

Youth's Corner.

THE WORD SPOKEN IN SEASON.

I had once a young friend, in whom I felt a deep and peculiar interest. She was the child of an early companion who had been called from this world at the moment her daughter was most exposed to its temptations and trials. To shield Elizabeth from their influence—to pray that they might not have dominion over her—to guard the first springs of thought and will in her youthful heart, were objects sufficiently powerful to reconcile the mother to a continued sojourn in this scene of sorrow. But when she heard her Master's voice, she obeyed it without a doubt or fear—her trusting spirit failed not—the promise was to her and her children, and he was faithful who had made it.

Elizabeth wept bitterly at the grave of her mother; but she returned again to the world, to its busy scenes and allurements, with as much eagerness and satisfaction, as if death had never cast upon her path its dark and warning shadow.

Elizabeth had renewed her baptismal vows in the rite of confirmation, and before her God had promised to renounce the "pomp and vanities of this wicked world." As she stood at the altar, subdued, penitent, and bathed in tears, many prayers arose that her heart might go with her lips, and that she might lead the rest of her Christian life according to this beginning. The offering was a sincere, but an incomplete offering—there was that sinful keeping back a part of the price which has kept so many wholly out of heaven. That "wicked world" held out its rosy wreath and gilded trifles, and decked them in colours so fair, that the serpent was concealed. An indulgent father looked with fond admiration on the grace and loveliness of his child—friends not only looked, but spoke—and a regardless world sang the siren song of unmix'd flattery.

I found Elizabeth immersed in a ceaseless whirl of dissipation. I found her at the same time scrupulously observing the Sabbath, and most of those ordinances which her religious profession enjoined—in short, she was making a most vigorous effort to reconcile the service of God and mammon. I asked her if she could engage with interest in her devotional reading and other exercises, when so much of her time was given to company.

"O, certainly," she replied: "I never omit a single religious duty, however much I may be engaged, or however late I may stay out."

I believe this was the case. One evening she came home at about twelve o'clock, and after giving an animated description of the amusements of the evening, retired to her room. An hour after, I was led to her chamber, and found her sitting by her table—her lamp burnt dimly before her—her Bible was open, and a hymn-book lay beside it—her head was bent—she was sleeping over those hallowed pages!

I aroused her, and begged her to retire to bed. "O no," she replied, "I must first finish my chapter." Yes, the chapter must be read, and the evening form passed through; but she had forgotten how little bodily exercise profiteth, and that it is the effectual, fervent prayer alone that God has promised to hear.

Again was Elizabeth arrayed in the garb of fashion, and ready for the amusements of the ball-room. As she stood at the glass, placing the last rose amidst her clustering locks, she hastily turned round, and said to me, "Why, what makes you look so sad? What is the matter?" And she threw her arms around my neck, and embraced me with all the enthusiasm of her young heart. "Come, don't be sad any more—put this lovely rose in my hair, and see how sweet it will look."

I kissed her cheek, and as I bade her good night, whispered, "Can you ask God's blessing on the dance, Elizabeth?" She gave me a quick, earnest look, and then hurried down the steps.

At an earlier hour than usual, I heard Elizabeth's voice at the door. I was in my chamber, and when I went down to meet her, I found that she had retired to her room. I followed her thither, wishing to see her a few moments before I slept. She supposed that all the family had retired; and her door was unlocked. I entered, and found her on her knees before God—her hands uplifted, and her streaming eyes raised to heaven. "Hear my prayer, O Lord, I beseech thee, and let my cry come before thee."

I returned to her room in about half an hour, and welcomed her home.

"Yes," said she, "I have got home—in that bewildering ball room I danced, with the merriest, and laughed with the loudest, but there was an arrow here;" and she laid her hand on her heart.

"God's blessing on the dance—why, those words rang in my ear at every turn, and I rejoice that they still ring there. Oh! if God will forgive the past, if he will yet receive me, I will turn my back upon all this gilded folly, and lay upon his altar what I once promised to lay there—my whole heart."

We knelt together, and asked God to strengthen the resolution now made in his name. Our prayers have, we humbly trust, been heard; for, among the group of lovely disciples who keep near their Lord, walking in his footsteps, and bearing his cross, few are more humble, consistent, and devoted, than the once gay and thoughtless Elizabeth G.—Children's Friend.

