before the storm and the foe, while her mariners, with desperate | enough to assert it,-bespeak the convictions of the eninfatuation, run up and down her decks, crying, "All's well-we lightened Christian as much as the worldly wisdom of hold the true course; we are certain of the port;" till she strikes! the sagacious philosopher; and it indicates, we are comand she, her mariners, and her passengers, go down together.

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power, laid on the country whose sovereign had happened to offend. The churches were shut; the elements mouldered on the altar; the priests fled the churches; from the bridegroom dropped the hand of the bride; the mourner left the body unwept-the religious regeneration of the country, while he sighs for corpse mouldered on the highway unburied; the mother viewed with horror her new-born babe, never to be named by the name of a Christian; and the child shrunk from its parent placed beyond can acquiesce in the doctrine that our religious profes-

THE OHUBCH.

TORONTO, SATURDAY, DECEMBER 5, 1840.

In the October number of Blackwood's Magazine is an interesting article upon the moral and political condition of France,-the more interesting from the conviction which we find it impossible to suppress, that this country is the great pivot upon which are to turn the events that will bring convulsion and disaster upon earth antecedent to the period when "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him." According to the most rational interpreters of those mysterious prophecies which speak of an interval of 42 months,-or months of years, as it is easy to demonstrate from coinciding testimonies that they mean,-antecedent to the primary overthrow, or first great check of the Papal power, the year 1792, when the French Revolution reached its climax in the murder of the King and the abolition of the regal government, is the period to be reckoned as fulfilling that prediction. The original establishment of the Papal power would seem to be correctly fixed in the year 533, when by an edict of Justinian, the Roman emperor, the bishop of Rome was declared the infallible head of the Christian Church; so that the 1260 years embraced in the forty-two months already mentioned, would reach exactly to the close of the year 1792 or beginning of 1793. In France, then, arose the power which gave its fatal wound to the Papacy, and which broke also the strength of the "ten horns," or ten kingdoms, which had always clung to its dominion. For no person that is conversant with the history of the last fifty years, need be reminded of the overthrow of long established powers and principalities in Europe, consequent upon the destruction of the legitimate sovereignty of France, and the elevation of Napoleon to its uncontrolled dominion.

But if the strength of the Papacy received thus its fatal blow, and reels still beneath the deadly wound, and only recruits its enfeebled energies to be crushed at last with a complete and final overthrow, it is revealed that another power, equally adverse to the truth and influence of Christianity, was to rise upon its ruins; that "the last gasp and termination of life to the Papal Beast, is to be the first breath and act of life" to the Beast of INFIDELITY. That this appalling power manifested its origin in France,-co-eval, too, with the overthrow of the monarchy and the destruction of the Papal influence,-the records of its sanguinary revolution will not permit us to doubt. That baneful power,-wanton and violent, at its rise, beyond all experience or credibility,-may appear, in some degree, to have lost its virulence; yet, in all its essential properties, it is confessedly the governing principle,-almost the rule of faith, morally and politically,-of that unhappy and distracted country.

