

Poetry.

THE DEATH AT SEA.

(From the Poetical Remains of the Rev. D. B. Winslow, M.A.)

"A length a glorious came on, in which the moving shadows cast by the living lamp, and the bright beams of the sun, were taken and detained from their usual course;—Pray, Puffing B. on the deck of W. Chapman.

Upon his sea-tost couch the sleeper lay, From home and friends and all so dear away; No mother hover'd o'er that dying bed; To cheer his heart, or soothe his aching head; No kindred there, no fondly lov'd one nigh; To catch the parting breath or close the eye. No kindly accents words of comfort led; Or murmur out that bitter word—'Farewell; Saw where around his couch the seaman stood; Their furrow'd cheek with many a tear bedew'd, And mark'd, with quivering lip and streaming eye, That fair young flower fade away and die.

Not his, as once so fondly he had hop'd, When first life's prospects to his vision op'd; Not his to leave the cherished household hearth To wander on to learning's distant shore; Not his, with bounding spirits and hand, To mingle gaily with that favoured band, Who love the Muses' temples to explore, And tread the varied haunts of classic lore.

Another destiny for his steps was giv'n, A stern, a just, a holy, and a true; 'Twas his to form the light of slow decay, To mark the shades ebb silently away; To see life's lowly ebbs and flows sweetly bound, Only to view in an early tomb; 'Twas his to view his prospects all display'd In cloudless beauty;—but to mark them fade; 'Twas his to taste of pleasures unobtain'd, And as he tasted, see them all destroy'd; 'Twas his, in foreign scenes and climes to roam, To meet that dreaded fate—to die from home; 'Twas his to seek the far-off ocean wave, In search of health—and there to find a grave.

And there he lay, from all so dear apart, While the life current rallied to the heart; The pulse grew fainter and the eye more dim, As the death hour stole slowly o'er him. From the low cabin lay a lantern hung, Which to and fro with restless motion swung, As ever roll'd the ocean's billows high; And dark shadows o'er the dying fell, As he started from his troubled rest, And woke to think that he was truly blest. He dream'd himself (oh happy dream) once more In his lov'd home, upon his native shore; He dream'd his distant friends assembled near; His parting words and adieu to hear; Far o'er his own dear pastor, then away; For those dark shades lay dying light decaying; And his pale lips these heart-felt accents breath'd—

"Oh! mother, dearest mother, is it thou Who watchest o'er me in this hour of gloom? Whose tender arm supports this throbbing head? Oh! it is sweet in this dark hour of fear, Those thrilling tones to hear.

"And ye are there, brothers and sisters lov'd, Gather'd in sorrow at this scene of woe; But to the hours of his life must go, Yet 'e'en in death, 'tis his to hear ye tell That last, short, fond farewell.

"And thou, dear pastor of my childhood's day, Thou, who seest first life's wilderness I tread, Hast led me on through wisdom's pleasant way; To seek the path that leadeth home to God, To teach my words of blessedness aright, To teach me how to die.

"Cold grows this heart, my mother, and life's tide From its blue veins and classic limbs hath fled; But thou art keeping vigil at my side; And all the bitterness of death is past. In this strange of half its agony To fall beneath thee.

"I deem'd myself upon the ocean wave, And thank'd my God for his merciful aid; And I am blest In my own native land to find a grave, And thank my God, since this hour must come, That I may die at home.

"So pass'd his pure and gentle soul away, That heathen pallid form a heap of clay; So the young dreamer lay his last long sleep, While at his accents wail the seamen weep. Oh, if in dim futurity a fate As sad as his may ever be await; If strangers stand about my bed of death; If my eyes and catch my parting breath; If lov'd ones may not hear my dying call; And strangers' hands must smooth my sable pall; And if, by heaven decreed, it cannot be That I may know the sweet reality; Still may such visions cheer that parting hour, Like angel visitations from above; Still may I fancy friends around me here, And friendly faces at my side appear; Like him, at least to dream I die at home.

REVIVAL OF CHURCH PRINCIPLES.

(From "Plain words to plain people.")

