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THE
CHRISTIAN SENTINEL,
AND
ANGLO-CANADIAN
CHURCHMAN'S MAGAZINE.

"WATCH YE, STAND FAST IN THE FAITH, QUIET YOU LIKE MEN, BE STRONG; LET ALL
YOUR THINGS BE DONE WITH CHARITY." 1 Cor. xvi, 13, 14.

VOL. I.—1827.

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THE
CHRISTIAN SENTINEL,

AND

Anglo-Canadian Churchman's Magazine.

No. I.] JANUARY AND FEBRUARY, 1827. [Vol. I.

"WATCH YE, STAND FAST IN THE FAITH, QUIET YOU LIKE MEN, BE STRONG; LET ALL YOUR THINGS BE DONE WITH CHARITY."—1 Cor. xvi, 13, 14.

PROSPECTUS.

THIS work to be published every second month—the first number for January and February to be published on the first day of March, 1827, and so on for every succeeding period of two months;—to contain sixty octavo pages, with paper, type, and covers, equal to the late *Canadian Magazine*. Subscription, *Ten Shillings* per annum payable in advance; or, if purchased by single numbers, the price of each copy to be in proportion.

The design of this undertaking, is *generally* to circulate throughout this extensive Diocese the genuine principles of the Catholic Church of Christ, by the publication of articles, some original and some selected, on topics both doctrinal and practical; and *especially* to defend the Apostolic Constitution, Orthodox Doctrines, and Scriptural Ritual of the national Church of England, by elucidation, by argument, and by appeal to the authorities of Sacred Scriptures, of the ancient Fathers, and of Ecclesiastical History.

No. I.—VOL. I.

B

In accomplishing this desirable end, all dereliction of Christian charity is strongly deprecated; indeed, the earnest desire of the Editor is *never* to act on the *offensive*, but, like a good sentinel, to defend one's own post, and to watch with vigilance the motions of an enemy from whatever quarter. This work, therefore, in that portion which may be devoted to Polemics, will only *defend* the Doctrines, Discipline, and the Rights of the Church, on points whereon that hallowed establishment may have been *previously attacked*.

Communications from all quarters will be thankfully received; but it is to be understood that they must be of a description tending more or less to effect the design above stated; articles, therefore, which are *purely* political, literary, or scientific, will not be admissible. Party politics will be altogether avoided, except so far as the indissoluble connexion between Church and State may sometimes render a slight allusion unavoidable. Two or three pages will be open to poetical productions.

The proceedings of religious societies in these Provinces, and in the Parent State, will be briefly recorded; more particularly those two pre-eminent institutions, to which, under the Divine Blessing, the Anglo-Canadian Church owes the deepest obligations, viz. "The Society for the Propagation of the Gospel in Foreign Parts, and "The Society for Promoting Christian Knowledge." The leading religious publications of the day will sometimes pass under review, and the biography of eminent churchmen will, it is hoped, occasionally afford pleasure and profit. Ecclesiastical promotions will be noticed; and, in short, any proceedings or events likely to prove interesting to the Members of the Church in general, and to the Clergy in particular.

The first number will contain a short memoir of the life and labours of the late Lord Bishop of Quebec, the venerable Father of the Anglo-Canadian Church.

All communications to be addressed, free of expense, to the Editor, the Rev. B. B. STEVENS, Chaplain to the Forces, Montreal.

Subscriptions are received, in Quebec, at the Book Stores of Messrs. NEILSON AND COWAN, and T. CARY and Co.; and, at Montreal, at the Book Store of Mr. H. H. CUNNINGHAM.

INTRODUCTORY LETTER FROM A BROTHER CLERGYMAN.

To the Editor of the CHRISTIAN SENTINEL.

REV. SIR,

It is with unfeigned pleasure I have received the Prospectus of the Christian Sentinel. The Clergy of the Church of England, in this Diocese, having long felt the want of a periodical publication, conducted on the principles of their Church, will surely rejoice when they read your Prospectus, as it promises to embrace all those subjects which a Churchman is bound to hold in veneration. The Press, it is well known, has been employed of late years, on several occasions, as a vehicle of propagating evil surmises and popular clamour against the Church, in the shape of pamphlets and newspaper articles; while the Clergy, partly for want of a channel, in which they could convey their sentiments, and partly, perhaps, from an excessive Love of Peace, certainly not from indifference, have hitherto remained, with but few exceptions, silent and passive.

The time now seems to have arrived when they ought to do something, at least, in their own defence; when they ought to have a channel of their own, through which they may be enabled, "to answer every one that asketh them a reason of the hope that is in them, with meekness and fear." It is a very common thing among the advocates of separation to cast all manner of reflections on both the Clergy and the Liturgy of the Church, as if the former had no religion at heart, and the latter a mere form without the spirit; and many are brought up in the belief that these are indisputable facts, in which all are agreed, on no other ground than that it is constantly and unweariedly repeated in their ears by the enemies of the Church. A publication, therefore, conducted on the principles of your Prospectus, will, through the blessing of God, it is to be hoped, tend to remove prejudice by a development of the truth; and to conciliate the inveteracy of opposition, by giving a fair statement of the doctrines of Christianity, as taught and held in the Church; which, if it will not altogether convince, may, at least, produce a belief that we are not so very bad as we are represented.

From the increasing numbers of the Clergy, and from the influence which they may be presumed to have among the inhabitants of these Provinces, where they are severally stationed, there must necessarily be a just expectation, that a body of religious teachers, so numerous, and so respectable as they are, should speak for themselves, by employing the Press, in advocating the cause of religion and the Church, in addition to their personal ministry in isolated, scattered congregations.

I therefore, trust, that the Clergy generally, according to their diversified abilities, and leisure from other duties, will devote a small portion of their time to contribute to your Magazine.

Your avowed plan, *never to act on the "offensive,"* is surely the most wise and the most Christian like, as human nature has but little need of having combustibles thrown into her path by the Ministers of the Gospel of Peace. From the present temper of the religious part of the population around us, we may expect a sufficient share of opposition, if we do nothing but assert and explain our principles, without attacking theirs. For, to assert and maintain what we most certainly believe to have come down from the very days of the Apostles, will be considered by many as an attack on their faith. But as *all* denominations claim the right of explaining the articles of *their* religion, and *inculcating* them on the *members of their* Churches, why may not *we* do the same? We ask no more, and I do not see that you claim any more in your Prospectus than there is in full exercise among all classes of Christians. This fact ought to inspire the breasts of the professed followers of Jesus with mutual charity and forbearance, and to allow those that differ from them the same liberty which *they* claim for *themselves*. Yet, notwithstanding the boasted liberality of the age, it is not a little surprising to find that it is very frequently another term for bigotry. Modern liberality is a curious subject. It takes so many shapes, and makes so many different appearances, that it escapes from my grasp, when I endeavour to bring it to some consistent form. At one time, it teaches me to think equally well of all religious creeds and professions; but this is generally for the purpose of inducing me to think lightly of my own, that I may embrace others, which I shall soon be taught to hold fast. At another time, it teaches me that it consists in hearing every preacher that comes and goes, and in contributing to the support of every plan of benevolence that is started; but on my refusal—the glorious liberality of which I hear so much, seems to take wings to itself, and fly away, and something remains in its place, or at least occupies it, which cannot be liberality—that turns about with a haughty air, and pelts me with all the terms of reproach and opprobrium that language can afford. On this review of the matter I am exceedingly struck with the discrepancy that I find between profession and practice. For, a liberality of this kind is no more than to think well of me, on condition that I fall in with those who hold it, and take them for my guides. It makes no allowance for difference of opinion, however conscientiously that opinion may be held. It does not appear to have charity and forbearance in its composition, but a domineering desire of being followed; and if we refuse, it pours upon us, not the language of Gospel charity, nor that of common civility, but the language which the bigotry and intolerance of every age have employed.

Liberality, as I understand the term, is perfectly consistent with a full compliance with the apostolic charge, "*to contend earnestly for the faith which was once delivered to the saints,*" as also with your motto, "*stand fast in the faith, be strong, quite you like men,*" and it commands this manly, Christian conduct, to be maintained with charity. While it earnestly contends for the faith, and stands fast, immovable

in the same, it allows the same liberty of conscience and opinion to all others of different persuasions which it claims for itself, because "to his own master every one must stand or fall."

Your intention, therefore, of never acting on the offensive, has my cordial approbation. It is following the admirable spirit of our Liturgy, as well as that of Scripture. The Church, in her various offices, gives glory to God, and breathes charity and good will to man. She holds the pure apostolic faith in love, and teaches her members to live in charity with all men, while, at the same time, she requires of them to "hold fast the form of sound words."

I trust, therefore, that the members of the established Church generally, will approve of your design, and give it all the necessary encouragement that will ensure its success.

I am, Sir,

Your obedient Servant,

A. D.

1st February, 1827.

MEMOIR OF THE LATE BISHOP OF QUEBEC.

The following Memoir is re-published with some few corrections and additions from the original publication which appeared in the *Christian Remembrancer*, (a London periodical work,) for September, 1825.

DIED on the 16th of June, at Marchmont, near Quebec, the seat of Colonel Sir J. Harvey, Deputy Adjutant General in the Canadas, but, in the absence of the proprietor, latterly occupied by his Lordship, the Right Rev. JACOB MOUNTAIN, D. D. Lord Bishop of Quebec. He was the first Protestant Prelate in the Canadas, where he presided over the church for thirty-two years, having died in the 75th year of his age. The cause of his dissolution appears to have been a general decay of nature, immediately accelerated by an attack affecting the head and face, in consequence of which he continued incapable of mastication for some time after the fever had disappeared, and the system required to be restored by more solid food than he could use. His Lordship, however, had suffered for the last fifteen years or more, from a local complaint proceeding from a hurt, which, although it did not in appearance affect his health or vigour, was a source of severe and increasing inconvenience, and probably tended to reduce his constitution. With the exception of this particular infirmity, he was, until his last illness, sound and active in body as well as in mind; and his frame, which was unusually strong and well formed, seemed still calculated, with the advantage of a life uniformly temperate and regular, to endure to an extremely protracted age.

He was called away with little previous alarm; and within a very few days of his death had dictated letters respecting the affairs of his

diocese, of which the correspondence was become most voluminous.* His sufferings in the closing scene were none : after a state of tranquil insensibility, his sun, before it set, broke for an instant through the cloud, and gave a prognostic of the glory of its future rising. His recollection and his faculties returned; his hands were occasionally clasped in prayer, and extended in an attitude of happy expectation; he attempted to speak to those who hung over him, but the power of articulation was, in a great measure, denied him; he uttered, with difficulty, a few broken sentences and devout ejaculations, but he spoke, in a parting look, all that words could have spoken; his countenance, which was filled with a delightful serenity, and radiant with hope, left an impression upon those who witnessed it, of which they will carry to their own graves the consoling recollection.† His relations and friends, indeed, will always remember him with most reverential affection, and all who knew him, with respect. The poor will mourn him as a benefactor of no common generosity, and “the blessing of him that was ready to perish” will mix itself, to embalm his memory, with the surviving attachments of dependents, and the thankful recollections of many whom he has soothed in affliction, relieved in embarrassment, advised in perplexity, withheld from imprudence, reconciled in estrangement from their brethren, or led by the hand in the way of Truth. Those who have known him in the public business of the Province, will acknowledge no less his ready exercise of the powers of a mind both rarely gifted, and richly stored, than his integrity, his *droiture d’âme*, his singleness of purpose, his firmness and consistency of conduct; and those with whom he acted in concert will own, that there were times when others leaned upon him in difficulty, borrowed strength from his example, and counted upon him to preserve things in their proper course. His services upon some important occasions as a member of both the executive and legislative councils of the Province, have been most handsomely acknowledged by His Majesty’s Representatives. In the former capacity he sat frequently in the Court of Appeals; and in whatever he undertook, was a faithful and laborious servant of the public and of the crown. He had latterly, however, retired from all but professional occupation, and long before he wholly retired had a strong dislike to secular business. With regard to other points, he was eminently a scholar, a gentleman, a companion, a domestic guide and comforter; and united, in a most remarkable manner, qualities which commanded respect and even awe, with a cheerful affability, and often a playfulness, which threw a charm

* The last letter which the Bishop wrote with his own hand, appears to have been a draft by himself in the diocese letter-book, of a letter to Colonel Talbot, U. C. respecting a candidate for Holy Orders, for whom that gentleman was interested.

† It is remarkable that the same number of the Christian Remembrancer contains a Review of the Memoirs of the Life, &c. of Dr. Middleton, first Protestant Bishop in India, by Archdeacon Bonney, in one of the extracts from which, giving an account of the Bishop’s death, it is stated, that “just before his departure an expressive smile spread itself over his features.”

about his society, and made him, as it were, the centre of a system to the whole of which he imparted light and warmth. Besides the three learned languages which he had acquired in the course of his preparation for his profession, he was acquainted with as many modern foreign tongues:—in the fine arts, if he had been ordained to devote himself to such pursuits, he would decidedly have risen to great distinction; in all things he possessed a delicate and cultivated taste, and excelled, in early life, in many accomplishments, which he had discarded as trifles when he became a Bishop in the Church of Christ. Never, however, was a character more perfectly *genuine*; more absolutely elevated above all artifice or pretention; more thoroughly averse from all flourish or ostentation in religion, and for that reason, perhaps, his character was not by all parties fully appreciated, in the day in which his lot was cast. He was friendly, at the same time, both from feeling and principle, to all exterior gravity and decorum in sacred things; and in his own public performance of the functions proper to the Episcopal office, the commanding dignity of his person, the impressive seriousness of his manner, and the felicitous propriety of his utterance, gave the utmost effect and development to the beautiful Services of the Church. In the pulpit, it is perhaps not too much to say, that the advantage of his fine and venerable aspect—the grace, the force, the solemn fervor of his delivery,—the power and happy regulation of his tones,—the chaste expressiveness and natural significance of his action, combined with the strength and clearness of his reasoning—the unstudied magnificence of his language—and that piety, that rooted faith in his REDEEMER, which was, and showed itself to be, pregnant with the importance of its subject, and intent upon conveying the same feeling to others,—made him altogether a preacher, who has never, in modern times, been surpassed.

Such, indeed, was the late Bishop of Quebec; and those who had the longest and closest opportunities of knowing him, will the most freely acknowledge, or rather the most feelingly declare, that such indeed, and more than such he was! It is to be lamented, that his Lordship made himself so very slightly known to the world as an author. He was much in the habit of destroying his own compositions,—and was accustomed to say, that his sermons were prepared only for delivery, and not adapted for publication. He never printed any thing but two Charges, and a Sermon or two upon particular occasions:—enough to leave it to be regretted that they were all. A doubt was expressed in this memoir as it was originally printed, whether there remained among his writings any sufficient materials in a state to form a posthumous publication, and it must still be regarded as very doubtful whether such a publication will ever actually appear. An arrangement and selection, however, of his official Correspondence with Government and the Society for the Propagation of the Gospel, together with what are left of his MS. Sermons, and an

accumulation of miscellaneous papers, would furnish a work which it may be anticipated, would be thought well worth presenting to the world; and it is possible that, at some distant day, one or other of the members of his family, if any of them should enjoy sufficient leisure, may engage in such a task. It would then be seen how much more he watched and toiled for the interests of Religion and Education than was ever known to the world. His sketch for the formation and government of an University at Montreal, has been communicated to the civil and ecclesiastical authorities of U. C. who are engaged in framing such an establishment under the auspices of H. M. Government at home; and it is believed that they have regarded it as supplying valuable hints.

It may not be uninteresting, under all the circumstances of the case, to add some particulars of the private history of the Bishop, and some account of the ecclesiastical affairs with which he was connected.

His Lordship was descended from a very respectable French Protestant family, who took refuge in England, upon the revocation of the Edict of Nantz—(the name having been originally *Montaigne*,) and became possessed of a moderate landed property in the county of Norfolk. His father, at the time of the Bishop's birth, resided upon his estate, at Thwaite Hall, in that county; and, being much known and noticed for his agreeable and social qualities, which introduced him to a familiar intercourse with persons of a higher rank than his own, in some degree injured his property. He died about seventy-two years ago, while he was yet a young man; and while the Bishop, his younger son, was yet an infant:—leaving his widow and four children with a sufficient independence, although far removed from wealth.

The Bishop received the first part of his education at a good grammar-school at Wyndham; and was afterwards removed to Norwich, where his mother then resided. He was at first designed for business; and, at the age of about fifteen, was placed for a time, with Mr. Poole, a merchant, then Mayor of Norwich;*—but having an utter disinclination to such a pursuit, he quitted it to follow the course of his education, which was continued at Scarning, under Mr. Potter, the translator of the Greek tragedies, with whom he was a favourite pupil, till he went to Calus College, in the University of Cambridge, of which he afterwards became a fellow. He was well known at the University, and afterwards, to the late Mr. Pitt; and there can be no hesitation in saying, that he enjoyed the high esteem of many distinguished

* These and the foregoing particulars are stated rather more in detail than would perhaps have been otherwise thought necessary, on account of the gross inaccuracies of a statement which appeared some few years ago, in a publication, called the *Sexagenarian*. See a Communication, signed *Philalethes*, at the end of the *British Critic*, for December 1818.

characters, both in the literary, political, and religious world at that day, with whom he had the good fortune to be much acquainted, especially with the present Lord Bishop of Winchester, whose unabated friendship he preserved to the day of his death.

In 1781, he married Miss Eliza Kentish, co-heiress with her two sisters of Little Bardfield Hall, in the county of Essex, who now survives him, together with four sons, three of whom have followed the profession of their father—and two daughters. He was settled, at first, after his marriage, upon the living of St. Andrews, in Norwich. At the time of his being selected for the see of Quebec, he was Examining Chaplain to the Bishop of Lincoln, (now of Winchester) and held the livings of Buckden, in Huntingdonshire, and Holbeach in Lincolnshire, having previously* had a Stall in Lincoln Cathedral; all of which preferments were conferred upon him by his Lordship. He had also no very remote prospect of being advanced to farther dignity in the Church.