Nor is it a power which stands isolated in its baleful and destroying energies: the poisoned atmosphere of France quickly tainted the gales which blew upon the neighbouring lands; and England, especially, did not escape the venom of the moral plague. No sooner was the goddess of Reason elevated upon the altar of Notre Dame in Paris, and infatuated crowds paid their homage to that obscene divinity, than the "Age of Reason" and the "Rights of Man," disseminated their pestilential doctrines, subversive both of social duty and of religious obligation, throughout the neighbouring island. We know, too, how many disciples were gained over to that blighting creed of atheism and revolution, and how England tottered upon the verge of the precipice whence France had taken the fatal leap. And when in 1830, the "three glorious days," as traitors and infidels are wont to term them, witnessed the subversion of the lawful dynasty in France, thousands in England were found to echo the ungodly triumph. There the monster of infidelity, ever watchful, erected his crests and whetted his fangs again : the spirit of the nation seemed to undergo a moral convulsion : popular excitement was fostered and encouraged by peers of the realm; and the regal sanction was even given to the advancement of the Reform Bill,-the early offspring of the Romish Emancipation Act, the Pandora's box from whence there leaped upon the land a crowd of woes of which the present generation shall not be able to attest half the virulence or the calamity. It might be thought that, amidst all the evils, social and moral, of distracted France, the more tolerant spirit which has for some years existed towards the Protestant religion, is an augury of good,-a ray of light amidst the thickness of its spiritual gloom. We should be short-sighted, however, to ascribe this milder temper of the people towards Protestantism to a better appreciation of the truth, or to the growing influence of its sanctifying power. It is, alas! no indication of a healthier religious tone in the nation, but purely the result of indifference,-the effect of the chilling temper of infidelity, so fearfully verifying the influence of the angel's vial of wrath upon the sea, "It became as the blood of a dead man." One object of the article in Blackwood which we have alluded to, is to bring forward certain opinions upon the religious condition of France by M. Guizot .an individual of great powers of mind, of distinguished legislative talents, and what in a public functionary of that kingdom might be deemed anomalous, a Protestant, In an essay not long since published by this able writer on Catholicism, Protestantism, and Philosophy, he thus expresses himself :---"French society is suffering from moral maladies of very different natures. There are some who are tired and disgusted with uncertainty and disorder of mind; they have need of a port where no tempest can penetrate—of a light that never flickers, and of a hand that will never let them stumble. They demand from religion support for their weakness, rather than aliments for their activity. It is re-quisite that religion, while she elevates, should also subjugate their intelligence; it is necessary for them, that while she animates their internal life, she should, at the same time, and above all things, give them a profound sentiment of security, Catholicism is marvellously adapted to this turn of mind, so frequent of occurrence in our days. It possesses satisfaction for such desires, and remedies for such sufferings; it is able, at the same time, to conquer and to please; its anchors are strong, and its prospects full of attraction for the imagination. It excels in giving occupation to the soul, at the same time that it allows it to rest; it is acceptable after a period of great fatigue, for, without leaving the soul to become cold or inactive, it eases it of much labour, and lightens for it the burden of responsibility.

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her rotten timbers, threatens to make her a wreck. On she drives of the compliment. It does not, however, --- we are bold pelled to feel, a mingling of the lamentable infidelity of

Imagine the horrors of an interdict which Popery, in its day of the land with the better principles which Protestantism must be supposed to have engendered in the mind of M. Guizot. We yield, at the same time, the fullest admission that this distinguished individual desires the peace to its political agitations. But who that has renounced the errors of the blinding creed of Romanism, the pale of salvation, and excluded from the rites of the Church. sion should communicate "a profound sentiment of security;" if by this is meant, as undoubtedly it must be

understood to mean, a leaning upon the mere profession, a dependence upon the formalities of the faith that is espoused? For who does not know that it is not this Scriptural and essential doctrine, "Being justified by faith, we have peace with God through our Lord Jesus Christ," which begets in the Romanist that profound sentiment of security; but that it is the result of extra-

neous and adventitious things, often of the simple persuasion that they are within the pale of an infallible Church? Who does not know that [Roman] " Catholicism is marvellously adapted to this turn of mind,"that it is the author of a spiritual deadness,-the parent of a dull and tranquillizing sentiment of irresponsible security? Who does not know the stagnation of spirit, the prostration of principle, which a slavish reliance upon its false tenets begets,-the rejection, in short, of all that restraining and spiritualizing power which unadulterated Christianity exerts in the soul?

In the following passage, our readers will agree with us, M. Guizot speaks merely as the politician; and it is one of the disastrous signs of the times that the wisdom of the world, as it is termed, is so often opposed to the truth of the Gospel :---

"As far as the state is concerned, the malady that preys on it is the enfeeblement of authority. I do not say of force, which makes itself to be obeyed; the depositaries of public power never had more force, perhaps never so much; but of authority recognized beforehand as a principle, accepted and felt as a right, which has no need to recur to force; of that authority before which the mind bends without the heart being abased, and which speaks with command, not as reposing on fear, but as based on necessity. Catholicism is full of this spirit of authority—it is authority itself, systematically conceived and organized. It lays down authority rised, sys-tematically conceived and organized. It lays down authority as a principle, and carries it into practice with great firmness of doctrine and a rare intelligence of human nature. Catholicism is the greatest, the holiest school of respect which the world has ever seen.'

