Church.

" 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."—Jeremian, vi. 16.

VOLUME XIII., No. 27.]

TORONTO, CANADA, THURSDAY, JANUARY 31, 1850.

[WHOLE NUMBER, DCLVI.

Poetry.

DAILY PRAYER. (From the Banner of the Cross.)

Where men in daily pathways meet, to seek for Manmon's gifts, an arctent thurch with tapering spire, the Holy Crass uplifts. And when the mening a brightest our, the Eastern weekl illumer There, the airt chimes of holy bells echo above the tombs.

And dair, when the setting sun, goes down into the west, softy those boly bells peal forth, a summons glad and blest. Then, many a sad somer's heart, bur'd 'beath a cloud of care, Esses at sound of those soft bells, and seeks the house of prayer. Many a heavy heart, oppressed by its own never greef.
Turns doily to that holy place, and finds in prayer, relief.
There, tim, are hearts, that late have known, fresh brason to
Who in that hour thankgiving your, led by their Pastor's t

A lor'd one trus'd upon the deep, a darling on the bier, Gially the Church doth shed o'er all, the sympathizing test. There is a gentlewest and love, to this the Church's care; Who, daily through our common wants, would win un home by prays And when, through all the silent alales, is heard the voice of tore, Asking in "all extates of men." God's blessing from above; Who, that at reslight hour has heard, this carnest, humble prayer, And has not felt tind's blessing fall, on all around him there?

And 'tis an trifing j vy to know, in sickness or distress.
That daily prayers go up to God, for all who 'thrist confess.
Yes, strickes heart, the 'Mother Church' most foodly cares for
And daily seeks in common prayer, that God, thy God may be. And who, that has not known, may tell the blessedness and joy. When Pastor's solce poss'aims from tiod, peace, peace without alloy Then, when our feet again must tread life's daily path of cares, law shall our hearts find strength renew'd, by these our daily peapers. The sacred power of Daily Prayer, no human heart can tell, When offered in the house of toud, where sabbath blessings d New of the holy calm that seems, through all God's temple shed, Stealing most softly on the hearts that thitherward are led.

th ! that all Parties of God's flock, but knew the blessings given, To those who seek in Budy Prayer, the daily gifts of heaven. The forvent prayers, oh, ancient Church, how are thy children blest! Whilst ever thus thine open arms, invite us in our rest.

| WEEKLY CALENDAR. | | | | | | |
|------------------|----------------|----------|------------|-------------|----------------|----|
| Date. | | | lat Lesson | | and Lesson | |
| P Feb M Stone | | | Gen. | | Mark i Cur. | |
| N | | M. | | | Mark I Cor. | |
| T " 5 Agatha, | | M. | •• | | Mark 2 Cur. | |
| W " 6., | | M. E. | •• | | Mirk 2 Cor. | |
| | | • | | 20 | Mark 2 Cor. | 7. |
| | | M. I. | | T 1. | Mark 2 Cor | Ħ, |
| s " 9 | | M. E. | •. | 24. | Mark 2 Con. | |
| " 16 (H:15m) | MANUAL SURDLY. | M. | Gen. | | Mark | - |

SEXAGESIMA SUNDAY.

"Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trimble, by the comfort wherenith we ourselves are comforted of God."—2 Con. 1. 4.

If there is one point of character more than another which belonged to St. Paul, and discovers itself in all he said and did, it was his power of sympathising with his brethren, may, with all classes of men. He went through trials of every kind, and this was their issue, to let him into the feelings, and thereby to introduce him to the hearte, of high and low, Jew and Gentile. He knew how to persuade, for he knew where lay the perplexity; he knew how to console, for he knew the sorrow. His spirit within him was as some delicate instrument, which, as the weather changed about him, as the air was moist or dry, hot or cold, accurately marked its changes, and guided him what to do. "To the Jews he became as a Jew, that he might gain the Jews; to them that were under the law, as under the law, that he might gain them that were under the law; to them that were without law, as without law, that he might gain them that were without law. To the weak," he says, "became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some" (I Cor.

And so, again, in another place, after having rewilderness and the stiffing prison, from friends and strangers, he adds, "Who is weak, and I am not weak? Who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities" (2 Cor. xi. 29,30). Hence, in the Acts of the Apostles, when he saw his brethren weeping, though they could not divert him from his purpose, which came from God, yet he could not keep from crying out, "What mean ye to weep, and to break my heart? for I am ready, not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus" (Acts xxi. 13.). And even of his own countrymen who persecuted him, he speaks in the most tender and affectionate terms, as understanding well where they stood, and what their view of the Gospel was. "I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." And again, " Brethren, my heart's desire and prayer to God for Israel is, that they may be saved. For I bear them record that they have a zeal of God, but not according to knowledge" Rom. iz. 3; z. 1, 2). And hence, so powerful was he in speech with them, whenever they were not reprobate, that even king Agrippa, after bearing a few words of St. Paul's own history, exclaimed, " Almost thou persuadest me to be a Christian" (Acts xxvi. 28). And what he was in persuasion, such he was in consolation. He himself gives this reason for his trials in the text, speaking of Almighty God's " comforting him in all his tribulations, that he might be able to comfort them which are in any trouble, by the comfort wherewith he himself was comforted of God." Such was the great Apostle St. Paul, the Apostle

