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THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO .- ACTS XVII. 11.

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SUFFERING WITH CHRIST. Long plunged in sorrow, I resign My soul to that dear hand of thine,
Without reserve or fear;
That hand shall wipe my streaming eyes,
Or, into smiles of glad surprise,
Transform the falling tear!

My sole possession is thy love:
In earth beneath, or heaven above,
I have no other store:
And though with fervent suit I prny,
And importune thee night and day,
I ask thee nothing more.

My hours, with undiminished force And speed, pursue their destined course, Obedient to thy will; Nor would I murmur at my doom.
The still a sufferer from the womb,
And doom'd to suffer still.

By thy command, where'er I stray, ow attends me all my way, A never-failing friend;
And if my sufferings may augment
Thy praise, behold me well content—
Let sorrow still attend!

It costs me no regret, that she Who followed Christ should follow me; Who followed Christ should follow in And though, where'er she goes, Thorns spring spontaneous at her feet, I love her, and extract a sweet From all my bitter woes.

THE LORD'S SUPPER.

From " Sacramental Instruction, " by the Rev. C. Bridges, M. A., Vicar of Old Newton. Concluded.

Such is the spiritual fellowship in which our gracious Lord manifests his spiritual presence in the Sacrament. Naturally flowing out of this communion with the Divino Head, is fellowship with his members, as united to the same body, and partakers of the same privileges. "We, being many" in this communion of the blood and body of Christ, "are one bread and one body; for we are all partakers of that one bread." a Our participation in the common privilege is the proof of our union with the body, growing up out of many members, as the many grains make the one bread. Thus is this Sacrament, like the other,b an uniting bond, by which we are separated from every other religion-knit together-not only in spiritual, but in visible unity-consecrated in mutual fellowship with Christ and his church. "One is your Master, even Christ, and all ye are brethren."c This meeting in "his banquetting house, with his banner of love over us,"d sheds an heavenly radiance over our Christian profession. The Sacramenta graces of repentance and faith-of hunger. ing and thirsting after Christ-of thanksgiving and brotherly love e-are here drawn out into lively and practical exercise.

These graces we insist upon as qualifications for communion; and the profession of them is an intelligent and credible, though not always a satisfactory, profession of faith. We can warn hypocrites, but we cannot exclude them. The king's eye only can infallibly see the unwelcome guest; and he will not fail to put him to shame. f Our duty is to set out the awful guilt of this profanation,q connected as it often is-not only with utter ignorance and hardness-but with a formal or self-righteous customary atand with the neglect of the exer cise of those graces, which alone can realize an acceptable or profitable improvement of the ordinance.

Generally speaking-our instruction should be directed by Philip Henry's admirable rule-so 'to manage it, that the weak may not be discouraged, and yet that the ordinance may not be profuned;" h neither raising the standard too high for the humble, contrite, or even scrupulous; nor lowering it to the generality of a formal profession; using only the alluring compulsion of evangelical motive. i

Our instruction must obviously vary according to the character of the recipient. To the ignorant, the spiritual character, and the solemn obligations of the ordinance; the hypocrisy of uniting in the deep-toned abasement and elevated exercises of our mode of administration; and most of all, the awful condemnation of unworthy participation, are subjects of direct and awaken ing conviction. For how affecting is the consideration, that the "table" of the Lord (to accommodate the prophetic imprecation) will "become a snare before them, and that which should have been for their welfare will become a trap!" j To those who wish to commence their attendance in this unsatisfactory state, we should strongly recommend delay, with much self-inquiry and earnest prayer for Christian sincerity

a 1 Cor. x. 16, 17. Bullinger expounds the communion to describe the participants-not the privilege. The Church is called this communion of the body and blood, because it is redeemed by this body and blood. Sermons, pp. 121, 124. This seems unnatural and un-satisfactory. The obvious and most profitable exposition is, to mark the joint communion of the members with their Lord, and their consequent identity with each other. Calvin and Beza in loco.

b Ib. xii. 13. 6 Matt, xxiii. 8.