If some had strayed, and were being straggled towards Rome because our services had been conducted and our doctrines taught in a cold, repulsive way, was it traitorous to the Church, or unkind to her children, to show that her real character was warm, open, and generous, addressed to the heart as well as to the understanding? Was it to befriend popery to show that we retained nearly all that was good in Rome?—her primitive character, her antiquity, her authority, her frequent prayers, her solemn services, her zeal for the great cardinal doctrines of the Gospel—while we protested against her corrupt additions to, and in practice, her blasphemous substitutions for, the Christian faith? Or, on the other hand, was it to impair the efficiency of the Church, that it was sought to show to those who loved prayer, and were seeking it, that hers was not a once-a-week profession of the gospel; that she had a holy discipline; that her standard of personal religion was nothing short of perfection; that she was not content with a mere moral conformity, but, by preaching a more earnest and consistent walk, and by displaying the rich inheritance of grace which Christians are privileged in the kingdom of heaven, that she required not the form only, but the power, of godliness? To substitute the daily service of the Church for unauthorized prayer-meetings; to call men to accept the communion of saints, and spiritual fellowship with heaven itself, for self-constituted societies; to replace the conventional rhapsodies of zeal without judgment, and religious affection without awe, by those blessed hymns in which we join the lauds of angels and archangels; to teach men that they were wonderfully born by God's free mercy into a kingdom not of this earth, which "by grace they were saved, and that not of themselves" (Eph. ii. 8); in which their sins were washed away by "the blood of sprinkling, that speaketh better things than that of Abel" (Heb. xii. 24); of the living God, the heavenly Jerusalem, (Heb. xii. 22); that they were called to such nearness of adoption in Christ, that they were invited "to the banquet of that most heavenly food," so "to eat the flesh of God's

dear Son, Jesus Christ, and to drink His blood, that their sinful bodies might be made clean by His body, and their souls washed through His most precious blood, that they might evermore dwell in Him, and He in them?" was all this to preach a low or unspiritual view of the gospel? When Rome was detaching some valued members because she brought against us the uncontradicted charge of irreverence, coldness, identity with the foreign reformed bodies, was it not fighting at an advantage to show that our services were devotional, if fairly and honestly carried out, and that our reformation challenged the title of primitive purity in doctrine in which their church was so miserably deficient? And again, as to dissenters, was it not to take a position that they could never turn, to prove not only that they had incurred the sin of schism in separating from the one body, but that they had quitted the Church to find elsewhere what they were actually leaving behind them, viz. that strictness and spirituality which it required but a warmer and higher tone of practical instruction to bring out from our own formularies, where, however concealed during a century of coldness and neglect, they had always existed?

The principle, however, which may be fixed upon as the characteristic mark of that revival of Church feelings which I have attempted to describe, that is, if one view may be taken more prominently than others, seems to be this: that we are bound to submit our own views and theories about the gospel to the declared teaching of the Church. The popular language which prevailed before this change of which I speak, both out of the Church (it is the very foundation of dissent), and in it, was that religion was such a very awful thing that it was very wrong for one man or for one set of men to dictate to others about it; that it was so difficult to arrive at the truth where there were so many disputes and controversies about almost every point, that it was the safest course to do one's best to arrive at the truth, to read the Bible, and then to join that denomination whose views seemed to the inquirer most likely to be true; or, again, that it was so easy to arrive at saving truth, that no guide and teacher was required to show the way to heaven. I may have expressed it familiarly; but this is what it came to. Differences in religion were not to be regarded as essential: if a Papist thought transubstantiation was to be found in Scripture; if an Independent so read the Bible that he thought bishops unscriptural; if a Baptist (so called) could find nothing about infant-baptism; if a Wesleyan read plainly his notion of sensible conversions in the same book; or, finally, if the Socinian could find no authority for the doctrines of the Trinity, the Incarnation, or the Atonement in the Bible; what was to be said to all these sects? In point of fact, nothing was said to them; or at the best, a Churchman of ten years back could seldom get much farther with a dissenter than, "Well, I am very sorry that we cannot see the gospel under the same view, but I hope that we shall all meet in heaven; we shall not be separated for mere differences of opinion; one of us must be wrong; it may be you, or it may be I; but God is no respecter of persons; and, after all, a good life is the main thing, and since there is no way of settling these disputes, they cannot be of much importance in the long run." This was once said pretty generally; sometimes we hear it said now, and it is used to be called very liberal and charitable, especially in those days when it was the fashion to sink all differences. I am afraid that such texts as these were sunk at the same time:—"They continued steadfastly in the apostles doctrine and fellowship." (Acts ii. 42.) "I will earnestly contend for the faith which was once delivered to the saints." (Jude 3.) "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeh him God speed is partaker of his evil deeds." (2 John 11.) "I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them." (Rom. xv. 17.) "If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. i. 8.) "A man that is an heretic, after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." (Tit. iii. 10, 11.) Most certainly, if these were not the words of God's most blessed Bible, they would be called illiberal and uncharitable.

