

missionary stations. The converted people always pray.

(To be Continued.)

Literary Notices.

Notes of the Flood at the Red River, 1852. By the Bishop of Rupert's Land, London: Hatchards. The readers of the Colonial Church Chronicle are familiar with some of the particulars of the disastrous flood by which the Red River settlement was devastated last spring, from a letter of Mr. Taylor, which appeared not long ago in our pages. In the little volume before us we are presented with a succinct account of that severe disaster, in the shape of a journal from the pen of the amiable and excellent Bishop Anderson. Those who in the intercourse of early life may have had opportunities of appreciating the Bishop's devout simplicity of mind, and his singular steadfastness of purpose, will find a happy portraiture of him, drawn unconsciously by his own hand, in his Notes of the Flood at the Red River. And lest the remembrance of former acquaintance, should lead to a partial estimate of the Bishop's labours, we will proceed to make a few extracts from this volume.

The Bishop thus describes his own position when the flood was at its height—(it began on the 25th of April 1852, and there was no apparent diminution of the waters until the 21st of May).

"The nearest resemblance to our condition might be found in a prolonged shipwreck, in which the waters are fast gaining on the vessel, and one knows not what to rescue or to save, or whether the ship itself will hold out to the end. There was even the rocking sensation, as one passed over the floating platforms, or watched the swell of the current through the house. At other times we compared our position to that of a fortress under siege; the lines of the enemy approaching nearer and nearer, until but one solitary spot was left from which to look down. When I spoke, however, of this, my sister" (who is the companion of the Bishop's exile, and supplies the place of a mother to his children) "said hers would be David's choice—to fall into the hands of God, and not into those of man. In looking from without, and especially when viewing the settlement after the waters had begun to retire, it was exactly as if a fire had raged. Every house looked a mere shell, the doors and window-sashes taken off, and the chimneys fallen in through the roof, with the barns and outhouses often in ruins around."—Notes, pp. 35, 36.

It is difficult to imagine the scene which we are now about to describe, as occurring not very far from the shores of Hudson's Bay. The Bishop had been speaking of the pang which the thought of the probable breaking-up of his family circle had cost him, and he thus proceeds:—

"To give up the school-room involved scarcely less. There, how many a pleasant hour had been spent; how much pleasant study of the Gospels and Epistles had I enjoyed in the depth and fulness of the original, comparing spiritual things with spiritual, and seeking from each verse and word to extract some hidden ore. Much advancement had been made in every branch of study, as the late examination had testified. In the classics one had studied with me the Ethics of Aristotle, never before perhaps perused in Rupert's land; several had read in Herodotus of Cyrus and Babylon; and just as the calamity approached we had entered on Thucydides, and in the introduction of the philosophical historian had discovered many a parallel to our own condition. Were not the early inhabitants of Greece in some measure like ourselves, when it is said, 'they readily moved from spot to spot, each thinking to gain anywhere the necessary means of subsistence; and when it is added, 'that on account of such migrations, they did not in other respects increase or improve?' We had just been reading of the siege of Platæa, when we were assailed by a power which no human skill could enable us to resist. We were reading of the plague at Athens, when we were obliged to give up, and ourselves to realize something of the despondency therein described—the neglect and disregard of all things compared with life. To this study of the classics had been joined that of modern languages. Four could read the Gospels in Italian, the greater part of the school could do so in French, and my seniorscholar could read in Luther's own version the German of the Gospel of St. John. Combining thus the ancient with the modern tongues, and those of modern Europe with the two leading dialects of our own land, we recited at our last examination a psalm in the original Hebrew, and the Lord's prayer in eight different languages, including that of the English version."—Ep. 5, 6.

The Bishop's time is much occupied in the work of education, and he gives the reason for this variety of acquirement:—"My hope has been throughout, that by training several to an acquaintance with the grammars of many different languages, they may be able to analyse more clearly, at some future day, the framework and structure of the Indian tongues, from a deeper insight into the principles of comparative grammar."—Speaking of Bishop Smith, who was consecrated on the same day with himself, and who like himself is much engaged in scholastic training, the Bishop remarks, that it is a comfort to him to hear that, with the whole

world between them, there was still so much of similarity in their position.