J Mati. xxii. 11, 13.

g i Cor. xi. 27, 29. A Life, p. 43. I Luke xiv. 23. The exclusion of the un-

godly, under every form, from this ordinance, seems to be directly implied, if not commanded. Ezek. xliv. 6, 9. Calso Ex. xii. 43, 48.
j Psalm Ixix, 22, Comparé 1 Cor. x. 16, 21,

and Divine illumination. Many persons in a state of conviction regard this ordinance as an end-rather than as a means to an They put it in the place of Christ, instead of using it as a means of coming to must be taught, that the sacrament is not life, but food to support life: food, which nourishes the living, but cannot quicken the dead. Christ-not the ordinance-is life. scrupulous, we must show, that there is the sin of unbelief, as well as of presumptionsin in refusing to come, as well as in coming unworthily-the guilt of disobedience to the dying command of our best and dearest friend-the neglect of the privilege of a cross, and of brotherly communion with the followers of Christ. The early stage of awakening tenderness and concern needs special instruction and encouragement. The weakest disciple has an equal right to this ordinance with the most established. Perfeet assurance is not required; rather the want of it is supposed. The seal is given in confirmation of what was before a matter of doubt. Let the solemnity of the ordinance enforce preparation, and its simplicity encourage faith; and so let him come with humility and reverence; and who can doubt of his acceptance? !

k Much error on this subject has arisen from the Sacramental exposition of John vi. which, though supported by Patristic and Romish authority, receives no support from the Fathers and soundest Divines of our Church. Waterland, whom Dr. Pusey describes as having been 'in his day a pillar of the Church against heresy,' observes 'that our Reformers in general, for very weighty reasons, rejected the Sacramental interpretation.' Elsewhere he remarks—I Cranmer has shown by convincing though supported by Patristic and Romish aumarks- Cranmer has shown by convincing reasons drawn from the Church itself, that John VI. ought not to be interpreted of the Eucharist.' (Doctrine on the Eucharist.) Eucharist.' (Doctrine on the Eucharist.)
Hooker's great name is adduced by his Editor,
(Keble's Pref. lxxxv) but inaccurately, on this
side. Indeed nothing can be more sound than
his statement. He adverts to our Lord's discourse, as 'setting out his own flesh and blocd as the cause of eternal life'—not by the Sacrament—but 'through the dignity and worth of his Person, which offered them up by way of sacrifice for the life of the whole world. then proceeds to speak of the Sacrament afterward instituted, as the permanent representation of it, and the seal and the means of receiving the blessing. (Book v. lxvii, 4.) In fact, this view is contrary to Hooker's expressed judgment. Our Lord is here speaking of the cause or principle of life (53); whereas Hooker distinctly gives his mind, that i the grace which we have by the holy Eucharist, doth not begin, but continue life. (Ib. lvii. 6. lxvii. 1) Bishop Taylor contends, that the passage is not properly spoken of the Sacraments, and proves with Waterland, by a list of authorities, that even the Romish Writers—much as this interpretation serves their system—are not agreed pretation serves their system—are not agreed upon it. (On Real Presence, p. 137. Waterland, pp. 187, 188.) Our most standard commentators (Hammond, Whitby, and others; see Dr. Bloomfield's Synopsis) take the same view. Bishop Hopkins gives what we conceive to be the true prepring of the worldceive to be the true meaning of the wordsthat they are not to be understood principally or primarily of the Sacrament, but of faith in the merit of Christ wrought out for us in his hody and by the shedding of his blood. (Works ii. 432. Compare Craumer's Treatise on the Sacraments. Bishop Ridley's works, p. 21. Bishop Hall's works, ix. 443.) Indeed as Bishop Beveridge remarks, who strongly argues on this same side (On Ait, xxviii.) 'it i very unlikely that our Lord would preach concerning this Sacrament at least a year before i was instituted' much more that he should absolutely and universally connect the salvation of the soul and all the high privileges of his gospel with an ordinance not then in existence. In this case all that died within this interval to the appointment of the Sacrament, and-as Bishon Beveridge remarks-6 all since that have died before they have received the Sacrament. must of necessity be damned. Infant communion was insisted upon by Augustine, as one of the necessary, but most absurd consequences of this hypothesis. Not being able to free his mind from this view, or to escape this inevitable result, he scrupled not to assert the infant's danger of damnation without the Sacrament. (De Pecc. merit. et remiss. Compare Chemnit n John vi. 53. 1. ic. 20.) Apart from this cruel and unscriptural judgment, the gross evils of this interpretation are—that it concentrates in the Sacrament all the fruits and privileges and exposition of the whole Doctrine. Rule of flowing from our union with Christ, and nulli-