The form which the "mystery of iniquity" took in the years just passing away, was this very license of opinion in holy things: it amounted to that indifference about Christian doctrine which was not very far from an open denial of the faith, for the religion which has a hundred meanings differs but little from that which has none. On the one hand, the Church does not seem to have felt that one of its duties was to be a witness and champion of the faith; and on the other, it never occurred to men that it was not likely that God, the God of all mercy, would ever have given us His gospel, belief in which He required under so awful a curse as to say, "He that believeth not shall be damned," (Mark xvi. 16.) and yet that He should have left us all along with no means of discovering about a thousand views and denominations, interpretations and sects, which was right, and that too in a matter of such extreme peril and need that personal salvation depends upon it.

AN INQUIRY.

(From the Calendar.)

MR. EDITOR,—I have been greatly puzzled to make out the exact meaning of a word which I have often seen in the daily and weekly prints, and have often heard repeated in the social circle, and in conversational interviews with friends. I have had a great horror of the word, for in the way it was used, it seemed to represent a combination of all evils, and yet I could not single out definitely any one of these evils. This fearful word is Puseyism. I have heard it charged upon my friends until my heart was sick, and my ears weary with the report; and when I have anxiously looked for the terrible fruits to appear in their lives, I could not see but they were in their conversation and works as consistent, sincere, and devoted Churchmen (or Christians) as others who brought the charge. Now this led me to suppose that others did not understand the word better than myself. Furthermore, such colloquies as these have often passed in my hearing.

"Did you know that Mr. Such-an-one was a Puseyite?" "No, indeed! can it be?" "They say so." "What a pity that such talents should be lost!" "Did you ever hear Mr. ——— preach?" "No, never! I wouldn't go to hear him; for they say he is a Puseyite!" "Why you astonish me; he preached an excellent sermon last Sunday—I wish you had heard him. If that is Puseyism I am willing to have it, for it wouldn't harm me or any body else?" (Shake of the head.) "I am not so sure of that." "Do you take our Church paper, the ———?" "Not I; for they say the Editor is tainted with Puseyism." "You don't say so! I have a great abhorrence of that; but really I like the paper, for there is a great deal of good reading in it." "What is Puseyism?"

Now tell me, Mr. Editor, if I have found out. Taking a trip into the country a few days since, I met with an English Methodist Minister, and falling into conversation about the Church in England, I thought it would be a fine opportunity to glean some knowledge on this subject, he being lately from the older shore. He named the different classes in the Church, such as the Old Standing Church, the Evangelical, Orthodox, and Puseyites. I asked if the Old Standing Church were not those who adhered to the Prayer Book in all its forms, or in other words, through Churchmen? Ah, he replied, those that stick to the Prayer Book, (or through Churchmen if you please) are what I call Puseyites. I could but laugh at all this, and I have not had so great a horror of the word since, for it may mean an angel as well as a fallen spirit.

Nevertheless, I should like to know its true meaning, whether good or bad. I would not be one myself, unless it means what my good English friend said, and I cannot well shun an evil, unless I know where and what it is. It seems to be in the Church—but what it remains to be told. Now Mr. Editor, if any of your enlightened contributors, or readers, can give the exact meaning of this strange word, they will greatly oblige many, as well as I.

HUMBLE LEARNER.

PRESENT STATE AND PROSPECTS OF THE CHURCH.

Only the temper which fears the worst, instead of hoping the best, can look upon the present state of the Church without thankfulness and joyful anticipation. There are signs within her and about her, such as may buoy up the hopes and gratify the love of all but the most desponding. She is stirring herself to feed both the sheep and the lambs of Christ's flock; to gather in the wanderers; to make the waste places blossom as the rose; to send afar, on faithful mission, those duly accredited to the office and work of a Bishop, who shall, if God so will, lay deep the foundations of the Church in lands remote; so to continue and to flourish, dispensing blessings beyond earthly price, to unborn generations till the end of time. And who can look upon these things, not so much as what they are, but as leading to the great and imperishable results which lie bound up in their small beginnings—who can look upon them without a heart-thrill at the prospects which they hold out? Who shall say how much of peace on earth, and good will to man, shall be spread and perpetuated by one child taught, by one master trained, by one Clergyman brought up in reverence of the Church and not of men, by one Missionary Priest, by one Missionary Bishop? And what may spring from all these? These things, at least give a ground of hope. There is a deeper feeling of reverence for things sacred; a higher standard of theological learning among the Clergy; good principles have made way, and discover themselves in the actions of those who in words repudiate their views as far as in us lies, to the circulation of the information which they contain through this Province. They are full of encouragement to the friends of the University, as far as in us lies, to the circulation of the information which they contain through this Province. They are full of encouragement to the friends of the University, as far as in us lies, to the circulation of the information which they contain through this Province. They are full of encouragement to the friends of the University, as far as in us lies, to the circulation of the information which they contain through this Province.

