

manding dignity of his person, the impressive solemnity of his manner, and the felicitous propriety of his utterance, gave the utmost effect and development to the beautiful service of the Church. In the pulpit, it is perhaps not too much to say, that the advantage of his fine and venerable aspect—the grace, the force, the solemn fervor of his delivery—the power and happy regulation of his tones—the chaste expressiveness and natural significance of his action, combined with strength and clearness of his reasoning—the unstudied magnificence of his language—and that piety, that rooted faith in his Redeemer, which was, and showed itself to be, pregnant with the importance of its subject, and intent upon conveying the same feeling to others,—made him altogether a preacher, who has never, in modern times, been surpassed.

It is to be lamented that his Lordship made himself so very slightly known to the world as an author. He was much in the habit of destroying his own compositions, and was accustomed to say that his sermons were prepared only for delivery, and not adapted for publication. He never printed any thing but two Charges, and a Sermon or two upon particular occasions, enough to leave it to be regretted that they were all.

Such was the first Bishop of Quebec; and those who had the longest and closest opportunities of knowing him, will the most freely acknowledge, or rather the most feelingly declare, that such indeed, and more than such he was!

REV. JOSEPH WOLF.—We perceive that this remarkable man was still in England in June, and an attendant at the Religious meetings held about that time. We take the following from a speech of his delivered at the Anniversary meeting of the Church Missionary Society.—Alluding to the sainted Henry Martyn, he observes—

“His labours were chiefly confined to Shiraz. Now I will tell you what I have heard said of this man by Mahometans. The results of his labours are known far and wide through the East; Mirza Hadaj is the Chief Mufti or High Priest of the Mahometans at Mecca, the most celebrated place of pilgrimage among the Mahomedans of the followers of Ali. I was introduced to this man for the purpose of conversing with him on the Gospel of Christ. ‘Come,’ said he, ‘I will show you some books.’ He shewed me a New Testament of Henry Martyn’s, an Arabic Bible, and Henry Martyn’s Controversy with the Mahomedans of Shiraz. I asked his opinion of Henry Martyn, and he told me that they were indebted to that Padre (a word taken from the Portuguese, which signifies an English priest) for many reasons, especially for teaching them how to think and how to reason. ‘The Mahomedans,’ said Hadaj, ‘never had an idea how we could meet in argument with any one, until Henry Martyn came among us; he showed us the right way of reasoning about religion; he proved to us that we could not test the truth of the Koran, from the Koran.’ Hadaj said one thing which I wish to impress on the minds of those present, namely—that ‘we cannot come to the knowledge of the truth without prayer.’ We may speculate; but our speculations will only lead us away more and more from the truth. We should, therefore, first of all, kneel down and pray to God to give us his Spirit to direct and guide us into all truth. This account of the results which followed the labours of Henry Martyn, I had from one who is still a Mahomedan, in the presence of Sir H. Miller. After giving some further proofs of the effects produced by the labours of Henry Martyn, Mr. W. proceeded—Now you see how the Gospel which was preached at Shiraz by that excellent and devoted man, has spread itself through Persia, and is preparing the minds of the people for the full reception of Christianity.”

With reference to the distribution of the Bible, he also observes in a speech before the Hibernian Bible Society—

“In 1831, I intended to go on to Mesha, but on arriving at an intermediate station, I was informed that the Turcomans were encamped near it and made slaves of every one who passed that road; therefore I changed my course, and entered another district. The Birganæ are a barbarous people, who never saw

any Europeans among them, and there I was in danger of my life. When I arrived there, I had three camels laden with Bibles. From thence I set out for Hydræa; but I had scarcely gone forty miles when I was pursued and brought back, and being taken before the chief, who was a servant of Abba Mirzah, he was told that I ran away with a sum of money which, in the coin of that country, would have amounted to about eight thousand pounds, and he was going to hang me. This chief, when I was brought into the room where he was sitting, was surrounded by a host of chiefs and soldiers. I had my Bible with me, and he said, ‘Who are you?’ I replied, ‘I am of the Jewish nation; but I am a subject of the King of England; and I go about to preach this Word.’ He said, ‘what were you going to do at Bokhara, for there are Jews there?’ I said, ‘I wish to give them the Word of God.’ He added, ‘for no other purpose?’ To which I replied, ‘not any.’ He then asked me what the book contained. I told him that it contained the five Books of Moses, the Book of David, and the Gospels. He then desired me to read some words out of it, and I read several parts, which I translated into the Persian, from the prophet Isaiah, and from the New Testament. The effect upon him was such, that I was enabled to circulate forty copies of the Holy Scriptures in a place where the Bible was never seen before; and to my great joy I saw the Bible in the hands of a people so utterly barbarous as the Birganæ. I not only obtained permission to go on my journey, but the chief who called me a dervish, or holy man who goes about speaking of God, procured me an escort, so that I felt that it was a great happiness for me to be brought back a prisoner to see the word of God read. I at last arrived at Hydræa, where there was made a slave and carried before a chief person. I was stripped of every thing, and yet all these circumstances, I felt that there was the Word of God the means of being happy. It was seventeen years since I made my first journey to Sinai; I there circulated the New Testament, and I left a New Testament upon Sinai. Two years ago I witnessed the effect of that distribution of the sacred volume; and I confess that it was consoling to me to see such effects produced by the Word of God, in the place where it was once proclaimed amidst thunder and the lightning (hear, hear). Several servants of the Convent, situated upon Mount Sinai, have renounced Mahometanism. The head of the convent is a most excellent man (hear.) But is not this fact a striking proof of the effect at the circulation of the Word of God? When I went to Karak-poor, a place where I was told had not been visited by any English person before, I met a Brahmin reading a book, and I asked him what book he was reading? and he replied, it is a holy book. I looked at the book and found it was the Gospel of St. Luke, translated at the Serampore Mission, by Dr. Carey and Dr. Marshman. He said, this is a holy book; and he had come to the conclusion, by the reading of that book, of believing in the Lord Jesus Christ. And about four hundred persons assembled in that place to read the Scriptures, who were led to believe in God.”

