ged and that of the Virgin substituted, and "our Lord" is changed into "our Lady." They have not even shrunk from altering that important prophecy, referred by Christ to himself and again by St. Peter to Christ, as a proof of divinity. In the word of God it stands, "the Lord said unto my Lord, sit thou on my right hand:" but in the Psalter of the Virgin it is written, "the Lord said unto my Lady, sit thou on my right hand." Lastly, to come to our own times, the present Pope, Gregory XVI. in his Encyclical Epistle of 1832, says: "and that all may have a successful and happy issue, let us raise our eyes to the blessed Virgin Mary, who alone destroys heresies, who is our greatest hope, yea, the entire ground of our hope."—Dangerous as this invocation of Saints is to all classes of worshippers, it is more especially mischievous to the ignorant multitude. We cannot pass much time in a Roman Catholic country without discovering that the worship of the Virgin and saints practically supersedes that of God and his Christ: that, in short they "worship the creature more than the Creator." This and image-worship are polytheistic corruptions introduced to the debasement of Christianity by half-enlightened converts from the Pagan system, which not only worshipped a multitude of greater deities, but also deified and venerated as demigods its legendary heroes and its deceased emperors.

THE CHURCH.

TORONTO, SATURDAY, NOVEMBER 6, 1841.

The space devoted, in our columns, to *Canadian Ecclesiastical Intelligence* is becoming every week more and more interesting, more fraught with encouragement to the zealous Churchman, and more corroborative of the truth that the superintendence of a Bishop,—to say nothing of the spiritual gifts of which he is the divinely-appointed channel,—gives unity and vigour to the operations of the Church.

The intelligence, under this department, in today's paper, is more than usually gratifying and varied. It will be seen that the Bishop of Montreal has consecrated several new Churches, and that he will soon be called upon to dedicate many more holy structures, at present in different stages of progression, to the service of Almighty God. The Collegiate Institution, projected by his Lordship, carried out, as it doubtless will be, upon sound Church principles, will train up a body of respectably educated Clergy, so that spiritual labourers, both fitted and ready for the task, will never be wanting, when newly opened fields of labour invite them to gather in the whitening harvest. The meek, the learned, and the universally respected prelate, whose labours are silently bringing about such happy results, must derive a pure and holy satisfaction from the contemplation of his Diocese, thus flourishing amidst many discouragements: he must rejoice in knowing that his success is regarded in this upper part of the Province, with feelings of delight and congratulation; and he must, we are sure, in return, be armed, if that were needful, with fresh incentives to exertion, and supplied with fresh sources of hope and confidence, when he perceives that the Diocese of Toronto, once placed under his pastoral care, is daily becoming a more fruitful and spreading branch of the one Catholic and Apostolic Church.

We have indeed, in this Diocese, the strongest reasons to be thankful for the measure of favour and grace which the Divine Head has showered down upon this portion of his vineyard. Though we have had to struggle against many disheartening obstacles, against an adverse Provincial Government, against a dearth of pecuniary resources, an insufficient supply of ministers, and an ignorance of orthodox principles, too generally prevalent,—glimpses of light are gleaming in upon us from every quarter, and the beneficial effects of Episcopal supervision are on all sides manifesting themselves in a variety of shapes. Our warm-hearted and energetic Bishop, enjoying most fully and deservedly the confidence of the two Venerable Societies at home, judiciously dispenses the resources which they have placed at his command, and by his admirable business qualities, his sagacious use of the means at his disposal, his active personal habits, and his frank and courteous manners, wins the attachment and respect of the Clergy, and secures the hearty co-operation of the Laity. We hear of Churches springing up or contemplated in almost fifty different places. In Toronto, the picturesque little edifice, near the Toll-gate, on Yonge Street, erected through the exertions of the Rev. C. Mathews, and constructed after a plan of Mr. Howard's, holds out the prospect of an increase of church-room in our growing city, and revives a desire that the projected Church of St. George's, in another direction, may be speedily proceeded with. We hear occasionally of adult persons becoming candidates for the Holy Ministry, and preparing themselves by a course of appropriate study under the direction of various clergymen. The Church begins to be talked of as a profession, and some of the most promising youths in the Province are considering whether they can devote their talents to a nobler end, than the extension of the Redeemer's kingdom. As a body, the Clergy live in the respect and affection of their flocks. A fortnight ago, we recorded the hearty welcome which awaited the Rev. Michael Harris, the Rector of Perth, on his return from Europe; and this week another pleasing evidence of the attachment generally existing between our pastors and their people, is furnished by the Farewell Address of the Parishioners of Newmarket to the Rev. R. J. C. Taylor, on his removal to Peterborough.