of grace, whom we hold in especial bonous in the early part of the year. At this season we commemorate his conversion; and at this season we give attention, more than ordinary, to his Epistles. And on Sexagesima Sun lay we almost keep another Festival in his memory, the Epistle for the day being expressly on the subject of his trials. He was beaten he was scourged, he was chased to and fro, he was imprisoned, he was ship wrecked, he was in this life of all men most miserable, that he might understand how poor a thing mortal life is, and might learn to contemplate and describe fith the glories of the life immortal. "Experience," he tells us elsewhere, "worketh hope;" that grace which of all others most tends to comfort and assunge serow. In simewhat a similar way our Lord says to St. Peter, " Simon, Simon, behold, Saran hath desired to have you, that he may sift you as wheat: but ticular circumstances, disappointed.) and found I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren" bet wirhout sin" (Heb. ii. 17: iv. 15).

ever kind, which it may not be unsultable to enlarge two vehicles, to meet him, and drove him afterwards

pain and sorrow. If we go on for some years in the Mountain, the mission of the Rev. G. Johnson, (whose talities and attentions from his brethren of the clergy. A PRESBYTERIAN CLERGYMAN LOOKING FOR tar to contradict -- that the earth is a sphere, although eral rule. Sooner or later we fare as other men; Townships, confirmed seven at Milton, within the which is in course of erection at Henryville. (In the learn from them freely to give what we have freely received, comforting in turn others with the comfort which our brethren have given us from God.

Now, in speaking of the benefits of trial and suffering, we should, of course, never forget that these things over from their scattered homes for the purpose.by themselves, have no power to make us holier or more beavenly. They make many men morner, selfish, and envious. The only sympathy they create is some minds is the wish that others should suffer with and the mission has been endowed out of a fund raised the residents of British descent around him, being for them, not they with others. Affliction, when love is in England by the Rev. Jan. Jones, of Stanbridge, in the most part familiar with the French language, avail away, lends a man to wish others to be as he is; it the same Diocese, father of the Rev. W. Jones, who themselves also of his ministry. Christieville is under leads to repining, ill-will, hatred, rejoicing in evil. is the incumbent of the mission. His lordship pro- the charge of the Rev. C. L. F. Harnsel, appointed The devils are not incited by their torments to any creded next day, in the waggon of the Rev. J. Jones, by trustees under the will of Major Christie. This endeavour but that of making others devile also. Such of which the use was kindly pressed upon him, and gentleman succeeded to the Per. W. Thompson, the is the effect of pain and sorrow when unsanctified by found afterwards, to his no small astonishment and last of the clerical victims of ship fever contracted at God's saving grace. It is only when grace is in the mortification, that this gentleman followed him the the Quarantine Station. Eight elergymen were preheart, when power from above dwells in a man, that : whole length of the way on foot, to Bedford Parsonage, sent at the confirmation held at St. John, and it is a any thing outward or inward turns to his salvation, in the Stanbridge Mission, in the church adjoining circumstance not wholly unworthy of notice nor devoid Whether persecution, or famine, or the sword, they as | which seventeen persons were confirmed. The Bishop of interest, that when they were gathered round the little bring the soul to Christ, as they separate it from also preached (in the same mission) at the church of Him He alone can work, and He can work through Stanbridge East. On the 15th, thirty-three were all things. He can make the stones bread. He can confirmed in the church of Philipsburg, St. Armand feed us with every word which proceedeth from His West, the mission of the Rev. R. Whitwell, when the mouth. He could, did He so will, make us calm, Parsonage again received him. (In the 16th, eighteen resigned, tender-hearted, and sympathising, without were confirmed at Frelighsburg, St. Armand East, the on trial; but it is His will ordinarily to do so by means mission of the Rev. Jas. Reid, with whom, in like _ of trial. Even He Himself, when He came on earth, manner, he was a guest. Five who held tickets were with it the duties of Assistant Minister at St. John. condescended to gain knowledge by experience; and here prevented by particular circumstances from at-

be near Him. When they mourn, they are more inti-, and hospitable entertainment; and one of their neighmately in His presence than they are at any other bours in Sutton, an English farmer, whose name has Eaq. (some additional facilities of conveyance being time; and they are then under God's teaching and not been so well remembered so his act of kindness," training for the work of consolation towards their drove the Bishop to Brome, where he was received at brethren.