ENGLAND.—The letters of a clerical traveller from the United States, published in the New York Churchman, contain some interesting items, which we lay before our readers. Among the first is the following notice of the annual meeting of the Society for the Propagation of the Gospel, at which he met our Bishop.

We heard the sermon preached before the Society for the Propagation of the Gospel, on the occasion of its one hundred and thirty-ninth annual celebration. Through the politeness of one of its officers, we were admitted to the meeting of the Board, in the vestry of the Church of St. Mary le Bone. It was a gratifying sight to the American Episcopalian. There were present the Archbishop of Canterbury, sixteen bishops, several archdeacons, and other distinguished individuals of the clergy and laity. Soon after we entered, the lord Mayor, accompanied by two or three aldermen, all in their showy official robes, came in with much state, and took their seats in the Board.—We were introduced to a number of the bishops (including Bishop Inglis of Nova Scotia, who

was present) and of the other gentlemen, and in the cordial greeting given us felt as if we were indeed in the company of fathers and brethren in the Gospel. The sermon was preached by the Bishop of Exeter, Dr. Philpotts, and was both excellent and appropriate. In the course of it he took occasion to comment with some severity upon the conduct of the government in withdrawing the aid hitherto rendered the society in its efforts to extend the preaching of the Gospel in Canada. Our letters to the Archbishop of Canterbury obtained for us a favorable reception, and by his direction we were conducted through the venerable palace and grounds of Lambeth. The front of the building has recently been renovated at a great expense, but the old library and the Lollard’s Tower with its prison-room of the bishops, remain unchanged, and show the work of remote antiquity. We were chiefly interested in the private chapel; for there the bishops are set apart to that high office, and there our own revered White and his companion received consecration.

THE CHAPEL ROYAL AND QUEEN.

From the Bishop of London, whose unwearied kind offices have been procured for us by the letters of our excellent diocesan, we have received a ticket of admission into the Chapel Royal at St. James’ for a recent Sunday, not without a view to seeing the queen. The chapel is small, seating scarcely two hundred persons, but elegantly and richly finished. It was soon filled by the nobility, gentry, and such strangers as could be provided with seats. The queen was quite late at church, every thing having been ready for the opening of the service, and the clergyman in their places almost half an hour before she appeared. She was accompanied by her mother, the Duchess of Kent; the queen dowager having arrived punctually at the appointed hour. Her majesty looks as young as I expected, and has a full, round face; and though without much pretension to beauty, its expression is so open, pleasant, and intelligent, I even, that (not forgetting to whom it belongs) one almost thinks it handsome. She wore a plain, green hat, and a modest and becoming dress; which, while, to say the least, it detracted nothing from her personal appearance, impressed us with a favourable opinion of her good sense and taste. Adelaide and the Duchess were equally models of simplicity, and the deep mourning habit and devout manner of the former in particular could not fail to interest the beholder. Two chaplains conducted the service, and a third preached a pious discourse, evidencing greater fidelity than perhaps is always manifested in the presence of royalty. The music, under the direction of Sir George Smart, was inexpressibly fine, and in some of the responsive parts, between the two organs, almost heavenly. It was the cathedral service and music, and of the latter, the choicest in the kingdom is heard in this chapel. Through the instrumentality of the before named prelate, and of another friend, a layman of note, we have twice visited the House of Lords. Among other speakers, we heard Lord Melbourne, the Duke of Wellington, and Lord Lyndhurst. The speeches of the first were not among his happiest efforts, and scarcely worthy the prime minister. His manner, however, is conciliatory and bland. The duke, though in his seventieth year retains his vigor of body and mind, and his remarks, if not eloquent, were at least unpretending, manly, and sensible. But Lord Lyndhurst was the master speaker, and in his observations upon the Irish poor-law bill, which we heard, exhibited those powers of clear argumentation, nice analysis, and polished wit, together with occasional bursts of eloquence, for which his name is celebrated. We have had the pleasure of its one hundred and thirty-ninth annual celebration, in a more recent visit to the House of Lords, of which he offered, denouncing the national system of education in Ireland as partial and inefficient. This prelate, though unpopular with the reformers, for the high tone of his political opinions, is yet respected for his consistency, and is considered one of the ablest debaters in the Upper House. His speech was a long and able argument sustained by the induction of numerous facts, interspersed with much learned theological exposition, which, though necessary to the proof, was plainly more edifying to us than their lordships, as the state of the benches soon indi-