

For the Colonial Churchman.

THE CHURCH IN CANADA—DISTRICT OF GASPE.

Movements of the Lord Bishop of Montreal.

Messrs. Editors,

His Lordship the Bishop of Montreal arrived at Gaspé Basin in this District in the *Gulnare*, after a tedious passage from Quebec of I believe seventeen days, during which he daily performed Divine Service. Indeed it seems his meat and drink to be engaged in doing the will of our Heavenly Father.—He literally spends and is spent for the edification of the Church of Christ, being found in weariness and fastings often, and in labours above measure.

His Lordship arrived in Gaspé Basin on the 23d of June, and without delay, set about visiting the Protestant Episcopal missions on this coast. Having preached twice, on Sunday the 25th, at the Basin, and administered the rite of confirmation, he proceeded by boat, on Monday, to St. George's Cove; and thence to Point St. Peter, Ma'lay, Perce, and Lance-au-Beaufils: in all which settlements respectively, he executed the high duties of his office; earnestly commending the disciples to the service of God, and to the word of His grace; establishing them in the Apostles' doctrine and fellowship; and confirming them in their most holy faith. On Friday the 30th, his Lordship arrived at New-Port, a little after midnight—thus within the space of five days coasting in open boat the distance of about 115 miles; having visited six congregations; held five Confirmations (in all 119 persons) and preached eight times, besides occasionally an exclusive charge to the young bands of Christian soldiers.—May they continue manfully to fight the good fight of faith, until they raise the triumphant shout of victory!

The Bishop left New-Port very early on Saturday morning, having taken only a few hours rest, or rather sleep which so much weariness and exposure would naturally invite, despite of every obstacle (though I think he spoke of his reception there with great kindness) and arrived at New Carlisle in Bay des Chaleurs about three o'clock in the afternoon, accompanied throughout the Coast only by the Rev. William Arnold of Gaspé Basin.

Although his Lordship had taken no refreshment during that distance, being about 60 miles from New-Port, and little, if any, at his departure, upon his arrival at the residence of the missionary at New Carlisle, the first object of attention was the end of his coming; and the first proposition, when and where the duty was to be performed, with the preliminary preparations thereto.

On the following day, Sunday the 2d of July, his Lordship administered Confirmation, delivered a lengthy charge, and preached in St. Andrew's Church at New Carlisle, an appropriate extempore sermon, from Deut. 26 ch. 16, 17 and 18 v. His Lordship pointed out to an attentive audience the ordinances of the Church, as the statutes of God commanded in Holy writ; and shewed how, in the observance of them, we avouch the Lord to be our God—dwelling in a commendatory and explanatory manner on the Rite that day administered; and shewing how the Lord avouched the recipients thereof to be his peculiar people. In the afternoon of the same day his Lordship delivered in St. Peter's Church at Parpebiac an excellent discourse, enforcing the practical doctrines embodied in the Lord's prayer. The Church was full on the occasion, and not a few Acadian French mingled with the throng. On the following Tuesday his Lordship preached in a school-house at Hope town, about nine miles below New Carlisle, and in the afternoon of the same day at Parpebiac, administering the rite of confirmation in both places to a few Candidates (making with that held on Sunday, 52 in all) who were not timely apprized of the preceding, and desired to embrace the present opportunity. On those occasions the Bishop delivered two edifying discourses, extempore, and well adapted to the occasion. It is to be regretted, that, in consequence of the short notice, it being a week day, and many not knowing it, having gone to their fishing boats, the congregations were small. In the morning his Lordship preached from Heb. 6 ch. 1 and 2v., explaining and applying its progressive and combined doctrines; which are only the first principles, whence the Chris-

tian should go on to perfection: and in the afternoon from Acts 2 ch. 42 v., earnestly exhorting his hearers, and especially those lately confirmed, to continue stedfastly in the Apostles' doctrine and fellowship; in breaking of bread and in prayers. On this occasion, his Lordship gave a very satisfactory account of the doctrine of the Apostles, and the fellowship or communion of Saints—taking occasion to explain the term *Catholic*, in our *Creed*; that it is not exclusive, as arrogated to herself by the Church of Rome, but is to be regarded in its literal sense, as a contradistinction to the Jewish Church, which was confined to one place, one family of Priesthood, and one nation. In speaking of breaking-bread and continuing in prayers, his Lordship recommended the Holy Eucharist, and the sublime and edifying Liturgy of our Church, as worthy our uniform observance, necessary to our continuing the fellowship of the Saints, and whereby alone we can lay claim to our high privilege of conformity to primitive usage, and Apostolic doctrine and practice.