Our readers must not forget that this special pleading on behalf of Romanism,-not Catholicism, as by M. Guizot and others it is so often misnamed, -is in support of a proposition that this religion should be restored in France to its former political ascendancy; because with its full grasp upon the mind and energies of the people, even they, volatile and restless as they are, would exhibit the spirit's passive subjection to civil as well as to ecclesiastical authority. But need we expose the fallacies of this argument, or dwell upon the arbitrary process which it recommends,-to chain down the restive waters by inducing over them a thick covering of ice, that upon their cold, calm surface the elements of strife may revel harmlessly,-to ply with opiates the feverish patient, that the quick pulsation and the maddened brain may be stilled and tranquillized, while the work of death, with accelerated steps, goes on within? This is substantially the recommendation that is offered ; but as to the practicability even of the temporary calm which is expected, let us adduce the words of another writer, M. Bouvet of Strasbourg, the author of a Reply to the novelties of M. Guizot :---

"Catholicism has long ceased to be in the paths of relition. Left behind almost every where by the civilization which it has never been able to effect, and which it has even opposed, it is now undergoing the penalty of having turned uside from Christian morality, in order to gratify its, own temporal ambition. Far from being capable of winning back French society to the faith, and of reigning over it by confidence and persuasion, it is a witness, even in our days, to the failure of its attempts of this kind in all quarters. France

of St. Lawrence by the Lord Bishop of MONTREAL :----

"The Lord Bishop of Montreal, after attending the early orning service in the Cathedral at Quebec on Sunday the 30th of August, embarked on board the Unicorn Steamer, accompanied by the Rev. C. Morris, who was proceeding to take charge of the Mission in Gaspé Bay. The evening service of the church was performed on board and his Lordship preached. He was landed at night, on the first of Sep-tember, at St. George's Cove in Gaspé Bay,—a settlement composed chiefly of Protestants from the islands of Jersey and Guersey measure the bare the and Guernsey, speaking the French language. Here the service was performed in French on the 2d,-the prayers being read by Mr. Morris, and the sermon preached by the Bishop; and here Mr. Morris was left, in order to complete the preparation of the young persons, at this and other sta-tions in the Bay, whom the Rev. Mr. Cusack, the late Missionary, had been engaged in instructing for confirmation. Mr. Cusack before undertaking a new charge, had resolved, with the sanction of the Bishop, to pay a visit to some settlements on the Labrador coast, wholly unprovided with the ministration of the Gospel, and lying about 300 miles from Gaspé. To that desolate region he had accordingly proceeded in one of the small whaling-vessels fitted out

n the Bay. "His Lordship left St. George's Cove on the morning of made to the 3d of September,—his arrangements being made to return, with Divine permission, to the same point by the 17th; on which, or on the following day, the Unicorn Steamer was here to call for him, on her way back from Halifax to Quebec. The Bishop proceeded, in the first in-stance, in an open row-boat, supplied by the kindness of Mr. Johnson, the agent at Grande Greve of a Jersey-house, to Point St. Pater, at which ale a log again embarked in to Point St. Feter, at which place he again embarked in another converance of a similar description, in which he was to make his whole circuit on the coast and to return This was the Collector's boat, the Collector himself, Mr. McConnell, accompanying his Lordship all the way. "There are three Missions in the District,—the Gaspè Bay, the Percè, and the Bay of Chaleurs Missions.— They all comprehend different external very for

They all comprehend different stations, very far apart-from each other, visited at fixed intervals by the Clergy, whose duties in this way are exceedingly arduous, partly by sea and partly by land. The Bishop proceeded with all speed to hs extreme point,—making as he went along, his appointments for his return,—and reached N. Carlisle in the Bar of the land. ins appointments for his return,—and reached N. Carlisle in the Bay of Chaleurs, the head quarters of the District and the residence of the District Judge, on the evening of the 5th. Eere he was most hospitably received at the house of Mr. McDonald, the Crown Agent.

"On the 6th, which was Sunday, service was held in the morning, n Paspébiae Church; in the afternoon, in that of the N. Carlisle; and in the evening again in that of Paspébiac,—he Bishop preaching upon each occasion, the last time in French. Owing to some circumstances of discouragement experienced by the Rev. Mr. Johnston in this Mission, which, however, it is hoped are only of a transient nature, --the number of candidates for confirmaion was extremely small, and the state of their preparation in some instances not felt to be satisfactory. It was

judged best, therefore, to postpone the administration of the rite. It may behere observed that within the last two years, there have been several wrecks, on different parts of e Gaspé coast, of vessels laden with highly valuable car-bes, and it is melancholy to observe the proofs which have been hence afforded of the depravity of nature; these aw-ful and affecting calamities having, as in other places, served only to minister to sin among a certain portion of the population,—inflaming their cupidity, exciting them to lawless plunder, dissipating their minds, and producing fraud and extortion on the one hand, or idleness or extrava-gance on the other. Neither police nor troops being at the command of the magstracy, it was impossible to control an-excited multitude who seemed as if they agreed to regard the booty thrown in their way, as bringing a dispens from ordinary scruples and accustomed restaints; and the exemption thus assumed appears unhappily to have extended itself much beyond those who first poured down to seize upon their share. The Clergy, however, have not been de-ficient in lifting their voices against these proceedings, and n labouring to check the frenzy which has been epidemic along the coast; and it may be hoped that, after the fresh effects of the evil shall have subsided, a juster sense of duty will, by the grace of God's good Spirit, settle itself in

