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CHURCH CHRONICLE

FOR THE

DIOCESE OF MONTREAL.

"Men speak not with the instruments of writing, neither write with the instruments of speech, and yet things recorded with the one and uttered with the other may be preached well enough with both."

HOOKEK, Bk. V. c. 21.

VOL. II.—No. 10.]

FEBRUARY, 1862.

[2s. 6d. PER. AN.

SUNDAY SCHOOLS.

The annual gathering of the Sunday Schools in connection with the Church of England in the city of Montreal, will take place on Sunday, 2nd of February, at afternoon service, at Christ Church Cathedral.

CONFIRMATIONS.

The Bishop has appointed to hold confirmations at St. Johns and Christeville on Sunday 16th, and at Lacolle on Tuesday the 18th February.

ANNUAL MEETING OF THE CHURCH SOCIETY.

At the annual meeting of the Church Society held at the Cathedral Buildings, on Tuesday, January 21, the following alterations were made in the By-Laws of the Society.

By-Law VII. "The whole of the moneys collected in the name of the Church Society shall be transmitted to the Treasurer and shall be applied to the Missionary purposes of the Society."

By-Law V. "The Society shall meet annually in Montreal on the third Wednesday in January, and an annual sermon shall be preached before the Society on the Tuesday evening previous by a preacher to be appointed by the Lord Bishop of the Diocese."

It was resolved that the following address be forwarded to His Excellency the Governor General for presentation to Her Majesty.

"To the Queen's Most Excellent Majesty :

"MAY IT PLEASE YOUR MAJESTY :

WE, Your Majesty's dutiful subjects, being the Bishop, Clergy and Laity, members of the Incorporated Church Society of the Diocese of

Montreal, in the Province of Canada, assembled at the General Annual Meeting of the said Society, beg most respectfully at this time to address Your Majesty, in order to give expression to the sincere and deep sorrow with which, in common with all Your Majesty's subjects, we have heard of the severe affliction with which you have been visited, by the death of His Royal Highness the late Prince Consort.

The loss of so wise and excellent a Prince filling so high a position and discharging so faithfully his duties towards God and towards man, we must all deplore as a most grievous national visitation: but it is to Your Majesty that this must, in every relation, as Queen, wife and mother, be felt to be the great lasting affliction of your life. We wish, therefore, to assure Your Majesty of our most true and respectful affection for yourself, and your Royal children, and our deep sympathy with you in this your time of trial. And we earnestly pray that the same Almighty Father, who in His wisdom has thus visited you, will now and ever mercifully support you by His grace; and through suffering sanctified, He will, day by day, bring you into closer communion with himself: and that thus directed by His Spirit, and sustained by His power, you may long be spared to rule over and be a blessing to your faithful people; and at last, when your work on earth is accomplished, may exchange an earthly for a heavenly crown, in the eternal Kingdom of Jesus Christ our Lord."

It was resolved that the sum of \$200 be paid to the Rev. J. Irwin as Chaplain to the Montreal Gaol.

The Bishop also gave notice that he had received a communication from His Excellency the Governor General, informing him—"That on the 18th December last, it was ordered by the Lords of Her Majesty's Council that in the Morning and Evening prayers, in the Litany, and in all other parts of the Public Service, as well in the occasional offices as in the Book of Common Prayer, where the Royal Family is appointed to be particularly prayed for, the words "The Prince Consort" be omitted.

And the Bishop therefore had to notify the Clergy of this Diocese that the omission, as ordered, was to be made by them, and the words erased wherever they may occur.

EVENING MEETING.

The usual public anniversary meeting was held at the same place in the evening—the Lord Bishop in the Chair. The attendance was large, and much interest was manifested. After an introductory address from the Bishop, the Secretary, the Rev. E. J. Rogers, read the Report, from which it appeared that during the year there had been a decrease in the amount contributed in Montreal of \$149.73, and in the parishes and missions of the country of \$677.99. The total amount however raised for Church purposes within the Diocese was \$57,000, which was \$12,000 more than last year. The Widows' and Orphans' Fund was also in a satis-

factory state, possessing an invested capital of \$20,000. The amount expended by the Society on directly Missionary work, was \$2,613.00.

In the unavoidable absence through severe illness of the Ven. Arch. Scott, the resolution for the adoption of the report was moved by the Rev. G. de C. O'Grady, of Mascouche, Rural Dean ; it was seconded by Col. Eardly Wilmot, R. A.

The second resolution was moved by E. Carter, Esq., and seconded by the Rev. R. Lindsay, of Brome.

The third resolution was moved by F. D. Fulford, Esq., and was seconded by the Rev. H. B. Wray, of Gore.

