

on any point the question is sent home and settled by the Society. But the influence of the Society in a fully organized diocese on those rare occasions when it is exerted, is simply that of friendly suggestion or moral suasion, not of authority."

The Committee also say that "they know no reason why the Church in India should not be subject to the wholesome English rule, whereby no clergyman is allowed to use habitually any place for the celebration of Holy Communion without a license for that place from the Bishop." They likewise add that like the Bishop of Calcutta, *feeling strongly the necessity of bringing the Missions of the Church more directly and more effectually under Episcopal influence, in order to the advancement of the Kingdom of Christ*, the Society last year expressed its desire that "as a rule, each of the large and flourishing missions should have at its head a Bishop conversant with the vernacular tongue and the habits of the people, subordinate as a suffragan to the Metropolitan, having an independent salary and a diocese co-extensive with the mission."

We are satisfied that the principles on which this Society conducts its operations are those which must commend themselves to every sound churchman; and that they are such as should regulate every similar association, whether entirely voluntary in its origin or not.

THE LATE MR. SAMUEL WARREN.

THE death of this gentleman is announced as having taken place on the 29th ult. He was in his seventieth year, and was son of the late Rev. Dr. Warren, whose secession a number of years ago from the Methodist body occasioned considerable commotion in that community, besides several law suits; and who was afterwards ordained to the Ministry by the late Bishop Sumner, at that time of Chester. Mr. Warren was born in Denbighshire in 1807, was educated at Edinburgh for the medical profession, but afterwards became a barrister. He was called to the bar at the Inner Temple in 1837, was made Q.C. in 1851, and Recorder of Hull in 1852. He contributed to Blackwood's Magazine, while studying for the bar, his most celebrated production, entitled "Leaves from the Diary of a Late Physician." In 1841 he published another remarkable book, "Ten Thousand a Year," which also became very popular. This was followed by another novel, "Now and Then," in 1847, and an unrhymed poem, "The Lily and the Bee," in 1851. He also published several legal works. In 1853 the honorary degree of D.C.L. was conferred on him by the University of Oxford. In February, 1856, he was returned to the House of Commons for Midhurst, and held that seat till 1859, when he was appointed by Lord Chelmsford a Master in Lunacy.

THE FIRE AT ST. JOHN.

WE are fortunate in being able to present to our readers the admirable sermon, of the Lord Bishop of Fredericton, preached in his Cathedral Church at Freder-

icton, and also in St. John's Church, St. John, on the occasion of the great fire at the latter city. The sermon will be read with much interest, coming from one on the spot, so well able to dilate upon the subject.

SERMON.

PREACHED BY THE LORD BISHOP OF FREDERICTON
ON THE OCCASION OF THE LATE CALAMITOUS
FIRE AT ST. JOHN.

ST. LUKE XIII: 2, 3.—"And Jesus answering said, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, nay: but except ye repent, ye shall all likewise perish."

WHAT are the lessons, my brethren, which God intends us to learn from the great and unexpected calamity which has befallen us? The text implies that all such evils are permitted by God, but it shows a clear distinction between the Providence of God and the agency of man. There is a disposition, at such times, to throw everything on Providence, and to forget how free is our choice of good or evil, and how largely we are dependent on the conduct of those around us. Few misfortunes are so strictly accidental, or providential, that the misconduct or the negligence of man is not, in some way, concerned with them. But while the text leads us to see how entirely we are in the hands of God, though, at the same time, our own errors are often the cause of our misfortunes, it speaks also in the interest of charity towards sufferers. It forbids us to speak of those who are the victims of great calamities as necessarily the most guilty of mankind. This would repeat the error of the friends of Job. It cautions us not to profess to know the reasons of the divine judgments, and not to connect heavy calamities with the sins of individual sufferers. For even when a special punishment was foretold by the prophets of old for special national sin, the righteous suffered with the wicked. Jeremiah, Ezekiel, and Daniel went into captivity, and lost all they possessed, together with the guilty Israelites who had neglected or mocked at their predictions. Thus, the chief caution of the passage is a warning against self-righteousness; and we are reminded that our duty lies in doing all in our power to mitigate the evil under which others are suffering, without attempting to penetrate into the counsels of the Almighty, or to pronounce judgment, individually, on our fellow-creatures. At the same time it is no part of Christian charity to deny the existence of crimes in a community, which may bring upon us divine chastisement; and our utter powerlessness in the presence of any great visitation, whenever God permits a particular concurrence of circumstances to arise, shows us our feeble, helpless condition in the hands of God. Men have boasted that they were entire masters of the element of fire, —so perfect their mechanical skill, so thorough their organization, that they could always stay its progress; but now, in broad daylight, they are made to feel how little their boasted skill avails them against the natural forces opposed to them, and that they lie helpless under the mighty hand of God. Our first lesson, then, is that of the deepest

humility. "We brought nothing into the world, and it is certain we can carry nothing out." Even if we admit that we cannot carry our possessions with us, we feel confident of being able to bequeath them. But God steps in, and shows us that not even this is always permitted. When the sense of possession is strongest; when the produce of our labor in our gold and our silver is multiplied; when our houses are enriched with costly ornaments; when banks are laden with our accumulations; when private citizens and corporations spend as if there were no end to riches, and the world lay at their feet; when men cry "Peace and safety," then "sudden destruction cometh upon them," and there is no escape. All is levelled with the ground. Then the truth of the inspired maxim is pressed home upon us, "It is certain we can carry nothing out." The solid walls, the costly furniture, the tasteful paintings, the admired plate, the jewels, and gay clothing, the abundance of provision for the future, all is dust within one hour. It is as if we had never possessed it; and the very use of it seems to embitter our loss, for if it had never been ours, we should have less to regret. What a call is here to remember that our true life does not consist in the abundance of our possessions! What a terrible reflection comes home to us, that we shall have to give a strict account of those riches which are gone, and which we are not now permitted to enjoy! A humble submission to the will of God will do much to mitigate the loss, and soften the blow. There is much suffering, but the great hope remains. This fire is an anticipation of what will happen to us at the end of life, when everything will be gone but hope in the life of the world to come. But if we face this great sorrow manfully and resolutely, God may yet raise our city from the dust. Industry and perseverance will do much to restore our ruined walls, but humility will do more: it will promote our moral and religious improvement; it will teach us lessons of good, which nations and communities in general are too slow to learn. The Scripture teaches us, that the best and holiest men humbled themselves to the dust, in national calamities, although they had not been partakers in the sins which had brought down divine judgments on their fellow-countrymen. We see a special instance of this in the confessions of the ninth chapter of the Book of Daniel. And if the present calamity lead us all to acknowledge our part in the general evil, and to say, "To us belongeth confusion of face, as at this day," this suffering would be of essential benefit to our souls, and would help us in many ways that, perhaps, we know not of. And it would increase our trust in God, for no man can have faith who is not humble. We may also learn from this calamity the utter worthlessness of mere external show, and prodigal expense in selfish objects, especially when it is incurred at the expense of others. Surely it is not uncharitable to say, that this has increased, within our memory, to an alarming extent. In former days the New Brunswick farmers were content to live frugally on the old homesteads, which their fathers had built on land