While we attribute, in the main, this great improvement in the prospects of the Church, to the zeal and ability of the Bishop of Toronto, carrying out his plans through the agency of the Clergy, we must at the same time add our decided impression, that the dormant affection of churchmen has frequently been rekindled by the contagion of example, and the knowledge of what their brethren were doing in other parts of the diocese. This journal is the principal means of conveying such information; and though it has lately been furnished to us by the Clergy a little more copiously than heretofore, and has enabled us to render the department, under which it appears, a little more full and interesting, yet we must frankly confess that that part of his Lordship's charge, recommending the Clergy "to forward, from time to time, to the Editor such notices and statistics, connected with the Church, as it may be in their power to furnish," has not met with the attention to which it is entitled.—We have too frequently *to apply* for particulars of any ecclesiastical proceeding that may have occurred, or to borrow some scanty details concerning it from a local newspaper. We repeat, that this neglect is most impolitic, most prejudicial to the welfare of the Church. In England, every circumstance connected with the Church, is promptly transmitted to the papers, and finds its way all over the world. Two or three weeks ago we laid before our readers three columns containing select extracts relative to the Church at home. We are convinced that the perusal of them must have afforded general satisfaction, and conveyed a lively idea of the present position and exertions of the National Church,—must have stimulated zeal, and incited a desire of imitation. How beneficial, then, must be the effect upon the Canadian Churchman, when he finds that his own branch of the Church can exhibit her own modest catalogue of pious labours, and humble successes! What others, situated like himself, have done, he can do; and thus, with a good example before his eyes, he addresses himself to some holy design which he before considered impracticable and beyond his reach. There is scarcely an item of Church-matters undeserving of being recorded. If there is a Church Society, of any description, an annual summary of its receipts and expenditures, and an account of its operations, should be made public; if a Sermon for raising charitable or other funds is preached, the amount collected should be made known; if a new Church is projected, some account of its intended locality, its promoters, and the subscribers to its erection, should appear in this journal. But we are sadly wanting in the wisdom of the serpent, and we too generally neglect those rules of lawful expediency and common sense that are acted upon in the mother country, and which, from various circumstances, she has much less need than we have to adopt.

Those few excellent and active friends, among the Clergy and the Laity, who have furnished us with local ecclesiastical intelligence, will be gratified to learn that their assistance has been of the greatest service, and that the good effects produced by it have not been confined to this Province.

We do not often furnish our readers with any thing beyond an occasional and brief outline of the course of public events in the United States, when they in any degree bear upon our own affairs. Were we anxious to show the superiority of our own monarchical institutions over those of our democratic neighbours, and to prove that the sudden growth of a country is dearly purchased when accompanied by all those moral evils which the unprincipled pursuit of wealth must ever engender, we should have little difficulty in doing so, by merely copying from the American papers the innumerable, the revolting, and the wholesale murders which they almost daily record. It absolutely sickens us to watch the career of crime in a country blessed with such great advantages, with resources sufficient to support millions yet unborn in a state of independence and plenty. It is pitiable enough to read of the profligacy and horrors of our own imperial and gigantic London, where much of the crime is the result of almost inevitable poverty, and is committed by the lowest and most uneducated of the people.—It is, indeed, when we peruse its criminal statistics, enough to make us blush for our own country, and to suppose that our English cities are the most profligate under the sun. When, however, we turn to the neighbouring republic, and cast our eyes over the terrific annals of American crime,—when we hear of persons well-educated and placed above the reach of poverty, committing acts of blood with the most deliberate purpose, and with a frequency unparalleled in the old world,—when men are lynched by tens and twenties, and their murderers are acquitted with scarce the show of a trial,—when negroes are mowed down with cannon, and Indians hunted with bloodhounds,—when dissenting teachers, in the South, mercilessly flog their slaves on a Sunday,—when their legislative halls are turned into prize-rings,—when crime every day assumes some new and hideous variety of form,—we thank God that we live under the moral sway of the British Monarchy, and we rejoice that Canada, though occasionally tainted with the pernicious example of the opposite shore, is free from that horrible prevalency of crime which appears to grow with the increasing wealth and commerce of the United States. We had rather advance in the scale of nations, by steps of caution and virtue, than rush precipitately to the development of our resources, with the speed of a profligate disregard to commercial integrity, and a total recklessness as to the means by which we accomplish our ends.