The fourth resolution was moved by the Rev. J. Godden, incumbent of Potton, and was seconded by Professor Johnson of McGill College. The vote of thanks to the Bishop for presiding was moved by Lieut.-General Sir F. Williams, and was seconded by the Rev. Canon Thompson. In returning thanks for the hearty way in which the last resolution was carried, the Bishop called attention to the decrease of about \$800 in the Society's funds, though the collections for Church purposes in general were considerably in advance of last year. He urged that it was highly important and it ought to go forth to the Diocese, that the subscriptions should not be allowed to slacken, whatever was or was not neglected, inasmuch as the Society had contracted obligations in the shape of paying salaries to missionaries, &c., on the strength of subscriptions promised to or expected from the Society. His Lordship then pronounced the Benediction and the meeting separated.

The collection amounted to about \$80. The Bishop, also, during the morning meeting acknowledged the receipt of a cheque for £50 sterling from Lieut. Gen. Sir F. Williams, in aid of the Endowment Fund.

SUNDAY SCHOOL FEAST OF CHRIST CHURCH CATHEDRAL.

This interesting event for a large number of girls and boys belonging to the Christ Church Cathedral and to its dependent Free-Seat Chapel of St. John the Evangelist, took place on Thursday evening, in the Cathedral Sunday School. A number of the parents and friends of the children were also present. The children with their teachers numbered about 400. They were under the superintendence of the Rev. Canon Thompson and the Rev. Edmond Wood. The children had tickets given them to visit the panorama of the Life of Christ and the Apostles, which has been exhibiting in this city for some time. A considerable number availed themselves of this privilege, and these were taken back to the Sunday School in sleighs belonging to the city omnibus line. The schoolroom was tastefully decorated with flags, pictures, &c., under the skilled directions we believe, of Mr. Spence, aided by Mr. Barnjum. Noticeable among the decorations were loyal devices and the letters "V. R." At the upper end hung the portrait of the Metropolitan Bishop, surmounted by the arms of the See ; around it were the pictures of the Queen and the Prince of Wales, as also of the New Cathedral, and of the interior of the old as it appeared on the day of the Duke of Wellington's

funeral. Opposite, over the door, hung a portrait of the Very Reverend the Dean, draped with flags. On each side were disposed engravings kindly lent by the Bishop, Reuben Taylor, Esq., and others. The pillars were adorned with shields, with emblematic devices painted by Mr. Spence. Besides the loyal devices we have mentioned, we noticed on one of them the Rose, Shamrock, and Thistle, and the Beaver, emblems of nationality; on another the open Bible and the Mitre, emblems of Evangelical truth and Apostolic order. Tables were laid out, around which the children sat; one of the little ones informs us there was 400 lbs., of cakes, 350 tarts, a barrel of apples, jugs and jugs of tea, &c. Previous to sitting down the children all sang a grace:—

“ Be present at our table, Lord,
 “ Be here and everywhere adored :
 “ These creatures bless, and grant that we
 “ May feast in Paradise with thee.”

We learn the children made a pretty good sweep of all the good things provided. After which the doxology was sung, and the Most Reverend the Lord Bishop addressed the children as follows:—

My young friends,—If I may judge from the sound of your merry voices, and the look of your smiling countenances you are all spending a pleasant evening, and it affords me much satisfaction to meet you all here on this occasion. As I have no part in the work of these schools, nor have had anything to do with all the trouble which has been taken in ornamenting this room so tastefully, and making arrangements for your annual Fete, I am at liberty to say how glad I am at the continued prosperity of the schools, and how successful the teachers and managers have been in all that they have done for you. I understand also that before you came here you had all been taken to see the Panorama of the Holy Land, now exhibiting in this city, and that you were all much pleased, and I hope instructed by what you saw; and I am sure you ought to be very much obliged to the Rev. Canon Thompson for the very great pains he has taken to provide this entertainment for you. As there are some other matters to which we shall have to attend I shall not occupy the time by any very lengthened address, but will merely, in conclusion, wish you all a very Happy New Year, and that God will bless and keep you all in peace and safety.

Mr. Carter presided at the melodeon, and the children sung a Christmas Carol:—

Once in royal David's city.

The Rev. J. Ellegood, of St. Stephen's, then addressed the scholars urging on them especially the duty of daily prayer. He illustrated his remarks by a reference to that well known book “Tom Brown's School Days,” where the hero is recalled from his neglect and recklessness by the simple faith with which a little boy purposely placed under his charge by Dr. Arnold, knelt down and said his prayers among his school-fellows in their room.