fies all the rich enjoyment and strength grow-ing out of the daily " life of faith on the Son of Waterland well distinguishes between inter-Wateriand well distinguishes between inter-preting and applying, and admits with Cranmer the justice of applying the general doctrine of John vi. to the particular case of the worthy reception of the Eucharist, because the spiritual feeding there mentioned is the thing both signified and performed in the Eucharist. (Works vii. 111. Comp. Bullinger's Sermons, pp. 262, 270. Zepperi De Sacramentis, pp. 604-608.) Add to which-if Christ be the only food of the soul, then this Sacrament, as one important means of nourishment, must be included as a part in a whole. But the interpretation has ever been a stronghold of Popery formality, and self-righteousness. Scott's valuable note on vv. 52-58.

I Mr. Robinson, on one occasion in his early Ministry, being surprised by the ardent and determined wish of a stranger to attend his e Our Church intimates brotherly love as a secandary end of this Sacrament. Art. xxviii. grieve for sin ? Is your dependence simply upon Christ? Is your mind fully bent upon serving God in holiness? The man answered satisfactorily, was desired to listen to the service, to look for Divine direction, and if his heart were still inclined, to come with assurance of welcome. Strength and consolation were given; and he went on his way rejoicing? Life, pp. 45, 47.

The Sacrificial character and efficacy | the holy ordinance is a means of refreshment | here called upon to renew by your own act of this Ordinance—though supported by some names of note, have in the writer's often calls the death of Christ a sacrifice -Christ. They have a strong impulse to come to the ordinance, but without any inthe contrast drawn between the one offering cramp our privilege, and to palsy our strength. telligent perception of its meaning. They of Calvary, and the continual remembrance and offering of the Jewish sacrifices seems clearly to contravene this view. a The Sacred writers of the New Testament have carefully avoided the application of sacrificial phrases inadvertently introduced, and which blessing. Yet it seems, that while we must had been the cause of much corruption or 'draw men with fervency and love,' we must misunderstanding. Their studied substitution of the table for the altar in the Sacramental service cannot be mistaken. One of their unbefitting the worship of a God of grace was soon followed by an Injunction for the ple history of the first converts, who, in change of altars into tables throughout the reverential joy, not in servile terror, honoured kingdom--a decree which was again renewed in the Revival of the Reformation under Eli- different, we might say, is this ideal atmoszabeth. The name of Priest is indeed ordi- phere of servour, to the dignity, simplicity, narily retained; yet this evidently in reference and genuine glow of our Sacramental service! to its etymological derivation (Presbyter) This is not faith, but fancy-not reference, carefully telling her members in speaking of but superstition—the will-worship of a slave, the Lord's Supper-"Herein thou needest no not the evangelical freedom of a child. Asother sacrifice or oblation—no sacrificing Priest." c Hooker—admitting in answer to his objector 'that Sacrifice is now no part of the Church Ministry,' rightly determines, that 'ia truth the word Presbyter doth seem more fit, and in propriety of speech more same ground-work, yet with principles appaagreeable than Priest with the drift of th continued use of the term, that 'as heretofore and fainting under the guilt, of post-baptismal use bath made it to be taken for a sacrificer, so will use now alter that signification, and make it to be taken for a Minister of the Gospel.' c None of these sound men ever admitted into their Protestant judgments the as if we must wear our prison garments to Tracturian dogma of 'an offering though the end, and work in chains under the commemorative, for quick and dead for the mournful and hopeless sense of delinquency. remission of sin.' f The language of our r And yet not by the cleansing blood church is simple, and in clear accordance of Christ on the conscience s (of which we with the original command—'a perpetual hear nothing), but by the virtue of this ordimemory of that his most precious death. 9 It is this memorial and representation of the sacrifice, that constitutes its profitable use, as that we might almost conceive ourselves to a means in the exercise of faith of receiving be in contact with the wildest atmosphere of its inestimable blessings. We commemorate Methodism v We should be glad to elevate (as Waterland justly observes) the grand our standard of expectation and enjoyment. sacrifice, but do not reiterate it—no, not so But it must be chastised spirituality and sober much as under symbols. h 'The whole sprinting page 11. substance of our Sacrifice, which is frequented of the Church in the Lord's Supper, consistof the Church in the Lord's Supper, consist-eth in prayer, praise, and in giving of tnanks, Eucharist a comfort to the Penitent. The and in remembering and showing forth of that Sacrifice offered upon the altar of the cross,? $i\,|\,$ Any other view is a retrograde movement to the bondage of Judaism.