It grieves us to make these remarks, for we have no wish to fan the flames of angry feeling between nations whose interests ought to be identical. But we feel bound to lay these observations before our readers, that, whenever they complain of this country's not advancing so rapidly as the United States, they may cease to murmur against the dispensations of Providence, and learn to be content with their own more fortunate and virtuous condition under the protection of the British Flag.

That our remarks are not unwarranted, will be found by a perusal of the subjoined editorial article of the *New York Commercial Advertiser, of the 23rd October*, containing a statement of the most appalling nature, and one full of warning to ourselves:—

"The alarming prevalence of crime in our country, and especially in our large cities, is beginning to awaken inquiry as to the demoralizing agencies which must be at work among us. The recent shocking exhibitions of depravity in our city alone—the multiplication of deeds of violence and blood, which are becoming of weekly and almost daily occurrence—and pre-eminently, the frequency of suicides and murders, attended by circumstances of heinous atrocity, which our public press is ever recording—have all contributed to excite philanthropists to ask, is there not a cause? Why this sudden outbreak of wickedness? Whence this unwonted irruption of depravity?

"The murder of Mr. Adams, committed on the 18th ultimo, and only discovered on the 26th, through the praiseworthy vigilance of the mayor and police, by tracing out and discovering his mangled body, already shipped for a distant port, has astounded our community, occurring so soon after the murder of Mary C. Rogers, the authors of which are still screened from the eye of justice. And the immediate connection of licentiousness and murder so visible in the perpetration of these crimes, developes two links of the chain of causation, which cannot be overlooked. In the one case brutal lust undoubtedly prompted the deed; while in the other, the supposed murderer had deposited the evidence of his guilt in the house of a woman with whom he lived in adultery. How aptly do we see illustrated the declaration of Solomon, concerning the "strange women," when he says, "Her house inclineth unto death, and her paths unto the dead. Her end is bitter as worm-wood, sharp as a two-edged sword. Her feet go down to death, her steps take hold on hell. For she has cast down many wounded; yea many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death."—Lewdness is the parent of a multitude of vices, but especially of violence and bloodshed; and the history of our criminal courts, for the last few years, demonstrates the direct connection between murder and the brothel. Surely the impressive lesson this fact affords ought not to be lost upon the young.

"But if the criminal calendar of our city be examined more minutely, we shall find that intemperance, as well as sensuality, is among the sources of suicide and murder; and scarcely an example of either can be cited, in which strong drink or licentiousness has not had a share. And the origin of all these may be traced to early habits of idleness and dissipation, originating, it may be, in ignorance, or oftener perhaps in Sabbath breaking; one of the most destructive and demoralizing agencies in the overthrow of the youth of our country, and most potent in the production of crime. Several criminals, who have recently died upon the gallows, confessed that violation of the Sabbath first led them from the pathway of virtue, and, step by step, intemperance, licentiousness, robbery and murder have all followed in its train.

"How melancholy the picture which our city presents in respect to Sabbath-breaking, not merely as compared with any other city in the world of Christendom, but in comparison with what New York itself was, but a few years ago. The order and quiet of this city on the Sabbath used to be proverbial, for though grog shops by hundreds were even then kept open, and thronged with customers, our streets were remarkably quiet, until within a very few years past. But the times in this respect are sadly out of joint; the highways are now disturbed by men and boys on each returning Sabbath, whose outcries and boisterous profanity have become an intolerable nuisance, while thousands are thus taking their first lessons in the road to ruin.

