

## Anniversary Record.

## SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields.

January, 1853.

The Lord Bishop of Sydney in the Chair.

The Lord Bishop of Antigua and the Lord Bishop of Cape Town were present.

The Venerable Archdeacon Sinclair, in the name of the Meeting, congratulated the Right Rev. Chairman on the improvement in his health, and adverted to his Lordship's energetic labours and self-denying efforts as Bishop of Australia, and subsequently as Bishop of Sydney.

The Bishop of Sydney said he felt most sensibly the kindness of his venerable friend (Archdeacon Sinclair) in welcoming him on his return to the bosom of a Society of which he had been, during so many years, a member. He spoke also with perfect sincerity when he said, that he could not find words to express sufficiently all that he owed to this Meeting, for their very cordial assent to the terms in which the Archdeacon had been pleased to speak of his services in the distant scene of labour which had been assigned to him. It was not possible for him to discharge the office of offering up that form of Prayer with which the proceedings of all the Society's Meetings were opened, without an affecting recollection of the constant employment of the same when he presided in the Meetings of his own Diocesan Committee. This use of the same sacred forms afforded assurance of the uniformity and unity prevailing between the mother Church and her numerous and widely-separated offspring in the Colonies. At the same time, the remembrance uppermost in his mind was, that when he attended eighteen years ago a meeting similar to the present, the chair which he now occupied was filled by a prelate whose memory was affectionately cherished by all who had known him,—he meant the late Archbishop of Canterbury; the friend and father, he must be allowed to call him, from whom he had received the most judicious and prudent counsel for his conduct in the arduous office to which, by Divine permission, he had been called. He must speak of His Grace as one who ruled the Church by his wisdom, and edified it by his humility. In renewing his own personal connexion with the Society, he was forcibly reminded, that, when he last addressed them, he stood there as the Archdeacon of a Bishop with whom he had scarcely any opportunity of communication; and who, however earnestly desirous of bestowing upon the Australian Church the benefits of Episcopal care, and Episcopal ordinances, was, owing to distance, physically incapable of fulfilling that purpose. Now he appeared as the representative of six, and he trusted he might shortly have to say of seven, Bishops, his colleagues and assistants in the work of promoting Christian knowledge in the wide regions which were committed to their charge. He could not refrain from expressing with exultation his feelings on being associated with such men. He would fearlessly say, that if the Church had been searched from the centre to its outer bound, it would not have been possible to find five men of a more devoted spirit, more qualified for the solemn office they had undertaken, or more resolved to remain in it faithful unto death, than those with whom, through the mercy of God, he had been united in the charge of the Province of Australasia.

He thus speaks of the English Church of Lima.—Having visited them, and officiated in their services, and having been the first Bishop of the Anglican communion who had either preached the Gospel or ministered the Holy Sacraments on that shore of the South American continent, he felt a deep interest in the future state and progress of religion in that community. His first impression was, that the Church of England was not visibly manifested there in a way which corresponded with her character and claims. The services and holy ordinances of our Church were allowed to be solemnized only in a room attached to the residence of the British Minister: thus detracting most lamentably from the impressiveness and moving effect of the unequalled forms of devotion which God had been pleased to allow us to possess. The first step towards a reformation of this disadvantage, it had struck him, should be the erection of a small church, of a proper ecclesiastical character and arrangement. He could not doubt that the funds required for such a purpose would readily be raised, if the consent of the Peruvian government to the proposed measure were obtained. And he did not see how that consent could possibly be withheld, if a proper application were addressed to the Peruvian government by our own, on the petition of this Society and others similarly engaged in doing the work

of God in his Church. Upon what pretence, could a Roman Catholic community offer any opposition to the erection of a church for the use of an English congregation, when they turned their attention to the freedom which in this country they enjoyed to multiply their churches as they saw fit? How, therefore, could they oppose so reasonable and moderate a proposal on our part, as that we should receive permission to erect in their city one single church? He had spoken of the Roman Catholic religion as exclusively predominant in Peru. Truly it was so. Yet from what he had seen and heard, he felt convinced, there was a moving, there was an opening, which, however slight, and at present almost undiscernible, yet betokened that there would be a time, and that perhaps not remote, when this seemingly immovable order would be violently shaken from within. He implored the Society, and all others who were anxious to promote true Christian knowledge, not to lose sight of these indications.