It was in 1793 that his late Majesty, induced by the increase of Protestant population in Canada, and especially in that part of it which had been recently constituted a separate Province, under the name of *Upper Canada*, (which has continued almost entirely a Protestant colony,) was pleased to erect the Canadas into a diocese according to the establishment of the Church of England; provision having been made, by an act of the 31st of his late Majesty, for the maintenance of the Clergy, as part of the same plan,† by means of a reservation of one seventh of all the lands at the disposal of the Crown.

Dr. Mountain having been appointed to this new diocese, arrived at Quebec on the first November, 1793. The charge upon which he entered did not present a very encouraging aspect. There were but six Clergymen in the whole of *Lower-Canada*; two of whom were placed at Quebec, and two at Montreal; and but three in the whole *Upper Province*. Five out of the nine were missionaries of the Society for the Propagation of the Gospel; the remaining four were paid by Government. The Bishop was allowed to appoint a Commissary (whose title was afterwards changed to that of Official,) in each Province. The station most remote from Quebec was Niagara, the distance being something more than 600 miles. At Quebec there was no Church, no episcopal residence, no parsonage. The congregation of the Church of England was accommodated with the use of the Chapel belonging to the *Recollét* Monastery.

The retired Roman Catholic Bishop Briant, who was designated as the *ancien Evêque de Québec*, then an infirm, but venerable old man,

* There is a slight error upon this point in the notice which has appeared in some of the papers upon the subject, where it is made to appear that the prebend of S. Kelsey was held conjointly with both livings, which, it is believed, was not the case.

† This appears distinctly, as well from other evidences, as in the Letters Patent erecting the see.

upon being introduced to the new occupier of the Protestant see, appeared unfeignedly rejoiced at his arrival, and, greeting him with the antiquated salutation of a kiss upon each cheek, declared that it was high time for such a measure, "to keep," as he said, "your people in order." M. Hubert was in the actual exercise of the episcopal functions, with M. Bailli as Coadjutor.

In the summer of the following year, the Bishop performed his first visitation, inspecting the state of all the few infant Church establishments which were scattered along the line of population, and holding confirmations at each. His visitations were repeated in the years 1800, 1803, 1809, 1810, 1813, 1816, 1820-1. Between the years 1803 and 1809, and again between the years 1816 and 20, the Bishop was in England, where he was detained each time nearly three years, endeavouring to make arrangements with his Majesty's Government upon the subject of ecclesiastical affairs in Canada, by means of a personal intercourse with the Ministry. The visitation was repeated in 1810, after having been performed in the preceding year, on account of the Bishop's disappointment, in an attempt to reach Niagara by Lake Ontario, where he encountered a storm, which drove the vessel (one of the King's ships upon the Lake, which was ordered upon this service,) back to Kingston, after it came in sight of Niagara. The visitations (which in consideration of their scattered residences over so vast a tract of country, did not always include the assembling of the Clergy, at any particular point, to receive the episcopal charge) continued to extend themselves in proportion to the extension of proper stations for missionaries; and the two last comprehended a visit to the missions at the upper end of Lake Erie, which, by the route which the Bishop took, are scarcely less than a thousand miles from Quebec. There were also considerable lateral digressions to be made, besides the whole circuit in the Lower Province, which, in 1820, was reserved for winter-travelling; on account of the inconvenience which the Bishop suffered, being then in his seventieth year, from travelling in the light but common and rough waggons of the country, over roads in many places cross-laid with trees, as well as from the extreme heat, and the torment of the mosquitoes, in particular situations where they swarm. During this winter circuit, which lay chiefly through the eastern townships of Lower-Canada, where the population is entirely Protestant, the Bishop preached ten times in less than three weeks. This little circumstance is only mentioned as a comment upon Mr. Lambert's assertion, in his account of Canada, frequently consulted as among the best authorities upon the subject, that the Bishop's salary was £3000 a year, for which he preached two sermons annually. At the time at which Mr. Lambert wrote his book, the Bishop's salary was £2000, and the task which he has had to fulfil, comprises rather more than the preaching of a couple of sermons a year, even if it were true (and it is totally otherwise,) that the Bishop had, at any period, while in health, been remarkable for the rarity of his preaching.

The manner in which these visitations are performed, affords a curious contrast with the performance of the same duty in England, where the Bishops usually travel in their carriages and four, with all the best accommodation which a highly advanced state of society can afford. It is very right that they should do so; for it is the business of the Christian Priesthood, rather willingly to meet, than affectedly to court, difficulties and hardships; and it is unquestionable, that the marks of exterior dignity are properly retained by the heads of an established religion. In this respect, the Bishop of Quebec always felt it to be his duty to deviate no otherwise from the usage at home, than as he was compelled by local circumstances to do so, and held it for a maxim, that his salary was given him, not for his private benefit, but as the means of usefulness, and as the instrument also of maintaining the dignity of his station: in fact, he never saved money in his life. But he might have been seen, upon his visitations, with his attendants, at one time mounting or descending rapids in the bateau of the voyageur; at another, coasting the vast inland waters in a bark canoe, with armed Indians:* frequently travelling in waggons, under the circumstances already described; forced often either when belated by the badness of roads, or baffled by winds when on the water, to take refuge in some wretched hut, where, possibly, he could not even spread the bedding which he carried; sometimes he has passed the night under a tent, or in a barn; and it has happened more than once, that he has done so in the open air. The visitations were not completed without having recourse to every variety in the modes of vectitation; schooners, steam-boats, calèches, carioles, stages, (as the Americans call their four-wheeled posting carriages) may be added to those already enumerated. The means of accommodation, of course, improve as the country advances in improvement; but as the duty of the Bishop carried him to every point where a mission was opened, the difficulties which belong to the most infant and rugged settlements continued always to form a part in the history of his visitations. His whole circuit, through the two Provinces, cannot be estimated at less than 3000 miles.

Having taken this sketch of the successive visitations collectively, there are one or two occurrences of prior note in point of time, to which it will be proper to return.

The Cathedral Church at Quebec (which is by far the best piece of architecture which the city can exhibit, perhaps may challenge compa-

* In 1813, the Bishop was furnished, by Sir G. Prevost, at Kingston with a canoe, paddled by ten Indians, and having an interpreter on board. The last war with America was then at its height; and the Bishop had the utmost difficulty, upon one or two occasions, where there was some appearance of alarm respecting some armed rascals of the enemy, which infested the coast, in prevailing upon these fellows to proceed. In 1816 he coasted Lake Erie in a large canoe, furnished by the kindness of the North West Company, with twelve of the Canadians employed in their service, who are superior, as canoe-men, to the Indians themselves.

rison with any Church in North America, and stands in a spacious area, inclosed by iron rails, with handsome gates,) was built by the bounty of his late Majesty, in consequence of the representations of the Bishop, in the year 1804. It is not endowed with any funds, and was, for several years, in a mortifying state of neglect. It is still unprovided with any bells, but reason has been given to hope that this deficiency will be supplied.* There is no Dean nor Chapter, nor any provision for daily service. There is, however, a fine organ, and a good choir, the expenses of which (as well as all the current expenses of the Church) are defrayed from the pew rents. The whole property of the Cathedral is in the Bishop, and it is provided, that the parish has the use of the Church without prejudice to the episcopal rights, until a Church shall be erected.

In the year 1806. the Bishop being then in England, was visited by the Honourable and Reverend Charles Stewart, brother of the Earl of Galloway, who then expressed his desire to be employed in the diocese, over which he has since been called himself to preside. This most remarkable and devoted man, † whose habits of life, without any affected preciseness, were altogether primitive, proceeded, after the acceptance of his services, to a remote mission upon the borders of Lake Champlain, and gave a new impulse to religion, and to the advancement of the established Church, in all that tract of country which is known by the name of the Eastern Townships of Lower-Canada, where he has been greatly instrumental in the formation of new missions, and the erection of several Churches. During his subsequent visits to England, Dr. Stewart set on foot a subscription for building Churches in the Canadas, and succeeded in raising a few thousand pounds for this purpose. The Society also for the Propagation of the Gospel placed at the disposal of the late Bishop about £3000, £1000 of which was a legacy,) for the same object, and the fund was increased by a subscription to the amount of about £400 in Quebec. The demands upon this fund are many and pressing; for colonists struggling with wild nature for a living, are not usually in a situation to spare any considerable sum for public purposes. The country Churches, after all, though many of them are very neat buildings, are generally used for some length of time before they are completed; and are often unfurnished with many things "for the work of the service in the house of the Lord," which are characteristic of the Church of England. In some instances the mission has no Church, and the

* Reason had been given by H. M. Government, and it was on this account that no steps could be taken to procure them by other means, but the expectation appears to have fallen to the ground, and a subscription is now about to be resorted to for the purpose.

† There appears to be no reason for altering these statements from the manner in which they were originally given, when it was not positively known that Dr. Stewart would be consecrated as successor to Bishop Mountain. The circumstance of his having so succeeded can only give them increased interest.

service is performed in the court-house of the township or school-room of the district, and sometimes in a private room. Confirmations have also been held in these places, (though never in that last described,) for, in the scattered state of the congregations, it scarcely ever happens that two of them can be gathered to one point.

Many have been the difficulties, and many have been the discouragements, connected with the establishment of the Church of England in the Canadas, during the time in which its affairs were conducted by Bishop Mountain. To these may be added the perplexities which present themselves—the novel cases which arise, in applying to an infant country the rules which have grown up with ancient institutions—in deciding where it may be lawful and expedient to deviate—and in providing for the spiritual exigencies of the diocese, in its present state of destitution with regard to academical and other establishments. It was not a regular course of ecclesiastical functions, it was not a prescribed routine of duties, sheltered by precedents, and sustained by full authorities, that the Bishop was called upon to discharge; but he was called upon to supply expedients, and to choose between difficulties; to direct the movements, and to cover the weak points of a half organized body of men, who had to struggle to maintain their ground. On the other hand, some circumstances have occurred, which may be considered as happy and propitious—the erection, by his Majesty's government, at the instance of the Bishop, within the last few years, of a corporation in each Province, for managing the reserves—of arch-deaconries, and of parishes (which it is to be hoped will be endowed from the reserves according to the provisions of the 31st Geo. III, c. 31,) are acts of importance. The Clergy are not deficient either in respectability or in zeal; the Protestant inhabitants at large are still impressed with ideas of advantages belonging to the Established Church, which yield a strong inducement for their conformity—and the Society for Propagation of the Gospel, the parent and nurse of the North American Church,* (supported itself by the countenance of his Majesty's government, and the annual bounty of the British Parliament,) has been uniform in its fostering kindness, unremitting in its cordial co-operation. The extent of obligation to that venerable body will appear from the following statement of the actual strength of the establishment.

There are in the two Canadas sixty-one clergymen, forty-nine of whom are missionaries of this society; either sent out to be placed at the disposal of the bishop, or appointed to the charge of congregations whose necessities he had represented, or else adopted at his recommendation, and ordained upon the spot. There is one visiting missionary for the whole diocese, whose duty it is to make circuits among the inhabitants who are most unprovided, and to afford them the oc-

* This description may include the Episcopal Church in the United States, which is in a very flourishing condition.

casional benefit of the word and ordinances of God. The Bishop, who proposed this appointment to the society, was desirous that the task should be confided to the zeal of Dr. Stewart, (already mentioned,) and he accordingly undertook it, having previously filled two successive stationary missions. Besides these, there are in the Canadas, four Chaplains to the forces, and one to the naval establishment at Kingston; but three of these are included in the foregoing statement, as performing duty also to civilian congregations. There are also several students for orders, preparing themselves under the direction of different clergymen, and the Society makes a standing allowance of fifty pounds a year each, to four students in divinity, who form part of this number. It is hoped, that means will be found to form a very considerable augmentation in the number of missions.

The number of churches in the diocese, at the immediate station, or within the reach of a clergyman, either built, or in progress, or fairly undertaken, may be stated at from twenty to twenty-five in each Province. There are also about a dozen churches in the diocese, most of which are in the upper Province, either built or undertaken, in *expectation* of a clergyman.

There is nothing else which appears deserving of particular mention, unless it be the establishment of a school upon the Madras system at Quebec,* and the formation of diocesan and district committees of the Society for Promoting Christian Knowledge.

Some mention ought, however, to have been made of the Indian tribes within the limits of this diocese. The Mohawks, in Upper Canada, are the only Protestant Christians among them, and three of the missionaries in that province, have been in the habit of paying occasional attention to their spiritual wants: the Society, acting in communication with the late Bishop, had, at the time of his decease, recently formed a mission expressly for their instruction, which the ill health, however, of the missionary, and other causes, had prevented from becoming effective. The Liturgy and part of the New Testament have been translated into their language, and an improved translation is in contemplation, if not in progress. The Mohawks upon the Grand River, at the head of Lake Ontario, have a church, and, what many of the English churches are without, a bell. There is a sort of schoolmaster among them, who reads the service on a Sunday, and renders the substance of the clergyman's sermon when he attends, to those of his hearers who have not understood him. The Lieutenant Governor, Sir Peregrine Maitland, takes a warm interest in the subject of Indian improvement, which, as there is reason to think, will be materially advanced by the zeal of that excellent Christian Governor. It is hoped, also, that the New England Company

* A similar school has been established at Montreal, and a commodious school-house erected by voluntary contributions almost entirely from members of the English Church.—EDITOR.

will, through the intervention of the Hon. and Rev. Dr. Stewart, do something considerable in behalf of the Canada Indians.

At this date, (January, 1827,) the Mohawk mission promises, with the divine blessing, to form an exceedingly interesting and fruitful department of the operations of the Society. A new missionary has been placed there, and there is also a young student in theology, who has undertaken to learn the language with a view of filling the mission hereafter, for which object he has been recommended by the present bishop to the favorable consideration of the board.

N. B. The last paragraph of the original memoir is omitted,—not because the statements which it contains are in any syllable incorrect or incapable of the amplest proof, but because they have been so misconstrued and misapplied as to cause offence, which there was no intention to give, and there is much less any desire to revive, and which it would be particularly painful to mix with this tribute of respect to departed excellence.

Such readers as enjoyed the happiness of a personal acquaintance with the venerable subject of the above memoir, will probably feel interested in the perusal of the following address to that excellent prelate on the occasion of his departure for England; and also in the subsequent detail of the posthumous honors paid to his talents and character both in Canada and in England:—

We, the Clergy of your Lordship's Diocese of the two Canadas, seeing ourselves about to be deprived of your Lordship's presence among us for an indefinite length of time, beg leave, while looking forward to that event with feelings of the most lively concern, to request, that this very inadequate offering of our attachment and veneration may not be unacceptable to your Lordship.

We have always regarded it as a coincidence marked with the especial favor of Providence, that your Lordship's call to the dignified station you held in this country, should have been the appointment of a Sovereign, whose conscientious view of the engagements entered into by him at his coronation, for the maintenance of the established Religion, has been remarked as forming the rule of his conduct, upon some of the most trying emergencies of his reign. Under these fostering influences your Lordship's mission to the exercise of the Apostolic Functions of planting and watering the Seed of the Word of Truth, in this part of His Majesty's dominions, took place: the high esteem in which the name of Doctor MOUNTAIN was held in the mother country, as that of one of the most eminent Preachers there of the Word of God, having fully justified the choice of our beloved Sovereign in looking towards you, my Lord, when naming the first Protestant Bishop who was to disseminate the blessings of it here.

The auspicious circumstances that accompanied these beginnings, have, through the intervention of a national affliction, for some time past ceased to exist. But, although unsupported by earthly encouragement, your Lordship has, through assistance derived from a higher source, been enabled up to the present advanced period of your life, to continue in the unremitting prosecution of your important duties: and, among others, duly to go through that very laborious one of visiting the Churches that have grown up under your hand throughout every part of your Lordship's extensive Diocese;—and that too, with a constitution, broken in upon by infirmities brought on, in great part, by the hardships and exposure inseparable from the performance of the duty here mentioned. The example hereby afforded, has not, we trust, been looked up to by us in vain; any more than that, which we have had occasion to witness when listening to your Lordship's most impressive Visitation Charges; in which, all the energies of an enlightened and comprehensive mind,

were directed to one object, the end contained in the Apostolic Injunction of "provoking one another to good works."

At other seasons, and whenever the occasion permitted it, we have seen the Prelate descending into the Friend; and thus, by happily blending the possession of authority with easiness of intercourse, exhibiting in his character a transcript of the genius and spirit of our Holy Religion, the severity of wisdom, softened and adorned with the charms of temper.

May the Almighty Being, in whose hands, you have been a useful instrument of good, give you to rejoin your family in safety; and with it to enjoy, for the remainder of your life, a portion of that happiness, the completion of which awaits you in another and a better world.

We are, my Lord, with sentiments of attachment and veneration, your Lordship's most dutiful and most devoted servants.

The following is his Lordship's Answer.

MY REVEREND BRETHREN,

The commendation which you have been pleased to bestow upon my conduct in my office, is highly gratifying to me, although I cannot conceal from myself that it far exceeds my deserts. If, in this respect, you have erred in judgment, there certainly is no ground for impeaching your sincerity: I thank you, therefore, with all my heart, for this testimony of your affection and esteem; assuring you, that it is not without feelings of paternal regret, that I separate myself from you.

I pray God to bless your ministry, and to enable you to find your happiness, in the continued performance of your duty.

J. QUEBEC.

From the Quebec Gazette, published by Authority, Monday,
20th June, 1825.

Castle of St. Lewis, Saturday, June 18th, 1825.

With sentiments of the deepest concern, the Lieutenant Governor notifies to the public the demise, on the night of Thursday last, of the Right Reverend the Lord Bishop of Quebec. In adverting to the unaffected piety, extended charity, and long residence in this Province of the late Bishop, the Lieutenant Governor conceives he only anticipates the unanimous feeling of this community, when he announces his desire, that every practicable degree of respect and veneration should be manifested on this most distressing occasion; to the memory of this excellent and lamented Prelate.