in conformity with the true spirit of the dispensation—as Augustine well reminds us—to the holy mediator. We are come to the Mount of light and love—to the joy of communion with our God. Instead of being debarred-as of old-from a near approach we 'have boldness to enter into the holiest,' / Deeply let us cherish the godly reverence in his service. 'For even our God is a consuming fire.'m But never let us forget that

a Heb. x. 2, 3, 11.

b Works, pp. 321-4, 507, 8. c Homily on Sacrament, Part I.

d Book v Ixxviii. 2, 3.
c Defence against Cartwright, p. 722. 41 This is appeareth that the sacrificing Priesthood is changed by God's ordinance into a preaching Priesthood; and the sacrificing Priesthood preciou

should cease utterly, saving inasmuch as all Christian men are sacrificing Priests.' Bishop Latimer's Disputation at Oxford. Foxe viwhole view is elaborated at full length in Tract ence and heavenly teaching. and exposition of the whole Doctrine. Rule of Faith and Practice ii. 135-190. Dr Pusey seems to place the mass much upon a level

seems to place the mass much upon a level with this holy ordinance. He speaks of the people as 'mostly gazing at the threshold of the heaven, where they do not enter? (Sermon on Sacrament, p. 28 and note.) This might have appeared extraordinary from one who had subscribed Art. xxxi., did we not remember the Salvo for Subscription in Tract 90—approved and recommended by Dr. Pusey. g 1 Cor. xi. 25, 26, with Exhortation Com-

nunion Service.

h Works, vii. 378.
i Bishop Ridley ut supra. p. 24. That in the sacred Supper there is a sacrifice in that sense wherein the Fathers spoke, none of us ever doubted. But that is Eucharistical—as Augustine interprets it-a memorial of Christ's passion, celebrated in the Church. And from the sweet commemoration of our redemption, there arises another sacrifice—the sacrifice of praise, and from thence a true peace-offering of the Christian soul. But for any propitiatory sacrifice, unless it be representatively, I find none. Bishop Hall's No Poace with Rome. Works xi. 360, 362. Compare Heb. xiii. 15, 16. Bingham shows that every part of Divine worship—not only the service of the altar—had the name of sacrifice, in the ancient

j Da Doctr. Christian. c. ili. 9. l Heb. xii. 18-24, with x. 19, 20.

m Ib. xii 28, 29. xai 2ao The distinc- 39. Rom. III. 22, 29.

to a rejoicing heart. And if under the dispensation of shadows, much more we, under judgment no warrant from Scripture, which the sunshine of the joyous gospel, should 'go unto the altar of God, unto God our exceeding joy.' n To cloud our sunshine is to

Yet this is the character of the Patristic system now obtruded upon the Church. Chrysostom marvels, that the Apostle should 'give the title of "cup of blessing" to that fearful and most tremendous cup. o We, Faith in him—not in the means—will in-sure acceptance. k To the sincere; but terms to the Christian Ministry. The judg-ment of our Reformers is beyond all question. They scrupulously expurgated the services of suitable a title upon so rich and cheering a ' wake ourselves, and be filled with horror' p heavenly feast, of an open confession of the earliest movements was in accordance with and love—a terrific entrance to the ineffable this alteration. Bishop Ridley's commence-ment by Royal Edict, in his own diocese, b before us. How different this from the simtheir God in this holy ordinance! q How suredly, this is not the way to restore the holy Sacrament to its high dignity among Christian ordinances.