A book was then given to each boy in the Cathedral Evening Choir and in that of St. John's. In presenting the books the Bishop said :—

I have been desired to present you each with a book, as a reward for past attention to your duties in the choir, and as an encouragement for the future. And I would wish to impress upon you all that the singing Psalms and Hymns at Church is a very important part of that public service which we then offer to Almighty God—that they are addressed to God, just as much as our prayers, and that therefore you should be careful to maintain a reverent behaviour and attentive mind, while so employed. Indeed, as soon as you enter the Church you should remember that you are in the House of God, and that you are coming there is for the purpose of worshipping and honoring him. I hope you will find these books both instructive and entertaining, and that you will read them carefully.

A second Carol was then sung with much spirit.

This was followed by a short address from the Rev. Superintendent, in which he pointed out the object and utility of such meetings as the present, and expressed his hope that both teachers and pupils would, after this holiday, recommence their work with increased earnestness and attention. He then thanked the teachers and others for the great trouble they had taken.

At the conclusion the children sang the first verse of "God save the Queen," gave three cheers for the Queen, three cheers for the Bishop, three cheers for Mr. Thompson, three cheers for Mr. Ellegood, and went to their homes delighted.—*Montreal Gazette*.

SUNDAY SCHOOL ANNIVERSARY.

The Anniversary of the Sunday School of Trinity Church was held in Montreal on the Friday after Christmas day. The teachers and scholars assembled in the Church at half-past two o'clock, and were addressed by the Lord Bishop and Metropolitan, and the Incumbent, the Rev. Canon Bancroft, D. D., who also read the report prepared by the superintendent. From this report it appeared that there were now 277 scholars and teachers connected with the school. An addition of 283 volumes had been made to the library, making the whole number of books at present 550. The infant class numbered 53.

On retiring to the school-room, the scholars partook of refreshments provided in great abundance by the ladies of the Congregation. The Doxology was sung at the commencement and the national anthem at the close. The Choir of the Church sang the anthem "O Lord our Governor," accompanied by the organist, on a new piano, kindly lent by Mr. Manby. Although the room was densely crowded, perfect order was preserved and all separated happy and contented.

It was upon this occasion that a gold watch and chain were presented to a member of the Congregation. It bore the inscription :—"To Mrs. Joseph Jones, in grateful remembrance, from members of Trinity Church, Montreal, 1861."

THE MISSION OF ONSLOW.

The importance of the Upper Ottawa District in this Diocese, has never been sufficiently recognised as a field for Missionary labours; and while we have had a large increase of clergy sent into the Eastern Townships, but very little has been done for those in the North, which are rapidly filling up with an English-speaking population. The Bishop has expressed himself as being most anxious to supply the settlers in that part of the country with the ministrations of the Church; and has recently on more than one occasion, brought the matter before the public.

The following letter lately received by the Bishop from the Rev. F. G. C. Brathwaite, Missionary at Onslow, about 30 miles up the river, above Ottawa city, will, we think, be read with interest. Mr. Brathwaite, who is a native of the West Indies, where his father held some church preferment, is a B.A. of Balliol College, Oxford, and has also attended the course of Lectures at the Theological College at Wells. After his ordination he served for some time as curate in the town of Banbury, previous to his accepting duty in this Diocese.

ONSLOW, C. E., 11th Dec., 1861.

My Lord,—I thought it best to wait a little before I wrote to you, so that I might be able to gather a few materials wherewith to make up a letter. Mrs. Brathwaite, on her arrival at Onslow, wrote to Mrs. Fulford, who very kindly answered her letter; and she begs me to thank Mrs. Fulford through you for her answer. I dare say that she will soon write again to say how she is getting on in our new place of residence. The surplice was nearly a month in reaching me; it was detained no doubt on its way hither; I sent three letters in search of it. We have been very kindly received here. When we arrived the Smiths took us in and kept us with them for six weeks; by which time Mr. Walton Smith, who had been absent on business at Quebec, returned. We afterwards spent two or three weeks with the Wymans, who live about three miles from the village. Mr. Wyman, who is an American by birth has lately before my arrival here, been baptized into our Church. He and Mr. Smith are our two chief supporters of the Church here; and with Mr. Smith, he fulfils the office of Church-warden. We were just on the point of taking three small rooms in the village, at a shoemaker's, fitting them up and making out as well as we could, when a most opportune offer of board and lodging, at a very moderate rate, and until there is a parsonage built for us, most unexpectedly came to us. An English family of the name of Sparham, made us this most kind and seasonable offer, with which as you may suppose, we closed at once. Mr. Sparham owns a farm about half a mile from Mr. Wyman's, and about three and a half from the village; and though I would rather be in the village, near the church, nevertheless, I consider myself most fortunate under the circumstances to be where I am. Here we are then, as comfortable as we can be out of our own house; and I have good hopes that a house will be begun for us early next spring, and as soon as we get settled in our own home I trust we shall like our position very well.