"On Monday, the 7th, the Bishop met by appointment the heads of each of the two congregations; and some measures were satisfactorily put in train for providing permanent accommodation for a new Minister, -- the Rev. Mr. Johnston being about to remove to another charge. His Lordship then proceeded by land to Port Daniel, eighteen miles down the Bay, the boat following to meet him at that place. Here he had made an appointment, in going up, to preach in the evening. About fifty persons were assembled, partly in the sitting-room, and partly in the kitchen of the house, the door being open between. This place is one of the stations of the Bay of Chaleurs' Missionary, and is visited one Sunday in the month,—Hopetown, which lies upon the road, six miles from his residence, being served upon the same day. Part of the road is exceedingly bad. "The next day, with very hard labour to the poor boat-

men, brought the Bishop to sleep at Grand River,-a name extended ministrations, have requested permission to which, as in some other instances in Canada, conveys much too magnificent an idea; the French word grande being thus rendered, instead of being made great, as it ought to be, in English; and the word great being itself only comparatively applicable to distinguish the stream from a smaller one in its ghbourhood. Here are no Protestant settlers. "The appointment for Wednesday, the 9th, was in the scattered settlement of Cape Cove, in the central or Percée Mission, served by the Rev. Mr. Shor." Here a confirma-tion was held in an unfinished Church, roughly fitted up in temporary way, in which the candidates from Percée and the intervening settlements met those whose home was upon the spot. Twenty-one persons were confirmed. The Bishop preached to a good and deeply attentive congregation. The same remark will apply to that which assembled by appoint-ment at Percée Church, on the following afternoon. At this place his Lordship made some little delay for the oppor-tunity of viewing, with a lady of his family who was in his company, the wonderfully striking features of the scenery which it presents. The Confirmation at Mal Bay Church nine miles further on, was appointed for the afternoon of of the last quoted sentence. In recurring to either our Friday, the 11th. Service was performed to a small con gregation,—the settlers being widely dispersed and the weather desperately had,—but the full preparation of the few candidates for Confirmation not having been satisfactorily ascertained, the evening was spent in part in examining and instructing them, and another appointment was made for Confirmation on the following morning. Only four young persons were finally admitted; but there may be four young persons were many admitted with the order of the rite were the better appreciated by the congregation observed, (which, however, was not excessive) and the explanations which were rendered upon the occasion. The Bishop returned, after the Confirmation, to Point St. Peter, bishop returned, and the Communication, to Folin's Feder, near Mal Bay, where he had slept, and went on in the boat to Gaspé Basin, the head-quarters of the Gaspé Bay Mission, beautifully situated at the head of the Bay. Here he remained till Wednesday morning, at the house of the Collector. "On Sunday, the 13th, service was performed, mornin and afternoon, in Gaspé Basin Church; the Bishop preaching apon both occasions, and the prayers being read by the Rev C. Morris, who had come up some days before from Grande Grève, where, as has been stated, he was left on the 2d. It was in the afternoon that Confirmation was administered.-Thirty individuals in the sanctuary of God and in the presence of his assembled worshippers, responded to the demand of the Church that they would declare their adherence to their baptismal engagements, knelt to receive her solemn benediction and to unite in her prayers for their constancy to their holy vow, and listened to the charge of her presiding Paster that, by God's grace, they would walk worthy of the vocation wherewith they were called. "The two following days were spent in business relating to Church matters in the neighbourhood. On Monday, at a meeting held at the Church and presided over by the Bishop, a subscription was entered into upon the spot for repairing, painting, and otherwise improving the Church; and matters were also put in train for expediting the erec-tion of a Church at Haldimand-town, about five miles distant, the materias for which had previously been collected. The Rev. Mr. Custck, before his departure for Labrador, had been exceedingly active in promoting this and other similar objects within his charge, which, before the appointsimilar objects within his charge, which, before the appoint-ment of Mr. Short, comprehended the now distinct missions of Gaspé Bay and the Percée coast. "On Wednesday morning, the Bishop went down to the settlements at Grande Grêve and St. George's Cove, within the Bay of Gaspé, the places where he had first landed in the District, and the Confirmation for which was appointed for the afternoon of the same day. Here his Lordship again preached in French (as Mr. Morris had also done during his absence) and confirmed nine persons. An additional his absence) and confirmed nine persons. An additional interest was felt, in many instances, among the confirma-tions of this District, from the fact that the Bishop had It requires one to use, or hear used, under similar affect-tions of this District, from the fact that the Bishop had himself, in a visit made in his capacity of Archdeacon, baptized individuals in places where, at the time, the minis-