The Tractarian system, with perhaps less

of terrific gloom, is constructed upon the rently opposite, the connection of which at vitole Gospel of Jesus Christ.' d Archbishop least is very doubtful. At one time we are Whitgift quells his apprehensions from the described as chained down with the weight, sin-that darkening cloud of man's counsel over the radiancy of "the Sun of Righteousness." There seems no other pathway to heaven than endurance and sorrow. It is of Christ on the conscience's (of which we nance—the soul is " caught up to the third heaven," in such extravagance of sensation scriptural warrant. This ecstatic privilege is however the portion only of a favoured few. penitent opens the sermon with lively emotion. But alas! he finds that he has no present interest in it. The privilege belongs It is important also to view this sacrament of the church would for a time be removed to ' the holy ;' and he ' by a holier discipline from it. t But would the Saviour have excluded him from this deepest river of his venerate these ordinances, not with carnal joy? 'For whom was the ordinance instibondage, but with spiritual liberty. J To invest the holy table, as some appear to do, with a cloud of awful mystery, is as if we were living under the covenant that gendereth unto bondage. k Whereas we are not came to the dock gloom of the Mount that that of a penitent should we desire to come? to the dark gloom of the Mount that that of a penitent should we desire to come? burned with fire, affrighting the heart even of Who else would have any sympathy with our Sacramental confession? At what advanced stage of attainment may we deem ourselves to have possed the boundary of penitence into the region of 'the holy?' Who these latter are, or where they are to be found, save in Dr. Pusey's system, we cannot determine. But the distinction, we doubt not, is utterly inconsistent with the character and freeness of the Gospel. 'The holy' is always a penitent, to the end; while the penitent at his first entrance into the church, confirms his title equally with ' the holy' to the full privileges of salvation, t

Most painful is the reflection, that this precious ordinance should be so stripped of its real and spiritual efficacy by the corruptions of man's wisdom. Rich indeed are ts privileges-strengthening its virtues, when f Tract 90, p. 63. Though commemorative,—was added after the first edition. The the contrition of a heart under Divine influ-

This is the only Gospel that deserves the

CONFIRMATION.

An Address by the Rev. C. Bridges, M. A., Vicar of Old Newton. My dear young Friend,

You are invited at this time to consider the important subject of Confirmation. This little Tract is written to explain to you the meaning and advantage of this service, and the nature of the vow, which you are

live emphases of zer is overlooked by our Translators.
n Ps. xlill. 4.

o On 1 Cor. x. 16. p 1b. on verses 23, 24. Comp. on xiv. 33. Eph. i 23.

2 Acts ii. 46, 47, r Dr. Pusey on Baptism, Tract 68, Sewell's Christian Morals, p. 408. We thankfully refer to the mosterly Refutation of this deadly error in the Bishop of Ossory's Charge. s Heb. ix. 14. 1 John i. 7.

t Dr. Pusey's Sermon on the Sacrament, pp. 15, 18. It is right, however, to observe that he confesses the omission of the pardoning grace of the holy Eucharist to have made his post-baptismal statement imperfect. Letter to Abp. of Canterbury, p. 92.

u Ib. p p. 2, 3, 18. v See the message to little children 1 John ii. 12 .- all that believe are justified. Acts xiii.

1. Confirmation is a rite or ordinance of the Church, founded upon the practice of the Apostles, "laying their hands upon baptized persons, that they might receive the Holy Ghost." a Thus many Christians in that time received the miraculous gifts of the Holy Spirit—that is, the power to work miracles, and to preach the gospel in different languages. These gifts, however, have long since ceased. But the practice of

'laying on of hands," or confirmation, as we learn from the history of the Church, has continued ever since.