There are also two other families about to take farms and settle close by here, which will improve the place and increase our congregation. One of them is Mr. Smith's brother-in-law, who is expected from England in a few months with his family, and will live in a house which is now being built for him in the village. So much for the secular matters of the place.

In matters ecclesiastical there is plenty to be done here. Your Lordship knows that the church is only a bare shell, four wooden walls and a ceiled roof; the worshippers too, who assemble there, are not so numerous as I could wish to see them; in fact I have larger congregations in the back settlements than at the Quio village, where the church is; still we may eventually look for an increase of inhabitants here. At present the average congregation is between 30 and 40, more or less. There is this to be said, however, that there have been only about two fine Sundays since I have been here. The service has been painfully dead; two or three only made the responses; many have no Prayer-books to make them from. We always sing two hymns; Miss Smith and I, while Mr. Smith was absent, sang in duet (for my wife does not sing); when Mr. Smith returned we were a trio of singers. At last I begged the congregation to help us to put a little life into our service; and in the meantime I had been practising 8 or 10 boys, on Wednesdays and Saturdays, in singing and making the responses. Moreover, I get together every Saturday four female voices at Mr. Smith's, where, with Mr. and Miss Smith, and a pianoforte, we practise for the coming Sunday; so that on *Advent* Sunday and last Sunday, with female, and male, and boys' voices, and the congregation helping creditably, the responses and "Lo! He comes with clouds descending," and "Great God! what do I see and hear!" did very well, and I trust that Sunday by Sunday we shall improve. If I can, I shall hire a melodeon in January at Ottawa, and I hope we may eventually be able to buy it. It is early yet for me to speak much of the general religious state of the people, and great allowance must be made for the circumstances in which they have been placed. I trust, however, that some good seed is being sown on good ground, and that it will bear fruit in its season. As might be expected the number of communicants are very few. In my whole mission, as far as I know at present, I can only count up 17 or 18. I hope before long to have a monthly celebration, when we may look for an increase, and that many more, who are regular worshippers, will come into full Church Communion. If your Lordship could administer confirmation here soon, it would be of great benefit. I shall be able to present many young people for that holy rite. I have service at the church every Sunday at 11 A.M. Every Sunday also I take the out-stations, of which I have four, letting them each have a service in turn. Infrequent enough, but better than nothing; and as often as, single handed, I can give each of them a service. Sunday services are all important in an agricultural district, where the people have so much week-day employment. On one Sunday I go to a school-house in Bristol, 7 miles from the Quio village; on another I go to the back of Onslow Township, 11

miles from the village ; on the third Sunday to a school-house about 9 miles from the village, a little off the Aylmer Road, where no service has been held before, and where I get an attentive congregation of between 50 and 60 persons ; after this service I always go on to a school-house in Eardley, 5 miles further, close to Mrs. McLean's, and there I have an evening congregation of between 40 and 50. At the back of Onslow, where the poorer Irish settlers are chiefly, I have an average congregation of over 50, more or less. The congregation at Bristol averages from 25 to 35, sometimes it may be nearly 40. The people in these two townships, Onslow and Bristol, and in the part of Eardley nearest to Onslow, live very much scattered over the various lots. Every Sunday from 10 to 10.50 A.M., I have a Sunday School in the church ; the children say the collect for the day, and read a portion from the New Testament, after which I catechise them. I have begun with 16 children's names on the Sunday School list, and I hope soon to have a few more ; they attend very regularly and behave very well. I wish to mark them, and give some of them prizes about every half year, and for this end I want some Sunday School Registers. Are there any to be had in Montreal at the Church Society's Office ? Mr. Smith helps me in the Sunday School. I am trying to get up a class of children in each of the out-stations, whom I may instruct in their catechism for about $\frac{3}{4}$ of an hour after the services, which I hold at the school houses. For this purpose I want a good many of the Society's little Catechism Books, with the Questions and Answers explained ; so that the children may learn their catechism out of them in the week. Most of the people are without Prayer Books or Bibles : how can they be supplied with them ? Could not a sort of local Dépôt for Bibles and Prayer Books be established in each of these out of the way Missions, where these books might be sold at a cheap rate, for here at least, people have very little ready money ? I have baptized 16 children since I have been here.

With regard to the completion of the church, and the building a parsonage, for the latter, Mr. Smith has been obtaining some subscriptions, and he is very sanguine that they will be able to get one built in the spring ; to complete the church I must strive in every way, and no doubt your Lordship will help us as far as you can ; indeed Mr. Smith has told me you had promised something for that purpose. We want also some assistance to get us a design for a chancel, pulpit, porch and font ; which we may surely as well have done properly while we are about it. A Font we can get worked here out of the Portage du Fort marble, at a very moderate cost. I hope that I may be able to get a little help from some of my own friends and connexions in England ; there can be few places, if any, in your Lordship's Diocese, that really require it more. Another church is being talked of in the Mission, but nothing is settled about it as yet. I do not know to whom I am to apply for a supply of tracts ; perhaps your Lordship will be kind enough to direct that those named on the accompanying list may be forwarded to me.