"One prominent cause of these moral mischiefs, and of the deterioration in this respect, so justly reprehended by strangers, and so humiliating to our quiet and orderly citizens, is to be found in a portion of the press which has from the first declared open war upon the Sabbath, and has not ceased to sneer at all who reverence that sacred day. It was bad enough to have some half dozen papers published and circulated on Sunday, avowedly Sunday newspapers; but in addition to those we must have "*extra* Heralds" and "*extra* Suns," &c. issued almost every Sabbath, and hawked through the streets by hundreds of noisy urchins and vagabonds of a larger growth, thrusting them into the faces of citizens on their way to church, and rending the air with the cries of "News by the steamship," or "Another murder," or some other exclamation in reference to the contents of their Sunday extras.

"We do not hesitate to affirm our conviction that these papers constitute one of the most demoralizing agencies now at work among us, and from the introduction of this depraved press into our city, and chiefly by foreigners too, we may date the increase of vice and crime, which we have all so much reason to deplore. The offices of some of these publications, on some of our most public thoroughfares, are not only open every Sunday, but huge placards are exhibited, announcing seductions, rapes, murders, &c. often with indecent or revolting pictures displayed in front of the offices, to attract a crowd of idle and vicious youth, who sometimes almost render the street impassable."

The writer then proceeds to observe on the manner in which some virtuous attempts of a minority of the Corporation, to abate this nuisance, have been defeated by the Board of Aldermen. His statements, with regard to the Sunday Press, are corroborated by a Presentment of the Grand Jury of the city and county of New York, in the most forcible manner.

In one respect we disagree with the *Commercial Advertiser*, and that is, when he attributes this increase of crime to the shameful prostitution of the Press by *foreigners*. So far as we have seen, the principal criminals are native Americans; and not to the evil influence of the Press, but to the democratic institutions, which not only cannot check, but actually encourage its fearful licentiousness, do we attribute that daily catalogue of wholesale and individual crime, which makes a New Orleans or a New York paper almost wear the appearance of the Newgate Calendar.

In our account, some few weeks ago, of that frightful exhibition of sectarianism, the meeting of six hundred Dissenting Teachers, at Manchester, to get up an agitation against the Corn-laws, we stated, on the authority of our English papers, that two Clergymen of the Established Church had disgraced themselves by taking a part in the proceedings. We are very happy, however, to find that one of them, thus stigmatized, has addressed the following letter to the *St. James's Chronicle*:

"Sir,—In reference to a paragraph in your paper of the 11th, wherein you mention my name as that of one of the only two clergymen of the Church of England, who were at the anti-corn-law conference at Manchester, I shall feel obliged by your giving the following brief statement of facts in explanation:—

Having been called into Lancashire by private business, and that over, having some time to spare, I went into the meeting out of mere curiosity, and not to take part in, or in any way to sanction, its proceedings. In fact my opinions on the corn-laws are opposed to the objects of the conference; and were it otherwise, my views respecting the unity of the Church do not admit of my uniting myself with those who dissent from its doctrine and fellowship, in such a manner as to imply a recognition of their title to the ministry.—I am, Sir, your obedient servant, HENRY BOSTOCK."

Aylesbury, Sept. 27, 1841."

This is a brief, but excellent, disclaimer, and, in a very narrow space, proves the writer to entertain sound opinions as to the nature of the Church. The Rev. Thomas Spencer, A. M. of Hinton, near Bath, the other Clergyman named, is now left to stand alone in his pitiably ignominious position.

It is stated, in the Scottish papers, that the Rev. Mr. Marshall, formerly of the High Church, Glasgow, and late of the Tolbooth Church, Edinburgh, has resigned his charge in the Kirk of Scotland, on the ground that he believes Episcopacy more Scriptural than Presbyterianism. It is understood that he means to join the Church of England,—perhaps the Scottish Episcopal Church. We should not be at all surprised if several of the Presbyterian ministers, disgusted with the agitation of the Veto, were to return to those old Apostolic paths, from which the great body of the Scottish nation has so unfortunately departed. As it is, it is a glorious sight to behold the Scottish mitre lifted up from depression, and the Episcopal crosier regarded as the emblem of divine authority by the most respectable portion, and that an increasing one, of the people of Scotland.

We are enabled to state, on the authority of private letters from England, that by this time, the Rev. Mr. Alexander has, in all probability, been consecrated Bishop of Jerusalem.

The article on *Sunday Schools*, in our first page, is taken from a *Dictionary of the Church* by the Rev. William Staunton, Rector of St. Peter's Church, Morristown, New Jersey.