DIOCESE OF QUEBEC.

SECTOR OF THE EPINCOPAL VISITATION OF SUCH PORTION OF THE DIOCESE AS WERE VISITED IN 1849.

The Visitation of the Diocese of Quebec, in conequence of its enormous superficial extent, and the nature of the ground to be travelled over, as well as for the sake of consulting, in different ways, the con- ton and Brome, to which (especially as it was his own after partaking of refreshment at the quarters of the continuous absence of the Bishop from the See, is performed in detached journies, at different seasons

The Visitation which, thus regarded, may be said to be still proceeding, was commenced last winter, when the Bishop made a tour, between Christmas, 1848, and Lent, 1849, through that portion of the Eastern Townships which is comprehended in the District of St. Francis, and returned through the County of Megantic to Quebec. The particulars of that circuit appear in an account published on the

slight outline of which it is here proposed to give. the benefit of the incumbent. A donation of £50, of his parishioners. Thirty-six persons were confirmed something may happen to have presented itself, of a new and unusual character, will simply record the movements of the Bishop, his reception and entertainneut on the road, and his official acts of duty, with the items of statistical information connected with them. It will readily be understood by parties conversant with the system of the Church, and acquainted with the labours of her clergy, that these acts, with the precedent preparation for them among pastors and people, and the consequent fruits, are not to be regarded as matters of mere formal ceremony or cuscomery routine. Mixed, as all this will necessarily be, with mortifying examples of human weakness, deleiency and instability, it involves, at the same time, under the divine grace and blessing, much earneatness of devotion, much stimulus to the exercise of pastoral watchfulness, much promotion of holiness, much counteraction of periluus influences, much happiness of outhful promise much strengthening of the sacred ouds of Apostolic sellowship in the faith of Christ.

It has not been thought necessary, unless there was no Confirmation at the place, or something besides the Confirmation was specially to be noticed, to mention the times when the Bishop presched. His Lordship is in the habit of preaching everywhere upon his Visitations; but his ordinary practice in the rural nissions, except upon the few accasions (all of which are indicated.) where a sermon was delivered by another clergeman, was to combine in one his sermon to the congregation, and a familiar address to the recipients of the rite : in the other cases he addressed the

latter in a separate and exclusively appropriate charge. The record of ordinary hospitalities and attentions may not appear to possess any high order of interest or edification, but the manner and spirit in which they were rendered stamps them with a value beyond that which intrinsically belongs to them; and the manifestations of good-will to the Church, and of regard for the episcopal office, are understood to have left upon the mind of the Bishop an indellible impression, serving greatly to deepen, in a new manner, the feelings of regret with which he contemplates a perbable separation, by means of ecclesiastical arrangements which are in prospect, from many of the ministers and flocks with whom he has had pleasing and affectionate inter-

The Bishop confirmed eleven persons on the 7th of June, at Three Rivers, (five having been, from parhome, as usual, at the Rectory with the Rev. S. S. (luke xxii, 31, 32). Nas, the same law was fulfilled, twenty-seven were confirmed at Sorel, the Bector of by an unspeakable mystery, to learn to strengthen man, that place by land to St. Hyacinth, the present terthings it behored Him to be made like unto His breth- that village there is a small Protestant congregation, spot. ren that He might be a merciful and faithful High served once a-month by a concerted arrangement of Priest su things pertaining to God, to make reconcilia- some sealous clergymen, who travel great distances tion for the sins of the people; for in that He Himself for the purpose. A church is about to be built here, suffered, being tempted, He is able to succour them a beautiful site having been given by the Beigneur, "We have not an high priest W. Lessaules. The Bishop was desirous of pessing a who cannot be touched with the feeling of our infir- Sunday in this place, although there was no confirmamities, but was in all points tempted like as we are, tion, and accordingly preached twice in the courthouse on the 10th, provers being read by the Rev. Such is one chief benefit of painful trial, of what- F. Robinson, who came over from Abbotsford with