I fear my letter will trespass on your Lordship's patience and time

but I will now bring it to a close. I have bought a swift travelling horse, and am about to purchase a cutter for sleighing. These will make a large hole in my first quarter's salary, which I shall be glad to receive as soon after it becomes due as may be convenient to the Treasurer. Before I conclude I must not fail to thank your Lordship for so kindly forwarding the many letters and newspapers that seem to have come addressed to your care. Mrs. Brathwaite unites with me in kind regards, and in best wishes of the approaching festival for Mrs. Fulford, yourself and family, and

I am, my Lord,
Your Lordship's faithful and obedient servant,
FRANCIS G. C. BRATHWAITE.

FRELIGHSBURGH.

It is not to be wondered at, that to trace the origin of nations and communities that have long since disappeared, without leaving any records of their history, is a difficult undertaking, when we find, that even many of the events, of less than sixty years, are nearly forgotten, or but imperfectly remembered by the next generation.

The writer of the present article intends to give an account of the first planting of the Church of England in this part of the Province of Canada. One would think that the task was not difficult: but the materials from which he is to draw are meagre; scarcely any at all, from written documents, only from memory, not always to be depended upon, but he will in no case supply the lack of records by the aid of imagination.

An attempt was made to make a beginning at the west end of St. Armand, in the year of our Lord 1801, by an English clergyman of the name of James Tunstall. He brought a Blank Register with him from Montreal, duly authenticated by one of the Judges of the Court of King's Bench. This Register is extant, and contains, between the 20th January 1801, and the 17th May 1802, eleven acts of marriages, baptisms, and burials; viz. five marriages, five baptisms, and one burial; but as none of them was of Frelighsburgh, it does not appear that he ever officiated in this place during his stay in the country. That his residence was at Philipsburgh, on the eastern shore of Missisquoi Bay, is inferred from this fact, that he delivered his Register by an entry therein made, to Philip Ruiter, his Church Warden who was a resident of Philipsburgh; after whose name the village was named.

Between 1802, when Mr. Tunstal left, and 1804, there was a Rev. Mr. Short; but how long he staid, or what were the extent and effects of his labours, there are no records to shew.

In 1804, the Rev. C. C. Cotton, late of Dunham, of whom an account has appeared in a former number of "the Church Chronicle," came to St. Armand, where he remained till the 28th day of March 1808. He also resided at Philipsburgh. There is no evidence or tradition known to the writer that any of the three had performed Divine service, or preached at Frelighsburgh.

The late Lord Bishop of Quebec, then the Hon. and Rev. Charles James Stewart, arrived at Philipsburgh in the month of March 1808;^{*} and the Rev. Mr. Cotton, by agreement between them, sanctioned by the Lord Bishop of Quebec, moved to Dunham to open a new mission, where he remained until he died in 1848. Mr. Stewart remained only a short time at Philipsburgh, which he employed in visiting the country around, before he decided on what might appear to him to be the most eligible plan of ulterior proceedings; and finally he determined on separating St. Armand into two missions, or fields of labour, and to divide his labours equally between them. For his residence he chose Frelighsburgh, then a very new village, but from its great natural advantages, it held out promises and prospects of rapid growth and increasing population, which have not as yet been realized, but it is confidently believed that it will, at no distant period, be a place of considerable importance in the country.

The Seigniorship of St. Armand, from the eastern shore of Missisquoi Bay, stretches eastward on latitude 45°, which separates the Province of Canada from the State of Vermont, and extends eighteen miles in length, to the western line of Sutton, by four miles in breadth, and bounded on the north by the south lines of both Dunham and Stanbridge. Frelighsburgh is situated twelve miles east of Philipsburgh. Pyke River runs through the midst of the village, supplying water power sufficient to turn a grist and saw mill, and also other works for manufacturing purposes if well improved, which would draw together an increase of population, and furnish employment and business both to house and to feed them. But the natural advantages of the locality have been allowed to pass away unprofitably, though the locality itself is most beautiful, and an object of admiration to all strangers who pass through it. It is surrounded on all sides, except the openings which let in and out the little River, not with lofty mountains, but gentle swells, which conceal the village from the traveller, coming from every point of the compass, till he arrive within a mile of the church. From its early settlement, eight roads met and centred in the village, and these roads branch out into thirteen or fourteen roads within the distance of three miles and a half.