CHURCH MISSIONARY SOCIETY.

NORTH-WEST-AMERICA MISSION.

The year 1844 will be memorable in the annals of this Mission, on account of the valued and self-denying visit of the Bishop of Montreal. His Lordship had long cherished the intention of making this visit, and the proposal was heartily seconded by the Society. The prior claims of his own extensive diocese, and the state of his health, however, prevented the accomplishment of that intention until last summer. The undertaking was an arduous one. The Red River is about 2000 miles from Quebec, and "for 1800 miles of this distance the Bishop's only conveyance was the birch-rind canoe, his couch the lap of mother earth, and his only shelter a tent. And in this way, after traversing Lake Superior from its eastern to its western extremity, he had to pass 800 miles through a country inhabited, for the most part, by savages and beasts of prey." Such is the description of the journey given in the Address presented to the Bishop by the Clergy of the Mission; and our Readers will doubtless agree with them in considering that "self-denying zeal which stimulated, and the persevering industry which accomplished, this pious, noble, and arduous enterprise, entitle his Lordship to our warmest acknowledgments of gratitude." It will be seen from the accounts which follow, that the result of the visit was most satisfactory; and there is every reason to believe, that, under God's blessing, it will greatly tend to the stability and extension of the Mission.

The Reports and Journals of the Missionaries are, in almost every respect, exceedingly encouraging. The principal fact of an opposite character has been the extensive prevalence, for several months, of scarlet fever, in a very severe form, from which scarcely a family escaped. This of course, greatly interfered with the attendance at the different Churches and Schools. On the other hand, the peaceful deaths of many who, there was every reason to hope, died in the Lord, afforded a sweet alleviation to the sorrow which prevailed, and proved that the message of the Gospel had not been delivered in vain. The accession of strength to the Missionary Body, by the Ordination of Mr. John Macallum, A.M., and the arrival out of the Rev. John Hunter—the increase in the number of Indians at the Indian Settlement, together with their augmented temporal prosperity and advancing spiritual progress—and the hopeful state of the Cumberland Station—are a cause for great thankfulness, and a ground for much encouragement. May it please our gracious God fully to realize the expectations which these circumstances suggest!

Arrival of the Bishop at the Indian Settlement.

June 23, 1844: *Lord's Day*—Just as we were preparing for Church this morning, the Bishop of Montreal arrived, to our great joy, in perfect health and safety. We did not expect him before the middle or end of next week, as the weather has of late been very stormy. His Lordship travelled the whole of last night, in order to reach us in time for Divine Service.

At our Morning Service I read the prayers; the Rev. P. J. Maning, acting as Chaplain to the Bishop, read the Communion Service; and his Lordship preached a most excellent and appropriate Sermon from Luke ii. 29-32. The discourse was translated into Indian by my Interpreter, sentence by sentence as his Lordship delivered it. The Indians were quite delighted with the Sermon, and said it was not the first time their Chief Praying Father had preached to Indians, for he appeared to know so well what suited them. After the Morning Service, his Lordship visited the Sunday School, and delivered a short address, appearing to be highly gratified with the state of the School. At the Afternoon Service, I read the Prayers as usual, in Indian; and his Lordship again preached, taking for his text 1 Thess. v. 10-22.

During the past week I had given notice of an Examination to be held, at the close of the Afternoon Service to-day, for all those who were able to read the Bible. The Bishop stayed in the Church during the examination, which consisted of reading the Bible, and questions from the Catechism and the Thirty-nine Articles. At the conclusion, his Lordship was pleased to express his satisfaction in very warm terms. The remainder of the evening was spent at my residence in very pleasant and profitable conversation with the Bishop and his acting Chaplain, whom I had the pleasure of knowing in England, he having for a short time been a fellow-student with me at Islington.

June 24, 1844.—To-day we again had Service at the Indian Church. I read the Prayers in Indian, and Mr. Maning preached. The Bishop has remained to-day at the Indian Settlement. I sent a special messenger last night to apprise the Rev. Messrs. Cockran and Cowley of his Lordship's arrival. Both gentlemen came down this morning to offer him their hearty congratulations. His Lordship has this afternoon drawn out a plan for the respective services during his stay. I am sure we ought to feel that we owe him a debt of gratitude which we can never discharge. After the hardships of a thirty-nine days' voyage, his Lordship's plan looks little like one drawn up by a lover of ease. It reminds us very forcibly

of the primitive ages of the Church.