world's sunshice, it is only that troubles, when they bospitality the Bishop enjoyed,) and, in the afternoon (In the way from Clarenceville the Bishop inspected, come, should fall heavier. Such, at least, is the gen- of the same day, passing from the Seigneuries into the in company with Mr. Townsend, a good brick church happier than they, only if we learn to bear our portion mission of the Hev. G. Slack: four of these were 12th thirty-seven persons were confirmed at St. John, more religiously; and more favoured, if we fall in with French Canadians. On the 12th, twenty-eight were where the llishop was received at the Rectory .-those who themselves have suffered, and can sid us confirmed at Granby, where Mr. Slack resides, who There would have been a considerable addition of while we profit from what they can give us, we may ance in all his movements in this neighbourhood. On inopportunely, of a regiment from the place. Of completed, at West Farnham, was consecrated, to- village of Christieville, and nine, of whom two gether with the burial-ground attached to it, the Bi-were French Canadiana, from Sabervois, at which shop being assisted by several clergymen who came place Mrs. Christie (widow of the Major just above This church, and "the village preacher's" emphatically testants of the neighbourhood, and is building there "mouest mapsion," (in which, nevertheless, his lords a small stone church, in the early English style of arship was comfortably accommodated,) have been built, chitecture. The Rev. D. Gavin is their pastor, and what He did Himself, that he makes His brethren do. tending. The mission of Brome, which includes Sutton, small. The Rev. C. Bancroft drove the Bishop out, Almighty God, while He chose worldly trial as the being vacant, the Bishop had made his arrangements and the rest of the party, including the Rev. A. W. portion of Ilis saints, sanctified it, by Ilis heavenly so as to divide the Sunday between these two places. Mountain, one of his fordship's chaplains, who had grace, to be their great benefit. He rescues them and preached in the morning at Sutton, where a stone joined the Bishop at St. John, the Rev'ds R. Lonefrom the selfishness of worldly comfort without giving church is advancing towards its completion, and in the them up to the selfishness of worldly pain. He brings afternoon in the church of Brome. Mr. Kemp and of St. John, were indebted for their conveyance to the them into pain, that they may be like what Christ his family, (parishioners of the Rev. Mr. Reid, but kindness of Mr. Wood, one of the churchenrdens of was, and may be led to think of Him not of them- having also an interest in Sutton,) rendered their that place. Six persons were confirmed at L'Acadie, selves. He brings them into trouble, that they may never-failing attentions in affording both conveyance after which the Bishop returned to St. John, and subthe house of the Hon Col. Knowlton. On Monday, the Rev. Joseph Braithwaite. On the 14th a cunthe 18th, driven by Sul. Knowlton, he proceeded to firmation was held at Rougemont, an account of which Durham Flats, the head-quatters of the mission of has already appeared in the columns of this paper (see the Rev. Jos. Scott, where a stone church of larger Vol. XIII No. 10, 4th October, 1849). In the afdimensions is also nearly completed. Both these termon of the same day twenty-right persons were churches will be creditable edifices. Mr. Scott was confirmed in the parish church of Chambly and the very imperfectly recovered from a long and severe at- Bishop afterwards presided at a meeting of the parotack of illness, which prevented the preparation of any chial branch of the Church Society. On the 15th candidates for confirmation at Durham, as also at Sut- his lordship confirmed eight persons at Laprairie, and, previous charge,) he pays all the attention which he Rev. R. Lonodell, crossed over, in the evening of the can spare. The Bishop (who stayed at Mr. Scott's,) same day, to Montreal. On Sunday, the 16th, the preached in a school-house at Durham Flats. On the Bishop preached at St. George's Chapel in the fore-19th he confirmed thirty-six persons at West Stafford, noon, and in the afternoon confirmed one hundred and to which place he was driven by his old friend Copt. ninety-two persons in the parish church. The Rev. Baker, of the Flats, and on the day following six at Ernest Hawkins, Secretary of the Society for Propa-Waterloo, both within the mission of the Rev. A. gating the Gospel, joined his lordship at Montreal, Balfour (since removed to Kingsey). The Bishop and, as well as the Rev. A. W. Mountain, accompanied dined and slept at Mr. Balfour's, in Froste Villege. him in the evening of the same day to Lachine, where The church at Waterlon, which is nearly fluished, is the Rev. J. Cornwall presented thirteen candidates for ready for consecration, but circumstances have occasioned a short postponement of the ceremony. Mr. ship, who had been the guest of Sir George and Lady 8th of March last, in Vol. XII. No. 32, of this paper. Robinson, a principal resident of the village, and the Simpson, at the Budson's Bay House, took the steamer The task of the past summer and autumn was bro- chief promoter of the erection of the church, has re- for Carillon, on the Ottawa, where he was met by the ken into two principal and some minor journies, a cently given a most valuable glebe of sixty acres, for Rev. W. Abbott, Rector of St. Andrews, and several sterling, was here made for a ci ago, through Col. Read, of the British army, who Hawkins preached. Five other clergymen were premade the acquaintance of the Rev. A. Balfour, when he was quartered in the place. The confirmations on this circuit were closed at

from whence he proceeded to Lennoxville, to attend the annual meeting of the Corporation of Bishop's College, and the usual examination of the students, an recount of which was given in the issue of this paper of the 19th of July last, Vol. XII. No. 51. The

VISIT IN JULY TO THE PORT MENT MINIOR. the Rev. R. Lewis. The Bishop confirmed eleven bell, which cost 460.) In this respect the church is rom Quebec, on Sunday, the 22nd July, and in con- in the arrangement of the chancel. The sents, which formity with the usual practice of the missionary him - are of black walnut, are all free and open. The Biself, proceeded in the afternoon (being sent on by his shop consecrated this church on the 18th, assisted by ong-accustomed host, the Hon. E. Hall, of Port eight elergymen, and confirmed thirty persons. Two Neuf.) to Bourg Lewis, about fifteen miles off, where other clergymen arrived after the services had been he confirmed ten. The next day he confirmed seven concluded. In the aftermon his lucuship proceeded at St. Catherines, on the Jacques Cartier River, and from Carillion by the missionary of that place, the returned the same night to Quebec.