We should be very glad if our recommendation could obtain for this book a circulation among Canadian Churchmen. It is indeed a most valuable manual, and, being only one duodecimo volume, cannot be very expensive. It is far more than a dry work of reference. Its articles are written with a vigorous compression, and the author is so fully master of his subjects, that by a single word, felicitously chosen, he frequently conveys a decided and leading idea. It is on a larger scale than Dr. Hook's admirable little compendium, and would prove most serviceable to every clergyman. It has already reached a second edition, and we have little doubt that it will soon reach many more, and become a standard work on this continent. To students in Divinity it would prove of great use, and to every one its contents would afford information in a clear and lively manner.

At p. 8 Butler, instead of Burton, is mentioned as the author of the *Anatomy of Melancholy*. In a future edition we would suggest that an explanation should be given of the term PROTESTANT, especially as it forms part of the designation of the American Church.

Our papers for *St. Catharine's* have lately reached that place on a Tuesday, instead of a Sunday. We send them regularly, and cannot conceive how the delay is caused. We will, however, inquire into the matter again.

Our Publishers request us to call the attention of Subscribers to the needless expense of Postage to which they often inadvertently put them. We believe that few Postmasters would refuse to remit a subscription to a newspaper, postage free, if they were requested to do so; and in almost every large Town or Village there is an Agent for *The Church*, to whom subscriptions might be paid, when no opportunity offers for sending direct to the Publishers. We allude to this now more particularly, as they have recently received more than one letter containing a single subscription, with a charge of 2s. or 3s. for postage, which is so heavy a discount from the subscription price, as to preclude all idea of profit from such subscriber.

Our Agents and others, will greatly oblige the Publishers, by forwarding to them any of the following numbers of the present Volume, of which any spare copies may come into their hands: Nos. 1, 2, 3, 4, 5, 8, 14.

Communication.

SUNDAY SCHOOLS.

To the Editor of The Church.

SIR,—Among the various causes which have led to the moral improvement of the British working people, none, perhaps, is more conspicuous than the Institution of Sunday Schools. Let any man of the age of forty, who was brought up in England, take a retrospective glance at the days of his boyhood, and he will see in a moment the difference between the Sabbath morning of those days and that of the present. In England, thirty years ago, it was the common custom, in most of the towns and villages, to see, early on the Sunday morning, the sacred precincts of the Church filled with groups of idle boys, playing at every description of noisy games; and the small weekly allowance granted as pocket-money to the out-of-door apprentice, or servant, quickly became, on this spot, a stake for Sunday gambling. Nor were there wanting to complete the picture a sprinkling of hoary sinners, who, if not actually taking part in the sport, at least, by words and gesture, were encouraging their favourite profanation of the Sabbath. Very often these sports were of a more revolting character, for it frequently happened that a harmless quadruped, entrapped during the week, was reserved for Sunday morning, to be worried to death by dogs set on by their cruel and thoughtless masters.—Happily for our days this state of things no longer exists, and the Sunday School furnishes the youth of our times with better employment, and a guardian to watch over his morals during his cessation from weekly school and labour. This salutary change was brought about by the Church of England without the aid of any penal enactment, and the dissenters have not hesitated to follow her example. The reformation wrought in England has extended to her Colonies, and in none of them perhaps are its effects more visible than in Canada.

That an Institution productive of so much good should suffer from the slightest neglect, no man would wish, and every good man would do all in his power to prevent.—But members of the Church of England, from various causes, are too apt to let other communities fancy they are more indifferent to these things than themselves, and it is to be feared that the laity of the city of Toronto, who belong to the Church, are not quite so zealous in this respect as dissenters generally are. One cause, perhaps, of this seeming indifference, is from the Churchman's considering that, as every thing connected with his Church emanates from authority, it would be discovering too much of sectarian zeal should he aspire to the distinction of becoming a teacher. But this characteristic modesty of the Churchman may be carried too far, for he should bear in mind that every child who presents himself to the Church of England Sunday School is desirous of becoming efficiently instructed in the Church Catechism, and how can that be done in a large school without a sufficient number of teachers? Hence the necessity of voluntary assistance from the members of the congregation. This is a case that requires more than gold can purchase. It is the warm heart and love of our fellow-creatures, united with an honest zeal for the preservation and extension of the benefits of our beautiful liturgy, that must stimulate us in this work. Every good man has an interest in the promotion of Christianity, and every good Churchman must feel a strong desire that those almost inspired compositions, called the Collects, should find their way into every heart.