[Rev. J. Smithurst.

Arrival of the Bishop at the Grand Rapids—Confirmations.

June 25—The Bishop arrived at the Rapids to-day about one o'clock, attended by the Rev. P. J. Maning. His Lordship preached at the Rapids in the afternoon, to a large and attentive congregation, from Luke i. 6, from which he introduced the subject of Confirmation. Many persons, who before had treated the rite with indifference, became interested in it.

June 26—This forenoon the Bishop delivered an address to the married women, preparatory to Confirmation. It was deeply interesting to me to witness so many present to make an open profession of their faith before the Church. They were nearly all mothers, and many of them have large families: should they, therefore, enter into the real spirit of their profession, they cannot fail to be a blessing to the rising generation. They have many laudable qualities, and have made a great effort to train up their children according to Christian principles; but, as they are the first generation of Christians who have dedicated themselves to the worship and service of the true God in Rupert's Land, we find that there are many strong heathen propensities warring against the interests of religion and virtue, and retarding the good work in their souls. God best knows what amount of ignorance and infirmity may remain in the soul consistent with a state of salvation. I therefore leave them in His hand, knowing that His grace is sufficient for them. There were more than 122 present on the occasion.

In the afternoon the unmarried females assembled in Church, for the purpose of receiving an address before Confirmation. His Lordship adapted his address to their tender age, the temptations to which they are exposed, and the duties which they, as young Christians, have now to perform to God, their Creator, Preserver, and Redeemer. They were exceedingly attentive, and many of them greatly affected. There were above 92 present.

June 27—In the afternoon all the males who intended to make an open confession of their faith, by receiving the rite of Confirmation, attended Church, and the Bishop delivered them a suitable address. The truths preached were so explained, and interestingly clothed as to make us all feel that we had so solemnly pledged ourselves to serve God with our souls and bodies, as to exclude the possibility of taking the middle course between God and mammon, without forfeiting the Christian name, and incurring the heavy penalty of God's displeasure for ever. There were 132 males present on the occasion.

June 28, 1844—I met all the females at the Church at the Rapids who belonged to that Congregation, and who were going to be confirmed. After Morning Prayer, and the Lessons for the day, the Bishop confirmed 212 persons. The sight, to me, was indeed interesting. As I have entered the names of these, one after another, in the Register, I have thought of the value of their souls, and the price which the Saviour paid to redeem them from hell; and many a fervent prayer has been sent up to the Father of mercies to give that measure of His grace and Holy Spirit to each of them which would make them endure unto the end, and remain faithful unto death. They have this day taken a fresh hold of the Covenant—given themselves up again to be the Lord's for ever. Oh may He grant that they may daily increase in His Holy Spirit, until they come to His Heavenly Kingdom! After the Confirmation, his Lordship delivered an appropriate discourse to them, showing the advantages of being in covenant with God, and living to His glory. I pray God that it may be long remembered, and prove a source of comfort to them while proceeding along the thorny path of life. It was truly a solemn season: a spirit of seriousness rested on the Congregation. Many showed, by their countenances, that they had set their seal to a bargain with God, which embraces all the chequered scene of time, and extends throughout eternity.

In the afternoon, all the males who wished to be confirmed attended Church. After the Prayers, his Lordship confirmed 132 persons, and preached an interesting discourse to them from Joshua xxiv. 22.

[Rev. W. Cockran.

Ordinations and Confirmations at the Middle and Upper Churches.

June 29—At our Morning Service at the Middle Church Mr. Smithurst read Prayers, and Mr. Maning preached from John xv. 1-11. [Rev. W. Cockran.

June 30, *Lord's Day*.—This morning, at an early hour, the people were assembled at the Middle Church. Although the Church was quite crowded, the most perfect stillness prevailed during the whole Service, more particularly during the Ordination. I read the prayers to the end of the third Collect, when his Lordship admitted Mr. Macallum to Deacons' Orders, and afterward preached a most excellent Sermon from Psalm xxiii. The discourse was remarkable for its chaste and elegant language; but at the same time was sufficiently simple to suit the plainest understanding.