SEPTEMBRE AND OCTORES CIRCUIT. The Bishop having left Quebec on the 3rd Sept., on the 5th confirmed twenty-right persons at ()rmswa, in the mission of the Rev. W. Brethour. The next day he confirmed sixteen at Huntingdon, and eighteen at Herdman's Corner, both in the mission of stone edifice, exceedingly well built, is advancing towards its completion, and roughly fitted up for the performance of divine offices. On the 7th, eighteen rere confirmed in the brick church, a respectable uilding, and under precisely similar circumstances at Mannersville, in the mission of the Rev. Jac. Fulton; and on the 8th there were seventeen recipients of the tite at St. Rémi, in the mission of the Rev. E. G. Sutton. On the next day, being Sunday, his lordship confirmed twenty-seven at Sherrington, in the extensive and laborious mission of the Rev. ff. Hagard, and dined afterwards with Mr. Boston, co-sheriff of Montreal, who has a country seat in the neighbourhood, and who drove the Bishop over to preach in the evening at Napierville, at which place there is an endowment for a future church, made by the liberality of the Wood, M.A., and his family. On the day following late Major Christie. On the 10th, twenty-five were therefore, a long adieu to Mr. Hawkins, whose combis only in the case of Christ's servants, but even He which is the Rev. W. Anderson, with whom his lord- Morice. The church of this place has been recently religious solemnities, had, both upon personal and Hanself, "who knoweth the hearts," condescended, ship was also a guest. The Bishop proceeded from painted and fitted up in the interior. The musical by the experiencing of man's infirmities. "In all mination of the Montreal and Portland rail-road: in from among the Provincial Cavalry quartered on the gratification of a visit from Mr. Hawkins for a few i firmed at Clarenceville, in the mission of the Rev. M. that pleasure, Mr. Hawkins having engaged to make dered in the received translations; although upon then Townsend, being the largest number in any one church a little sojourn with them on his way home through; facts, and others equally beyond their reach, they build the within a rural charge this year. The sermon was New Brunswick and Nova Scotia. It may be very blessed hope of everlasting life. preached by the Rev. T. Mallaby, an American cler- sately said that, wherever he went, his strival was gyman from the diocese of New York, (who also welcome, his stay agreeable, and his departure repreached again at St. John.) In all the six instances | gretted. thus far mentioned in the account of this circuit, the Bishop had to acknowledge the same continued hospi-

Man is born to trouble, as the sparks fly upto that place. On the day following his lordship

More or has me all born to Sherrington, and for his ser-More or less, we all have our severe trials of confirmed thirteen persons at Abbotsford, or Yamaska vant and baggage from themee to Napierville.

mentioned) maintains a mission for the French Prohospitable hoard of the Rector, (the Rev. C. Bancroft,) they were observed to comprehend natives of England, Ireland, Germany, Switzerland, Canada, and the United States of America, all ministering under the banner of the Anglican Church. On the following day the Bishop proceeded to L'Acadie, which is under the charge of the Rev. W. Metrick, who combines The congregation and church here are both extremely dell and T. Mallahy, with several of the parishioners sequently proceeded in the carriage of J. C. Pierce, placed at his disposal by the Rev. C. Haensel,) to Chambly, where he became the guest of the liector, party were afterwards hospitably entertained at Milnecraig, the residence of Mr. Cunyaghame, who, with Waterloo, where his lordship was indebted to the hos- his lady, paid them every possible attention, and in pitality of Mr. Robinson, just above mentioned, and the evening of the same day they proceeded to Vaudreuil, where the Bishop and Mesers, Hawkins und Mountain became the guests of the Hon ble George Puke father of the Rev. James Pake incumbent of the mission, who, with some members of his congregation, provided accommodation for the rest of the party. Bishop passed some days at the College, and preached The church at this place (a stone edifice) is well not-Sherbrooke and Lennozville, on Sunday, the 24th, thy of notice for the neatness and appropriateness of and again at Sherbrooke on the lat of July, after the interior fitting up, which had recently been completed by the congregation, (comprising, at the most, forty families,) at an expense of about £90. (Mr. There are three churches in this mission, served by Justice Pake had also presented the church with a sons in the church at. Port Neuf, forty-three miles | quite a pattern in ever particular, but more especially the little chapel built for the handful of Protestants to Grenville, about thirty miles distant, being deiven

chaplains, joined the Bishop at Grenville. Mr. Hawkins and Mr. Mountain breakfasted at Bytown, in company with the Bishop, at the house of the Rev. Mr. Strong, on the morning of the 26th, and obeyed. here the party divided,-the two clergy men first mentioned, together with Mr. Wood, being obliged to return immediately down the river, and the Bishop having an upward journey still before him. He bid. offermed at Lacolle, in the mission of the Rev. C. pany and whose attendance and assistance in different official grounds, been matter of lively satisfaction and

(To be concluded in our next.)

previously presented this church with a very handsome-altar-cloth, &c., and the ladies of the congregation had provided a complete set of communion-plate.