As the only means in his power of leaving any such evidence of these assertions as might influence the minds of devout inquirers, he could but supply a copy, which he happened to have with him, of a Latin translation of our Liturgy and Articles. The effect, he entertained little doubt, would be through God's blessing, to extend among the more learned portion of the community that acquaintance with the true principles of the Church of England on which he founded his hope of a Reformation there, to be conducted on such a system as shall displace Popery from the high and commanding influence which it now exercises over the people, and introduce them to the light of the true Gospel, as, through the mercy of God, it has been made to shine in its primitive lustre among ourselves. All his hopes were built upon our presenting to them this true image of the constitution of the Church; upon which foundation they may proceed under the guidance of the Spirit until they attain to a full comprehension of the truth. What he sought to withdraw them from was the error of Popery; from a system which the more rigidly its principles are embraced and enforced, proves but the more injurious to those who hold it. But he would not, through dread of this, be driven to the opposite extreme of latitudinarian Protestantism, according to the principles of which all opinions in religion may be true, but no point of doctrine can be certain. He would not seek to enforce upon them, instead of the system which they now hold, any other which had never made a full and unreserved acknowledgment that Holy Scripture contains in itself all things necessary to Salvation; nor would he consent to introduce, even if he could, the opposite system which denies that the Church has authority in controversies of faith. He would not associate himself with any who denied either the sufficiency of the Scripture or the legitimate authority of the Church; but he would go on, as he always had gone, with those of his brethren who acknowledged both. These were the two pillars on which the Church of England stood. By the support of these alone could Popery and sectarianism be efficiently resisted; and he rejoiced in declaring these sentiments before a Society which professedly supported his views: first, by setting the Holy Scriptures at the head of its list of books, as the acknowledged crown of its system of faith and doctrine; and secondly, accompanying it by the Book of Common Prayer, the Homilies, and other authorized formularies, by which the voice of the Church, as the proper witness of Holy Writ, conveys to all believers a clear and determinate image of the truth revealed in the Gospel as necessary to human salvation.

## Youths' Department.

## MY CHILD.

I cannot make him dead!  
His fair sunshiny head,  
Is ever bounding round my study chair;  
Yet, when my eyes now dim  
With tears, I turn to him,  
The vision vanishes, he is not there.

I walk my parlor floor,  
And, through the open door,  
I hear a footfall on the chamber stair.  
I step toward the hall  
To give the boy a call,  
And then bethink me that he is not there.

I tread the crowded street,  
A satchelled lad I meet  
With the same beaming eyes and colored hair,  
And as he's running by,  
Follow him with my eye,  
Scarcely believing that he is not there.

I know his face is hid  
Under the coffin lid,  
Closed are his eyes, cold is his forehead low.

My hand that marble fell,  
O'er it in prayer I kneel,  
Yet my heart whispers that he is not there.

I cannot make him dead  
When passing by the bed,  
So long watched over with parental care,  
My spirit and my eye  
Seek it enquiringly,  
Before the thought comes that he is not there.

When at the cool grey break  
Of day, from sleep I wake,  
With my first breathing of the morning air,  
My soul goes up with joy  
To Him who gave my boy,  
Than comes the sad thought that he is not there.

When at the day's calm close,  
Before we seek repose,  
I'm with his mother offering up our prayer;  
Whatever I may be saying,  
I am in spirit praying  
With our boy's spirit, tho' he is not there.

Not there!—where then is he?  
The form I used to see  
Was but the raiment that he used to wear,  
The grave that now doth press  
Upon that cast-off dress,  
Is but his wardrobe locked—he is not there.

He lives! In all the past,  
He lives, now to the last,  
Of seeing him again will I despair;  
In dreams I see him now,  
And on his angel brow  
I see it written—"thou shalt see me there!"

Yes, we all live to God!  
Father, thy chastening rod  
So help us, thine afflicted ones to bear;  
That in the spirit-land,  
Meeting at Thy right hand,  
'Twill be our Heaven to find that he is there.

BOY'S EVENINGS.—Many a boy ruins his character, and wrecks his hopes by misemploying the evening hours. School or business has confined him during the day, and the rebound with which his elastic nature throws these duties off, carries him often almost unawares beyond the limits both of propriety and prudence.

Besides the impetuous gush of spirits whose buoyancy has been thus confined, there are influences peculiar to the time which render the evening a period of special temptation. Satan knows that its hours are leisure ones of the multitude, and then, if ever, is he zealous to secure their services, warily planning that unexpected fascinations may give attractive goads to sin, and unparalleled facilities smooth to the ruin. Its shadows are a cloak which he perceives the young will fold with certain concealment around every error, in seductive whisper telling them, "It is the black and dark night, come." How many thus solicited to come, "as a bird hasting to the snare, knowing not that it is for their lives," let the constantly recurring instances of juvenile depravity testify.

Parents acknowledge the evil here pointed out, and anxiously inquire, "What is to be done; can we debar our children from any amusement?" Boys themselves confess it, but plead in reply, to the remonstrances of friends, that "evening is their only playtime, and that they must have some sport." It is certainly very proper that the young should have amusements. None better than ourselves are pleased to hear the lips of childhood eloquent with exclamation, "Oh! we have had lots of fun." It seems like our own voice coming back in echo to us from out a long-lapsed past.

These amusements should, however, be innocent; and the innocent amusements are most easily secured and best enjoyed at home.

Hero parental sympathy may sweeten the pleasures, and parental care check the evils of play, frequently intermingling its incidents with lessons of instruction.—If parents would use half the assiduity to render an evening spent at home agreeable, that Satan employs to win to the haunts of vice, they would oftentimes escape the grief occasioned by filial misdeeds, and secure a rich reward in having their children's maturity adorned by many virtues.

A word to boys concludes all that we would now say. Spend your evening hours, boys, at home. You may make them among the most agreeable and profitable of your lives, and when vicious companions should tempt you away, remember that God has said, "Cast not in thy lot with them; walk not thou in their way; refrain thy foot from their path. They lay in wait for their own blood; they lurk privily for their own lives. But walk thou in the way of good men, and keep the paths of the righteous."

THE BRILL.—Intense study of the Bible will keep any writer from being vulgar in point of style.