By order of His Excellency the Lieutenant Governor,
LOUIS MONTIZAMBERT,
ACTING CIVIL SECTY.

Chateau St. Louis, Samedi, le 18 Juin, 1825.

C'est avec le sentiment le plus pénible que le Lieutenant-Gouverneur fait part au public du décès du Très-Révérend le Lord Evêque de Québec, arrivé dans la nuit de Jeudi dernier. En considérant la piété sans faste et la charité universelle qui caractérisaient le feu Prélat et sa longue résidence dans cette Province, le Lieutenant-Gouverneur est bien persuadé qu'il ne fait qu'anticiper le vœu unanime de cette Communauté, en exprimant son espoir que chacun s'empressera dans cette circonstance lugubre, de témoigner à la mémoire de cet excellent Prélat, ce degré de respect et de vénération dont ses vertus l'ont rendu si digne.

Par ordre de Son Excellence le Lieutenant-Gouverneur,
LOUIS MONTIZAMBERT,
F. F. DE SECTE. CIVIL.

Yesterday afternoon the remains of the late venerable Bishop of this Diocese were interred in the Cathedral Church. The body had been removed from his Lordship's late residence to the old Castle, from whence the interment took place at 3 o'clock, when the corpse was brought out in a coffin covered with black cloth and ornamented with black furniture, and placed upon the hearse. The procession then moved through a lane formed by the Regiments in Garrison, from the Castle to the west door of the Cathedral; the fine bugles of the 71st Regiment playing the Dead March in Saul, and the Medical attendants of the deceased preceding the hearse, which was followed by his Excellency the Lieutenant Governor, the Chief Justice, the Gentlemen of the two Councils, the Judges and Members of the Bar, in their gowns, the Military Officers off duty, the Gentlemen of the Civil and Military Departments, and a long train of respectable citizens in deep mourning. On arriving at the church-yard the body was received by the Reverend Clergy in their surplices, over which they wore black scarfs; and on entering the Church the Reverend Dr. Mills commenced the burial service, in the course of which two anthems were performed; the first, composed by the late Dr. Beckwith, of Norwich; the second, "I heard a voice from heaven," was composed for the occasion by Mr. Codman, the scientific organist of the Cathedral; the first part of the service having been gone through in a most solemn and impressive manner, the body was removed from the center aisle and deposited in a vault on the left side of the communion table, when the remainder of the service was read.

The Church was very full, and a great number of Ladies were present, to pay a last mark of respect to a character so generally and so justly esteemed.

To the public life of our late excellent Prelate, we cannot pay a more appropriate tribute than in the words of Bishop Tomline, in his life of Mr. Pitt, where speaking of the Act which bestowed on this Colony the Constitution we now enjoy, and established a Protestant Diocese, the learned Bishop thus notices the labours of his friend.

"In 1793, Dr. JACOB MOUNTAIN was consecrated Bishop of Quebec, and went immediately to Canada, where he has ever since presided over the Church, with great honor to himself, and advantage to the concerns of his extensive Diocese, which includes both Provinces."

Proceedings of the Society for the Propagation of the Gospel, relative to the late Lord Bishop of Quebec.

St. Martin's Library, London, November, 1825.

RESOLVED,

I. That this board, having with feelings of deep regret, received the intelligence of the lamented death of the Right Reverend JACOB MOUNTAIN, D. D. Lord Bishop of Quebec, are anxious to take the first public opportunity of expressing their sorrow for the serious loss which the Colonial Church has sustained by this event.

II. That this board, while they cannot but deplore the dissolution of that connexion, which had subsisted with the late Lord Bishop of Quebec, for the long period of two and thirty years, do feel it to be a most consoling reflexion that the value of his Lordship's character and services was duly appreciated in the Colonies, as well by the Government as by all ranks of his Majesty's subjects, who have vied with each other in paying every possible tribute of veneration and affection to the memory of their late excellent Prelate, whom they justly regard as the Founder of their Church, and as the Apostolical Pattern of its doctrine, discipline, and duties; and to whose pious zeal, unbounded charity, highly cultivated talents, commanding

eloquence, and dutiful loyalty, they feel indebted for the diffusion of sound Religion, and of attachment to the Institutions of the Mother Country.

III. That in order to perpetuate the sense entertained by this board of the high character and rare endowments of the late Lord Bishop of Quebec, these Resolutions be published in the next Annual Report.

IV. That as a mark of the respect and esteem which this board entertains for the virtues of the widow of the late Lord Bishop of Quebec, a copy of the Resolutions adopted at this Meeting, be forwarded to Mrs. MOUNTAIN by the Secretary.

The Secretary's Letter to Mrs. Mountain.

MADAM,

I have the honor to transmit to you, by desire of the Society for the Propagation of the Gospel, a copy of the Resolutions of the Board, held November 18th, 1825, which resolutions will convey to you, in some measure, the general feeling of respect and admiration which every member of the board expresses towards this eminent Prelate who formed the subject of them.

You will allow me, on this solemn occasion, to add my own tribute of unfeigned esteem and affection for the character of Dr. Mountain, whose valuable and interesting correspondence ever impressed me with a high sense of his Lordship's superior qualifications for the arduous duties which were imposed upon him in the exercise of the episcopal jurisdiction over the extensive diocese of Quebec.

ON THE BAPTISMAL SERVICE.

Of all the deeply affecting, sublimely devotional, and, we had almost said, inspired, services of our incomparable Church, none has been more unwarrantably attacked from without, or more insidiously evaded from within, than the remarkably fine and highly scriptural office for Baptism. That it is *highly scriptural* we will undertake to prove; not only as far as relates to sentiments and doctrine, but also with respect to its very language and phraseology, speaking, according to the general custom of our Church, in her elevating liturgy, *not the words which man's wisdom teacheth but which the H. G. teacheth*.—Our design and earnest desire are to defend and illustrate this magnificent service, by remarks historical, doctrinal and practical, in a series of essays, in successive numbers of this work, should there be room for their insertion. The present essay will consist principally of general introductory remarks.

We are much disposed on the present, and on every occasion, to respect the scruples of those who *altogether secede* from our national establishment on the ground of doctrinal errors.—Indeed, we feel a peculiar veneration for the memory of such men as Calamy and Baxter, and the other Nonconformists who astonished the profligate and rapacious court of Charles II. by their conscientious and disinterested honesty in sacrificing emoluments and honors to *sincere*, though (as we

humbly think) *mistaken* religious scruples. But we confess we feel no such respect for those sons of the Church in the present day, who, professing themselves zealous supporters of her discipline, firm believers in her articles, and warm admirers of her services;—nay *eating her bread*, on the *express condition* that they declare their “unfeigned assent and consent,” to all her services; that they subscribe to her articles, and duly administer her sacraments;—can, notwithstanding, make light of the *most important* sacrament of Baptism, by reducing its regenerating water to a mere *beggarly element*, and depriving it of what is essential to its very *nature* as a sacrament,—“*the inward and spiritual grace.*”—Still less veneration can we feel towards a self-complacent few, who would accuse an *immense majority* of their reverend brethren of the horrible crime of “*not preaching the Gospel,*”—of being “*blind leaders of the blind,*”—and no better than the idolatrous worshippers of Diana the “*goddess of the Ephesians,*”—because they think it an imperative duty in conformity, most evidently, with the services, articles, and martyr'd Reformers of their own Church,—indisputably in conformity with all the primitive fathers, and, as they humbly hope, also in conformity with the word of Christ and his Apostles, to preach that *regeneration* is the spiritual grace of Baptism;—that in that sacred rite, we are “*made members of Christ, children of God, and inheritors of the kingdom of heaven;*”—or, in scriptural phraseology, that in the holy sacrament of Baptism we are born again *of water and of the spirit.*

We crave permission to repeat, that, much as we admire and revere our national Church in all things, we nevertheless are not such blind bigots as to suppose her *infallible*, and consequently imperatively binding in her doctrines upon *all* Christian professors.—But *this* we will declare, that she is thus imperatively binding on those who subscribe to her articles, who are sworn to uphold them, and who gain their daily bread on condition of preaching them—and the same remark holds good with regard to every other Church professing to maintain a definite system of doctrines.* Now that our own national Church maintains the identity of Baptism with Regeneration, scarcely needs a proof—however, a proof, sufficient, as we humbly hope, to convince any candid mind that such is the doctrine not only of our own Church, but also of the primitive Church, and of the Scriptures, shall, God willing, be hereafter adduced, when we shall have arrived at those passages in the service wherein this doctrine is so unequivocally asserted.

We have another band of opponents, not very numerous, and probably, rather decreasing, commonly known by the appellation of “*Friends,*”—or “*Quakers.*”—These altogether explode every sacrament or outward ordinance, altho' our Saviour both expressly appointed

* (i. e.)—The peculiar doctrines of every Church are binding on those who profess themselves Ministers of that Church.

Baptism and the Lord's Supper as the means of conveying an inward spiritual grace.—They imagine that they receive *immediate* communications of the H. Spirit, in a manner and measure, which, we must candidly own, appear, by no means free from superstition or fanaticism.—Of the universal benevolence of this sect towards mankind at large, of their brotherly love one towards another, and of their exemplary purity of morals, it would be almost impossible to say too much by way of praise and admiration,—nevertheless, it is our imperative duty, as ministers of the new covenant, to shew the necessity of entering into that covenant by the mode and instrument which its divine Founder hath expressly enjoined.

There are others who are disposed, not altogether to *object to*, but, to *undervalue* outward ordinances of religion, as *vain or nonessential*, forming no *necessary* part of a sincere Christian's observances; imagining morality of life to be all in all, &c. &c. We would entreat such to consider that *nothing can* be vain, unnecessary or nonessential which Christ hath expressly commanded to be performed.—Now his valedictory charge to his Apostles runs thus—“*Go ye and teach ALL nations baptizing them in the name of the Father, of the Son and of the Holy Ghost, teaching them to observe ALL things whatsoever I have commanded you.*”—The parallel passage in St. Mark's Gospel is yet stronger—“*Go ye into all the world, and preach the Gospel to every creature.—He that believeth and is BAPTIZED shall be saved,*” &c. And lest our Lord's signification of Baptism should need any illustration, we refer to his own conversation with Nicodemus, wherein he explains a difficult question proposed by that Jewish Doctor with this remarkable reply—“*Except a man be born of WATER and of the Spirit he cannot enter into the Kingdom of God,*”—i. e. not the Spirit only but water also. This declaration appears to us so perspicuous and unequivocal that were this the only passage in the S. S. to prove the *general* necessity of the external rite, we would rest with ample conviction on this alone. But our Saviour's valedictory charge above mentioned is equally clear and peremptory: and from the most ancient and inspired ecclesiastical history, commonly called “the Acts of the Apostles”—it appears that this charge of their Divine Master was constantly obeyed.—For in the second chapter we read that an enormous concourse of people, *being pricked to the heart*, by the preaching of St. Peter, exclaimed, *what shall we do?*—that Apostle's ever memorable reply was, *Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost.—Then they that gladly received his word were Baptized.*—In the tenth chapter of the same book a circumstance is recorded most remarkably corroborative of this opinion.—The *extraordinary miraculous* gifts of the Holy Ghost had fallen upon many who had heard this same Apostle so that *they spake with tongues*—Yet, even in this *extraordinary* case, Saint Peter thought Baptism requisite, exclaiming, “*Can any man for-*

bid WATER, that these should not be BAPTIZED who have received the Holy Ghost as well as WE—and he commanded them to be baptized in the name of the Lord."

No reasonable man can deny that there always was intended to be a striking analogy between the Jewish and the Christian Church;—indeed, St. Paul expressly declares the former to be a type prefigurative of the latter; and in his Epistle to the Colossians, (by Metonymy) he styles *Baptism the Circumcision of Christ*; i. e. Circumcision under the Law of Moses was typical of Baptism under the Law of Christ. Now, in the history of the original institution of this Jewish rite, as recorded by Moses, we find God declaring, "*the uncircumcised child, his soul shall be cut off from his people, he hath broken God's covenant.*" Surely the *unbaptized Christian* (if we may be allowed so paradoxical a phrase) is in the same condition with the *uncircumcised Jew*;—a wilful neglect of the external rite is a wilful breaking God's covenant. We say *wilful*, because, we admit, some persons may have been unavoidably thrown out of any opportunity of receiving this important sacrament.* This was the case with the children of Israel, who, during their peregrinations in the wilderness, unavoidably omitted the rite of Circumcision, and who, as it appears on reference to Joshua v., were commanded to undergo that rite on the very first opportunity that was afforded to them. But such cases bear no possible analogy to those who *do* enjoy such opportunities, and it is idle to indulge in speculations thereon instead of giving due heed to our own. How absurd and foolish should we think that man, who, labouring under excruciating agony or alarming disease, refused to have recourse to such medicines as were morally certain to relieve or restore him, because he chose rather to indulge in idle speculations as to the probability or possibility of the relief or recovery of those wretches, who, suffering in like manner, were altogether out of the reach of medical aid: yet equally absurd and foolish is the professing Christian, who, instead of availing *himself* of the salutary rite of Baptism, whereof the great spiritual physician hath commanded him to partake, employs his time and thoughts in speculating on the probability or possibility of *their* salvation who have never enjoyed any opportunity of receiving this Sacrament;—who, with the pride and prejudice of Naaman, exclaims "*Are not the rivers of Damascus better than all the waters of Israel, may I not wash in them and be clean.*"

"It is not for us," says a learned and pious divine, (now a bright ornament of the episcopal Bench of Ireland,†) "it is not for us who look for salvation, to examine whether those persons can be saved, who, from *no fault of their own*, have died unbaptized; but seri-

* "Ye may perceive the great necessity of this Sacrament *where it may be had.*"
—Vide Baptism in riper years—Prayer Book.—How beautifully moderate and guarded is the language of our Church.

† Bishop Mant.

ously ourselves to perform that which is required of us, and religiously to dread the danger of neglecting it; for I entreat you to remember that God, who did not afflict the *innocent child*, whose circumcision Moses had delayed beyond the proper season, did however punish *Moses himself* for that neglect, giving us thereby to understand that they who are preserved by the mercy of God without the co-operation which parents are required to give, as far as such parents are concerned in the question, are nevertheless destroyed, and therefore, they who wantonly neglect to have their children baptized must be regarded as guilty of destroying the souls of the children, notwithstanding the children themselves may be saved by the free mercy of God." Thus a child may be restored to health from an alarming and inveterate disease, solely by the free mercy of God; but what a monster is the parent who neglects to administer to the sick babe wholesome diet and salutary medicine.

The learned and judicious Hooker remarks, "I do not say that none can or shall be saved without Baptism—that would be too uncharitable an opinion, and doom upon those who are unavoidably deprived of this holy institution; but *this* I say—Baptism is the ordinary means appointed by God for the sanctifying and cleansing those for whom Christ gave himself to bring them to salvation; and though the children shall not be damned for want of Baptism, yet I doubt whether their parents may not for their neglect and contempt of it."

In a word, until we are baptized, we certainly are not covenanted Christians; but obstinately refuse to enter into covenant with an almighty as well as all gracious God by the very instrument which he in infinite mercy and condescension hath expressly and unequivocally appointed.

We have somewhat prematurely, though unintentionally and unavoidably alluded to the propriety of *infant* Baptism, which our Church, in the twenty-seventh article, asserts "is in any wise to be retained in the Church as most agreeable to the institution of Christ." In this particular our Church agrees with the Church of Rome and of Scotland, and, we believe, with all national churches; but so prone is mankind to perverseness of opinion, that even this has been questioned by a modern and rather a numerous sect;—a sect too containing some men eminent not only for ardent piety, but also for commanding talents; and yet, as we think, it is impossible to conceive on what valid ground any man can rest his objection to the baptism of young children. Reasoning by analogy, as in the former case, we find that, under the law of Moses, an admission into covenant with God by the rite of circumcision, was expressly commanded to take place when the child was *only eight days old*. Why then, under the gospel of Christ, should not an infant at the same age be admitted into covenant with God by Baptism?

In the Acts of the Apostles, we find frequent mention made of their baptizing *whole households*;—now it is a probability, or rather a moral certainty, that among these whole households there frequently must have been infants of a very tender age.

It is remarkable, that Infant Baptism is not mentioned by any Council, nor is it inserted as an object of faith in any of the creeds of the ancient church; and hence it has been inferred, with a fair show of reason, that its propriety at that period had never been controverted; indeed we know, that it was then, as it is now, the practice of all regular organized churches. About the middle of the eleventh century, an obscure individual, of the name of Peter Bruis, a Frenchman, preached against it; his followers, however, were but few; but, at the beginning of the sixteenth century, the sect spread in Germany, and, about the middle of the seventeenth, established themselves in England, under the title of Baptists or Anabaptists.

Clement, Ignatius, Polycarp, Justin Martyr, and indeed all the ancient Fathers, many of whom were cotemporaries, some disciples, and almost all immediate successors of the Apostles, make frequent mention of the practice of Infant Baptism. Moreover, our Lord, in the valedictory charge already cited, makes *no exception* with regard to children, from the *universal* command to baptize *all* nations; and St. Peter, in a passage above quoted, speaks very positively—“*Repent, and be baptized EVERY ONE of you, &c. for the promise is to you and to YOUR CHILDREN.*”

Perhaps it may be argued—in these very passages, our Lord mentions *faith*, and St. Peter mentions *repentance* as requisites to give efficacy to the sacrament of Baptism—true; and our Church, in that singularly fine compendium of Christianity, [*the catechism*] appears to have anticipated this objection with her accustomed judgment for the very purpose of furnishing her children with a satisfactory reply—for to the question, “What is required of persons who come to be baptized? the catechumen is taught to answer “*Repentance* whereby they forsake Sin, and *faith* whereby they steadfastly believe the promises of God made to them in that sacrament.”—Here then starts a difficulty,—if *faith* and *repentance* be *both* requisite to give efficacy to the baptismal rite, and it be clear common sense that a babe is incapable of either one or the other—this question naturally arises; “Why then are infants baptized, when, by reason of their tender age, they cannot perform them?”—To this puzzling question our Church instructs the catechumen again to reply, because they [*infants*] promise them both [*repentance* and *faith*] “by their sureties, which promise when they come to age, themselves are bound to perform.”