UNIVERSITY OF KING'S COLLEGE.

THE LATE CONVOCATION.

In fulfilment of the promise made to our readers last week, we now complete our report of this interesting convocation, which preceded the distribution of Honours and Prizes, and the Speech of the Rev. Vice-President at the close of the proceedings,—in the form of a newspaper report, as far as in us lies, to the circulation of the information which they contain through this Province. They are full of encouragement to the friends of the University, as far as in us lies, to the circulation of the information which they contain through this Province. They are full of encouragement to the friends of the University, as far as in us lies, to the circulation of the information which they contain through this Province. They are full of encouragement to the friends of the University, as far as in us lies, to the circulation of the information which they contain through this Province.

THE PRESIDENT'S ADDRESS.

Gentlemen—Before conferring upon you the Degree of Bachelor of Arts, I may be permitted to say a few words in regard to this University, which, notwithstanding the severe ordeal through which it is still passing, is daily gaining ground among the thoughtful and worthy throughout the Province, and producing fruit far beyond the expectations of its most sanguine friends. It would be no small praise truthfully to say, that no Colonial Seminary of the same standing has ever proceeded with anything like an equal measure of success; but to be able to say, without presumption, that few Universities in older countries have, in the same time, given superior proofs of rising eminence, is indeed an honourable source of gratulation of which we may be honestly proud. In our first year, we had on our books upwards of thirty members; in our second year they had increased to sixty; and in our third year to ninety; and now, at the commencement of our fourth year, our books present one hundred and twenty members, with the expectation of a considerable addition before its expiration. Nor is this all—about twenty have taken their Degree of Bachelor of Arts, most of whom have left us for their several professions, and some remain, thirst-

ing for still higher advancement in the paths of learning; and all, with the generous ardour of youth, cherish the warmest affection for this noble Institution, to which they owe so much.

Now, when we consider that this flourishing condition of the University of King's College has grown up and produced all this fruit in the face of rancorous calumny, and the most violent opposition, what may we expect when all hostility and bitter feeling against her shall have passed away, and kindly and grateful dispositions towards her shall have taken their place—a consummation most devoutly to be wished and prayed for.

The future historian of this University will be compelled to relate, with deep commiseration for poor human nature in one of its most unhappy aspects, that it was treated during its early infancy very differently from any other literary institution of ancient and modern times. They were fostered and honoured by the high-minded, the powerful, and the good. Every one thought himself privileged, who found an opportunity to contribute to their stability and success; but King's College has found herself, from the beginning, assailed with the most inveterate enmity, and her utter destruction was the wish of many of her enemies, who exercised in cherishing or building up similar institutions.

Such opposition to so holy a cause, as the promotion of the highest moral and intellectual attainments, would, indeed, present a melancholy picture, were we not convinced that it proceeds from unavoidable ignorance and prejudice on the part of our more prominent enemies, who have never enjoyed the advantage of a University Education, and are therefore unable to appreciate its high value. Instead of being offended, and attempting to return evil for evil, let us persevere in well-doing, and thus may we hope, that the better spirit, which already begins to prevail, will remove all the difficulties which surround us; and that the same historians will have the pleasure to state, that ample amends were at length made for our unmerited sufferings.

Passing from this depressing topic, in the full conviction, that the substantial blessings which this University is conferring upon the Province, will in a short time enlist all the good in her behalf, I proceed to the business of the day.

One year more has expired, and you behold our University in the full tide of prosperous advancement. It begins to be known and esteemed, not merely in the Canadas, but throughout the neighbouring States, and the whole British Empire.