[Rev. J. Smithurst.

After the Morning Prayers, Mr. Macallum was ordained Deacon. The Bishop's discourse refreshed my soul. His language was that of experience, and came home to all who were endeavouring to live as they ought to live.

The Bishop performed the Afternoon Service at the Upper Church, and I took that at the Rapids.

July 2—I met all the Candidates for Confirmation in the Middle District, at the Middle Church, where his Lordship delivered them an address preparatory to Confirmation, that they might have a perfect knowledge of their duty and responsibility.

July 3—At the Middle Church, after the Prayers and Lessons for the day, the Bishop confirmed 148 persons, and preached to them a suitable discourse.

July 4—I met the Candidates for Confirmation at the Upper Church, to whom the Bishop delivered an address reminding them of the vows of God which were upon them, and the duties which they were expected to perform as the people of God. In the Afternoon, after the Prayers and Lessons for the day had been read, his Lordship confirmed 152 persons, and again addressed them.

[Rev. W. Cockran.

July 6—I left the Upper Fort at 9 A.M., with the Bishop, in a canoe. We reached the Middle Church at noon. In the afternoon, his Lordship finally examined Messrs. Cowley and Macallum, prior to their being admitted to Priest's Orders.

[Rev. J. Smithurst.

July 7—At the Middle Church, after the Prayers and Lessons had been read by Mr. Smithurst, Messrs. Macallum and Cowley were ordained Priests. The Ordination was very solemn. It is now six years since my highly esteemed colleague\* left this Station. During this time I have been doing all that my strength would allow, to supply the lack of service here; yet I have always viewed the Congregation with pity, as a flock without a shepherd. Now when I have the satisfaction of witnessing a person of learning, piety, and experience, placed over them, I bless God for His goodness and faithfulness in raising up such an instrument. A weight and a burden is removed from my mind. I hope I shall feel no more grief on account of this part of our Zion. His Lordship delivered an appropriate Sermon; preached at the Rapids in the Afternoon; and, after Service, addressed the Sunday Scholars, who were assembled in Church for the purpose.

Address from the Protestants of Red River to the Bishop.

July, 8 1844.—A Deputation from the Protestant Settlers came to the Rapids to present an Address to the Bishop, expressive of their deep obligation and gratitude to him for undertaking so long and perilous a journey to visit them and their families for the purpose of administering the rite of Confirmation to those who were of age to take the responsibility of their baptismal vows upon themselves. His Lordship's reply to their address was highly gratifying to the Deputation. About 11 o'clock P.M., the Bishop left the Rapids for the Indian Settlement.

[Rev. W. Cockran.

Confirmation at the Indian Settlement.

July 9—This morning being appointed by the Bishop for holding his Confirmation at the Indian Church, the people assembled at an early hour. There being two hundred persons for Confirmation, not many others could be admitted into the Church, and consequently there were nearly as many without as within. Mr. Maning read the Prayers: after which the Candidates were confirmed; and then his Lordship preached a most impressive Sermon.

[Rev. J. Smithurst.

July 9—I rode to the Indian Settlement, with Messrs. Cowley and Macallum, to be present at the Confirmation. It was a pleasing sight to me to witness many there, whom God, in His great goodness, had made me—unworthy as I am—the honoured instrument of bringing into the fold of Christ. There were, I think, about 202 persons confirmed. Are not these brands plucked out of the fire?

[Rev. W. Cockran.

Address from the Clergy to the Bishop.

After the Service, the Clergy presented an Address to the Bishop, strongly expressing their feelings of gratitude to his Lordship for his visit, and their sense of its important bearing upon the interests of Religion in that country. Mr. Smithurst writes—

The address having been read, his Lordship rose, and gave a very appropriate answer.

Address from the Christian Indians at the Indian Settlement.