The duties which we owe to society must vary with varying circumstances, and that inattention with which these things might be regarded at home becomes highly censurable here, where our numbers, though greater than any those of any other denomination, are so scanty and our population so scattered. The members of our Church must be reminded that from an influx of emigrants an increasing demand is made on the labours of the Sunday School Teacher. Every class is swelling in numbers, and a much greater sub-division of classes is required to give the children the full benefit of the school. We should all bear in mind that we were once emigrants ourselves, or our fathers before us, and how cruel it is when a stranger arrives among us to shew a cold indifference at his modest approach towards the threshold of our community.

In a case of such general interest, it would be improper to point to any class of men as the most fitting to supply the deficiency in the number of teachers. Every class is fit, and every man who can read can soon become qualified. The question is not who shall be called on, but who will volunteer his services in aid of his pastor and his Church. The active and intelligent tradesman, or store-keeper, would find his services as duly appreciated on the Sunday, in this useful work, as they are by the whole community during the week. In cities, it is the tradesman and store-keeper with whom the emigrant generally comes first in contact, and the former should not consider he has discharged his whole duty when he pays the latter his first week's wages. A little brotherly kindness shewn here is sure to produce its proper effect, and that influence so naturally acquired in this case over the working man, points out the tradesman, did he but know it, as the most valuable assistant to the Sunday School.—In proportion as he is loved and respected by the parent, so will be the obedience and attention of the child; and the man who never contemplated his usefulness in this respect before, will be delighted to find, when he makes the trial, the rich reward he will receive for his labour. It would be out of place here to descant on the beauties of England, her gothic spires, or the melodious chimes of her parish bells; but, whoever possesses the true spirit of his pious ancestors, must feel a desire to render this, his adopted or native country, the same as his father-land.—Our least acquaintance with the history of the endowed schools of England will enable us to recognise, as founders, many men who, having been fortunate in trade, have given back a portion of that wealth, showered on them by a bountiful and all-wise Providence, to His service in the instruction of youth. In Canada, tradesmen are not called on to endow schools; but if they could but spare a small portion of their time and attention on Sunday mornings, their services will be as valuable as the wealth of their benevolent ancestors was. Great care, be it suggested, ought to be taken by all Churchmen that the child who comes to drink of the waters of life, at the pure fountain of his own Church, should not be sent to slake his thirst in impure and troubled streams.

The writer of this article was once in the morning of life travelling through the new forest in Hampshire, on a visit to his sister, when, stopping suddenly at a point whence his path diverged, he was struck with the sound of the "Evening Hymn," proceeding from a chorus of youthful voices, supported by one of a deep tenor. Never did music before or since produce such an effect on his mind. Waiting on the spot till the performance was ended, he soon found that it proceeded from the wood-embowered School of *Boldre*, endowed by the excellent and well-known William Gilpin, one of the most graceful ornaments of the English Church. The same Hymn, sung in the same language, might be heard as the traveller proceeds through the Canadian forest: and its beautiful companion, the "Morning Hymn," of the *Prayer Book*, can be heard by the inhabitants of Toronto every Sunday morning, at the Central School, at the corner of Newgate Street; and should any tradesman, after the cares and toils of the week, desire a preparative for keeping the Sabbath-day holy, he could not find one more conducive to its end than that of hearing the hymn of praise to the Giver of all good, offered up by a chorus of several hundred children, and if that pleasure could be heightened, it would be from the reflection that, but for the voluntary labours of the Sunday School Teacher, many of these same children, now singing their Creator's praise, would be running through the streets in idleness and vice, and thereby, instead of being a blessing, would become a nuisance and a curse to society.

These reflections, Mr. Editor, crude as they are, have been suggested from the regret experienced on visiting the Sunday School and finding the number of teachers so small in proportion to the number of boys; and if you think there is nothing in their freedom to give offence, or that they contain any thing that is likely to arrest the attention of that class of men to which the writer has the good fortune of belonging, you will confer a favour by giving them an insertion in your valuable paper.

I remain, Sir,
Your humble and obedient servant,
A TORONTO TRADESMAN.

Toronto, October 20, 1841.