At the risk of exceeding our limits we must give the opinions of the Bishop on several of the most prominent topics of the day—opinions which will be valuable, because formed in the quiet of retirement, and apart from the heats of popular controversy. Thus, speaking of the recent meeting of the North American Bishops at Quebec, he says:—

"Perused the Minutes of the Conference of North American Bishops at Quebec in September last (1851). Much pleased with their tone of moderation, and practical wisdom. Felt how entirely I am cut off from my brethren, no notice could be sent to me of the meeting from distance; the other Bishops of Dioceses in North America are all within a few days or hours of each other."—P. 79.

So again, alluding to the recent experiment of dividing and multiplying the Services of the Church at Leeds and Birmingham:—

"Perused the newspapers received from Canada, especially the English news in them. Struck by new features in the Church at home,—the self-adaptation and pliancy manifested in many quarters at the same time. The complaint has often been made of the unbending character of the Church of England; now she seems to exhibit a very different spirit. Perhaps something of this concession at an earlier period might have prevented some of the separations which took place, as that of Wesley. Surely there is a large amount of energy and vitality through the whole body at present."—P. 81.

Here is something which came unexpectedly to rejoice the Bishop in the midst of his many trials and difficulties:—

"... On my return my second little boy ran to meet me, to announce the arrival of English letters. ... It was a chance opportunity from Lake Superior. The most grateful intelligence, accidentally mentioned in a private letter, was the announcement of a grant from the Society for the Propagation of the Gospel, for a Clergyman at York Factory. The news reached on an auspicious day; every fresh labourer in prospect lightens our heart."—P. 74, 75.

We could linger about this interesting sphere of Missionary labour for a longer time, but we may not except only to say of Bishop Anderson, and such as he, "great is their reward in heaven."

A CATECHISM on the Thirty-nine Articles of the Church of England. By the Rev. James Bevan, D. D. Professor of Divinity in King's College, Toronto, &c., with additions and alterations, adapting it to the Book of Common Prayer of the Protestant Episcopal Church in the United States. New York: Protestant Episcopal Sunday School Union, 1853. This is an excellent work, and worthy of the attention of Churchmen, who would cultivate a closer acquaintance with the doctrines of the Church, as set forth in her thirty-nine Articles. For sale by Ide & Dutton.

BEAUTIES AND DEFORMITIES OF TOBACCO USING, or its Ludicrous and its Solemn Realities. By L. B. Coles, M. D. Fourth Thousand. Boston, Ticknor, Reed, & Fields.

A most powerful appeal to the slaves of the weed, to break their bonds and achieve their freedom:—Contents.—Tobacco as a Luxury—as a medicine; Tobacco on Health—on posterity; Tobacco as a Vice: Tobacco on Intellect—on Morality—on Religion—Its Beauties—Personal Beauties—Social Beauties—Domestic Beauties—Public Beauties.

Missionary Record.

ANOTHER DEGRADING HINDOO CUSTOM ASSAIL-ED.—At a public examination of a school for native girls in Madras, which has been supported for six or seven years by the natives, and has educated some girls of the leading families, a native gentleman who is one of the most prominent among those who favored education in English and Western sciences, advocated in a very earnest and effective manner the re-marriage of widows,—bringing arguments even from the Shasters, to prove that the present degrading system of excluding them from social life, while many of them are little more than children, is not a part of Hindooism in its purer form and ought to be abandoned. He had an audience of some 500 respectable natives, and his speech, was most warmly cheered and applauded.

POPULATION OF MADRAS.—According to the census taken in 1850-1, there are in the Presidency of Madras, 22,301,697 inhabitants. Exclusive of the city of Madras, which has about 650,000 Hindoos, and 70,000 Mahomedans; 21,581,697 are Hindoos, and 1,699,899 are Mahomedans and others. The number of males are given as 11,047,139; of females, 10,537,458, which proportion Mr. Winslow thinks not accurate, since it would be difficult if not impossible, to ascer-

tain the number of females. The number of square miles in the province is 180,889, which gives a population of 157 to a square mile, exclusive of the city.