Thus, we are led into the consideration of another particular in the baptismal form of our Church—the appointment of sureties, or, as they are commonly called, Godfathers and Godmothers.—We do not mean to assert that such an appointment is either apostolical or even

essential to every case of Baptism. But, we think, any reasonable man, who in *pecuniary* or *literary* concerns, is cautious and anxious to appoint efficient guardians and tutors to his beloved offspring, must also acknowledge the utility and wisdom of this appointment of *spiritual* guardians in the ceremony of Baptism.—If we consider them merely in the character of *sureties* or *proxies* for the child—promising what by *reason of his tender age* the child *himself* cannot promise—we really are disposed to think that, without such sureties, and the subsequent rite of Confirmation, when the child grown to years of discretion, is called on to ratify and renew and confirm in his own person, the *vow* and *covenant* which his sureties had made for him in his Baptism;—we say we are disposed to think that without the appointment of sureties and the subsequent rite of Confirmation, *infant* Baptism, as a *reciprocal* covenant between God and man appears somewhat incomplete.—We could say much in this head, but we fear our readers have already exclaimed, *satis superque*. C. S.

(To be continued.)

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, AND QUEBEC
DIOCESAN COMMITTEE.

Society for promoting Christian Knowledge, established in 1699.

The Society for promoting Christian Knowledge, (of which we propose to give a brief outline, by way of preface to an abridged detail of the proceedings of the Quebec Diocesan Committee, since its first establishment in 1818,) and *the Society for the propagation of the Gospel in Foreign Parts*, are two venerable and ancient stems which spring out of the same root. In the year 1699, a voluntary association was formed in London of some highly distinguished characters in Church and State, for the general advancement of Religion; and it was about two years afterwards that a charter was obtained from King William, erecting a corporation, which consisted, in the first instance, of contributions to the original design, under the name of the “Society for the propagation of the Gospel in Foreign Parts.” The terms, however, of the charter, confining the exertions of the members to specific objects; the voluntary association continued, under the more general designation of the “Society for promoting Christian Knowledge,” to prosecute its benevolent designs at home, and gradually extended them to every part of the globe, which is accessible to British influence. These exertions may be ranged under three principal heads:—I. *The diffusion of the Holy Scriptures and Religious Books*.—For more than a century this Society has been circulating in immense numbers the volume of divine truth, and the labours

of pious men, in all the six languages which prevail in the British isles, and in a great variety of those which are spoken in different and distant parts of the world, especially in the British possessions in India. Among its earlier efforts of this description we may notice, by way of example, a supply of more than 20,000 volumes in the year 1720, conveyed through the hands of their patriarchs, or presiding bishops, to the dispersed Christians of the Greek Church in Palestine, Syria, Mesopotamia, Arabia, and Egypt, in aid of which they received a personal benefaction of £500 from His Majesty King George I. From the very commencement of the last century, the Society opened its spiritual stores for the supply of the army and the navy, as well as of hospitals, of prisons, of workhouses, and other similar establishments; and has charged itself at different times, with the printing of many works expressly for distribution in these quarters. In the same way the Prayer Book in use among the Danes, the Swedes, and the Finlanders, together with the Bible in the same languages, has been provided for the use of prisoners detained in England, or foreign seamen in His Majesty's service. Libraries have also been established in certain districts both at home and abroad, for the purpose of lending out books to clergymen of straitened means, as well as to persons in a lower class of life. All these operations of the Society are now admirably systematized by the establishment of Diocesan and District Committees in every quarter of the British possessions. From the Report of 1825, it appears that in the year preceding, the total number of books dispersed amounted to 1,474,067, of which there were 50,402 Bibles, and 68,652 Testaments and Psalters. The receipts for the same year, *from ordinary sources*, amounted to the large sum of £62,387 3s. 4d, of which the whole, *excepting only* £871 13s. 10d. had been expended in immediate prosecution of the Society's designs.

II. *The Establishment of Missions in places not open to the Incorporated Society.* The Society has maintained Missions in India, (besides others nearer home,) since the year 1710, and never were labourers, more devoted or more effective, engaged in the vineyard of the Lord, than some whom it has numbered among its servants in that quarter. Since the establishment of the Diocese of Calcutta, Christianity has made the most cheering advances in India—the Missions have been more flourishing, and the field of the Society's labours has been enlarged; but it would be impossible, within our present compass, to enter into the details of Missions opened, schools, colleges, and churches erected, copies of the Scriptures, and religious books translated into different native tongues, and other similar works connected with the Indian Missions, of which the accounts appear in late Reports.

3. *The promotion of Education at home and abroad.* The Society from its very origin has contributed to this object by procuring the

establishment of Charity Schools, in which the Children, in many instances, were clothed, boarded and afterwards apprenticed; and has rendered its assistance not only in the shape of books, printed instructions, &c. &c. but often of pecuniary supplies for the erection of School-houses, or in aid of the salary of the teacher. The early example and influence of the Society in these labours produced the most beneficial effects, which were often gratefully acknowledged, not only in the British dominions, but in many foreign countries, in most of which, (as it is stated after enumerating them, in the *general account*,) "Societies were speedily instituted upon the same designs and avowedly after the model of ours." In England and Wales alone, it appears that in the year 1741 no less than 1600 Charity Schools had been formed under the auspices of this Society: and about the year 1784, an immense drain upon its repository was caused by the introduction of Sunday Schools. "And not doubting," (I cannot here forbear again to quote the same publication,) "that Divine Providence "would continue to raise up to them pious benefactors to meet all their "demands, they listened to these increased applications, not with feelings of apprehension for their own stability, but with those of unmixed satisfaction, and with thankfulness to the giver of every good "and perfect gift. The years which are gone by have amply realized "their expectations."

National Society, instituted in 1811.

The formation, in the year 1811, of the *National Society for the Education of the Poor in the principles of the established Church*, incorporated by Royal Charter, which has been since so widely organized, and has produced such extensive effects, while, in one point of view, it relieved the older association in this department of its labours, created, at the same time, a vast increase of the demand for books, which, according to a plan of union, are all procured from its repositories, and, for this reason, as it is said in the publication just quoted, as well as from the multiplication of readers thus produced, the institution of the National Society "supplies a very cogent argument for enlarged patronage of our own."

Quebec Diocesan Committee, established March 2d, 1818.

It was on the second of March, 1818, that, in compliance with directions which had been received from the late Bishop of the Diocese, who was then in England, the first meeting was held, in the Grand Jury Room of the Court-House, at Quebec, preparatory to the formation of the Committee. At this meeting, the patronage of His Excellency Sir John Sherbrooke, then Governor in Chief, who had been for some years a member of the Parent Society, and had ex-

tended the same countenance to a similar institution in his former Government of Nova Scotia, having been officially announced in a communication from Mr Secretary Cochran, a series of resolutions, drawn up in strict conformity with the regulations of the Parent Society upon this subject, were proposed and adopted on the fundamental laws of the Committee, the officers of which were afterwards nominated, and a subscription set on foot, for the purpose of carrying into immediate effect the objects of the association. It is worthy of remark, that the present exemplary Bishop of the Diocese assisted at this meeting, and took an active part in all the arrangements incidental to the occasion.

Of the proceedings of this Committee, which has rendered such essential service to the cause of Religion in these Provinces, and been a principal instrument in making known to the inhabitants—if not the very *existence*—at least the *operations* of the Parent Society in England,—we propose, as we have already stated, to give a summary abstract, selected from the Reports which have been occasionally printed, and are now in our possession; and if, as we are not without apprehension may be the case, the detail should prove somewhat voluminous, and carry with it indeed a certain degree of repetition, we most humbly crave the indulgence of our readers, in consideration of the importance of the subject, and the little likelihood there is of our again having to fatigue them with a communication of a similar nature. Our future labours, under this head, will be limited, (as stated in the Prospectus,) to the collecting and publishing the Annual Reports of the Diocesan Committee, and the District Committees in connexion and correspondence with it, as they from time to time occur.

First Annual Report, May 4th, 1819.

In conformity with the second standing Resolution of the Society, the first Report of the Diocesan Committee was submitted to a General Meeting of the Subscribers, on the first Tuesday in the month of May, 1819. In this meeting, after expressing their sense of the readiness with which all classes had come forward in support of the design, no less than ninety-five subscribers having complied with the requisitions necessary to constitute them members of the Parent Society,—the Committee proceed to state, that their first step was to remit an order for Bibles, Prayer-Books, and other books selected from the Society's catalogue. An anxiety having been expressed in the letter of the Secretary to the Secretary at home, that the supply might be sent with promptitude, (in order to secure its arrival before the close of the navigation in the St. Lawrence,) this request was attended to with such zealous alacrity that the books were *actually*

shipped within three days from the receipt of the order; a circumstance which is recorded with thankful notice. Upon the arrival of these books, it was resolved, in conformity with the original intention of the Committee, that a considerable proportion should be exposed for sale, at the prices charged respectively to the subscribers and to the public; and the bookstore of Messrs. T. Cary, junior, and Co. was opened accordingly for the purpose. The greater part of the remainder were divided between the clergy, either for gratuitous distribution, or otherwise, at their discretion. Such as were reserved for the benefit of the troops, were committed to the regimental schoolmasters to be sold, on account of the Society, at a reduced rate; and the Committee express their gratification at being enabled to say, that a laudable forwardness to avail themselves of this advantage had been manifested by a class of men exposed to peculiar temptations, but equally capable with others of becoming soldiers of Christ, and encouraged to become so by marked instances in the Gospel.

The report then states, that boxes of books had been despatched to William Henry, and the township of Hatley; adverts to the formation of a *District Committee* in Missisquoi Bay; and informs the public, that His Majesty's government had made arrangements with the Parent Society, in England, for sending out successive supplies of Bibles, Testaments, and Prayer-Books, (the first of which supplies had been already received,) to be placed at the disposal of the Clergy of the established Church in Upper and Lower Canada.

The Committee next announce their intention of introducing the System of Education for the Poor, invented and practised by Dr. Bell, at Madras, and of establishing a School in Quebec, in connexion with the National School at home. They further state that the preliminary step had already been taken, a master and mistress trained and qualified to teach upon this system, having been sent for; and His Grace the Duke of Richmond, then Governor in Chief, having signified his intention of appropriating to the support of the School, a salary of £100 per annum, attached to an appointment which had been vacated by death.

The report concludes with recommending the designs of the Society at large, and of the branch established in Quebec, to the cordial encouragement, the zealous co-operation, the mindful and earnest prayers of all who wish *the kingdom of God to come*; and the Committee take this opportunity of stating their conviction, (a conviction in which we feel it impossible not to concur,) that "it will never be found an impediment to the true interests of religion, that, while it is made the *primary* object to disperse and familiarize the word of God, it is also laid down as a radical and characteristic rule of the Society to disseminate it in connection with those sound, correct, and authorized human aids, of which the necessity is too apparent

“from the annals of Ecclesiastical History, and which, as there is all reason to believe, are united with the Church of Christ, essentially, and in its original constitution.”

Second Annual Report, May 2d, 1820.

The Committee commence their *second* Report with expressing their satisfaction, that, notwithstanding the unexampled pressure of the times, and the overwhelming influx of distressed strangers into the Province, in consequence of that pressure in the Mother Country, their operations had not been allowed to languish for want of support, but that the names of no less than *forty* additional subscribers had been sent home within the year, as candidates for admission into the Parent Society. The formation of a *District Committee*, at Montreal, is then noticed, as also the accession of two important auxiliaries, in *District Committees*, established at York and Kingston, under the immediate patronage of His Excellency the Lieutenant Governor of the Upper Province.

No fresh supply of books had been received; but the remainder of the stock in hand had been transferred from the book-store of Messrs. T. Cary and Co. to the residence of Mr. T. Marsden, in Hope street. The circulation of them is then briefly detailed, over a wide extent of country, from the District of Gaspé, on the one hand, to Drummond Island on the other. Mention is made, that the first Report of the Committee had received the approbation of the General Board; and that, in consequence of a representation from their Secretary upon the subject, the Lords Commissioners of his Majesty's Treasury had been solicited to exempt from duty, in all cases, the Bibles, Testaments, Common Prayer-Books, and other religious books and tracts exported for charitable distribution by the *Society for promoting Christian Knowledge*—an application which, it is scarcely necessary to add, was acceded to without difficulty.

The remainder of the Report is occupied with a detail of the operations of the Committee, in pursuance of their plan, already adverted to, of blending the objects of the “*Society for promoting Christian Knowledge*,” with those of the “*National Society for educating the Poor*,” and their determination to exert themselves to the utmost in introducing into these Provinces a System of Education, the merits of which had, in defiance of many obstacles and much opposition, at length been established on the firmest basis, and which was then, as it now is, diffusing itself, with unexampled rapidity, over every part of the civilized world. Several communications appear to have passed between the Committee and the late Bishop, who was then in England, upon this subject, and the result of his Lordship's exertions was the appointment of a master and mistress regularly trained in

the Central School at Baldwin's Garden, who were sent out to Quebec with a liberal salary, by the venerable Society for the Propagation of the Gospel." The Committee, in the mean time, were sedulously engaged in making the necessary arrangements on the spot; and one of the last acts of the late Duke of Richmond, (previous to his leaving Quebec on that fatal journey which terminated his valuable life,) was the transfer to them, as a temporary accommodation, of the upper part of the barracks at Hope Gate; which, having been converted, at a considerable expense, into two not incommodious School-Rooms, was opened for the reception of Scholars in the month of November, 1819. The number of children received into these Schools, within a month from their establishment, amounted to 89 Boys and 40 Girls; and the total number admitted into them since they were first opened, is stated to be, Boys, 193; Girls, 85, —278.

It is further mentioned, that the children of the established Church assemble at the School, and go in procession to the Cathedral twice every Sunday, where they take a part in the public services according to the form prescribed by the Liturgy. This attendance of the children at church on the Sabbath-day is represented by the Committee as a source of the sincerest gratification to them, inasmuch as they feel convinced, that in no other way is it possible at once to convince the understanding, and to gain a firm hold upon the affections, and that, without this, every effort towards inculcating right conduct upon religious principles must prove unavailing. "Nothing surely" (says the Report) "can be better calculated to impress the youthful mind with a deep and lasting reverence for that 'form of sound words,' which it is but too much the fashion at the present day to depreciate, and which they may probably be called upon, in after-life, to defend from the profane ridicule of the scorner, or the insidious attempts and misrepresentations of those, who, in this country at least, are ever on the watch to sever them from the faith of their fathers."

The Committee state, that the same feelings and convictions had induced them to use their best endeavours towards carrying into effect the third Resolution of an Annual Meeting, in London, of the "Society of Secretaries to the Diocesan and District Societies and Schools in union with the National Society," and to ingraft, as it were, a *Sunday* School upon the *Daily* School, with the view of affording those children of riper years, who might have been obliged to leave school at an early age, by the circumstances of their parents, an op-

* The total number now (February, 1827,) on the list, as having been received into the School since its first establishment, is—Boys, 2275—Girls, 990—3265. Of these, however, it is proper to state that many have left the School for a time, and been afterwards readmitted.

portunity of obtaining a further portion of useful learning, of receiving additional religious instruction, and strengthening and confirming any religious habits which they might previously have acquired.

Not limiting their attention to the Central Schools at Quebec, but desirous of diffusing a knowledge of the system throughout the country, the Committee go on to show, that the Regimental School-masters and others had been called upon to give their attendance at these Schools, for the purpose of perfecting themselves in the system; and that an address had been presented, shortly after they were opened, to the Administrator of the Government, praying that no person might be appointed to the charge of any School of Royal Foundation, under the Act 41, George III. ch. 17, in any of the Protestant Settlements of the Province, unless he could produce a certificate of his being master of the Madras System of Education.

The Committee conclude their Report, with offering up their prayers to the Almighty, that he would bless "their feeble, but sincere, endeavours to promote *Christian Knowledge*—to educate the poor "in Christian principles—to disseminate a National Education upon "the groundwork of a National Religion—and to perpetuate that "union of Church and State, which they think will continue indissoluble to the end of time."

Third Annual Report, May 1st, 1821.

The *third* annual report notifies the arrival in the year preceding of a large supply of Books, to the amount of no less than £275 14s. 10½d., and at a cost to the Parent Society of £365 18s. 7d. Sterling; details their distribution in various parts of the two Provinces; and states the increased and still increasing demand for them, notwithstanding a second supply of Bibles, Testaments and Prayer Books had been procured by His Majesty's Government from the Parent Society, and sent out to this country. It records also, with grateful acknowledgments, an instance of that liberality, which characterizes all the proceedings of the Parent Society, who had sent several copies of the Family Bible on *royal* paper, (the edition on *medium* paper, which had been applied for, being out of print,) with permission to the Committee to make a deduction of twenty-five *per cent.* on the charge specified in the bill of parcels.

The subject of education occupies the remainder of the report. A public examination of the Children at the Central Schools is stated to have taken place the year before, in the presence of His Excellency Sir Peregrine and Lady Sarah Maitland, the Lord Bishop of Quebec, and others; and the result is represented as having been highly satisfactory, considering the infancy of the institution, and the many and great disadvantages under which it had laboured. The merits of a

system of education, not more simple in its mechanism, than comprehensive in its objects;—its ease, expedition, economical and effective arrangement, and general adaptation to the wants of Society appear to have been recognized on all hands; but circumstances are stated to have operated to the prejudice of the institution, which the Committee forbore to enlarge upon, in the confident hope, that a series of regulations for the government of the Schools, which had been drawn up with much pains and attention by a Sub-Committee appointed for that purpose, and the indefatigable attention of the Ladies, who had been kind enough to act as visitors, would lead to the effectual and speedy removal of every obstacle to the future progress of the Children and the advancement of the system.