In fixing upon Frelighsburgh as the head-quarters of his mission, Mr. Stewart thought, as every body else thought, that the place was sure to grow very rapidly, both in population and business; and in this expectation, common to all, he pitched his tent in it, and determined to build a Church, as to all appearance the most eligible place for a Church in the vicinity. Frelighsburgh however has not yet answered the expectations that were then so fondly entertained. The village lots were not sold, but let out on long leases and annual rents, which people did not like. The owner of the land kept all the water power privileges in his own hands, and beyond a grist and saw mill, which never did much business, he made no other use of the water, and would not let it out to others who would have made it useful to themselves and the country. The result has been that the village has not grown; the inhabitants have not increased. They are not more numerous now than they were forty

years ago. There are several very good houses that have been recently built; but they do not occupy new ground, only the ground on which the old houses stood. New lots are not taken up, and probably will not be, till certain questions respecting the estate of the late Mr. Freligh are settled.

All the original settlers east of the village, covering twenty square miles of the parish, were Baptists. They have always had a minister of their own denomination, called Elder; and had the first house that had been built, it is believed, for prayer and preaching, between the river Riche-lieu and the Lake Memphramagog. Whatever may have been expected when Mr Stewart settled in Frelighsburgh from either the growth of the village or from the settlers east of it, both have been a disappointment.

During the first winter of Mr. Stewart's residence, Divine service was held by him in a small school-house, about a mile down the river at Lagrange's mills. A little farther down; he took up his lodging for himself and man servant, in Mr. Houck's house. Why he did not stay in the village is not material to know, but in the course of the season, before the end of the year, he purchased a small one story house in the village offered for sale, to which he removed. That house stands, for it is yet standing in the south extremity of the village, on a beautiful declivity, facing the church that was rising into a state of completion on the opposite side. As the people were all new settlers, and of course glad at the prospect of having a Church to go to, especially those of them that came from older settlements, where they were accustomed to enjoy religious privileges, they were soon persuaded to adopt measures for the erection of an edifice that would supersede the necessity and unseemliness of meeting to celebrate the worship of God in a small school-house; and hence the origin of Trinity Church. In the course of his first winter in the place Mr. Stewart had the satisfaction of seeing preparation going on, in getting out materials for the building. Application was made to the executors of the late Abraham Freligh's will for a piece of land for Church and burying ground; but as the heirs were not all of age, application had to be made to the Judges of King's Bench, before they could make a grant and give a title. Permission was granted, and the Executors very generously made over by a deed of conveyance two acres of ground for a Church site and burying ground. Mr. Stewart purchased of them two acres and a half more, adjoining the same, for a parsonage and garden. The materials for building were procured and laid on the ground; and in the summer of 1808, Trinity Church was erected, and made ready for Divine Service before winter, all except the cupola and gallery. The edifice is now old but in good condition, though at a great expense, from time to time, for repairs; while many other churches in the country, built at a more recent period, have decayed and disappeared.

There are seventy-one pews in the Church, most of which were sold, and the proceeds were applied, so far as they went, to pay for the building, which in all cost £690 18 10. Mr. Stewart himself laid out his own money very liberally, but how much there are no records to shew,

and nothing will be put down here at a venture. His good deeds, and labours of love, are written in the Book of God's remembrance. He was not himself very careful to have them written so as to be read of men. He came to the country to be a self-denying missionary of the Cross, and to that work he devoted his money as well as himself.

The year after Trinity Church was finished, Mr. Stewart proceeded to build another near Philipsburgh, and had it finished, in 1811. But though it was as substantially built as the other, it became dilapidated, unfit for use, and vanished away years ago, and is replaced by a well-built brick Church in the village of Philipsburg, where it ought to have been built at first.

Between the two Churches, twelve miles apart from each other, Mr. Stewart divided his services equally, giving to each alternate Sundays, travelling between them on horse-back, foul day or fair day made no difference to him. There were no waggons in those days, nor roads on which they could go. At both places, and on the way, he visited the sick, and, in rotation, other families, to stir them up to their duty by his counsel, exhortations and prayers; at all times, carrying with him, for gratuitous distribution religious Tracts and Prayer Books. How many children and grown up people he baptized—how many candidates he brought forward to be confirmed by the Bishop—or how many communicants he had, cannot be ascertained for want of records. All that can be ascertained respecting the number of communicants is only what the uncertain records of memory can supply, by running over such names as are remembered. It may be that they numbered a little over forty or near fifty in Trinity Church; but excepting two or three, and not certain but of one, who is not now in the country, they have all gone to their long home. Some, perhaps, may think that there must have been a larger number of communicants under the ministry of so good and celebrated a man as Mr. Stewart but let such reflect on this fact, that there were only two or three families in the place, when he came, that knew anything about the Church and her liturgy; and they will no longer think that he was not successful.