On examination papers are held in high honour in the Universities of the Mother Country, and are raising our character to an equality with old establishments, for it is seen, that to skin over the different branches of human knowledge is not our system; but, like them, to lay a foundation so firm and accurate, that the most splendid structure may with perfect confidence be raised upon it; hence, our Alumni, when they go abroad, will not find themselves strangers to the literature and science of Europe, but will at once be recognised by those of Oxford, Cambridge, Dublin, and Durham, and as brothers trained with the same care and strictness, and breathing the same intense affection for the beauties of classic antiquity, and the same ardour for the progress of the physical sciences.

Now, my young friends, it becomes your duty, as I trust, it will be your pleasure, still to raise higher and higher the banner of our University, and to appear at any time hard and wearisome, pray that you may become more and more sensible that it is to labour and diligence that God has allotted the highest rewards in this life, and the most lofty destinations in the life to come.

Here you study the laws of nature and the faculties of the human mind, and then you proceed to show their intimate connexion with the glorious revelations of the Gospel, before which all other knowledge sinks to nothing in the comparison. For our blessed religion throws a brightness and unity on all the various branches of learning, while it elevates all our powers and faculties; and, by rendering us familiar with the simplicity by which the vast operations of nature are conducted, raises us, as it were, to a higher species, and brings us nearer to its all-bountiful Creator.

You must all feel, that to excel in the various branches of knowledge which are here taught, connected as they are with the liberal professions, is the only ladder by which you can obtain eminence, and open for yourselves the way to the most desirable situations in society,—hence the absolute necessity of severe study, or you must fall of your object.

Remember, also, that to become pre-eminent in the higher branches of knowledge, and to be distinguished in those lofty pursuits which have exhausted the abilities of the wisest men of former ages, is, of all distinctions of the understanding, the most honourable and grateful. And, accordingly, when we look back on those who have gone before us in this path of glory, we turn from the career of war and ambition with painful emotions, and rest with delight upon such as have extended the limits of human learning—increased the comforts of social life—rendered clear the truths of religion—and smoothed to their less gifted fellow-creatures the path of immortality.

Bear in mind that knowledge is a talent, for the proper use of which we must all account, and that it ever should be applied, either directly or indirectly, to the illustration of the wisdom and goodness of God; to the improvement and purifying of our minds, and to the welfare of our brethren of mankind; for no spectacle is more painful than the union of vice with superior intelligence.

In fine, the knowledge which we aspire to teach is not content with earth or earthly things, it looks beyond a present to a future world—to more intimate communion with the Giver of all good, for in His light we shall see light. And if, in the hours of deep reflection, you are disquieted with infirmities and apprehensions, turn to your bible, which also represents our defects, not to degrade us, as unworthy of the regard of heaven, but to lead us to that blessed place, as the true source of all dignity and happiness.

Cultivate religion, my young friends, as the most precious gift of God to man! Avoid its enemies and scoffers: they move from one branch of knowledge to another, in order to attack Christianity, as Balak moved Balaam from one mountain to another, to curse Israel, and with the same evil motives and shallow reasons; and be not cast down should adversity await you, but bear it with resignation, as the medicine of the soul, for the wisdom of God is the perfection of reason, and every step of true knowledge is an advance to it, and towards Him who will never forsake the upright heart.

In conclusion, consider what great claims there are on your labour and diligence. If you throw away your present opportunities, how shall you justify yourself before God, who has, in His kind Providence, bestowed them upon you! Think of your parents and kind friends, so deeply interested and anxious for your honour and success, and how much you may, by your judicious exertions, increase their happiness as well as your own.

SPEECH OF THE VICE-PRESIDENT.