particulars of the late Visitation of Gaspè in the Gulf trations of the Church could be very sparingly, if at all, afforded, who now came forward to assume their baptismal

engagements upon themselves. "The 17th was passed in hourly expectation of the arrival of the Steamer; which made its appearance on the following morning. A fire, according to the arrangements which had been concerted, had been kept blazing all night upon an eminence, as a signal to guide the steamer in case of her arriving while it was dark. A great sensation was by a vast fry of the fishermen's boats. The inhabitants, some of whom had never before seen a steamer in their lives, were permitted to gratify their curiosity by boarding has not acrea onitie dargued by the extraordinary splendor her; and were quite dazzled by the extraordinary splendor of her interior fitting up.—The Bishop now took his leave of the District, with much cause for thankfulness, although gement, that the Church and her ordinances had been fairy planted among the Protestants of this destitute coast by he venerable Society for the Propagation of the Gospel, one of the present Missionaries, however, was supported for nine months by the munificence of a kind benefactress in England to the Canadian Church) and that by the means hus afforded, it might reasonably be hoped that not a few souls had been brought to a knowledge of CHRIST. He had much cause also to be thankful for the kindness of man; the primitive virtue of hospitality having been exercised towards him, (as upon former occasions on the same circuit in a manner which not only made the want of inns and pub lic accommodations of every kind unfelt, but afforded a con stant source of gratification in the manifestations of ready service, assiduous attention, and affectionate good-will among all classes alike; whether the Collector and other public functionaries, the Agents conducting the establishments, along the coast, of the great Jersey houses, the traders or the fishermen, there was one spirit among them and their families, to shew their consideration for the traveller, and their regard for his office.

"One of the sore evils of the District is the utter absence of any tolerable provision in most parts of the District, for the education of the children. But hopes are entertained that, by the Divine blessing, this evil may be greatly alleviated at no distant day."

In the Maidstone Journal of the 6th of October, with which we have been kindly favoured by one of our correspondents, is the Charge of his Grace the Archbishop of Canterbury, lately delivered to the Clergy of that it in contemplation, as soon as it can be procured, to erect Diocese. It is characterized by the purity of taste and soundness of principle, as well as moderation, for which our venerable Metropolitan is distinguished. From the history of Church matters in England, during the late gracious operations of that "One and the self same Spirit, who worketh all in all," I should fear I had been tediously eventful years, which it embraces, as well as for the practical lessons both to the laity and the clergy which it contains, we intend to present it in full to our readers, as a document which must be universally interesting and useful, at as early a period as practicable.

We cannot deny, we shall not say to ourselves the gratification, but to our journal the benefit of the folowing extract from the Churchman, a Magazine published monthly in London in support of the cause which is designated by its name, and with a zeal and ability which has, we believe, secured to it a very extensive and influential patronage:

"We do not usually extract poetry from other publications, and we shall now be less than ever likely to do so. We however, feel much pleasure in presenting to our readers the following spirited lines, taken from a newspaper pubthe following spirited lines, taken from a newspaper pub-lished at Cobourg, [now at Toronto] Upper Canada,—and which is not only one of the best conducted journals with which it has ever been our lot to meet, but also the only paper extant (so far as cur knowledge goes), which can be called a truly Catholic "religious newspaper.

The poem alluded to is the "Crusaders' Hymn before Jerusalem," by our correspondent Claud Halcro; who will feel encouraged by this flattering notice to cultivate his poetical talent, while we ourselves shall be animated to endeavour better to deserve as well the fraternal greetings of religious periodicals in our mother-land, as a continuance of the patronage and favour which in our own country has been so liberally extended to this journal.