As in all new countries, indifference to religion prevailed and does prevail too much yet; and what was known of the Church, and her divine, scriptural, evangelical service, was from the reproaches of her enemies. Much then it is to the praise of Mr. Stewart, that, by his ministry, disinterested zeal, and pious conversation, he removed the bad odour in which the Church was viewed; dissipated the prejudices that were against her, and gained for her a good name, which she has maintained after him, to this day; and to the last day of his residence, he had his Church nearly full every Sunday with people' eager to hear the Gospel from his mouth. There are many persons who are constant attendants at Church, and join in the service to all appearance, but who will not be persuaded to partake of the sacrament. There were such persons in his day, and there are such in, and about every country Church now, and why they keep back, is known only to themselves. The old communicants have not only passed away, but also almost all the

hearers of Mr. Stewart; those of them who remain were too young to remember anything about him, except what they may have learned from their parents and common fame.

On the 9th day of July 1815, the period at which this article will end, Mr. Stewart preached his last sermon, and administered the Sacrament of the Lord's Supper for the last time as missionary at St. Armand. The Church was full to the door with people that loved and venerated him, as a faithful, devoted, indefatigable minister of Christ—as the friend and helper of the poor—as the spiritual, prayerful, sympathising comforter at the sick bed, and the liberal promoter and encourager of education and schools, and of all benevolent plans that had the happiness and benefit of his fellow-creatures, spiritual and temporal, for their object and end. At his last Communion, on the day referred to, there were present, who took the Bread of Life at his hand, communicants, besides his own, from the west Parish—from Dunham—some from Franklin, Sheldon, and Berkshire, bordering towns of the State of Vermont. It was a solemn day, and many wept sore, sorrowing most of all, lest they should no more see his face; for he was to embark for England in a few days, where he remained two years; and when he came back, he went to the east of Lake Memphramagog, and opened a new mission in Hatley Village, after him named Charleston.

The writer of this article enjoyed not only his intimate acquaintance, but the great blessing of his Christian friendship, for which he is thankful to the Giver of all good, and never, he trusts never, will forget to his latest breath, that he had before him the example and counsel of of a man so devoted, so heavenly-minded, so humble, so full of resignation to the will of God, and so purely zealous to promote his glory. He was indeed an Israelite in whom there was no guile—a nobleman by birth and education that wore his honours without effort, without seeming to know it, never deviating from the conduct, in word and deed, which would be looked for in a man of his birth. He advanced no claims on the admiration of the people, and yet all people honoured and loved him, as from natural instinct, and in his presence, felt themselves to be in the presence of a true friend, a man of God. He was a steady traveller to the heavenly Canaan that never lingered to look back on the things left behind. His faith in God was deeply grounded in his heart. Often it was in his mouth that God governs the world. Looking upon what Jesus Christ did to save sinners, any or all he could do, in his cause and for the church, was not to be named. The best were unprofitable servants.

Mr. Stewart was succeeded in the mission by the writer of the present article; and, though most unworthy, yet having obtained strength from God, he has remained to this day; but what may have been the effects of his poor labours, it is not for him to say.

Theophilus Anglicanus, ou de l'Eglise Catholique et de sa Branche Anglicane. Par le R v. C. Wordsworth, Docteur en Th ologie, Chanoine de Westminster. Traduit de l'Anglais, et  dit , avec une Introduction, par le R v. F. Godfray, Docteur en Droit Civil.

This is the latest, and perhaps the most valuable, of all the publications of the Anglo-Continental Society. It is unnecessary to say one word of commendation for the work here translated, and which has been well known to the English Church for several years. The Introduction by Dr. Godfray is full of interest and instruction. There are some remarks in it on the present state of religious feeling in many parts of Europe with regard to Rome, which we recommend to the notice of our readers. They are fortified by extracts from Roman Catholic writers, which will be very useful: in fact, the Introduction is worthy of the volume which it precedes. We cannot give it higher praise.—*Colonial Church Chronicle.*

ITALY.

At a meeting of the Society for Promoting Christian Knowledge, held in London, England, on the 5th November last, in proposing a grant of 400 Italian Prayer Books for Naples, Mr. Burgess stated that, when he was at Naples in September, he ascertained that as many as 400 priests had joined the association for effecting certain changes or reforms in the Church of Rome. The majority of them went no farther than to protest against the Pope continuing to hold his temporal dominion to the prejudice of Italian unity, and with injury to the Church. This section of the reforming priests was represented by the Dominican Luigi Protta, who has written a learned treatise on the inconvenience of the Pope holding earthly dominion, and on the necessity of Rome becoming the capital of the Kingdom of Italy. But another section of these associated priests, led by Zaccaro and Miella, and represented by the journal called *La Colonna di Fuoco*, go farther, and call for reform in the discipline of the Church, and even in some matters which touch on doctrine. Not many of those priests have turned their attention to any reforms in the ceremonies and services of the Roman Catholic Church, and they are unacquainted with any reformed Liturgy, and hardly know of the existence of a Reformed Episcopal Church.