THE CHURCH. (By one of Three Handred)

CISTIST'SP.

with their sympathy and their experience. And then, was the Bishop's host, and also provided his conveymilitary persons but for the removal which happened, high degree the most annuable and striking surfaces for sex was formed in that religiou to an elevated tuety; that from the 13th, an exceedingly nest little church, nearly these thirty-seven three were from the adjoining her my mind has received these early religious inclinations which it can never lose; and that her flesh was resting in unclouded how of a blemed resurrection. True, I was a child too young to know the nature of my lon, when I lost my mother; but never shall that mother's prayer pass away from my memory; never shall her ten dry away from my sight; never shall her hand be lifted from my brow, as she land it there to bless me; never shall I target the pleasing task she assigned me, as the little bearer of her basket and its burdens at her side in her almogiving visits to the pase; never shall I lose from memory the little sanctuary, whither she often resorted with her child; and whence her and seared upward and taught mine to follow; and, until death shall restore me to her. I shall feel her influence, and, for aught I know, enjoy the defence and succor of her spirit, hovering about me still. My senerable father, too. for half a century, had been a prodent and efficient minuster of Presbyterianism; had, in the phrascology of that school, " dedicated me in baptism," and admitted me when vet a child to " the ordinance of the Lord's Supper;" had by much exertion expensively educated me; and had laid on me his hands, importing the commussion to bless the people and to preach the gropel and administer the sucra ments as Presbyterians hold them. A few will and it in their hearts to cemure me, if I shall here confess, that, when other and graver obstacles had given way before the force of truth, yet there remained this, which flesh and blood could not willingly profuse, and found it no light matter to surmount; that the guide of my youth, now "old and well-stricken in years," might " go down with sorrow to the grave," if he should hear that his con had abjured the

religion of his ancestors.

With that homoge which parents such as mine seldom fail to command from their children. I could not for a moment doubt, so lorg as I yet "thought as a child, and me derstood as a child." that it was my duty to believe exactly as they had believed before me. And far be it from me to rondenns this feeling, now that I have "become a man," If the commandment to " honor thy father and thy mother be imperative. He who scarcely takes things temporal into the account, can hardly be supposed to have forbidden us to honour them, by embracing and defending their religion It is unquestiously the original design of Providence, that this instinctive, and therefore divinely implanted, venera tion for our parents' faith; a wise and holy instinct which Cain aret violated and Esau neat; should have its application, not only to the Church in her perfection, where the case suggests no difficulty; but also to those forms of religion, which, although we call them defective, we rejoice to hope may be radically Christian. Nor do we feel free to built even here the application of the principle i but we believe it to be as truly, although less obviously, wise and salutary, even when employed in the transmission of the faith of the Mahommedan, or the Sociaian, or the Pagan, or the Jew. For, if the children of such were not trained in the religion of their parents, they would grow up to manhood without those ideas of accountability and retribution, which lie at the foundation of moral improvement and restraint. As we say of " the powers that be," that any government whatever is better than none, because its very existence affords a basis for progress and improvement; so we say that any religion whatever, Turk, Jew, or brothen, is unspeakably better than none, because it makes a creature of hope, and preserves the idea of accountability and law. Yew, indeed, would be willing to of his parents, and of letting louse on earth whole nations sent, including some from Montreal. The whole of Africans, or Turks, or Hindoos, without the conception of a God or of a future life. I need not extend this reasoning to the Atheist, until the question be settled, whether there has ever been this monster among men destitute of the first fundamental initinct of humanity; and until the Atheist should be willing, which the pretended Atheist is never, to initiate his children into the arcans an