We lately mentioned it as probable that the Rev. J. Grier would retire from his present mission and assume the parochial charge of Belleville. His appointment to the latter place has now been confirmed; and he will remove thither, we understand, in the course of the month of January next. It is pleasing to learn, and not less pleasing to us to record, that several of his parishioners in the township of Hillier, one of the scenes of his widelyconvey all his effects to his new sphere of duty in their own vehicles, free of expence. This is highly creditable they have uniformly evinced a fervent attachment to they have uniformly evinced a fervent attachment to they have uniformly evinced a fervent attachment to grace they enjoyed to withstand or correct these evils. the church of their fathers, have ever been in the forewill gladly bear their testimony that these feelings of devotion to their Sovereign were deepened and sanctified by the Christian counsels of their henoured pastor. It gives us great pleasure also to learn, that a handsome Gown has lately been presented to the same reverendgentleman by Lieutenant and Mrs. Townsend(R. N.) of Cramahe, as a slight but affectionate memento of gratitude for his valuable ministrations, in the benefit of which it was often their privilege to participate.

appreciate its beauty and applicability. Short as that prayer is, and although he was breathing very hard at the com-mencement, ere it was finished, the ordinary indications of death were visible, and without the slightest struggle he ceased to breathe. A solemn interval of silence ensued, during which each seemed buried in his own reflections .-These, doubtless, borrowed their complexion from the event we had just witnessed. It is in situations like these that we can truly realize the *value* and *object* of human life. On the present occasion, I experienced the justice of the poet's remark.-

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"The chamber in which the good man meets his end, Is privileged beyond the common haunts of men, Close on the verge of heaven."

The Indians then sung a hymn; and before leaving the oom, deeply affected as I was, I undertook to offer up the last Collect of the Burial Service,--so full of comfort and edification on such occasions; but before I had finished, the touching scene before me moved me to tears. The Indian, whose stern nature has, in some measure, been softened by Christianity, however deeply he may feel, weeps but seldom in his savage state, never, as it is deemed a weakness un-worthy of a warrior; but on this occasion, no sooner was the tear of Christian sympathy seen to flow, than every one in the apartment yielded to the impulse. It was indeed an affecting sight, I doubt not each thought within himself, "It is good for us to be here." May God bless it to our spiritual

improvement for his dear Son's sake. Before leaving the house, I was informed by one of his attendants, that some time before his speech failed, he told them "that his time was at hand, and bade them farewell; he requested them to thank all his friends for their kindness device the incidence of the back of the back of the state during his sickness, and as he had not the ability to reward them, he trusted God would. He desired them not to be sorry, as it was good for him to be relieved; and, as his parting wish, he requested they would attend more diligently to the care of their souls, and that whenever they thought him, they should remember the advice he had given

In this peaceful state of mind, and with a firm and unwavering faith in the all-sufficient merits of his Saviour, did this lowly servant of his Master "fall asleep in Jesus." On the Friday following, his remains were followed to the grave by a large assemblage of persons,—the white settlers in the neighbourhood uniting with their Indian brethren in this last mark of respect to departed worth. His remains and those of his wife were deposited in the Indian burial-ground near the Church, and the Nation have is in experimentation as a constant of the settlers.

over their graves a memorial of the esteem in which they were held.

Did I not feel assured, my friend, that I am writing to one who workern all in all, I should rear I had been teritolary particular; but I know that trifling as these incidents may appear in the estimation of the worldly, they will be precious to believers; and that you and they will rejoice with me that the Lord hath chosen these lowly ones of the earth to make the monuments of his grace and goodness.

make the monuments of his grace and goodness. As it is not improbable, those who have favoured these pages with a perusal, may be impressed with the idea, that the Mohawks are in a very advanced state of moral and religious culture, I feel it right, before I conclude, to allude to the actual condition of the settlement. Although we are cheered by the hope that God smiles upon our humble endeavours, and have sufficient cause to thank Him for his nast mergies to these means a set by the

thank Him for his past mercies to these poor people, yet there is much to humble us and to stimulate us to increased