ADMISSION OF AN ENEMY.—A periodical, recently started in Calcutta, by a number of educated Hindoos, for the purpose of attacking the doctrines of Christianity, says, "The vigorous exertions of the preachers of the Gospel have tended to spread widely the knowledge of the Christian religion among the natives of India: there can hardly be found an educated Hindoo that knows not something about it. They leave nothing untried that can efficiently contribute to its propagation. By means of schools, sermons, lectures, offering handsome prizes to successful essayists, and other indirect measures, they insidiously cause the youth of this country to be initiated in the doctrines of Christianity." The Friend of India well remarks: "It would scarcely be possible to bear stronger testimony to the zeal, activity, and success of the missionary body, than is contained in these few lines. They indicate a profound conviction on the part of the Hindoo community, that their strongholds are no longer impregnable, that the ground has been mined beneath their feet, and that the movement may commence at any moment, which will terminate in the subversion of the system which they have surrounded with so many safeguards."

MELBOURNE.—It is stated that the Bishop of Melbourne has applied for a loan of £5,000 or £6,000 to purchase and import into his diocese a number of iron churches, to be set up at the diggings and elsewhere. The following extract of a letter from the Mount Alexander Diggings will show, that while alive to the value of material churches, his lordship is not the man to wait for them: "Here are ministers of almost every denomination, and till lately all the services had to be conducted in the open air. Three weeks since the Wesleyans (who are never behind us in those things) opened a chapel, the first which had been opened in these diggings; and I believe a chapel of the Church of England has been built near the Commissioners' camp. I was much pleased the first Sunday I was here, to see his Lordship the Bishop of Melbourne stand on the stump of a tree, and proclaim to the surrounding multitude the blessings of the Gospel. He preached to us an excellent sermon extempore from St. Matthew xiii. 44. He was not dressed in canonicals, and had you seen him you would not have known him from a Ranter preacher."—Record.

AUSTRALIA.—There is the greatest distress among the emigrants on their first arrival. They are often exposed to the utmost severity of rains and storms, without being able to procure shelter of any sort, even for women and children. Their looks of despair and helpless grief are often heart-rending.

A few weeks ago a gentleman called upon the Bishop of Melbourne, and stated that he had just sold some land, which in consequence of the change in the circumstances of the colony, had realized a very much larger sum than he expected to obtain for it. He wished therefore, to appropriate a tenth part of the proceeds, amounting to £500, as an offering to the Lord for the benefit of the Church.

CHURCH IN TORONTO AS IT WAS AND AS IT IS.

We take the following from an interesting Speech by the Bishop of Toronto, at a late meeting of the St. George's Church Branch Society of the D. C. S. The Rev. Dr. Lett of whom a pleasing recollection is retained by many at Halifax, is Rector of St. George's.

"The Bishop said the difficulties which the Church-wardens had to encounter were great, yet their indefatigable labours were deserving of the highest praise. It was truly gratifying to see the manner in which the Gospel was spreading around, giving strength and encouragement to ourselves and seconding the efforts of our neighbours. He could not but revert to the progress of this city and the stride that religion had made. When he came here 44 years ago there were but 700 inhabitants, whose primitive Church was more like a barn. It was, however, well attended, but when the war came they were obliged to give it up for an hospital, meeting in the interim in the Legislative Assembly. After the war it was repaired: there was then about 900 inhabitants. In 1818 it was found too small for the congregation, and it was repaired and extended at a time when it was more difficult to raise £2,000 than it was to raise £18,000 now for their Cathedral, but at that time it was accomplished by the generosity of some few in number who were generous in heart. But the same anxiety to discharge this religious duty was always manifest. Some years afterwards this building was pulled down as unfit to be ten in the capital of the