Canadian Ecclesiastical Intelligence.

DIOCESE OF QUEBEC.

The Bishop of Montreal arrived in Montreal from Quebec on the 13th October, and proceeded on the same day to Christieville, which is contiguous to St. John. Here he was received, together with several of the Clergy who accompanied him from Montreal, at Springfield, the residence of Major Christie, who, besides many other benefits partly executed and partly in train on behalf of the interests of religion upon the spot, has erected, at his own sole expense, a substantial stone Church, which, together with the burying-ground attached to it, (the gift also of Major Christie) was consecrated on the morning of the 14th, in presence of a large congregation. The Bishop was assisted by nine clergymen in the solemn and impressive services of the day: the Consecration-sermon was preached by himself, from Ps. lxxxiv. 4. The Church was named after the Holy Trinity. After the ceremony, the Bishop, Clergy, and a large party of visitors from Montreal, as well as inhabitants of St. John and Christieville, partook of an elegant cold collation at the house of Major Christie, which had also been open to numerous guests, interested in the sacred work which was proceeding upon the spot, both on the evening before and at breakfast in the morning. His Lordship then returned to Montreal; and the two following days, (15th and 16th) were occupied by a Meeting of the Clergy-Reserve Corporation, by a second Meeting of the Clergy in relation to the College projected at Sherbrooke, and other matters of ecclesiastical interest, and by the examination of Candidates for Holy Orders.

On Sunday the 17th, the Ordination took place in Trinity Chapel, the Bishop having been engaged on the same occasion to preach a Charity sermon in that Chapel, for the Montreal Pastoral Aid Society. His Lordship was assisted in the Ordination by the Rev. Dr. Bethune, Rector of the Parish, the Rev. Messrs. Willoughby and Broome, Minister and Assistant Minister of the Chapel, and the Rev. S. S. Strong, Minister of Bytown, U. C. and Hull, L. C. The gentlemen ordained PRIESTS were the Rev. *W. B. Bond*, Travelling Missionary in the southern parts of the Montreal District, the Rev. *W. Thompson*, one of the Assistant Ministers in the Parish of Montreal, supported by the Pastoral Aid Society, and the Rev. *James Pyke*, formerly Curate at Cornwall, in the Diocese of Toronto, appointed to the charge of Vaudreuil, upon the Ottawa (now severed from the Coteau du Lac, to which it had formed an appendage,) with the duty attached of serving, at stated intervals, the new Church erected at St. Martin, in the Isle Jésus. Mr. *D. Falloon*, admitted to Deacon's Orders, is appointed to Clarendon upon the Ottawa, between 40 and 50 miles above Bytown, with the charge of Bristol and Lichfield attached. This gentleman, who was formerly a student of Trinity College, Dublin, has recently arrived in this country, bringing high recommendations from clergymen of good standing in Ireland, where he is advantageously known as the author of some theological works. The text of the Bishop's sermon was Mark xvi. 20. The collection exceeded £40, and the sum of £14 odd was collected in the evening, after a sermon preached in the Chapel for the same object by the Rev. Mr. Bond. His Lordship afterwards preached twice in the Parish Church.

On Monday the 18th, he proceeded on his way to Huntingdon, distant 53 miles from Montreal on the River Chateauguay, where, on the 19th, the new Church was to be consecrated, and a Confirmation was to be held—the latter, in consequence of an unavoidable disappointment produced by an extraordinary snow-storm in Jan'y 1840, which so retarded the arrival of the Bishop, as to prevent the administration of the rite at that time,—his ulterior appointments compelling him to proceed. The Church, which was exceedingly crowded, is a neat wooden structure of excellent workmanship, capable, with the gallery, of containing about 250 persons. His Lordship preached from the former part of 1 Cor. xi. 22. Twenty-three persons were confirmed. The Church was consecrated by the name of St. John's Church.