I have hitherto enumerated only the benefits they have enjoyed: justice requires that I should now mention the dis-advantages they have laboured under, and the evils they have been exposed to since their residence in Upper Canada. The unsettled state of their nation from the breaking out of the troubles in America to their settlement here, together with the loss of their Pastor, must have been very injurious to a people recently converted to Christianity and but just emerging from savage life. Nor were the advantages they enjoyed here, till within a few years, such as to warrant any material improvement in their condition. The occasional

visits of a distant Clergyman and the services of Indian Catechists of limited attainments, (sharing, doubtless, to a certain extent, the fate of "prophets in their own country," were by no means adequate to the spiritual exigencies of

were by no means anequate to the spiritual exigencies of such a community. Besides, the class of persons who settled around them, so far from proving a benefit by setting them an example, have been instrumental in corrupting them. The simplicity and pliancy of the Indian, his ignorance of English and of trade, rendered him an easy prey to the designing white man; and ardent spirits, that bane of his unfortunate race, was unsparingly used to degrade and ruin him. As the country became settled, the timber on the Indian reservation excited the cupidity of peculators, as it had become one of the staple exports of Canada. It was purchased at a very trifling consideration, and the Indians themselves were employed to get it out," and assist in rafting it to the market at Quebec. It is difficult to conceive a more demoralizing, and, to the labourer, more unprofitable occupation, than that of lumbering. The exposure and hardships endured by the Indians who engaged in it, shattered their constitutions, and the temptations to which they were exposed, by associating with orst description of entailed a host of evils upon the little community of which cwn vehicles, free of expence. This is highly creditable to this warm-hearted portion of his flock; who, while they were members. This had a blighting influence on their tribe, the traces of which are still painfully perceptible. ir advancement in the arts of civilized life has most rank when the call of duty summoned them to the defence of the Throne. This was peculiarly evinced but it must also be remembered that the physical powers of during the stirring winters of 1838 and 1839; and they mill addly bear their testimony that these feelings of access. On one occasion, expostulating with an aged Indian on the want of industry among him apple, he shrewdly remarked, "Why, Minister, you are very un-reasonable. When God made the world, He made a great many kinds of animals, but He taught them all different many kinds of animals, but He taught them all different ways of getting a living. He taught the fox to range through the woods and live upon what he could catch. The beaver He taught to live beside the water; He shewed him how to dam the river and build a house, and to lay by a stock of provisions for winter. So He also did with different kinds of men. Now you cannot teach the fox to live live the herein and not how you cannot teach the fox to live like the beaver, nor can you make the Indian work and live like the white man. I have a farm, and could live by it; but when the season comes for game or fish, I must have some, and I am tempted to go and look for it, even to the neglect of sowing and gathering my crops." Now, although I am not disposed to receive this ingenious apology for his brethren, still there is a great deal of truth n the remark. There are, I am happy to say, in this and almost every Indian settlement, many pleasing instances of success in agricultural and mechanical skill; and we are encouraged to hope that every succeeding generation will more rapidly mprove. The means, in my opinion, best calculated to effect their improvement, are schools, in which an education upon truly Christian principles can be obtained. At present, as the Mohawk settlement extends eight or nine miles along the Bay, it has been found necessary to divide the children into two schools. One of these is maintained by the New England Company, who have done much for the Indian tribes in North America, and the other by the Indians themselves. The average attendance at the former is about twenty, and at the latter thirty-five, of both sexes. These chools are of a humble order,-the children being taught in them merely the common branches of English education and grounded in the chief traths of Christianity. It would be very beneficial to the rising generation if one of these schools could be converted into a boarding school, under the superintendence of a master and mistress well qualified for the task; at which a certain number of both sexes could be thoroughly educated. By annexing a field or two for tillage, and a few sheep and cows to give occupation to the children when not in school, the expenses of the establishment would be diminished, industrious habits formed, and a taste for agricultural and domestic employments created, which would be productive of very beneficial results. Indians are desirous of such a school, and would do all in their power to secure it; but their own means are not sufficient, and we know not where to apply for them. This Mission, in consequence of the dearth of means and labourers, is held in connection with the neighbouring parish of Napanee. I can, therefore, only devote half my time to the Indians; but they indeed require it all. To them I give the Sabbath morning. A Sunday School is conducted during the greater part of the year for an hour or two, before service: the attendance of the children is satisfactory, and their desire to improve encouraging. The service is con-ducted partly in English and partly in Mohawk, as many of the Indians understand English, and a number of the neighbouring white families attend. The instruction from e pulpit is conveyed through an interpreter. The singing in Indian, generally of hymns. In this sacred service e Indians are thought, by judges, to excel.

rality, and when placed, at Rome, the religion of the primitive Christians."