At the conclusion of the proceedings, the Vice-President rose and made the important announcement, which will, we doubt not, be most warmly welcomed throughout the Province, that the Council after mature deliberation, had determined to establish seventy-two Scholarships—three for each of the twenty Districts into which Upper Canada is divided—six for Upper Canada College, and six for the University. According to this plan, the number of vacancies each year will be twenty-four—one for each District—two for Upper Canada College, and two for the University. The emoluments of these three classes we understand to be, for the first two, viz.—Those of the Districts, and of Upper Canada College, education free of any charge for three years, the period required for the undergraduate course—for the last, in addition to exemption from fees, the right to Rooms and Commons at the expense of the University. The election to the Scholarships is to be made after a public examination in the Greek and Latin Classics and Mathematics. The Candidates are to be chosen and arranged according to the proficiency exhibited at that examination, and no Candidate is to be elected who shall not have been placed in the first class. We are persuaded that this most comprehensive and liberal scheme, designed for the benefit of those youths of ability—*quorum virtutibus obstat res angusta domus*—(to borrow the appropriate quotation of the Vice-President), will be hailed with unbounded joy by every parent in the Province, who, although desirous, is unable to confer on his son the best gift which a father can present to his children, a sound and liberal education, such as will qualify him for discharging the duties of the highest position in which it may please Providence to place him. In proof of the advantages to be derived from the provision of such assistance the Vice-President referred to the number of distinguished men, whose talents have been in this way fostered by the Universities of Oxford, Cambridge, and Dublin. The Vice-President closed his speech by a most appropriate anecdote calculated to stimulate and encourage those who pursue knowledge under difficulties. The examples to which he referred, were taken from the University of Dublin, which has no fewer than thirty Scholarships, and seventy Scholarships, as the means of assisting in their progress those, whose circumstances require such aid, in order to enable them to obtain degrees and reach a profession. W. Magee, and W. Conyngham Plunket, the children of persons of very limited means—the latter, the son of a Presbyterian Minister, with a small income—owed their success in life to the circumstance, that their industry and ability had placed them among the ranks of those, on whom the University of Dublin bestows Rooms and Commons free. Nor did these distinguished men hesitate to own their obligations to their Alma Mater, when elevated the one to the dignity of Lord Archbishop of Dublin—the other to the high rank of Lord Chancellor of Ireland. Would, (continued the Vice-President), would that the anecdote could be finished with only the encouragement, which it is so well adapted to convey. But, alas! it affords a warning also, for in the close of the lives of those eminent men a difference of political opinion broke the bonds of friendship, which had united them from boyhood, and parted those who had entered on the stage of life hand in hand, and who had mutually cheered and supported each other in their progress to eminence. Happy they that they ever had been linked together by a friendship which animated to exertion—supported under pressure—mitigated adversity—secured the universal esteem of the living.

FELICES ET AMPLIUS.

Quis irrupit tenebras—nec malis Suprema cibus solvet amor die!

Three happy—beyond expression happy those, "who love us through all ills and love on till they die."

Ecclesiastical Intelligence.

ENGLAND.

A worthy Churchman and esteemed Correspondent, in this city, has handed us a number of the *Blythen Gazette*, which contains an account of the last Annual Public Meeting of the Chichester Diocesan Association. From this Report of their proceedings we extract the following speeches:

The Right Rev. CHAIRMAN, the Bishop of the Diocese, observed that the duty which devolved upon him at this moment was a very plain and simple one, and he would occupy the time of the meeting more than a few minutes in his endeavour to discharge it: it was simply that he should, for form's sake, mention the objects for which this meeting was held. Agreeably to one of the rules of the Diocesan Association, the annual meeting was convened to transact certain business, and to lay before the members a report of the proceedings of the past year. The nature and objects of the institution would be put before the meeting by the different speakers who would propose certain resolutions, and he would only briefly mention the objects which had existed in the diocese for several years, that its objects were such as when they came to be stated in detail would meet with the full approbation and assent of every one who wished well to the increase of church accommodation in the Diocese, for the purpose of relieving the poor of this country,—for the purpose of relieving their labours, in many instances very distressing, clergyman who could not from their own resources, they being small and inadequate almost to their personal sustenance, provide additional help for themselves, in order to enable them to provide further spiritual assistance and service to the members of their flocks,—and its other object was the great and important business of education. The latter was divided into more branches than one; but whether we considered it as a whole or as divided into different branches, certainly we should admit that it was one of the most important objects which any institution could advocate or at which it should aim.

THE REV. H. FOSTER THEN READ THE REPORT OF THE GENERAL COMMITTEE.

Archdeacon MANNING moved that the report be received and printed. The members could not fail to be struck, on being presented with the report, by the fact, that this Association had been eight years in existence. The Diocese was now in a very different state from that in which it was when the Association was first instituted. Many of those present would remember the time when they first met together under that roof, and what was the state of the diocese of our parish churches, and of the parish schools at that time. He believed that he should not be overstating the fact when he said that our parish churches were then in a most unseemly condition. Green walls and reeking pavements, broken windows, and spire every where prevailed. He thanked God that this was not the case now, and that the short period of time which had elapsed since that day had seen prevail a spirit which had removed from us the heavy beam and the blot which had so long weighed upon the diocese. 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