The Bishop having returned on the 20th to Montreal, proceeded on the day following, accompanied by six of the Clergy, to St. Martin in the Isle Jésus, 12 miles distant from the city, in order to consecrate the Church just completed at that place, at a short distance from the Roman Catholic village. The site, comprehending a burying-ground, (which was also consecrated,) was given by Mr. Oliver Stephens, a resident of the place. The little structure, (called after the proto-martyr St. Stephen,) which was commenced in last June, is very substantially built of stone, and has a remarkably neat appearance. An avenue of firs has been just planted, through which it is approached from the high road. A small organ has been placed in the gallery, which is the workmanship of an amateur, having been constructed entirely by the hands of Dr. Smallwood, the Secretary of the Building Committee, and one of the most active promoters of the undertaking; and the practice of chanting has already commenced. The weather and the state of the roads were highly unfavourable, which caused the congregation to be small: the Protestants, indeed, of the Isle Jésus are but a little flock, but they have made great and creditable exertions to procure the establishment of divine worship among them, and have been well seconded by the bounty of their liberal neighbours in Montreal. The Society for the Propagation of the Gospel has also assisted in the erection both of this Church and that at Huntingdon. The Bishop's text was Levit. xix. 30. It is a very satisfactory circumstance that this Church, which is an excellent model within and without, for small country churches, has been so far completed as to be regularly opened for divine worship, without being encumbered with one shilling of debt. After being refreshed by the hospitality of Dr. Smallwood, the party returned to Montreal.

It is matter of thankfulness to God to see additional sanctuaries, however moderate in their pretensions when compared with the prouder structures of the Church of Rome in the French part of Canada, fast springing up in all directions, for the pure and evangelical worship of the Church of England, and furnishing the augury of greater things to come. A considerable number of such sanctuaries are now in progress in the Districts of Quebec and Montreal; several of which will shortly be ready for Consecration. Let it be the prayer of all the children of the Church, that the material fabric may in each case be the emblem of the spiritual, and that the worshippers, coming to Christ, the chief corner-stone, elect and precious, as living stones themselves, may grow up unto an holy temple of the Lord, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

QUEBEC DIOCESAN COMMITTEE OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

By the Twenty-first Annual Report, covering a space of two years, it appears that a great increase has taken place in the *Circulation of Books and Tracts*, and that the Committee have prepared to carry on their operations in this department with still greater efficiency. The *National Schools*, have upon their list 130 boys, and 101 girls,—total 231, and the average daily attendance is 160. The whole number to whom the blessing of useful and religious instruction has been afforded in these schools since their establishment in 1819, amounts now to 6793. The *Sunday School*, connected with this Institution, is also in a favourable state. About 136 children are upon the lists; of whom about half attend with considerable regularity in the morning,—(the meeting at that time being intended principally for those who are admitted to the benefit of the School Library); and upwards of 100 in the afternoon, when instruction is given to them in the catechism and by exposition of the Scriptures, closing with religious exercises of singing and prayer. The Lending Library attached to the School now consists of 457 volumes; and upwards of 70 of the Scholars avail themselves occasionally of the privilege of using the books.

The Annual Sermons, which under the direction of the Lord Bishop, have been preached on behalf of the Diocesan Committee and the National Schools have produced

For the Committee in 1839.....	£ 40	15	9
" " in 1840.....	27	16	6
For the Schools in 1840.....	47	19	3
And the Donations and Subscriptions to the Society during the last year amounted to.....	£ 42	10	0
To the Schools to.....	122	10	0

The remainder of the Diocesan Committee's income arises from the sale of Books, at the Repository, and a Government grant of £110. to the Schools, &c. &c.

The balance in the Treasurer's hands in favour of the Diocesan Committee, after remitting £365 currency, for the next year's books, is £121. 6s. 6d. currency.

The balance in favour of the Schools is £31. 17s. 1d. cy.

The Society in England, it will be recollected, most generously cancelled a debt of £451. 16s. 4d. due from the Committee. This sum formed part of £1768. 15s. 1d. owing from different branches in Canada, and munificently forgiven by the Parent Society.

We were rather surprised to see so few names of resident Churchmen amongst the subscribers to the Committee and to the Schools, especially to the former. Among the supporters of the latter it is pleasing to observe several officers of regiments at present in Canada; but of all the donations, we are most gratified with one of £6. 19s. 3d. from the non-commissioned officers and gunners of the Artillery,—a corps, which need only be observed in the demeanour of those who compose it, to command admiration and respect.

COLLEGE IN THE DIOCESE OF QUEBEC.—We understand that the shares in the buildings are nearly, if not all taken up, and that a committee of gentlemen is expected in town this week or next to select a location, and that their erection is to be commenced early in the spring. It