The business of the Clergy's Address having terminated, I next introduced to the Bishop a Deputation of Twelve Indians, headed by the Old Chief, to present their Address. It was read, in Indian, by Mr. Cook; after which I read the following English Translation—

To our Chief Praying Father from Montreal—

We, the Cree and Ojibbeway Indians, Members of the Church of England, wish to say a few words to our Chief Praying Father. We thank you, Father, for having come this long way to visit us. Our Praying Father told us that you intended to come two years

\* The late Rev. D. T. Jones. † The Rev. J. Smithurst.

since; but that you were taken very sick, and could not. Our hearts are very glad that you have come at last, and we thank God for sending you. We shall, with the assistance of the Holy Spirit, try to do what you tell us. We thank the English people in English country, across the great water, for sending us a Praying Father, and for paying a Teacher to teach our children. You see, Father, that nearly all our young people can read the Word of God. We now live very comfortably, and we owe all this to the good people in English country. If they had not pitied us, we should have been still Heathens. We pray every day for our great Mother, The Lady Chief, Victoria, and for her relations, and also for our Chief Praying Fathers and for our Praying Fathers.

We hope God will take you safely back to your own home; and we pray Him to bless you for the sake of Jesus Christ our Lord.

Signed on behalf of the Indians, by me, HENRY PRINCE, Acting for my Father Pigwys, Chief of the Red-River Indians.

The Bishop expressed himself highly gratified with this Address, and made a very impressive speech in reply, which was translated by my Interpreter. The Indians were quite delighted with the whole proceeding, the entire Congregation being in Church to witness the delivery of the Addresses.

Thus have terminated his Lordship's public labours among us. His parting address drew tears from many eyes. He will long have a place in the affectionate remembrance of both Clergy and people, and many, I trust, will be the prayers offered up at Red River on his behalf.

His Lordship's Departure.

July 10, 1844—During the morning we were all bustle, the Bishop preparing for his departure. The Indians took up a good deal of time, by bringing to his Lordship little presents. At two o'clock, however, all was in readiness, and his Lordship took his departure. Most of the Indians in the Settlement were on the beach to bid him farewell.

Summary of the Bishop's Labours, and General Review.

From the foregoing detailed account, it appears that during the Bishop's visit, which lasted seventeen days, he preached, in the different Churches, eleven Sermons; delivered four Lectures to the Candidates for Confirmation in the respective Congregations; confirmed 846 persons; held two Ordinations, after previously examining the Candidates; addressed the Sunday-School Children; and visited all the principal inhabitants of the Settlement. This visit has greatly cheered the hearts and strengthened the hands of the Missionaries; and expressions of gratitude abound in their communications. Thus Mr. Cockran writes, July 10—

We feel ourselves under lasting obligations to the Bishop for visiting us, and for the great effort which he has made, during his short stay, to make his visit useful to us. His amiable simplicity and fervent piety will be long remembered by us. Should it please God to raise up such a Bishop for Rupert's Land, we should then expect, under the Divine Blessing, to establish a permanent Church here.

Mr. Smithurst remarks, July 31—

This episcopal visit has very much strengthened our hands; and I am sure we, and not only we, but the Church generally, and particularly the Church Missionary Society, owe the Bishop of Montreal a vast debt of gratitude.

And, in the same strain, Mr. Cowley observes, July 27—

His Lordship was most gratefully received everywhere. He seems to have captivated the hearts, and called forth on his behalf all the best feelings and wishes, of our people. The good he has done, I think, is altogether incalculable, and will, I trust, remain. It may indeed be said of the Red-River Settlement, as it was of Samaria when Philip went and preached Christ unto them, that there was great joy in that place.

The Bishop of Montreal's Testimony to the Faithful and Successful Labours of the Missionaries.

The impression made upon the Bishop's mind by his visit is conveyed in the following short but satisfactory testimony, extracted from a Letter to the Secretaries, dated Aug. 27, written immediately after his Lordship's return to Quebec—

It is impossible that I can write to you, after my visit, without paying at least a passing tribute to the invaluable labours of those faithful men whom the Society has employed in that field of its extensive operations: and the opportunity which was afforded to me, of contrasting the condition of the Indians who are under their training and direction, with that of the unhappy Heathens with whom I came in contact upon the route, signally enabled me to appreciate the blessings of which the Society is the instrument, and did indeed yield a beautiful testimony to the power and reality of the Gospel of Christ.

\* The Royal Family. † The Bishops. ‡ The Priests and Deacons.

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