Keeping steadily in view the great object of disseminating this system, as far as possible, throughout the diocese, the Committee state that several masters had been partially instructed, and others perfected in the system, by attendance at the Boy's School at Quebec. Of these last, one had been appointed School-master at the military settlement of Richmond, in the Upper Province, and the other placed in charge of a School of Royal Foundation at Philipsburgh, in the Seigniori of St. Armand.

The public are next informed, that the venerable "*Society for the propagation of the Gospel in Foreign Parts,*" with their usual munificent liberality, have enabled the Lord Bishop of the Diocese to appropriate, for a limited time, £100 sterling, *per annum*, to a fund for the erection of a School-house; and that His Excellency the Governor in Chief, from whose valuable patronage in his late Government, the Halifax Diocesan Committee had derived such incalculable benefits, had been pleased to promise the Committee, not only the grant of a lot of ground as a site for the proposed edifice, but also a donation of £200 from funds at His Excellency's disposal. The erection of a suitable School-house, in the course of the ensuing summer, is consequently anticipated by the Committee.

The Committee conclude with inviting all, who have any regard for the faith they profess, to co-operate with them, not coldly and carelessly, but with all their heart, soul, and strength, in the great—the important objects for which they are associated. These objects, as stated in the Report, are "to promote the knowledge, and to increase the love of the Saviour Christ, by training up the young in the path of life, in the hope that they will continue in it when they grow old, and by circulating amongst the poor of maturer years—amongst those, who would otherwise, perhaps, "sit in darkness and in the shadow of death"—the Bible—the Book of God; that best summary of the Protestant Faith, and best manual of Evangelical Truth—the Book of Common Prayer;—and those various devotion-al tracts, which, whether they contain expositions of doctrines, or

“ exhortations to practice, are alike excellent and unrivalled, alike
 “ tend to impress the truth upon the heart, that its influence can
 “ scarcely fail to be exhibited in the conduct.

“ Such are the objects of the Diocesan Committee, and if, in older
 “ and more civilized communities, these objects be considered of pa-
 “ ramount importance, in a country situated like this, they become
 “ duties of indispensable obligation. The great influx of emigrants is
 “ every year adding thousands to the population of these Provinces ;
 “ thousands of our brethren are every year forming themselves into
 “ new settlements in the more uncultivated parts of the country,
 “ where, without church or minister, they are not only deprived of
 “ the blessing of public social worship ; but are, in many instances,
 “ it is to be feared, without the means of improving themselves, and
 “ instructing their families in the principles of moral and religious
 “ duty. To assist them in providing these means, as far as books
 “ can supply them, on a much larger scale than has hitherto been in
 “ in their power ;—to co-operate with them in the great work of
 “ causing truth, and peace, and love, to flourish, where, otherwise,
 “ every hateful and corrupt passion would extend its desolating influ-
 “ ence ;—the Diocesan Committee, in humble reliance upon the di-
 “ vine blessing, invoke the benevolence, the prayers, and the support,
 “ not only of all the members of the established church, but of the
 “ good and the pious of every denomination of Christians.”

Fourth Annual Report, May 7th, 1822.

The *Fourth Annual Report* informs the public, that only a small supply of books had been received the year before, but that the Committee had been enabled, from their stock on hand, to meet the demands which had been made upon them from various quarters. It next adverts to the proceedings of the York District Committee, and to a most satisfactory communication on the subject from the Hon. and Rev. Dr. Strachan, the Secretary. Accounts are stated also to have been received from the District Committee at Kingston, from which it appeared that fresh steps had been taken to procure subscriptions ; and the communications from the District Committee at Montreal are represented as interesting and satisfactory.

The cloud, which had hung over the Contract School in Quebec for some time past, had not yet dispersed ; but the Committee were merely waiting for the result of applications to the *National Society*, and the *Society for propagating the Gospel*, to which answers were expected every day, to place the institution under the most favorable auspices, and on a different footing. The *second* public Annual Examination had, in the mean time, taken place, under the superintendance of the Committee, in the month of December preceding ; when prizes were distributed to the most deserving children by the Earl

and Countess of Dalhousie. The report goes on to state, that the elder children of both sexes had repeated their catechism in church during Lent, when their answers were in general given with intelligence and exactness; and that young as well as old were in the habit of attending at the Cathedral on Sunday mornings, previous to the commencement of divine service, for the purpose of being catechized, questioned in the Scriptures, and receiving such religious instruction, as was best suited to their age and progress in learning.

Still earnestly intent upon diffusing the Madras system as extensively as possible, the Committee report, that a very large proportion of an order recently transmitted for Books and Tracts, consisted of School-Books, on the National Society's list, for the use of the Protestant Schools in this Province, under the management of the Royal Institution. The Elementary Books used in many of those Schools—especially in the Townships—being derived from the United States, inculcate sentiments directly hostile to Monarchical institutions, and to the British Government in particular; and, if early impressions have any influence in forming the future character, are calculated in no small degree to alienate the affections of His Majesty's subjects, in this portion of the Province. The Royal Institution had for some time directed their attention to this subject, confessedly of the most serious importance, and hoped soon to be able to provide a remedy for so great an evil, with the assistance of the Diocesan Committee. The last object noticed is the erection of the proposed School-House. This had not taken place last year, as was expected; but it was intended to contract for it immediately. The funds for the purpose were in a very flourishing state, and His Excellency the Governor in Chief, with his characteristic liberality, had aided them by a donation of £50 from his own purse. The School-House, it was hoped, would not only give stability and character to the institution, but form as it were a point of union for the children of the establishment, and obviate the difficulties which existed in collecting them to receive instruction on the sabbath.

The Committee in calling upon their subscribers and the public to aid them with cordial and unceasing efforts, in the accomplishment of their objects, take the opportunity of remarking, that "the increased and increasing population of these Provinces is of little avail,"—"that it is of little avail that the uncultured waste of woods is every day giving place to scenes of fertility and verdure, unless, in a *spiritual* sense also, 'the wilderness and solitary place shall be glad, and the desert rejoice and blossom as the rose;'—unless "truth shall flourish out of the earth, and righteousness look down from Heaven." "Religion is the only parent of social order and human happiness, and it is the duty of all Christians, both as individuals, and Members of associations like the present, to use every exertion in extending its influence. But there are other duties exclusively attached to Members of the establishment, exclusively belonging also to Members of

“ the ‘ Society for promoting Christian Knowledge,’ in connection
“ with that establishment, the cordial and uniform practice of which—a
“ practice at the present day but too much neglected—the Committee
“ deem it an indispensable obligation to recommend. These duties
“ they hold to be perfectly consistent with the most conscientious and
“ liberal charity, and there are motives for their exercise in this com-
“ munity, which, perhaps, exist not elsewhere, at least not in equal force.
“ The Committee, making no attempt themselves to gain proselytes
“ from other Communion, call upon their Members, as a most sa-
“ cred duty, diligently to guard those within the sphere of their in-
“ fluence, from the daily increasing endeavour to seduce them from the
“ faith of their fathers, and they beg to refer them to the Society’s De-
“ pository for the best means of accomplishing this object.”

The Committee conclude with offering up their prayers to Almighty God, “ that, by his divine blessing, the ‘ Society for promoting Christian Knowledge,’ in every distant scene of its operations, in the eastern as in the western world, may be found instrumental, in its humble and subordinate measure, in perpetuating that holy system of pure and evangelical devotion, which they confidently trust will one day make the *Church of England* “ a joy and a praise in the whole earth”—and in upholding, by every means in its power, the boast of our forefathers—a PROTESTANT THRONE—and its best security and fairest ornament, a PROTESTANT ALTAR.”

Fifth Annual Report, May 6th, 1823.

The fifth Annual Report announces the arrival, in the month of October preceding, of a large supply of books to the amount of £323 17s. 11d. sterling. The demand, however, was proportionate to the supply, and the stock at the depot had been so much reduced, that the Committee had been obliged to send home a fresh order. The Montreal District Committee had been furnished with books to the amount of £60 13s. 9d.; and the labours of this Committee, especially the diffusion of the National System, are represented as having been eminently successful.

The completion of the long-promised Catalogue, which had been printed and attached to the Report of the preceding year, afforded matter of congratulation to the Committee; who proceed, as usual, at the close of their Report to the subject of the Central School in Quebec. These are represented as being in a more favourable state than before; but the system is said to be still far from having obtained that perfection so essential to its complete success. The usual annual examination had taken place in the month of February preceding, when there appeared to be a marked improvement in the discipline and progress of the scholars, and the total number presented an increase of no less than 110 children since the last report.

The Committee next advert, with much satisfaction, to the steps which had recently been taken, under the superintendance of the Archdeacon of Quebec, towards the formation of a Sunday School for Boys and Girls belonging to the establishment. This had always, indeed, been within the view of the Committee, but the plan, which had hitherto been adopted, had failed of adequate success. Every thing, however, was now definitively arranged, and the Committee express their gratification at the wide field of useful labour thus about to be opened, confidently anticipating a great and never-failing harvest of every thing that is "lovely and of good report." "It is indeed," they remark, "of incalculable importance to the young, that they should not only be early confirmed in the invaluable principles of the Christian faith, but that they should, at the same time, be secured against that indiscriminate variety of opinion, which regards all modes of worship as alike—that specious liberality, which throws a broad and dazzling glare over those distinctive features that constitute the peculiar beauty of the church."

His Excellency the Earl of Dalhousie had kindly taken the opportunity, at the last anniversary meeting, of making an offer to the Committee of a lot of ground, far more eligible than the one originally intended, for the erection of the proposed school-house. This offer had been thankfully embraced by the Committee, who had immediately adopted measures for the commencement of the undertaking. The business had been intrusted to a respectable magistrate, well versed in transactions of this nature, who had concluded a contract for the erection of a stone-building, comprising two school-rooms for boys and girls, forty-six by thirty-four feet each,* and ten feet in height, four rooms for a master and mistress, and suitable attics, for the sum of £515 currency. Various difficulties, however, had occurred in the erection of the work, and the builder had finally failed in his contract. The Committee were then in treaty with the securities, towards whom, though at that moment liable in a penalty of £500, they wished to show every indulgence, and to whom they proposed to allow a reasonable time for the proper completion of the building.

It is not enough, the Committee remark at the termination of their Report, that their Members "content themselves with the payment of their Annual Subscriptions; even if this were duly performed, at stated times. A sense of duty should prompt—a holy zeal incite them to much more than this. They should feel themselves under a solemn obligation to augment the Society's means of usefulness, by exerting themselves to increase the number of its Members; to make known its objects and its aims to those, who are ignorant of them, and advocate their cause with those who may be not unwilling

* The actual measurement is stated in a subsequent Report to be forty-two by thirty feet each.

“ to oppose them ; to distribute the Society Books and Tracts, as far
“ as their means will admit, wherever they think they might be usefully
“ bestowed ; to inculcate not only religious principles in general, but
“ the doctrine, discipline, and worship of the Church of England in
“ particular ; to suffer, in short, no opportunity to pass of ‘ promoting
“ Christian Knowledge,’ both by precept and example, within the
“ sphere of their influence.”

“ Such and so important are their duties. And if these duties be
“ discharged with fidelity and zeal, the Committee do not doubt, that
“ the divine blessing will ‘ prosper the work of their hands upon them,’
“ and crown their exertions with merited and still increasing suc-
“ cess.”

Sixth Annual Report, May 4th. 1824.

The Committee commence their *Sixth Annual Report* with stating, that the demand for religious books continued to increase, and express, at the same time, their confident hope, that the seed thus sown would be matured, by the divine blessing, into a rich and plentiful harvest.

In noticing this branch of their labours, they take occasion to remark, that “ as emigration from the mother country increases, new
“ settlements are every day pushing themselves, as it were, (if the
“ expression be allowable,) into the wilder and more uncultivated
“ parts of the two Provinces ; and that they have allowed no oppor-
“ tunity to pass of supplying the individuals who compose them with
“ books, to the full extent of their means. Scattered indeed, as
“ these people generally are, in such detached parties, and not unfre-
“ quently in single families, they are, in many instances, cut off from
“ every means of religious instruction, except such as books can sup-
“ ply. The inhabitant of a more populous or a more civilized coun-
“ try can scarcely appreciate the treasure which a person, so circum-
“ stanced, possesses in his bible—his prayer-book, the tracts which
“ contain the grounds and justification of his faith. And it cannot
“ be necessary to comment upon the additional value which these
“ books derive, and the additional necessity which exists for their ex-
“ tended distribution, from the dispersed members of our church be-
“ ing incessantly exposed, on the one hand, to the proselyting zeal
“ which must necessarily actuate the members of a church where it
“ is their belief that exclusive salvation resides ; and, on the other,
“ to the ill-directed enthusiasm of itinerant sectaries.”

The Report, after stating that a remittance had been received from the venerable Archeacon Stuart, of Kingston, and that the District Committee at that place would commence operations, as soon as the Diocesan Committee should be enabled to furnish them with the requisite supply of books, proceeds to the consideration of that branch

of the exertions of the Committee which has reference to the diffusion of education upon the Madras system, and may be viewed in connexion with the designs of the National Society.

The first object, to which the public attention is directed, is the completion of the school-house. The Committee had not thought proper to institute legal proceedings against the securities for the penalty of £ 500, alluded to in the last report, but had taken into their own hands the completion of the edifice. The expense had been much greater than could possibly have been foreseen—more than twice the amount of the original contract; but the work was considered by judges, at a moderate estimation, as worth at least £ 300 more than it had cost, and the building was so neatly finished as to be really an ornament to the town. His Excellency the Governor in Chief had been pleased to comprise into the original grant a small point or corner of ground running towards St. John's street, from the north end of the school-house. The whole lot is described as being exceedingly valuable; and the Committee state, that they owed it as a debt of gratitude to his Lordship, which they would be doing violence to their own feelings not to pay, to express, in the most public manner, (especially on the eve of his Lordship's departure from the Province,) the lively sense they entertained of his uniform attention to their wants, and desire to promote the objects of the institution, as evinced, not only by the grant of the lot in question; but also, (as already stated in former Reports,) by his liberal and voluntary donation of £ 200 towards the erection of the building, from funds at the disposal of the crown, and of £ 50 from his own private purse.

The new school-rooms had been opened, and the scholars transferred there from Hope-Gate in the beginning of last month, (April, 1824,) and the public annual examination of the children of both schools, had taken place in the boy's school-room, on the 15th of the same month, in the presence of His Excellency the Governor in Chief and the Countess of Dalhousie, and a numerous and respectable meeting of the inhabitants. The general result of the examination does not appear to have been so satisfactory as might have been wished; but one branch of it, and that the most important, had been gratifying in the highest degree—the answers of the children to the questions put to them by the Committee, from the Holy Scriptures, Crossman's Introduction, the Church Catechism, and other books of this description used in the school. The Committee further report, that the manners and habits of the children were progressively improving, and afforded the most satisfactory proof of the beneficial effects of that religious instruction which forms so essential a part of the National System. The Sunday School, alluded to in the last Report, was in as flourishing a state as could possibly have been anticipated by its most sanguine promoters, and was every day increasing in numbers and in systematic arrangement.

In adverting to causes which had operated to the disadvantage of the National School, it is stated by the Committee that a letter had appeared before the public in the *Mercury* of 13th March, 1824, from the secretary of the British and Foreign School Society in England, in which some reflections had been passed upon the principles of those who were attached to the system of the National Society, but in which the defect of accurate information which was betrayed, must have sensibly diminished the force of any observations which it contained upon the subject. In dismissing a topic upon which the Committee profess their unwillingness to enlarge, they remark at the same time, "that they see all reason to adhere firmly, though, as they trust, temperately, to the principles with which they commenced their undertaking; and with respect to that spirit of prejudice, by which it has been more than insinuated that they are governed, they have only to say, that challenging for themselves simply the same liberty of opinion, which they are perfectly ready to concede to others, they presume that their right will not be questioned to exercise their own judgment, in choosing that mode for the promotion of Christian Knowledge, and the diffusion of Christian Education, which they believe to be the best in itself as well as the most consistent with the interests which it is their duty to maintain. They conceive also (of course collectively speaking,) that if their judgment is fallible, it is not more so than the judgment of those who differ from them; nor can they be yet brought to regard it as an unworthy and unwarrantable prejudice, which prompts them to connect and identify their proceedings with institutions which are coeval with Christianity itself, and with establishments, both civil and religious, which have come down to them purified, strengthened, and secured by the wisdom of their forefathers, and under the protection of Divine Providence, have been seen to rise again from overthrow, and to survive some desperate struggles through which they have passed. They cannot be persuaded to consider, that it is time for them to desert the cause, to which they are attached, because it is asserted in the present day in a new shape, by the operation of those lax and levelling principles in religion, and that system of indiscriminate patronage, which, although in many instances they are unquestionably coupled with the most upright and benevolent view, are indebted for their prevalence and sway, rather to their popular and plausible character, their prolific production of attractive novelties, and, it must be added, their precise adaptation to the undisciplined feelings of our fallen nature, than to their accordance with the spirit of a religion which enjoins, in the most solemn and unequivocal manner, the preservation of settled order, the maintenance of respect for established authorities—the observance, in proceedings connected with religion, of uniformity in plan, and coherence in outward discipline."

“ Whatever good may be effected by other systems; whatever merit may belong to them; whatever purity and piety of motives may actuate their supporters; whatever right those who dissent from the establishment may have to provide their own way of education among themselves, all which the Committee are not in the least disposed to call in question—they have no hesitation in avowing their fixed belief, that the safety of our venerable constitution in Church and State DEMANDS THAT A STAND SHOULD SOMEWHERE BE MADE; and that if the principles usually denominated more *liberal* than their own, were to ‘leaven the whole lump’—were to actuate the guardians themselves of the British Zion, and the whole mass of her disciples; were to regulate the public and standing establishments of the Country; the flood of some opinions thus let in, would sweep away the hallowed fabric, which ages have reared, and which ages will never cease to admire.”