His Lordship preaches extempore very fluently and with much perspicuity. What particularly struck my observation was, the facility with which he quoted scripture *verbatim et literatim*; its particular adaptation to his purpose, and his command of language, whereby he was able to preach three or four times in succession upon the same Rite, and almost to the same congregation. Not disparaging the high gifts and graces of our excellent and original Bishop of Quebec, or those of your own Diocesan, whose praise is in the mouth of every man, I know not where we could find one better qualified in Christian graces, genuine piety, natural ability, acquired practical knowledge, zeal mixed with discretion, and withal sound erudition, than the Bishop of Montreal; or one, under God, better calculated to be useful in the present exigencies of our Church in Canada. Nor is his Lordship's example in zeal and labour without effect upon some, nay, many of the Canadian clergy. I could mention one (*magnis componere parva*) who on last Sabbath, in the discharge of his duty, rode on horseback 36 miles, performed two services and baptized two children on the way (sons of a Roman Catholic, but their mother a protestant) and fasted the while 17 hours. I could add many similar instances, but would not be thought a croaker. Yet if others' glory, have we not wherein to glory. Yea, if I glory, let it be in mine own infirmities. God forbid that I should glory, save in the cross of Jesus Christ. I am sorry to say, that his Lordship evidently suffered from some hurt or bruise received during his passage, which induced a lameness or impediment in his walking, and which seemed to increase up to the time of his departure. He also suffered from the effects of cold, and probably not a little from change of diet. He sailed from Parpebiac on the morning of the 7th, inst. in the little schooner *Albion*, Capt. Rae, for Quebec.

New Carlisle, Bay Chaleurs, 20th July, 1837.

For the Colonial Churchman.

MISSIONARY ANECDOTES—NO'S. XI AND XII.

In vain with lavish kindness  
The gifts of God are strown;  
Where heathen in their blindness  
Bow down to wood and stone.—*Heber.*

HUMAN SACRIFICES.

Some years since the Bramins of one of the Pagodas in Tanjore, (East Indies) murdered a boy of about eleven years of age for sacrifice to one of their gods. They offered to the idol a part of his quivering and dissected body. The only punishment inflicted on the murderers was a transient exile of but three days!

*A native preacher.*—The following clear exhibition of divine truth is extracted from a translated sermon by a Malabar convert in 1790. He was ordained under the patronage of the Society for promoting Christian knowledge:—

"Let us be prevailed upon by the gracious calls of God, no longer to continue in our enmity against Him, who has such kind designs towards us. Let us turn unto Him with a deep sense of our poverty and sinfulness—let us acknowledge and bewail be-

fore Him, our sins, and resolve, in dependence on His strength, to hate and to renounce them, and to dedicate ourselves to the service of God. The turning of a convinced sinner from his sinful ways, includes in it likewise a trust and dependence on Christ for pardon and salvation. All our sorrow for sin and resolutions to amend our lives, will not of themselves take away our sins. It is *Jesus* who has atoned for them, and has made peace between God and man. To Him, therefore, we must fly for refuge, and believe in Him as our Saviour, and the source of all our happiness.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, AUGUST 10, 1837.

OUR LATE MOST GRACIOUS SOVEREIGN.—It is with feelings of sincere regret, that we record in our columns of this day the Death of his most excellent Majesty WILLIAM THE FOURTH, which melancholy event took place at Windsor Castle on the 20th June. His Majesty was in his 72d year, and had his life been spared six days longer, would have completed the seventh year of his reign over the British empire. This event will touch the sympathies of his people at large, in a much greater degree than is common in the departure of kings. Our late monarch ruled in the affections of his subjects. From his youth he has been in constant and personal intercourse with those over whom he was afterwards called to reign; and since he has worn the crown, he has exercised such a mild and paternal sway, and evinced such a benevolent regard for the liberties and the happiness of his people, as may well call forth their lamentations over his tomb.—The inhabitants of this province might regard this beloved monarch with peculiar interest, from the circumstance of his having been once among them, and having frequently since his accession to the throne, shewn a marked regard for the prosperity of the colony. To the reflecting mind there is matter of solemn meditation in such instances as these of that universal dominion of Death over the sons of men, to which the greatest as well as the lowest must bow. And where can we see more completely exemplified than here, the emptiness of all earthly distinctions, and the necessity of better support in the final hour, than the best this world can give. The Archbishop of Canterbury, a most pious and excellent prelate, was with his Majesty at the closing scene.—It is a most providential circumstance, that the Princess VICTORIA had attained her majority before the demise of his Majesty, whereby the reins of royal power have passed directly into her hands without the intervention of a regency, which in the present state of the public mind, might have been the pretext for some disturbance of the national peace. Let us, in obedience to the pious and loyal provisions of our church, "heartily beseech Him by whom kings do reign," with His favour to behold our present most gracious but youthful Sovereign, that in all her "thoughts, words and works, she may ever seek His honour and glory, and study to preserve the people committed to her charge, in wealth (i. e. prosperity) peace and godliness; and that finally after this life she may attain everlasting joy and felicity."

We give below the official announcement of his Majesty's demise.

Whitehall, June 20, 1837:—A Bulletin, of which the following is a copy, has been received by Lord John Russell, one of his late Majesty's Principal Secretaries of State:—

Windsor Castle, June 20, 1837.

"It has pleased Almighty God to release from his sufferings, our most Excellent and Gracious Sovereign, King William the Fourth.

"His Majesty expired at twelve minutes past 2 o'clock A.M. this day,"

"MATTHEW JOHN TIERNEY.  
"WILLIAM FRED. CHAMBERS.  
"DAVID DAVIES."