The Board agreed to grant the books for Naples and Sicily; they also granted those requested for the Committee at Geneva, adding to them Italian Prayer-Books, and also English Prayer-Books and tracts for English labourers on a railway in the Gulf of Spezzia.

The following extract from a letter of an Italian nobleman was read by the Rev. E. Hawkins:—

“The arch-priest of ———, one of the few good parish priests of the diocese came to visit me, accompanied by his young curate. They were introduced into my room, when I was engaged in packing up various copies of the last little book, ‘Deil’ amministrazione,’ &c. After the usual greetings, I explained to the two priests the occupation in which

they had found me. I entered on the subject, and taking up the Book of Common Prayer, I read them many passages, especially about the administration of Baptism and the Litany. I told them that with the help of learned and pious persons in England I was reprinting various parts of the book in small portions, and that the chief object of this work was to make known to the ignorant masses of the Roman Catholic Church confession how deceived they are by those who seek to inculcate on them that the Protestants are abominable heretics and almost unbelievers.

I cannot express to you the surprise of the old arch-priest, still less that of the young curate, on hearing prayers and descriptions of lives entirely in accordance with those of the Church of Rome, from which they were supposed to be divided by an immense gulf. The old priest is too learned to be ignorant of the discrepancies between the two faiths; but, nevertheless, the Book of Common Prayer of the English Church being entirely unknown to him, it was with equal surprise and pleasure that he listened to the pieces which I purposely chose from that book. I leave you to imagine the surprise of the young curate when amongst the passages that I read, he heard the Creed. 'O good God!' he exclaimed, "how is this? This is precisely the Creed of Constantinople which we read when we celebrate mass." This amazement increased still more when I told him that without carrying veneration so far as worship (*culto*), which might lead the people to the worship that is due to God alone (*latría*), the English Church not only acknowledges and respects the holy Fathers, the founders of primitive and legitimate Church discipline, but studies them with alacrity, and always makes use of their authority, after that of the Apostles, as the basis and foundation of her reformation. The young priest was like a man who had fallen from the clouds."

THE EARLY CALLED.

"What I say unto you I say unto all,—Watch."

"During the storm which raged with great violence in many parts of England, on the evening of Sunday, 23rd June, the lightning struck a young girl, fifteen years of age, who had just returned from assisting at a Sunday School, and was sitting reading the Bible near a window. She was found dead precisely in the attitude in which she had been reading, with the book upon her knee, and was at first supposed to have fainted, but on being carried into the air, life was found to be extinct. No discolouration or mark of any injury whatever could be found upon her. Others of the family were struck down and partially burnt, but recovered.)

Call it not "killed," but "caught to heaven"—

Death so devoid of mortal leaven!

Death, with the Bible on thy knee!

I mourn not, faithful maid, for thee;

In Sabbath deed—on Sabbath-day—

Called to a brighter world away.

No earthly tears had dimmed thine eye
 No earthly love had claimed a sigh ;
 Thy thoughts 'were on thy risen Lord—
 Thine eyes were resting on His Word—
 When snatched away in fiery air,
 His angel hailed the form afar!
 By clashing elements unscared—
 For life—for death—alike prepared—
Thee not the lightning's startling flash—
Thee not the thunder's pealing crash—
 E'en for an instant could appal—
 Still ready for the Bridegroom's call !
 Thy lamp was trimmed with oil from Heaven
 Thy soul unstained with mortal leaven,—
 And with thy Bible on thy knee,
 Armed with a tenfold panoply !

Thus came that call !—to thee how mild ;
 Albeit to others strange and wild ;
 No "smell of fire" had passed on thee—
 No livid mark was there to see—
 But calm, as slumbering on thy couch,
 (*The Book* thy readiness to touch),
 Softly the spirit passed away—
 Unconscious as at natal day :
 And sprang on high, to second birth,
 All painless as it dawned on earth !
 Ye who her fate so nearly shared,
 Like *her* for *all* fates be prepared !
 Her who had chosen "the better part,
 And given to God her youthful heart ;
 Who from the study of His Word
 Sprang to the presence of her Lord ;
His Book—the last that met her eyes—
His Book—her passport to the skies.
 Death so devoid of mortal leaven—
 Call it not "killed" but "caught to heaven !