This is true as far as it goes; but we regret to observe throughout the whole Response of M. Bouvet a feebleness of argument, because he seems to render subordinate and even to place out of sight what, in such a controversy, constitutes the only stable basis of an argument, as well as a strange misapprehension and consequent distortion of some of the facts of history. He ells us, for example, in a succeeding paragraph, that Christianity was so much dishonoured by the conduct of its heads, in the sixth century, that one half of the Christian world (Asia and Africa) threw itself in disgust into the arms of Mahomet." The point of history to which he refers is by no means an unfamiliar one; so that there are many who can correct us, if we are wrong in denying the justness of the assertion at the conclusion ecclesiastical or civil historians, we discover nothing

which justifies so severe a reflection upon the Christian body. It is true that the Church was, physically as well as morally, enfeebled by its divisions,-that the jealousy of sect against sect, the antipathy of party to party, rendered the Christians less capable of resisting their Mahometan foes; and possibly the easy submission which, in consequence of a state of perfect helplessness, they were sometimes induced to yield, might be mistaken for an indifference to their own creed or a predilection for the belief of their conquerors. Of this, from all the facts of history, we feel certain, that the usual alternative of "the Koran, tribute, or the sword" was uniformly more cogent in producing the surrender of Christians than the rivalry of parties, or the despotism or ill con-

duct of their own rulers. But admitting M. Bouvet's assertion to be erroneous, there is one lesson which the undeniable facts of the case must bring home to every heart,-that the divisions of Christians are found by experience to incapacitate for any successful confederacy against a common foe. We may fear no more the crescent of Mahomet; but daily events are warning us that a warfare fierce and cruel is to be encountered with the combined strength of Popery and Infidelity : melancholy then must our anticipations be of the result of the contest, if, instead of being united under one standard,

the multitude of true believers are standing in detached sections apart, watching with a jealous eye the movements of each other!

Our limits warn us to bring these reflections to a close; and in doing so, we are compelled to repeat that we approve not of the theories of M. Guizot, and cannot anicipate any effectual correction of their deficiencies, from the doctrines of M. Bouvet. Nor are we permitted to say that we can unite with heartiness in the opinion of either which the Reviewer himself promulgates : we do not discover in it that manly repudiation of a false philosophy, nor that uncompromising rebuke of a trimming liberality, which usually characterizes the honest and conservative pages of Blackwood's Magazine,

We have, at various times, furnished some account of the progress of the Lord Bishop of Toronto throughout

This the reviewer terms an eloquent and beautiful this Diocese during the last summer, and we have now passage, nor are we disposed to dissent from the justice the gratification of presenting our readers with some

These are circumstances which we have peculiar satisfaction in recording, from the evidence which they afford of sincere and growing respect for the sacred office of the Christian ministry,-a respect which we are persuaded, will, in most cases, accompany the faithful and consistent discharge of its duties.

Mr. Parker, the late proprietor of the Caledonia Springs' Mercury, has transferred to Mr. Bridges, the Editor, the entire superintendance of that Journal.

COMMUNICATION.

THE MOHAWK INDIANS. [Concluded from our last.]

But to proceed with my narrative. I had been for several days expecting the departure of my poor friend, when on the morning of Wednesday, the 17th of June, I was summoned to attend his death-bed, and, on reaching the house, found, las! the cold hand of death upon him. He was unable to speak to me, and life was fleeting fast.

On entering the apartment, the scene that presented itself was worthy of the pencil. On a bedstead of simple construction was laid the swarthy patriarch, apparently conscious of his situation and the change that momentarily awaited

It was a scene of painful interest, but not unattended with expectation of his approach I know not), appeared to me divested of that awful form he so generally assumes. Beside, and at the foot of the bed, sat his two sons in silent server brock and the foot of the bed with a divergence of

silent sorrow, watching every breath and trifling motion of their beloved parent. Around the bed, and in different parts of the room, were sitting or standing eighteen or twenty Indians, engaged in singing in a sweetly subdued tone meet for the ears of the dying-hymns suited to the solemn occasion. This practice is invariably followed by the Indians when a death is about to take place, and there is something inexpressibly beautiful in the idea that involun-tarily thrusts itself on the mind, that the departing spirit may not have lost the sound of the earthly hymn when the song of the Redeemed may burst on his ear, glorifying God and the Lamb who redeemed them, for another ransomed soul, and rejoicing in the addition of another Spirit to their blessed so ciety.

When I thought his end was at hand, I called upon all present to join in commending our dear brother's soil into the hands of "his faithful Creator and most Merciful Saviour.

The evening service is conducted in Mohawk exclusively by the Catechist.

The Sacraments of the Church are duly administered: