of the cost of the ground. This large expenditure involved the congregation in pecuniary difficulties, which induced them to assent that Mr. Spratt should visit the United States and Britain for aid. He returned unsuccessful; and chagrined with his disappointment, he went over to the Episcopal Church, and removed from Quebec in 1820.

After an interval of about a year, Mr. Spratt was succeeded by the Rev. Mr. Purkiss, afterwards of Laprairie, and now of Osna-bruck or its neighbourhood, who remained at Quebec until 1824; in the autumn of which year, the Rev. George Bourne was invited to Quebec. He remained till October, 1829. A Religious Tract Society, which had been formed in the year 1816, was actively revived by Mr. Bourne soon after his settlement; by whom also the impulse was given to the more enlarged and successful diffusion of the Holy Scriptures in that district of the Province; and through whose instrumentality the patronage of the Governor, Chief Justice Sewell, and others, was eventually secured to the Bible Society.

During the succeeding five years after Mr. Bourne's settlement as pastor, the church had

increased, and the congregation was united and slowly advancing,—but the denial of the Registers for Marriages, Baptisms, and Burials, and the pressure of a heavy debt on the building, with the removal from Quebec of some efficient friends of the cause; and though last *not least*, the want of an organization in Great Britain amongst our vast and powerful body to assist Churches in the Colonies, induced the principal remaining members of the Church, which stood as it were alone in the Colony, to consider the expediency of releasing themselves from all their exterior difficulties by an union with the Kirk of Scotland. It is within the knowledge of the writer, that had there been then, as now, a Colonial Missionary Society, or had there been any efficient arrangements in Great Britain to secure a succession of Pastors, and to aid when pecuniary difficulties pressed on a sister Church—such an union would never have been for a moment contemplated. But alas! none such existed in 1829; and the measure of union was finally decided upon. Mr. Bourne removed from Quebec, and the building, with a majority of the stated worshippers, was transferred into connection with the Kirk of Scotland.

But Quebec was not destined to be left without a Church bearing practical witness to the simplicity and glory of Apostolic order and principles. The Colonial Missionary Society was formed in 1836, in connexion with the Congregational Union of England and Wales; and its pioneer and agent, the Rev. H. Wilkes, visited Quebec in the spring of 1837, to ascertain what remnants there were who loved the order and fellowship of the primitive churches. He found several, and on pressing the matter to the Society, they sent forth the Rev. Timothy Atkinson, of whose labours and success we must write hereafter. Meanwhile the details we have given illustrate very powerfully the importance, yea the necessity of such an organization of the churches at home and abroad, which, whilst it does not in the slightest measure trench on their independency of each other in their respective interior management and discipline, binds them into a holy brotherhood for mutual defence, mutual relief, and united propagation of the truth.

CATHOLICITY.—In these days of no small noise concerning “the only true church,”