the consequences of his faith. ligion infallible, until he shall have seen convincing proof of its fallaciousness, so is it equally the obligation of the child to hold as inviolable the religion of his parent; his best friend under heaven; one who would not " for bread give him a stone, nor for an egg a scorpion"—until be shall at the maturity of reason, have encountered energialmin demonstration, or at least 'satisfactory menol, of some fatal flaw or falsebood in the system. And when Christians shall be again " of one mind and of one heart;" shall " eat the same spiritual meat, and drink the same spiritual drink;" shall acknowledge one haptism into one body, and with "one mouth" confess "one faith:" that fath shall be nerpetuated, as once it was, from sire to ans, through the happy and unbroken ages of mill-nial blossedness, to which we are taught to look exultingly forward. And although this instinctive and inviolable rule of entailing a particular faith, may work inconveniently, and often disastrously, in Rev. C. Forest, who received him into the parsonner, | these days, when there be creeds many, and baptisms many a substantial stone building, acquired, together with a yet it is not to be set aside, except for the most serious and valuable glebe, by the hounty of the Society for l'in- weighty reasons, to be cautiously considered in each parcended the Chateauguay River the next day, and pagating the Gropel. On the following morning the ticular case; for "from the begining it was not so;" and, church at Grenville, a stone building, was consecrated, in happier days to come, the working of this very rule (the same clergymen assisting the Bishop as at Van- | shall bring it to pass, that " all thy children shall be taught dreuil, with the addition of the Rev. Mr. Tremayne, of God," and an unsullied faith and worship shall be enfrom the Dioceae of Toronto,) and thirty-nine persons, tailed from generation to generation. Thus it is, that the the Rev. W. Morris. The church at the latter place, were confirmed. His Lordship preached on this ac- laws of nature, grace, and instinct, have all been intended his boys with somewhat of the sires of tradition. casion, and at Vandreuil, combining at both places his to cover vast circles of time, and to noremplish a vast preaddress to the confirmed with the sermon appropriate proderance of good, and are not to be suspended on account to the ceremony of consecration. In the afternoon of any local and abort-lived inconveniences that may result. the Hishop, after having partaken, together with the An the wind must breathe, and the sun go on, the lightning clergy and a considerable number of the laity, of the play, and the volcane continue to blaze, the rains descend hospitality of Mr. Forest, embarked on buard the and the rivers flow, and the ocean roll, and all nature keep steamer for Bytown. The Rev. S. S. Wood, M.A., in motion, to accomplish vast beneficent results, regardless Rector of Three Rivers, and one of his lurdship's of the partial evils that here and there may incidentally or cur; so, without the accessity of tracing out the parellel must the laws ordained for our religious nature, whether they come from revelation or from instinct, be implicitly

Nay, we go farther and assert, that while the religion of tradition is the only religion of which childhood is capable, it is, almost to an equal extent, the only religion that we receive in manhood. Not more incapable is the pious child of demonstrating that the adorable Jesus, at whose name he bows and in whose name he prays, is both God and man and must be God and man if He would lay his hand on both and reconcile the two, than older Christians for the most as I leoked, first on the unradied faces of stry children, and services were performed by a voluntary choir, formed of peculiar interest. The Bishop had enjoyed the part are incapable of settling the canon of Scripture, or of On the day following forty-seven were con- days at Quebec, and his family were again to have preserved in their original tongues, or have been duly ren-

Nay, this principle is one of still wider range. Our know ledge, on nearly all subjects, is the simple knowledge of tradition. The results in the whole circle of the sciences. and the facts of the whole field of literature, and the occur sences of every day life, are sereived on tradition, or the word of others. Thus the child at School is the passive recipient of traditions. He believes, not only in innumerable facts, and histories beyond his at here of observation; theirs; and out of the only church that seemed to po but he believes in facts, that his own observation would go the elements of perpetuity; the only church that history

the sees it as a plane-and that the son does not rive and set, although his eyes assure him that it does. He believes that an eclipse will occur to-morrow although he cannot understand the stupendons calculations that furnish the result; he believes that there are a thousand countries, rivers, seas, and cities that he has never seen; and every event anterne to his birth, and every fact of which be bas not been permonally writices, he must and does receive on the testimony of tradition. He who would receive nothing on tradition must be without ideas except as he arquires them in common with the brutes: carry the principle into religion, and he is an infifel she an Atheist. Unless we could have lived from the times of Christ. and through all the succeeding ages from the Apostles down, we could not so much as know, that we have the scriptures as they were then given to the Church.

When, therefore, I have said that mine was the faith of tradition; a tradition that lytistly venerated, because it came from my parents to me, as it had done from theirs to them -but a tradition that I have since discovered to be not very venerable for its years—I do not repudiate, but mean mos distinctly to sanction the principle; a principle, which, if from the first days of Christianity it had been meredly and without interruption, followed, would have found universal Christendom at this moment " of one heart and of one mind."