Confirmation is the profession of your baptism. Then your parents brought you, as Hannah did Samuel, b and the Holy Virgin brought Jesus, c and gave you to the Lord .- Promises were made for you by your Sureties, that you should walk in the ways of God. Now that you are come to nge'-able to see the value of your soul, and be taught to know your Saviour,-these promises yourself are bound to perform.' In baptism you were presented-in Confirmation you come to "present" to the Lord. You here confirm from your own mouth the promises made for you at your baptism, when 'by reason of your tender age' you could not promise for yourself. The Bishop, as the higher Minister of the Church, then lays his hands upon you, not-like the Apostles-to give spiritual gifts, but praying for you, that you may be confirmed and

strengthened in your soul by the Holy

Ghost. Confirmation, therefore, my dear young friend, is the open confession of your bap-tismal vow. You declare before the Church the faith into which you were bapised-that is-your dependence on, and your obedience to, the Father, the Son, and the Holy Ghost, as the one true, and living God.d You show your hearty desire and purpose, by the grace of God to give yourself up for ever to his service. You come also in humble faith to lay claim to the priileges of your baptism. Then it was promised to all, who really enter by baptism into covenant with God, that they should "therein be made members of Christ, children of God, and inheritors of the kingdom of heaven."e Here you now come to profess your desire to obtain these blessings, and to plead your interest in them. Here also you openly join the Church, into which you have been

eceived in your infancy. Now, if you have only thought of baptism s a mere form-something that was done for you (such as giving you a name,) with which you have no further concern; such a confession as this can never be acceptable to God, and can never bring any advantage to yourself. Nay more. It is awful mocke. ry of God in his own house-before his misisters—in the face of his Church. It is much more likely to bring down a judgment han a blessing. f It hardens the heart in carelessness and delusion. This wilful lie told in the presence and in the house of God would plainly prove you to be "of your father the devil; for he is a liar, and the more profune-more frightfully foolish than Settlers toward education. The think lightly of this solemn engagement. If, however, you have been spiritually instructed in your baptism, as a solemn covenant made with God in your name, you will feel bound to take it upon yourself, you will carnestly pray for a full understanding of it; and you will, in dependence upon God's grace, heartily confirm it by your own word and deed.

This is the spirit, which a poor helpless sinner ought to feel. This is the proof, that you "believe with your heart" the precious truths of the Gospel. In this spirit such a confession as Confirmation is at once your duty and your privilege: h and the season will prove a time of love and lasting benefit to your soul. How apt are you to be drawn aside by the "multitude to do evil;" or at best, to halt between God and the world! This confession may be a cheek, restraint, and encouragement to you. Often has the Lord blessed this, as the means of awakening the carcless to a sense of their broken vows and neglected privileges. Often has it been a time of confirmation to the sincere young Christian, in strengthening his faith and resolution for the service of his Lord. Often has the remembrance of this time, for many years after, been a safeguard in hours of temptation. 'I engaged myself solemn. y, publicly, to God and to the Church hat I would be God's for ever. " How can I do this great wickedness, and sin against God ?" 'i Often have the same recollections of this season of dedication "pierced" the backslider's heart "with many sorrows," and brought him back to the Saviour's cross in sorrow, faith and love. So that the many ways and persons, where God has put special honour upon this ordinance, may well encourage you to attend upon it in a simple trust on the Lord's morey and grace, and with a comfortable hope of a blessing to your own soul. Tobe continued.

a Acts vill. 14-17; xix. 5, 6; compare Heb. vi. 2.

b 1 Sain. i. 26, 28. c Luke ii. 22. d Matthew xxviii. 19.

e Calechism.
f Isaiah xxix. 13, 14. Malachi i. 8, 13. g John viji. 44. h Rom. x. 10. With the heart man believeth

unto righteousness, and with the mouth confession is made unto salvation. Genesis xxxix, 9.