The Committee conclude their report with recommending the objects, for which they are associated “to the continued increased support and co-operation of all, who are duly impressed with the excellency of the knowledge of Christ Jesus our Lord—that knowledge, which, ‘to the Jews a stumbling block and to the Greeks foolishness,’ mocks the pride of human research, and represses the towering flight of human speculation—that knowledge, which alone can make us wise unto salvation, and in comparison of which, all other attainments, however valuable, all the various devices of this world’s wisdom, are as dust in the balance, and ‘altogether lighter than vanity itself.’”

Seventh Annual Report, May 3d, 1825.

The Seventh Annual Report commences, as usual, with detailing the circulation of books and tracts from the Repository of Quebec,—a supply of these had been received in the month of September preceding, to the amount of £250 10s. 9d. sterling; and these had been very extensively distributed throughout the two Provinces. The Montreal District Committee had been furnished with books to the amount of £53 3s. 2d. sterling, and the statement of their distribution, in the Report of that Committee, which had just been published, was truly gratifying.

The following statement is then given of the issues made from the Repository, during the past year, in proof of the increased demand for books, and the increasing exertions on the part of the Committee to meet this demand.

Bibles, different sizes,	143
Testaments, ditto,	126
Prayer-Books, ditto,	295

Various Religious Books, bound, half- bound, and stitched,	} 1497
Small Tracts, sewed,.....	
	3560
	Total 5621

In reviewing this branch of their labours, the Committee express their satisfaction at the wider field of exertion which was about to open upon them, and the more extensive means which would soon be placed at their disposal, in consequence of a communication received, in the course of the preceding summer, from the *Incorporated Society for the Propagation of the Gospel in Foreign Parts*, conveying a request on the part of that Society, that the Diocesan Committee would supply their Missionaries with such books as they might be authorized by the Board to apply for, the Society undertaking to pay the full price for the same. The good effects of such an arrangement had already been manifested in the Diocese of Nova Scotia, and the same beneficial results would undoubtedly flow from it here, while the increased facility, which would thus be afforded for the circulation of religious books throughout the Diocese, was a matter of sincere congratulation to the Committee, and yielded the happiest omen of the success of their future exertions.

The report then goes on to state, that in consequence of representations made by the Committee to the Parent Society, which had been received with the most kind and encouraging attention, it had been unanimously resolved by the General Board, that members residing in the Colonies should in future be exempted from paying their subscriptions to the Parent Society. An expectation had been at the same time held out, with the Society's accustomed liberality, that the existing debt on this head would be cancelled as soon as the book-account of the Committee should have been liquidated.

In enumerating their labours in the course of education on the National system, the Committee commence with the detail of the expenditure on account of the school-house, amounting to the large sum of £1167 11s. 9½d. Of this more than £200 had been expended in consequence of the failure of the builder in the execution of his contract, and the litigation in which the Committee had been thereby involved; the forbearance shewn by them, instead of meeting with an adequate return of gratitude, having only served to provoke fresh hostilities.

The school-rooms had been fitted up at the expense of about £40, with every requisite accommodation for the children and teachers; and a meeting of the parishioners had been held the preceding summer, pursuant to public notice, for the purpose of framing regulations preparatory to the introduction of an improved system of inspection and government.

At this meeting a Committee of Management consisting of both sexes had been appointed to meet in the respective school-rooms every Saturday forenoon, for the purpose of enforcing the existing regulations, and suggesting such alterations as might be thought necessary or expedient; a separate subscription had been set on foot for the support of the Schools; and visitors had been nominated for the boys' school which had not hitherto enjoyed the benefit of a regular superintendance of this nature.

This personal superintendance on the part of visitors—well denominated “the life and soul of the system”—had been attended with the most salutary effects. Both schools are stated to be completely organized—both full and flourishing in point of numbers—and both conducted with the utmost good order, regularity, and decorum. A marked improvement was also observable in the morals and deportment of the children, which appeared, in some instances, to have operated a beneficial change in the manners and disposition of the parents.

The public annual examination had taken place in the boys' school-room, on the 23d of December preceding, when general satisfaction had been expressed at the progress of the children, their orderly appearance, and the precision and promptitude of their evolutions in the mechanical part of their exercises. On Christmas-day, the two school-rooms exhibited a most interesting spectacle, and one perfectly novel in this Province. A Christmas dinner, consisting, in the true English style, of beef and plum-pudding, had been served up hot for the children, with the addition of those scholars who attend the Sunday School only; and there had been seen in the boys' room, 120 happy faces, and 113 in the girls', enjoying the bounty of their benefactors in this truly appropriate distinction of the day.

The Committee next advert to the Sunday School, the improvement in which is represented as manifest and striking. The number of children on the list is stated to be—boys 112, girls 80; and their attendance was, in general, regular and punctual. Sunday Schools, in connexion with the establishment, were also rapidly increasing throughout the Diocese. A Sunday School, upon the same plan as that at Quebec had recently been ingrafted upon the National School at Montreal, and a most interesting account is given of another which had been established in Trinity Church, in the Seigniorship of St. Armand, under the auspices of the Rev. J. Reid.

In remarking upon these humble, but highly useful institutions, the Committee express their confident expectation, that they “may become official pioneers, (if the expression be allowable,) not only for the more extensive diffusion of Christian knowledge, but for promoting an increased attachment to the doctrines and ordinances of the Church of England, and that the inhabitants more especially of the Eastern Townships of the Province, having arrived, (as there is no cause

“ to despair that they all ultimately will,) at some settled notions
 “ on the subject of religion, may gradually be brought within the fold
 “ of the establishment, and the Church of God be built up, in all its
 “ beauty, in the desert places of the wilderness.”

The Committee, in conclusion, invite the zealous co-operation of the friends of the Society, and the good wishes of all, for the furtherance of the work in which they are engaged. “ The duty,” they observe, “ of providing for the *temporal* wants of the poor, and supplying them with the bread, which strengtheneth man’s life, is universally felt and acknowledged ; but that of ministering to their *spiritual* necessities, of placing within their reach, “ that living bread, which came down from heaven, and nourisheth to life everlasting,” is a sacred work of a higher order, and of much more solemn obligation. *Religious knowledge*, it is to be hoped, by the blessing of Him, “ who alone giveth the increase,” may issue in that, which alone can give it any value—*religious practice*—in those “ fruits of righteousness, which are by Jesus Christ to the praise and glory of God.” “ For this happy consummation of things”—to use the language of the report—“ let us all look, and all pray. Let us offer up our earnest petitions to the Supreme Disposer of all events, that He would be pleased in his own good time, ‘ to make his ways known upon earth,’ and to manifest his saving health unto all nations;’ that guided and governed by His Good Spirit, all those who profess and call themselves Christians, may hold the faith in unity of spirit, in the bond of peace, and in righteousness of life;’ and finally, that the *three* great Societies at home, which, under the protecting shelter of the venerable Church of England, the purest and most primitive existing growth of Christianity, are engaged in the glorious work of diffusing the blessings of a Christian education, and the knowledge of the Gospel, as well as all other Societies which have the Word of Truth for their guide, and the dissemination of Christ’s Religion for their object, may be blest and prospered by the divine protection, till “ the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.”

*Eighth Annual Report, May 10th, 1826.**

The Committee commence their Eighth Annual Report with stating how deeply they had felt the loss which they had sustained in the death of their venerable and lamented President, the late Lord Bishop of Quebec, which had occurred shortly after their last anniversary. “ It may be thought unseasonable,” they remark, “ after the lapse of “ so many months, or it may be deemed superfluous, after the many “ merited tributes of respect and esteem, which have been paid to the

* The meeting was held on the first, being the first Tuesday in May, agreeably to the Regulations, but it was thought proper to adjourn it to the 10th.

"memory of the departed prelate, by persons better qualified to do
 "justice to his exalted virtues and rare endowments, to throw their
 "feeble testimony into the scale; but the intimate connexion, which
 "subsisted between his Lordship and the Committee, for the last seven
 "years of his valuable life, renders it impossible for them to refrain from
 "all notice of an event, by which they have been so nearly affected.
 "It is not, perhaps, generally known, that the original formation of the
 "Committee, in the year 1818, was in obedience to instructions re-
 "ceived from his Lordship, who was then in England; and they feel
 "that it is totally unnecessary for them to expatiate upon the warm in-
 "terest which he took in all their proceedings, carried on, as they were,
 "under his own immediate auspices. Guided at all times by his ju-
 "dicious counsel, and animated by his affectionate encouragement,
 "they were either enabled to overcome opposing obstacles and em-
 "barrassments, or taught to bear up under their severest pressure.
 "Well, therefore, may they, who have so often benefited by his advice,
 "lament the loss of this eminent divine, whose strength of intellect,
 "depth of learning, and genuine piety of heart, may justly entitle him
 "to a place amongst the brightest ornaments of the Church of England."

"The public voice," the report proceeds, "in this country, has long
 "since been expressed upon the occasion; but the sentiments of cor-
 "dial and affectionate regret, which pervaded all classes of the com-
 "munity, from the highest to the lowest, are so well described in the
 "following extract from the resolutions of the venerable "Society for
 "the Propagation of the Gospel," on the afflicting event, that the Com-
 "mittee trust its introduction here will not be considered out of place, as
 "they feel assured that it cannot fail to be generally acceptable to their
 "Members. After expressing their own "feelings of deep regret" on
 "receiving the intelligence of the Bishop's death, and "their sorrow
 "for the serious loss, which the Colonial Church has sustained by this
 "event," the board proceed to state, that, "while they cannot but de-
 "plore the dissolution of that connexion, which had subsisted with his
 "Lordship for the long period of *two and thirty* years," they yet "feel
 "it to be a most consoling reflection, that the value of his Lordship's
 "character and services was duly appreciated in the Colonies, as well
 "by the Government, as by all ranks of his Majesty's subjects, who
 "have vied with each other in paying every possible tribute of veneration
 "and affection to the memory of their late excellent prelate,
 "whom they justly regard as the Founder of their Church, and as the
 "apostolical pattern of its doctrine, discipline, and duties: and to
 "whose pious zeal, unbounded charity, highly cultivated talents, com-
 "manding eloquence, and dutiful loyalty, they feel indebted for the
 "diffusion of sound Religion, and of attachment to the institutions of
 "the Mother Country."

"Dark indeed," continues the Report, "would be the prospects of the
 "Church, in this Country, were there not a rich and precious well-spring
 "of hope and consolation in the accomplishment of the views long en-

"tertaind by the late Bishop, with regard to his successor in the see.—
 "Like his illustrious Prototype, the great Apostle of the Gentiles,
 "counting all things but loss for the excellency of the knowledge of
 "Christ Jesus our Lord"—relinquishing all those advantages of noble
 "birth, high connections, and powerful interests, which are in general so
 "greatly estimated, and which opened to him a sure avenue to pro-
 "ferment in his native land—this extraordinary individual came out
 "to this Country as a simple Missionary, with no other prospect than
 "that of unaccustomed privation in the desert places of the wilder-
 "ness, and no other object than that of extending the Redeemer's
 "kingdom upon earth. And on earth he has had his reward, and the
 "promise of the Saviour has been fully verified in his behalf, that he
 "who "hath left house, or parents, or brethren, or wife, or children,
 "for the kingdom of God's sake," shall not only receive "life ever-
 "lasting in the world to come," but "manifold more" also in this pre-
 "sent time."

After anticipating no small advantage, under his Lordship's presi-
 dency. from his local experience and information, the Committee enter
 upon a detail of their labours.

And *first*, with regard to the circulation of books and tracts:—
 Boxes of these had been forwarded, as heretofore, to different mis-
 sionaries in various parts of the two Provinces, partly on their own
 account, and partly to the order of the "Society for the propagation
 of the Gospel in foreign parts," in conformity with the arrangement
 referred to in the last Report. They had also been largely distributed
 in Quebec and its vicinity. Only a small supply had been received
 the year preceding, and the stock at the depôt was in consequence
 extremely low. The large sum of £528 13s. 7d. sterling was due to
 the Parent Society upon the book-account only; on the payment of
 which the Society had liberally consented to relinquish its claim for
 subscriptions; and the claim for *thirds*,* amounting to £563 5s. 6d.
 would then also be taken into favorable consideration.

A third supply of Bibles, and of Prayer-books, and Testaments
 bound up together, consisting of 500 of the former, and 1000 of the
 latter, had been sent out by his Majesty's Government the preceding
 summer: and the distribution of them is stated in the Report. A
 supply from the funds of Clericus had also been received, and an ap-
 plication to this effect from the Rev. Dr. Mills, Chaplain to the
 Forces, consisting of Prayer-books, and other appropriate religious
 books and tracts, for the use of the Military in this command. This
 fund, which was established by the munificence of the late Chaplain-

* It is stated in a letter from the Rev. A. M. Campbell, one of the Society's
 Secretaries, in reference to this subject, that "the *thirds*, when strictly paid up, are
 not sufficient to cover the loss upon the Society's sale of books to the Committees,
 and, consequently, when the *thirds* are not paid, the Society suffers to a greater ex-
 tent than their amount."

General, for supplying his Majesty's Forces on foreign stations with Common Prayer-books and Religious Tracts, amounted previously to his death to £5743 9s. 3d., three per cent Reduced Annuities; and he bequeathed to the "Society for promoting Christian Knowledge," the sum of £3000 sterling, to be laid out in the purchase of similar stock for the augmentation of the fund.

A Sunday Library had also been received at the same time for the use of the troops in the Garrison of Quebec, which had fully answered every expectation that had been previously formed of its utility. Applications for the books on the part of the soldiers had been regular and constant; and the books were as clean and in as good order as could be expected, considering the many hands through which they passed.

Referring, *secondly*, to the subject of Education, and the National School at Quebec, the Committee remark, that the improved state of things, adverted to in the last Report, still continued undiminished, and was no doubt mainly attributable to the same cause—the unabated attention of the visitors of the two schools. After offering their best acknowledgements to them, the Committee proceed to state, that the young persons who acted as voluntary teachers at the Sunday School, were entitled to equal commendation. "Regular and punctual in their attendance," says the Report, "with scarcely a single defaulter, it is a pleasing spectacle to behold them at this early age, while so many of their contemporaries are immersed in frivolous pursuits, or treading the broad way that leadeth to destruction, imparting to others, less fortunately circumstanced, some portion of their own most valuable advantages, and instructing the children of poverty in that knowledge which maketh wise unto salvation. Nor can it be doubted, that while thus engaged in the task of improving others, they will, imperceptibly, perhaps, but not less surely, derive improvement themselves at the same time. The moral virtue or the religious duty which they are inculcating will, it may be reasonably expected, sink deeper into their own hearts, become the subject of more serious and more frequent reflection, and bring forth, under the genial influence of feelings thus happily awakened, a richer and a brighter harvest of immortal fruit. Thus, like Mercy, so beautifully delineated by the poet, religious instruction may be said to be twice blessed:—it blesseth him that *gives*, and him that *takes*." The Committee go on to mention, that the attendance at the Sunday School was rapidly increasing; the total numbers on the list, including the children of the Military Schools, who regularly attend there on the Sabbath, amounting to between 130 and 140 Boys, and 90 and 100 Girls. The Weekly School was nearly stationary in point of numbers—containing Boys 132—Girls 96. No alterations had been made in the regulations, except, that with a view to excite additional emulation, prizes were distributed four times in the year, instead of once, as before.

The annual examination of the children at the school had taken place, as usual, in the month of December preceding, with much the same result as the year before; and the Christmas dinner, both to the Sunday and week-day scholars, had been repeated, and might, it was hoped, be considered as having obtained the footing of an established custom.

The Committee conclude their observations on the subject of Education with remarking, that the organization of the Regimental Schools in the Garrison of Quebec, (Royal Artillery, 71st and 79th Regiments,) was entirely satisfactory. The system was well understood by the masters, who paid the most praiseworthy attention to the morals and improvement of the scholars; and these, in return, evinced, in many instances, a progress, a talent, and a demeanour, which would reflect credit upon establishments of a higher order.

The Committee observe, in conclusion, that "great as are the difficulties by which they are surrounded in this Colony, they feel assured, that, by a steady and resolute perseverance, in humble dependence of course upon the blessing of Heaven, they may all be finally overcome; and in doing good to the souls of others—in enlightening by pious, and prudent and well directed endeavours, those of their fellow creatures, who have little or no knowledge of the laws of Christ, they have the assurance of the Saviour himself to animate and console them, that "in due season they shall reap, if they faint not."

We have thus brought down our detail of the operations of the Quebec Diocesan Committee to the month of May, 1826,—the period when the last Report was submitted to the public. These operations have since been carried on with increased activity, under the immediate superintendance of the indefatigable prelate, who presides over the Church in these Provinces; but we will not anticipate the next Report, which will shortly become due. We have only one observation to make, in conclusion, and this will be addressed exclusively to CHURCHMEN; nor can we express ourselves better, than by adopting, with some slight variation, the language of an eloquent and highly gifted Dignitary of the Church in this Country, who, in the same address from which we have extracted the account of the "Society for promoting Christian Knowledge," with which this communication is prefaced, emphatically remarks, that "if Members of the Church of England would pour the streams of their bounty in *one* channel, and withhold their support from those Religious Societies, which are not in regular connection with the Church, their influence and their means would be turned to the surest and safest account; and these Societies, thus commanding all the resources over which they have a natural claim, but which have been unduly and unwisely diverted from them, would embrace an almost boundless field of operation, and prove beyond all other Systems, effectual in extending the knowledge of the Saviour to the remotest corners of the earth."

W. N. F.

ADDRESS TO THE REV. S. S. WOOD, FROM THE INHABITANTS OF
DRUMMONDVILLE AND ITS VICINITY.