But as are have often remarked, that persons who are

tend to have discovered the defectiveness in all creeds and have made the high and flattering resolve to take the Bible as the expression of their faith, and with a nort of unwritten unsettled, elective and ever-varying ereed, made up of shreds and patches from the creeds around them; or, as we have sometimes seen the teachers of religion, dissatisfiel with all the existing churches, as though " the gutes of hell" had equally prevailed against them all, breaching some new organization, or some inorganic spiritual brotherhand, which was presently, like Aeron's rod. to swallow up all others, but which after gathering some " stching com" around it, shortly became but another of the innumerable churches," that, like the dust of Egypt, are " found in all our honders;" so it is worthy of notice that greater practical sticklurs for tradition, a tradition too of the most dangerms nort, the tradition of a mere yesterday, are nowhere to be found, than are every day met with, in the very churches and sects that declaim with lugulations piety against it. And, as those teachers, who are comtantly set ting disastistied with all extent churches, or rather with those in which their own lot has fallen, and find something to complain of in them all, and profess to have left all sects;" sometimes with the preposterous dream that all will presently fall in with them; enemot for their tives perreive, that they are only setting up themselves another sect." which will by and by be right glad to get into corner, dignified with the recently repuliated name of church;" or, as those pious souls, women not less then sum, " seven women," it may be, " at the skirk of one man," who'" have thrown away all human creeds," cannot for the life of them understand, that the result of their comparing spiritual things with spiritual," has been to invent with overbroring pusitiveness a new human croed, perhaps unwritten, and all the more dangerous for that a so the Presbyterian, the Methodist, the Quaker, the Sectarian in general, cannot at all perceive, that while professing to reject tradition, he is in fact the most rigid traditionist to be found on earth. The young Quakerres is compelled to swellow, as amicably as her years will allow her, the traditions of " mother Eunice and grandmother Lois," even to the gloss upon her hair, the shape of her beanet, and the pinning of her showl; and the Quaker boy comes up to menhand, with the traditions as he received them from his father, and the father from broad-brien ancesters before him. even to the curves and angles of his cost, and the westing of his hat in meeting; while all the little once preserve see the experiment, if it could possibly be made, of severing English tongue, in the everlasting jargon of these and thou the traditions of the parents, even to the crucifying of the nous of the second person, and in the objective case; and commands is a verb in the third person, requiring the montinative; yet thee commands me to violate the first rule of grammar." The father finds it quite satisfactory to answer What has grammer to do with religion 1 (), see, we live in degenerate times! Thee had a great deal better violate a hundred rules of grammar, then one tradition of the Church." How fortunate it is for some religious, and especially for such as originated, and could have originated. only in a wild fanaticism, that there is such a thing as tradition! How long would Quakeriem live without it ?

> The same is true, mutatic mutendie, of the Presbyterian the Methodist, the Baptist, and all the host of thess. Who n tittles post, has more rigidly enforced traditions, creeds and estechioms on their children, then Prosbyteriage? For nominative and the objective cases, I was a sincere believer that the decrees of God are his sternal purpose, whereby, according to the counsel of his own will, he hath, for his own glory, formede and whatevever comes to pam." I never in my life met with but one consistint anti-traditimiet: a good-autored Bantist arracher, who underlook to bring his children up tablemed as well as mahasticed; that on coming to the years of discretion, they sught-investigate the conflicting claims of the Skaster and the Bible, and choose between Confucine and Christ, to settle the triple erown, yet in dispute, between Plus the Fourth and Calvid the Pirst. But the worthy man aron grow fired of his consistency, and the unbaptized werhins had hardly got into their teens, before he discovered that "bodily exercise profittath a little," (see marginal rending.) and by such exercise as the saints of the middle ages called Fings or whippers, practiced for godly discipline; the good minis ter found it quite necessary and highly edifying to inscalate

> The truth is, that the seligion of tradition in universal. We see it everywhere. The principle is never violated. The Mohammedan, of every sect; the Pagan, of every caste; the Papiet, of every order; the Jew, of every shape and form; all equally with the true Catholic, inflamnit their religions in genealogical descent from sire to son; by a hereditary sequitur. And we repeat, that fre find no fooli with the principle on which this fact depends: We have soin good results from it already. And whon the " glorious things that are spokes of Zinn" shall " begin to cothe to pase," we look for it, by that preregative tilesteby it now perpetuates both good and evil, to bequeath from age to age, better things than theer."

If then the abstract principle be so important, of what serious concern to every thoughtful purest thust it be, to establish himself for his children's sake, in the current of a pure and safe and, if possible, unchangeable tradition! Before I became a Churchman, I had become a parent, and then on the sea of clashing sects and exects all claiming to establishing the fact, that the Scriptures have been faithfully be Christians; to-day noisily and forcely justling each other, and to-morrow sinking into oblivion again; now startling entire communities by the phenoment of a violent galvanic life, and lansing once more as saddanly lists affined and inertness; oh, many is the sigh I have ejacelisted for a heritage to leave them, that should give seete pres it would not pass away with " every wind of decirine;" and often have I felt a suddening, sichening of the heart, of the destiny that seemed inevenbly to await them; in a church, whose actual condition in this country, and whose history in every other, gave me little meson to hope, that however pure in my day, it would continue to be so in