HUDSON'S BAY TERRITORY. The Grand Rapids and Middle Church Dis-tricts of the Church Missionary Society's

Mission.
Report to August 1847. Of the churches, that at the Rapids is utterly incapable of providing room for all who would gladly worship there, and on the Lord's day the children are entirely excluded. I am glad, however, to say that the new Church is proceeding rapidly: we hope to have the roof on before winter, and to open it next summer. I have never yet seen, in the present Church, a vacant seat on the Lord's-day. Be the weather what it may, rain or snow, storm or sunshine, frozen mercury or fever heat, the Church is more than full. Many have to walk five or six miles each way, and that often, in winter, through two or three feet of snow. These facts, together with their devotional responses and attention in God's House, are a source of the greatest satisfaction and encouragement. The Rapids Congregation has quite an European aspect; but one-third is composed of Indians and another of Halfbreeds, the rest only being Europeans. Several families, living between the Rapids and Middle Churches, attend both, and in doing so perform a journey of sixteen miles.

The Middle Church is not so well attended as the Rapids, it being near the Upper Church, to which many of the Settlers go; yet last winter I was often gratified, on leavng the Church, to see before me a row of

wenty-five carioles.

The number of the Communicants is a source of joy; but their ignorance is an oc-casion of grief. As I conceive that the advancement of the Gospel among the Heathen, and of more general extensive success, is greatly dependent here on the faithfulness and consistency of our Communicants, I have been severely careful in admitting new ones, and have examined and instructed the more doubtful of the old. There is no one

thing which so forcibly struck me among this people as their profound regard for the Sacrament of the Lord's Supper. This regard I find, on examination, is not superstitious, and the result of ignorance on essential points; but, in almost every case, is wholesome, and I believe, based on scriptural views of the nature and importance of that blessed Ordinance. The Communicants live as becomes them.

I have had three adult Indian Baptisme, particulars of which are given in my Journal. All were females, from the Cree, Muscaigo, and Saulteaux tribes.

The Schools in connexion with the Ra-

oids Station are four in number; but, as three of them are distant, from my house, I cannot bestow that vigilant oversight which they merit and require. Mr. M'Allum kindly superintends two of them, which are

in the neighbourhood of the Upper District.

The Schools are in a disheartening state. I found them next to empty, and the few who did attend dirty and ignorant. The paucity of numbers was accounted for by the late fearful ravages of disease, which had removed many, and left others sickly or impoverished; but a truer reason I befather of it." g Nothing, therefore, can be lieve to be, the indifference of the poorer were not only ignorant, but rude; which, however, was owing, in a great measure, to neglect in the Teachers, and is fast disappearing. Our numbers are greatly increasing, and I hope that, after some little time, the Schools will present a more encouraging aspect.

All the four Schools are open on the Lord's-day, and are superintended by the week-day Masters. The number of childdren is not so large as it might be, and there is not a dozen Teachers among all the Schools. After Mr. Cockran's departure, some of the Teachers grew weary in well-doing; but I have again secured their services, and the Rapids School, especially, with its array of classes composed of old and young, presents a pleasing sight in this lone wilderness. Much labour, I am sure, has been bestowed on the religious instruction of these children and young persons; but, be the hindrance where it may, I find them too generally ignorant which be the first principles of the oracles of God.

At the urgent representation of Mr. M'Allum I have opened a fifth School still further up the Settlement than that in the Upper District, and which we call " The Assineboine School." We shall provide for the education of twenty-five poor children, mostly Indians, without increasing the expenses of the Mission. Mr. M'Allum kindly superintends this School.

After a year of discase and sad mortality, the Settlement is now threatened with want-a true calamity in this part of the world. Through the present summer many families have had to subsist on three meals in the week, and we have had a few instances of starvation. God seems to be holding a controvesy with the Settlement. and evidently designs this year to teach us, and others, lessons which many years of plenty had led us to forget.

Viewing the people in a religious aspect there is every thing to encourage. Their love for God's House, their reverence for the Ordinances of Religion, their readiness to be instructed, their unwavering obedience to God's Word, their regard for the Lord's-day.

• In a Letter Mr. James writes of this Church— Our new Church is a noble building—by far the best in Prince Rupert's Lend. Many poor men here, in their godly entlissism: have given dona-tions of 101.; and, to pay 'ft, have forasken two years' wages.