Of all the connexions existing between man and man, no one (exclusive of close consanguinity or affinity) is so binding or endearing as that which exists between a Christian Pastor and the Flock committed to his charge, considered with reference either to its interesting nature or its permanent duration. Even excluding Religion, the effect of a merely amiable disposition would be to draw that tie closer and closer day by day. Saint Paul evidently anticipated and exulted in the hope of a recognition of his converts in another world, and declares that the object of his unceasing exertions and constant prayers was this;—that he might present them as his *hope, and joy, and crown of rejoicing in the presence of the Lord Jesus Christ at his coming*. We cannot, therefore, feel surprised that the same apostle should even in this world accompany all his exhortations by some endearing expression—To the Romans he repeatedly says, “*dearly beloved* ;”—in like manner, to the Corinthians;—but to the Philippians he expresses himself with peculiar warmth—“*Therefore, my brethren, dearly beloved, and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved*.” In imitation of such high examples, our church commences the exhortation, wherewith her sublime service opens, by an expression remarkably calculated to impress on the minds of the minister and the people, the close and endearing tie which ought to bind them in reciprocal affection—“*Dearly beloved brethren!*”—These apostolic expressions of attachment must however be supposed to extend beyond the mere *persons* of men; nor could our venerable church ever intend, on an occasion so solemn, or in a place so sacred, to put the language of commonplace heartless compliment into the mouths of her ministers;—on the contrary, she supposes all her sons to be partakers of the spirit of Him who died to save sinners;—that all who “are moved by the Holy Ghost to take upon them an office “and ministration to serve God for the promoting his glory, and edifying his people,” are by the same Holy Ghost endued with a hearty zeal for God’s glory, and an affectionate regard for the *souls* of men. Surely, therefore, our “dearly beloved brethren,” who compose our congregations, ought not to “*let us become their enemies because we tell them the truth*,” however harsh that truth may sound.* Do we “*reprove* ?”—our reproof is the voice of friendship. Do we “*rebuke* ?”—it is in love. Do we “*exhort* ?”—it is because we are affectionately solicitous for the eternal welfare of those who are the objects of our exhortations. We strive to conciliate their esteem and

* Cujus aures clausæ veritati sunt, ut ab amico vera audire nequeant, hujus salus desperanda est,—Cic. de Amicitia. If the word *salus* in this passage be rendered *salvation*, the remark is worthy of a Christian minister.

affection in order to increase our moral control, our influence in promoting their spiritual welfare.

It is consolatory, amidst our professional labours, and anxieties, and disappointments, to witness and to record occasional instances of the brilliant success which has sometimes rewarded these ardent and judicious exertions of a Christian minister. The following remarkable instance, will, we doubt not, afford much pleasure to our readers in general, and especial interest to our brethren in particular:—

To the Rev. Simson Wood, A. B., Rector of Drummondville.

REVEREND SIR,

Permit us, on the eve of your departure to visit your friends in Europe, unitedly to express to you the high sense we entertain of the usefulness of your services, whether as a public functionary in the Church, or, in the more retired sphere, as a man, since we first had the honor of seeing you at the townships of Shipton and Melbourne:

To remain indifferent to, or unmindful of the many obligations, under which, your attention to our Sabbath and other Schools, and to the wants and necessities of the afflicted and poor, have laid us, would evince a degree of apathy, at which we should have reason to blush.

Be pleased, therefore, Reverend Sir, to accept of these our public, unfeigned acknowledgements, and to be assured, we shall ever retain, with peculiar pleasure, the remembrance of a character, actuated, as we have abundant reason to believe, yours has been, by the principles of general philanthropy and unaffected piety.

On your intended voyage to the "Banks of the Tweed" our best wishes will accompany you, and we shall, in the interval of your absence, console ourselves with the charming anticipation of your speedy and safe return to Lower Canada.

In the mean time, we have the honour to remain, Reverend Sir, your much obliged, and very humble servants.

REPLY.

To the Inhabitants of Melbourne and Shipton.

MY CHRISTIAN FRIENDS,

For not immediately acknowledging the valedictory Address, which you have done me the honor and kindness to send me, I must request your indulgence, on the ground of extreme occupation.

The very favourable terms in which you have expressed yourselves towards me, demand my warmest thanks; but I regret that those endeavours, which your partiality estimates far too highly, have not been more commensurate with the high importance of their object, and with the solemn obligations of my office.

While I therefore, gratefully receive the assurance of your esteem, may neither you nor myself fail to bear in mind, that a far stricter scrutiny, and a far higher tribunal awaits us, than the judgment of our fellow men.

As a minister of religion, it is my heart's desire and prayer, that you may all enjoy that real, substantial happiness and peace, which results from the obedience of the heart to the Gospel of Christ, from a clear knowledge, steadfast belief, and influential feeling of its necessity—its preciousness—its excellence, and its rewards.

As a man, while I thank you for your good wishes, which accompany me to the scenes of my childhood, I beg to assure you, that I shall bear with me on the borders of the Tweed, the recollections of the cordial reception I have so often received on

the Banks of the St. Francis; nor shall the comforts and sympathies of the *Old World* erase from my memory the kindnesses of the *New*.

In bidding you all farewell, my Christian Friends, believe me to remain your faithful and obliged servant,
SAMUEL S. WOOD.

ADDRESS AND MEDAL PRESENTED TO THE REV. H. URQUHART FROM
THE PUPILS OF THE M. A. I.

What earthly compensation, we have frequently thought with ourselves, doth Hope, that sweet encourager of all our toils, hold out as an adequate remuneration to the wearisome profession, and anxious labours of an able conscientious schoolmaster,—not the honors nor distinctions for which ambition ardently sighs; for to these the camp, the forum, or even the pulpit, offers a more hopeful path. Not the opulence of which avarice so fondly dreams; for few indeed in that ill-requited, though honorable profession, attain even to a competence, until that period of life when all human treasures cease to delight, and all human toils are about to cease to annoy; and yet if we value a profession by the fairest mode of estimating;—by the proportion of good it confers on society;—what profession ought to stand so high in estimation as that, whose peculiar office it is to sow, in the rich soil of the infant heart, seeds of moral and religious principle, of sound judgment, of lofty sentiment, and of correct taste, which in matured life spring up and branch out into heroes, statesmen, patriots, scholars, orators, poets, and Christian advocates;—the benefactors and delights of mankind. To the schoolmaster doth the parent confide that precious child whom his own deficiency of ability, or want of leisure, or lack of industry, prevents himself from educating. The master thus becomes the *locum-tenens* of the father;—the most sacred of all human relations. What ceaseless toils! what constant anxiety! class after class in endless succession, prepared by his precepts and instruction, are separated from him, and sent forth to act their parts on life's bustling stage, just at the period when their matured intellects and ripened virtues would have rendered their society solacing to their parental friend, who is again called on to form new connexions with those who occupy the vacancies occasioned by their departure.

Yet there *is* a remuneration even in *this* world, richer far than all that honors or wealth can bestow. We mean the endearing affection, and indelible gratitude of his pupils;—sometimes, indeed, this remuneration hath been attended with the addition of honor and wealth; for some of the most distinguished dignitaries of our church have been indebted for their elevation to the political influence of their ever grateful pupils. This, however, must happen rarely, and at a late period in life, as the pupils themselves must be supposed to be somewhat matured in years before they possess sufficient power to bestow

these *splendid* marks of affection and gratitude on the paternal guide of their youth. But apart from all considerations of lucre, the *humblest* offering of affection and gratitude, if sincere, must, to a preceptor of amiable feeling and Christian principle, prove a rich remuneration:—the richest earth can bestow save *one*, if that one can indeed be called *earthly*. Need we add, we allude to the humble, but devout anticipation of that period when the beatified spirits of those beloved pupils whom he hath

“ Allured to brighter worlds, and led the way,”

shall, in the presence of the glorified family of heaven, acknowledge how much, under the divine blessing, they owe to his “ *training them up in the way they should go,*” for the felicity and glory into which they have entered.

We trust our readers in general will not consider these remarks as irrelevant to the design avowed in our prospectus; for assuredly the right education of youth is inseparably connected with “ the genuine principles of the Catholic Church of Christ;” and perhaps the depressed spirits, nay, even the care-worn frame of others who are toiling in the same arduous profession, may be refreshed and renovated by a perusal of the following extract from a provincial paper:—

MONTREAL, ACADEMICAL INSTITUTION.

The Academical Institution in Montreal, which was established under the direction of the Reverend Henry Esson and the Reverend Hugh A. Urquhart, has been a source of the highest gratification to numerous parents of youths who have happily had the advantage of moral and literary instruction, under those able preceptors.—The departure of Mr. Urquhart, for his living at Cornwall, has given occasion to a proceeding on the part of the scholars of the institution, exhibiting a trait of manly and generous feeling worthy of their masters, and which we feel a pride in communicating to our readers.

It having come to the knowledge of the pupils that Mr. Urquhart was about to leave the School, they determined to present him with a medal of silver, with an appropriate motto. One was speedily procured to be made by Mr. Farquhar, measuring two inches and 7-10ths of an inch diameter, which on Tuesday last was presented to Mr. Urquhart, by a Committee of four Boys, with an address, to which Mr. Urquhart gave a reply, both of which we subjoin.

FROM THE PUPILS OF THE

M. A. I.

TO

THE REV. H. A. URQUHART,

IN TOKEN OF THEIR

GRATITUDE, RESPECT,

AND

AFFECTION.

On the other side of the Medal:—

MONTREAL ACADEMICAL

INSTITUTION

A. D.

1 8 2 7.

The Address of the Pupils was as follows :

RESPECTED SIR,

We, the Scholars of the Montreal Academical Institution, cannot on the occasion of being deprived of your presence in the School, separate from you without testifying in a manner suitable to our means, our grateful sense of the lasting benefits we have received under the joint tuition of yourself, and our other excellent master the Rev. Henry Esson.

We flatter ourselves that it will be pleasing to you to accept from our youthful hands the accompanying Medal, at once expressive of our sentiments of those benefits, and the further advantages we are about to lose. With these sentiments, Sir, be assured that wherever you may go, you will carry with you,

The unalterable Affection,

And Respect

Of your Pupils:—

To which the Rev. Mr. Urquhart replied :

MY KIND-HEARTED YOUNG FRIENDS,

Any thing I could say to you at this moment would afford but a feeble expression of my feelings. Something, however, I am called upon to say, and, though I am sensible that the agitation of the moment will allow me to express myself but very imperfectly, I feel encouraged by the confidence I have in your indulgence.

I receive this mark of your respect and attachment with heart-felt satisfaction; and I beg to offer you my most ardent expression of thanks. The object next my heart, ever since I came among you, has been to secure your respect and regard,—well knowing, that upon that foundation alone, could I repose any hope of success or comfort in the discharge of the important duties I had to perform. It is pleasing to me to find that I have not failed. I shall ever look on this Medal, the Token of your Gratitude, Respect, and Affection, with pride; and hand it down to my children as a sacred memorial, to encourage them in the discharge of their duty.

To my respected friend who has shared with me the pleasing task of superintending your education, and to our excellent assistants, this must be a gratifying scene, as it gives them assurance, that the duties in which they are engaged—irksome as they may sometimes be—are not of a thankless or heartless nature, but promise to them their best reward—your generous and kind-hearted attachment.

The feelings that press upon me, my dear pupils, warn me against soliciting another formal meeting with you before leaving Montreal; I therefore beg leave to avail myself of the present gratifying though trying occasion to take of you all my affectionate leave;—and to invoke heaven's choicest blessings on your future life. In bidding you adieu, however, mine are not the desponding feelings of one who is to

be removed to such a distance as leaves no hope of ever meeting you again. I remove only to a short distance in that country which is to be the scene of your future usefulness and honor. Many among you, I am confident, I shall meet again, the ornament and pride of the Society in which you move; and of all, I trust, I shall have the happiness to know, that you are running the career of virtue and honor.

Proceed then, my dear young friends, with manly resolution in the path of liberal and virtuous education; and lay the foundation of those liberal acquirements, and correct principles, which must form the best hopes of your young, but fast growing and interesting country.

Again I bid you farewell; again I pray heaven that you may prove a blessing to your friends, and ornaments to your country!

THE CHURCHMAN'S SUNDAY EVENING FIRESIDE.

MR. EDITOR,

I have frequently remarked, with some surprise, and no little regret, the erroneous opinion which is too generally formed, respecting the Sabbath, even by well disposed Christians. You will readily suppose, I do not include in this character any man who can, without urgent necessity, devote a large, or any portion, of the Lord's day to secular pursuits. Such characters are living in flagrant violation of laws both human and divine. I do not even speak of those who think *the Sabbath-day a weariness, and cry when will the Sabbath be gone, that we may buy and sell wheat?* On the contrary, I admit that the characters, to whom I now allude, are punctual in their attendance at public worship at the stated period, and that during the remainder of the sacred day they religiously abstain from worldly pursuits and worldly amusements; but I regret that they appear to consider all this positive and negative honor of the Sabbath only as an *imperative duty*;—perhaps, as an *irksome duty*;—never valuing it as a *delightful privilege*;—as the greatest external blessing of their earthly pilgrimage;—as a type and anticipation of that eternal Sabbath which *remaineth for the people of God*. They readily concede the aphorism of Solomon, that "*the FEAR of the Lord is the beginning of wisdom,*" but cannot form any adequate conception of the emotions of his royal Father, *the sweet Psalmist of Israel*, when mourning over his unavoidable absence from the courts of the Lord, or exulting in his attendance *with the multitude in the voice of praise and thanksgiving among such as keep holy day*. Such professors, I humbly conceive, although they be earnestly desirous of keeping God's commandments, yet cannot be said to *call the Sabbath of the Lord a DELIGHT, the holy of the Lord, honorable*. They convey to us no idea of that *perfect filial love, which casteth out fear because it hath torment*. They bear a nearer resemblance to a servant, (honest indeed, and obedient, but withal a hired servant,) than to an affectionate *child*, who, doomed to employ a large portion of six days in irksome and uninteresting tasks, away from his father's house, delights in the arrival of the seventh;—

when, free from care, and toil, and pollution, he can devote the whole day to the endearing society, feast at the hospitable table, listen to the improving conversation, and receive the tender caresses of a fond and indulgent parent.

To many, however, I am aware, this erroneous opinion has been the result of deficiency of knowledge rather than deficiency of principle. Happy, indeed, should I feel, could I be assured that the following brief sketch of a Sunday evening, at my own father's house, might, under the blessing of God, lead any other parent of a family to derive *delight* as well as profit from a "Sunday Evening's Fireside."

You must know then, Mr. Editor, that I am one of a numerous family,—thirteen children,—of a dignified and exemplary Clergyman of the Church of England. My mother, who was many years younger than my father, was also the daughter and granddaughter of a learned and pious divine. I mention this rather extraordinary religious pedigree, because I have frequently felt the force of Saint Paul's affecting remembrance of a similar pedigree to Timothy his *dearly beloved son*—*I call to remembrance the unfeigned faith which is in thee, which dwelt first in thy mother Lois, and thy grandmother Eunice; and I am persuaded that in thee also.* Would to God, that as I possess the same ancestrel advantages, so I might also possess the same personal piety with this exemplary Bishop of Ephesus.

My father was an old-fashioned man, born early in the last century, and kept old-fashioned hours, especially on Sunday, never on that day dining later than one o'clock. To this repast were invited in rotation of two and three at a time, the poor old men and women of the parish who were most constant in their attendance at church. After the evening service, the whole family, excepting mere infants, assembled round the tea-table;—a treat peculiar to this evening. Imagine, Mr. Editor, if you have any taste for domestic life;—picture to your mind, what a scene!—The sacerdotal vestments and awe-inspiring preacher were left with the church;—the full-bottomed wig and dignified scholar were laid aside in the library;—the immense distance between us, and, (in our estimation,) the greatest man upon earth, was very sensibly diminished; and we saw only a venerable figure, "on the shady side of three score years," wrapped in a flowing black mantle, his bald head covered with a black velvet cap, much resembling the portraits of Alexander Pope—and his countenance beaming with all the delight of a doating father, as he beheld, to use his own expression, his darling *olivebranches round about his table.* Near him sat my mother, a tall comely woman, upwards of forty years of age—sometimes our revered parents gazed on each other, sometimes on those precious pledges by whom they were surrounded, and sometimes the uplifted and moistened eye of either appeared to express, *Lo! these are the children whom God hath given me.*

As soon as the tea-things were removed, the evening's exercises commenced by the whole party joining in a hymn;—generally Dr. Watts's beautiful invitation to this delightful and angelic employment:—

“ Come let us join our cheerful songs ;

“ With angels round the throne : ”—

Then commencing with the youngest, every child repeated a piece of sacred poetry;—the younger children generally repeating a short psalm, or an easy divine song of Watts, selected by the mother; the elder, who were allowed to make their own choice, generally from Young's Night Thoughts, Cotton, Cowper, &c. &c. One or two of the youngest then offered up their infant supplications and retired to rest. The remainder were examined in the sermons which they had heard during that day. Afterwards, they were called on to render answers to questions, which my father had proposed to them in writing in the morning, tending to draw from them scriptural proofs and practical illustrations of some portion of our sublime Liturgy; generally of the collect for the day. Every one read his answer in rotation, beginning with the youngest,—my mother sat with a book before her, containing the questions, into which she entered such of our answers as my father thought most worthy of record, with the initials of the successful child.—How ambitious were our young hearts of this parental distinction! With what delight did they throb when we heard the venerated man say to our incomparable mother. “ I think, my Love, “ you may write down our dear —————'s answer.” Sometimes, I admit, the answers of this band of juvenile theologians were not very brilliant; frequently, however, they were decidedly good, and, when none appeared worthy of record, my father himself, like a professor in the academic schools, gave his own decision.—This maternal record is, I fondly hope, still in existence in a distant land,—could I think it would prove acceptable or useful to your readers, I could procure it and present it as containing hints for Sunday exercises to such as are heads of families.

The happy and blessed evening concluded in the assembling of the servants in addition, when the devout old man edified us with a few extemporaneous observations on the collect for the day; frequently remarking that the collects are the most comprehensive and beautiful of all the many beautiful prayers of our Church. The whole assembly, including the servants, then rose; and, previous to family prayers, joined in singing a metrical paraphrase of the same collect; the production of my father's genius, during the little leisure which he had enjoyed during the preceding week. These metrical versions were *designedly* composed in a *very plain* style, for the use of children, servants and Sunday scholars.—Highly do I honor the genius which can stoop as well as soar! which accustomed, in early academic life, to the “*doctorum hederæ premia frontium*,” can, in advanced age, descend to write for the pleasure and profit of children and servants.—More than one,

however, more especially the version of the epiphany collect, afford, specimens of what he was capable when he allowed his muse to soar. I think such of your readers as possess taste for criticism, will agree with me, that his paraphrase of the sublime conclusion of that collect is as beautiful as it is explanatory.* Those metrical versions are now in my possession. By inserting about eight or nine in a number, they can all make their appearance in the course of your first volume. I heartily wish your readers may derive half as much pleasure from the perusal, as I receive from the communication.—The tale is true and drawn from life.—The remembrance of these “*songs of Sion,*” and of these “*days of other years,*” often come over my soul like “*the songs of the Lord in a strange land.*”—I have thought of them, amidst the literary and social hours of academic retreats;—amidst the alternate harrassings and gaieties of a military life;—amidst the solitude of a country village;—yea, even now, when I think thereupon, I pour out my heart by myself:

C. S.

EXTRACT FROM THE WRITINGS OF ARCHBISHOP FENELON.

We entertain no doubt that occasional extracts from the devotional writings of that bright ornament of the Gallican branch of the Church of Rome, the heavenly-minded Fenelon, will prove both gratifying and edifying to such of our readers as feel a sincere honor for “the genuine principles of the Catholic Church of Christ.” The meditations of that saint-like prelate approximate nearer to the devout aspirations of the sweet psalmist of Israel than any human compositions that have fallen within our range of reading. Had the reformation of the church fallen into the hands of such a spirit on one side, and the amiable Melancthon on the other!—but these speculations are vain. The divine head of the church is the best judge of the best mode of governing and purifying it. We shall always give the original French as well as our own imperfect translations. We do not despair of our publication sometimes being honored by the perusal of our friends of that tongue, and we are anxious to show them how highly we can revere learning and piety, though in a Roman Catholic Bishop.

Sur les Conversions lâches et imparfaites.

I. Les gens qui étoient éloignés de Dieu se croient bien près de lui dès qu'ils commencent à faire quelques pas pour s'en rapprocher. Les hommes les plus polis et les plus éclairés ont là-dessus la même

* Grant that we who know thee now by faith, may, after this life have the fruition “of thy glorious Godhead.”—Sublime, inspiring thought!—to participate in the glory, the holiness, the knowledge of the Almighty himself!—to be filled with all the fulness of God?

ignorance et la même grossièreté qu'un paysan qui croiroit être bien à la cour, parcequ'il auroit vû le Roi. On quitte les vices qui font horreur ; on se retranche dans une vie moins criminelle, mais toujours lâche, mondaine et dissipée : on juge alors de soi, non par l'évangile, qui est l'unique règle qu'on doit prendre, mais par la comparaison qu'on fait de la vie où l'on est avec celle qu'on a menée autrefois. Il n'en faut pas davantage pour se canoniser soi-même, et pour s'endormir d'un profond sommeil sur tout ce qui resteroit à faire pour le salut. Un tel état est peut être plus suspect qu'un désordre scandaleux. Ce désordre troubleroit la conscience, réveilleroit la foi, et engageroit à faire quelque grand effort ; au lieu que ce changement ne sert qu'à étouffer les remords salutaires, qu'à établir une fausse paix dans le cœur, et qu'à rendre les maux irrémédiables.

II. Je me suis confessé, dites-vous, assez exactement des foiblesses de ma vie passée ; je lis de bons livres ; j'entends la messe modestement, et je prie Dieu, ce me semble, d'assez bon cœur. J'évite au moins les grands péchés ; mais j'avoue que je ne me sens pas assez touché pour vivre comme si je n'étois plus du monde, et pour ne plus garder de mesures avec lui. La religion seroit trop rigoureuse, si elle rejettois de si honnêtes tempéraments. Tous les raffinemens qu'on nous propose aujourd'hui sur la dévotion vont trop loin, et sont plus propres à décourager qu'à faire aimer le bien. Ce discours est celui d'un Chrétien lâche qui voudroit avoir le Paradis à vil prix, et qui ne considère pas ce qui est dû à Dieu, ni ce que sa possession a coûté à ceux qui l'ont obtenue. Un homme de ce caractère est bien loin d'une entière conversion. Il ne connoît, ni l'entendue de la loi de Dieu, ni les devoirs de la pénitence. On peut croire que si Dieu lui avoit confié le soin de composer l'évangile, il ne l'auroit pas fait tel qu'il est, et nous aurions assurément quelque chose de plus doux pour l'amour propre. Mais l'évangile est immuable, et c'est sur lui que nous devons être jugés. Prenez au plutôt un guide sûr, et ne craignez rien tant que d'être flatté et trompé.

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Concerning loose and imperfect Conversions.

Some persons, who have been estranged from God, believe themselves in close communion with Him, because they have begun to take a few steps towards approaching Him. The most polished and enlightened men, manifest on this subject all the ignorance and clownishness of a common peasant, who would believe that he stood well at court because he had caught a glimpse of the king. Such a one forsakes the vices which excite horror ;—he confines himself to a mode of living less criminal, nevertheless always loose, worldly, and dissipated ;—and then, he judges of himself, not by the Gospel, which is the only rule we ought to take, but by making a comparison between

the life he then lives and that which he had led formerly. Nothing more is necessary to render him a saint, and to lull him into a deep lethargy concerning all those things which remain to be done for his salvation. Such a state is, perhaps, more delusive than scandalous profligacy;—for such profligacy may alarm the conscience, arouse the dormant spirit of faith, and excite him to make some grand effort: instead whereof the former change serves only to stifle salutary remorse, to establish a treacherous tranquillity in the heart, and to render the malady incurable.

I duly confess, you will say, all the foibles of my past life; I read good books; I listen to the church service with decorum,* and I pray to God, as it appears to me, with sufficient sincerity of heart;—I at least avoid all *great* sins, but I openly admit I do not feel myself sufficiently affected to live as if I were no longer of the world, or so as to keep no longer any measures with it. Religion would be too rigorous if she rejected any decent medium;—all those refinements on Devotion which are proposed to us in the present day, go too far, and are more adapted to discourage than to make us enamoured of her. Such is the discourse of a loose christian, who wishes to gain paradise at a contemptible price, and who considers not what is due to God; nor what the enjoyment of Him has cost those who have attained to it. A man of this character falls far short of a complete conversion. He neither knows nor has heard any thing of the laws of God, nor of the duties of repentance. We may suppose that if God had confided to him the task of composing the gospel, he would not have made it what it now is, and assuredly we should have had something more tender to self-love; but the gospel is unchangeable, and it is that by which we must be judged.—Take then, at the outset, a sure guide, and dread nothing so much as to be flattered and deceived.

CONVOCATION OF THE CLERGY.

A General Assembly of the Clergy in Convocation took place on Wednesday, as is usual on the opening of a new Parliament, to choose Delegates, and on other formal business. The Archbishop of Canterbury, the Bishop of London, Sir John Nicholl (Dean of the Arches) Sir C. Robinson (King's Advocate,) with other Judges, Doctors, and Proctors, belonging to the Ecclesiastical Courts, all in full costume, walked in full procession from the Chapter-house, in St. Paul's Church yard, to the Cathedral. They were received at the great western entrance by the Dean (the Bishop of Llandaff,) Dr. Hughes, one of the Residentiaries, and the other Members of the Choir, who preceded them to their stalls. The service, commencing with the Litany, was read

* This sentence is translated with much freedom in order to render it more generally applicable.

in Latin, by the Dean, after which the *Gloria in Excelsis* was chaunted, previous to the sermon, which was preached also in Latin by the very Rev. Dr. Monk, Dean of Peterborough. Of this discourse, which was composed with great elegance and purity of style, the Catholic claims formed the prominent feature. In allusion to the Parliamentary inquiry, which took place in both Houses, the preacher insisted strongly on the proofs derived from the evidence of the claimants themselves, that the tenets of the Roman Catholic Church were not, as has been alleged, ameliorated and softened down by time, but that their nature was unchanged and unchangeable. With respect to the Irish Catholics more especially, he maintained, that in pressing their remonstrances they were urged on by their Priests, who, masking their real designs under the pretence of consulting the common good, were principally actuated by the desire of aggrandizing the Church of Rome. In conclusion, he called upon his Reverend Brethren not to relax their vigilance, but to continue to deprecate any measures which might operate to produce a change in the religion which their predecessors had suffered so much to establish, and to continue constant with Parliament. On the conclusion of the sermon, his Grace the Primate, pronounced the benediction, and the procession returned in the same order as it had arrived, and shortly afterwards adjourned.

Before the King's Levee the two Houses of Convocation, who had come in procession from the Jerusalem Chamber, were received by his Majesty, seated on his Throne, and surrounded by the Great Officers of State. The Archbishop of Canterbury, with the Dean of Peterborough, Prolocutor of the Lower House, on his left hand, advanced to the foot of the Throne, and read the Address voted by the two Houses, which was received by his Majesty, with gracious expressions of satisfaction. The King's reply contained assurances of continued favor and protection to the Church of England.

The Members of the Upper House present were—the Archbishop of Canterbury, the Bishops of London, Exeter, and Llandaff—of the Lower House, the Dean of Peterborough, Archdeacon Pott, Rev. Dr. Goodenough, Rev. Dr. D'Oyley, Rev. Mr. Richards, Rev. Mr. Lonsdale, Rev. Mr. Poole, and others. Afterwards the two Houses met again at the Jerusalem Chamber, where the King's Answer to their Address was read to them by the Archbishop, and the Session was adjourned to the fourth day of June next.

The following are copies of the Address, and of His Majesty's Answer; in the latter of which, the expressions of attachment to the Established Church—the assertion of that preference, which is “justly due to its pure doctrines and service,”—and the assurance that His Majesty will “watch over its interests with unceasing solicitude, and “maintain it in the full possession of every legitimate privilege,”—will be read with grateful feelings by those whose interests are thus upheld.

“ We, your Majesty’s dutiful subjects, the Archbishop and Bishops, and Clergy of the province of Canterbury, in Convocation assembled, humbly offer to your Majesty the assurances of our attachment and inviolable fidelity to your Majesty’s person and Government.

“ The protection which your Majesty has at all times extended to the United Churches of England and Ireland, demands our sincerest and warmest acknowledgments.

“ Grateful for the past, we humbly implore a continuance of the same protecting power; for assuredly, Sir, there never was a period in the History of our Reformed Church, that more urgently required it: whether we direct our attention to the avowed enemies of Christianity, or to those who, professing the faith of Christ, sedulously labour to disparage and degrade the Church, of which your Majesty under God, is the Head, and which, we confidently maintain, is formed upon the model of the earliest and purest ages of Christianity.

“ It is our duty, Sir, to vindicate the establishment in the spirit by which it professes to be governed, with temper, moderation, and firmness, seeking to conciliate those who may be opposed to us, not to exasperate them; to convince, not boastfully to triumph over them. But, Sir, with this understanding of our duty, we cannot dissemble to your Majesty the just apprehensions we entertain of the efforts that are now making to arrive at authority and power in the State, dangerous to the existence of the Protestant Constitution of the country, and leading directly to religious disturbance, animosity, and contention.

“ But, Sir, whatever be the danger to which the Established Church may be exposed, we have full confidence in your Majesty’s protection, and in the wisdom, discretion, and firmness, of your Parliament.

“ We pray God to bless and protect your Majesty.”

“ MY LORDS, AND THE REST OF THE CLERGY :

“ I receive with great satisfaction this loyal and dutiful Address.

“ The renewed assurances of your affectionate attachment to my person and Government are most acceptable to me.

“ I rely, with the utmost confidence, upon your zealous exertions to promote true piety and virtue—to reclaim those who are in error by the force of divine truth—and to uphold and extend among my people the preference which is so justly due to the pure doctrine and service of our Established Church.

“ That Church has every claim to my constant support and protection.

“ I will watch over its interests with unwearied solicitude, and confidently trust that I shall be enabled, by the blessing of Divine Providence, to maintain it in the full possession of every legitimate privilege.”

THE KING’S LETTER TO THE ARCHBISHOP OF CANTERBURY.

A letter has been addressed to the Archbishop of Canterbury, by His most gracious Majesty, directing his Grace to communicate to the Bishops in his diocese, that it is the wish of His Majesty that Charity Sermons be preached in all the parish churches, for the aid of the manufacturing districts, which are still suffering the most severe distresses.

ORIGINAL POETRY. |

A VERSE MAY FIND HIM WHO A SERMON FLIES,
AND TURN DELIGHT INTO A SACRIFICE. ———HERBERT.

*Collect for the first Sunday in Advent.**

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

METRICAL PARAPHRASE.

Almighty God! thy grace impart
To drive from each polluted heart
The love of darkness and of sin,
And let the love of light flow in.

Oft as some powerful subtle foe
Aims at our souls some fatal blow,
Thy aid,—thy sovereign aid extend,
And all thy heavenly armour lend.

Beneath thy banners let us fight,
Teach us to war like sons of light;
Give us the Spirit's sword to wield,
And Faith's impenetrable shield.

May we, thus armed amidst all strife,
In safety pass this mortal life,
Which Jesus kindly deigned to prove,
To show to man his matchless love.

When He in awful pomp shall come
To judge the world, and fix its doom,
May we through him to glory rise,
And life immortal be our prize.

Collect for the second Sunday in Advent.

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

* Vide Page 55.

METRICAL PARAPHRASE.

What glorious light thy sacred book
To willing minds conveys ;
This gift, O Lord, with thousands more,
Demands our warmest praise.

Yet still in vain that blessing's given,
If pride should close our eyes,
Against that brightest lamp of heaven,
And all its aid despise.

Then let thy sovereign aid, O Lord !
Subdue that rebel pride,
Open our hearts to hear thy word,
And take it for our guide,

Thy holy law, by prophets taught,
First blessed the Jews alone ;
Thy mercy since, by Christ reveal'd,
Through wider realms hath shone.

May we enjoy, with grateful hearts,
The gospel's purest ray ;
Those truths embrace, those precepts learn,
That point to heaven the way.

Thus let our souls, O God, be cheer'd
With steadfast hope and love,
And patient wait till rais'd, through Christ,
To promis'd bliss above.

Collect for the third Sunday in Advent.

O Lord Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee ; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

METRICAL PARAPHRASE.

O blessed Jesu ! thy design,
To visit man, with light divine,
Who had in gloomy darkness stray'd,
Thy wisdom mix'd with grace display'd.

Thy plan was form'd supremely kind,
And suited to the human mind,
Prepar'd at first, by fainter rays,
To bear the gospel's brighter blaze.

Hence in Judea's favor'd land,
The baptist preach'd at thy command ;
His solemn charge he thus begins,
"Mortals ! repent ye of your sins !

" Behold a heav'nly kingdom nigh,
 " Behold the Lord descends from high,
 " For him prepare—prepare the way,
 " And bow beneath his sovereign sway!

Thus many, by the prophet taught,
 Were soon to true repentance brought,
 From darkness rous'd, they hear thy voice,
 And in thy greater light rejoice.

May those who now thy gospel preach,
 With equal power their hearers teach;
 May Satan's slaves be hence set free,
 And all our hearts be turn'd to Thee.

When thou, O Lord, shalt come again,
 May we, amidst thy glorious train,
 Approach with hope thy judgment throne,
 And be accepted for thine own.

Collect for the fourth Sunday in Advent.

O Lord, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful Grace and Mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord. *Amen.*

METRICAL PARAPHRASE.

By nature, Lord! corrupt and weak,
 To thee for aid we fly;
 O let thy power on us descend,
 And needful strength supply.

When we should run the Christian race,
 A glorious prize to gain,
 Sin oft diverts our wand'ring feet,
 Or loads them with it's chain.

Then help us, Lord, to conquer sin,
 And break its slavish bands,
 That we may run with joyful speed,
 The way of thy commands.

This signal grace may we obtain,
 O God! for Jesus' sake;
 Who did for us thy laws obey,
 And satisfaction make.

Collect for Christmas-day.

Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

METRICAL PARAPHRASE.

Almighty God ! to thee we owe
 Ten thousand gifts which round us flow !
 But all the rest must yield to one,
 That best of gifts—thy only Son !

The Son of God ! mysterious plan !
 For us becomes the Son of Man ;
 For sinners too,—amazing thought !
 That mystery of love is wrought.

ANGELS themselves his birth proclaim,
 And bow the knee to Jesus' name ;
 Shall we, ungrateful, dare to scorn,
 This Saviour of a Virgin born.

No, heav'nly Father ! give us grace,
 That only Saviour to embrace ;
 And for his sake, one blessing more,
 We ask from thy exhaustless store.

O grant that we, regen'rate grown,
 And once adopted for thine own,
 Be, through thy Spirit every day,
 Renew'd, and never fall away.

Collect for the Epiphany, or the Manifestation of Christ to the Gentiles.

O God, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles ; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead ; through Jesus Christ our Lord. *Amen.*

METRICAL PARAPHRASE.

Father of light ! thy sov'reign power
 Those shining orbs proclaim each hour,
 Which, as they cheer the night and day,
 Thy ceaseless love to man display.

But O what star's auspicious light,
 E'er bless'd the wand'ring pilgrim's sight,
 Like that which o'er the Magi shone,
 And led them to thine only Son ?

Lo ! guided by his faithful ray,
 With joyful speed they urge their way,
 And all their choicest offerings bring
 To hail the new-born heav'nly King.

May we, O God ! like them rejoice,
 To see thy light, and hear thy voice,
 Content awhile of Thee to know
 What Faith's perspective glass can show.

But grant that we may one day soar
 To realms of light, and there explore
 Thy plans of wisdom, mercy, love,
 And praise them with the saints above.*

* Vide Note, page 56.