

seemed, not only for the amenity of his manner, but for his rare powers both as a preacher and a speaker. We trust that this post will only be a stage in his progress towards those higher situations in the Church for which he is so signally well fitted. The income of the archdeaconry of Surrey [about £2000 per annum] is drawn from the great tithes of various parishes in Surrey, which are in consequence totally deprived of endowment. Since his appointment, the worthy Archdeacon, to his great praise, has concurred in soliciting a bill, restoring this endowment to the parishes from which it is derived, and conferring on the archdeaconry a stall at Winchester, worth about £600 per annum. This we trust is the commencement of many benefits which the county of Surrey will derive from his services.

In manner and appearance Archdeacon Wilberforce reminds us a good deal of his father, whose eloquence Sir Robert Peel on a late occasion declared him to inherit. His manner is graceful; his voice powerful and singularly melodious, with too little variety of variety; it has quite his father's sweetness, and contributes very much to the pathos, which is the great charm of his speaking. When he went last summer, for the Propagation Society, into Devonshire, the effect which he produced was most remarkable. His opinions are evidently drawn from the good old school of the Church of England, as far removed from fanaticism on the one hand as from superstition on the other. On this subject we may refer to his excellent sermons before the University. Those who have been fed only with the jejune systems of modern theology, have been at a loss where to place him: as an Oriel man, they have supposed that he must adhere to the Oxford Tracts, and yet some of his writings might be claimed by those who would arrogate to themselves the exclusive possession of canonical doctrine. The truth seems to be that he belongs to no party but that of the Church of England. Evidently of a different school from the writers of the Oxford Tracts; he yet differs still more widely from our authorized formularies are not to be explained away, but to be believed. In this respect he is a simple of a large, and we trust a growing portion of the Church. To adopt the Socinian theory respecting the sacraments, and to talk of the "strong language" of our formularies as a thing to be lamented, in a Clergyman such an obvious want of common sense, that it cannot be a satisfactory position for a sincere mind. The low-Church party, therefore, must either in time leave the Church as some have done, or bestow such attention on the subject as to believe the doctrines of grace, which all ought to do. We suppose is the reason why so many of the younger clergy, with an earnestness and ardour which formerly supposed to belong to a different school, are a reverent and believing acceptance of the doctrines of grace in the sacraments. They cannot abandon the baptismal service, because they see it to be scriptural; they cannot swallow it in Socinian unbelief.

In Archdeacon Wilberforce, therefore, we see nothing but the effect of his father's well known attachment to the Church's formularies. As long ago when Wilberforce's book on Christianity was written, he declared himself decidedly against Calvinism, and at that time he praises Venon, for not agreeing with the so-called gospel preachers [Life of Wilberforce, ii. 137.] In the opinions of the Archdeacon we think that we have those of Mr. Venon, if his name had come more fully out; or, to take another instance, we think that Cecil would have agreed with him, if the studies of that excellent and gifted man had been directed less to Owen the puritan, and more to St. Chrysostom and St. Augustine.

THE OTTAWAS.

The following is an extract from the report of the Rev. Mr. Selkrig, missionary to the Ottawas, contained in the journal of the late convention of Missionaries, which was the latter part of June last, before I found a suitable location for the mission, and it was as late as October before we obtained an interpreter, Sag-

naw, the chief of Gun Lake, came to pay me a visit in the month of August, together with his band of young men, and then returned to his camp amidst the wild scenery of the above-mentioned lake. This band had never heard the gospel preached, and when I first visited them, they were cold, distant, civil, reserved. They were fearful that some plan was laid by the white man to enslave them, and to fill up that cup of misery and degradation which had been their portion for years past. I discovered at once the difficult task assigned me. I had before my mind the wrongs which the Indians had suffered from the cupidity of their conquerors, and the strong prejudices I should have to allay before they would listen to the talk of the missionary. The chief finally concluded to pay me another visit, and hear what I had to say, and said he would then conclude what he would do, and give me an answer. He said he had already seen my tall chief on the banks of Passagunabish, which is Gun Lake, and liked his talk and appearance much. (This had reference to his meeting the Bishop on his first visit to the Indians.) After our conversation at the council, the chief and his band agreed to move on to the ground, which he did accordingly, some time in the fall. And now, Right Reverend Sir, this man who had never heard the gospel preached before, together with several of his men and women, are converts to the faith of Jesus Christ. At the late visit of the Bishop, a number of baptisms and confirmations took place, of which, I trust, the Bishop will speak in his address to the convention. I cannot omit remarking in this place, the great influence which the office of Bishop exerts in christianizing the Indians, and the great assistance which it has rendered me in my labours among the Indians. They believe the Bishop stands nearer to Christ, and receives his authority from him. The Indians consider the late visit of the Bishop as one of their greatest days. They said they had mourned for the loss of Cocoochee, their great war chief, and others, whose council fires had gone out; but now they rejoiced that a light had shined upon them from heaven, and the gloom which had darkened their prospects, was fled, like the wolf from his lair. The Indians are industrious. They have cleared nine acres of land already, and one half of it is broken up for planting.

Through the winter I held three and four services in the week, besides conversing with them in private on the subject of religion. The number of baptisms, before your visitation, were six adults, and ten, if I mistake not, at your visitation. One baptised adult has since died. There is one now prepared for baptism. The number of Indians who claim the mission ground as their home, is eighty-four, and more are expected on in the fall. We have not been able, as yet, to build a school house, but calculate to put one up as soon as possible. The Indians uniformly behave well, and we hope to be the instruments in the hands of God, of not only improving their temporal condition but of showing many of them the way of salvation through a Redeemer. Two are now sick with consumption, and cannot long survive; one an interesting female about fifteen years of age, the other, a lad about twelve. One child has been buried in the new burying ground, marked out by the Bishop as the spot of repose for their silent dead.

Upon the whole, I have no cause for discouragement, for God has said that He will give to His son the 'heathen for his inheritance;' and that 'his name shall be great among the Gentiles.' If any thing will reclaim this lost race, and call them from their wanderings, it is the voice of Christ, speaking from the mount of crucifixion, in the exhibition of his great compassion for lost sinners, through a preached gospel. While, as the poet says, 'Man's inhumanity to man makes countless thousands mourn; so, man's kindness to man makes countless thousands joy.—The Indians will brave the greatest torture with every muscle firm, but the spirit of kindness subdues him at once; and with it, you may mould him into almost any form you please. What the future may bring forth, is left to Him who directs and controls the wills of men. But here we will raise our Ebenezer and say, 'Hitherto hath the Lord helped us,' and to him we most thankfully 'give the glory.' The Indians desire to be remembered by all the white

men who love Christ, and are doing good to the souls of men. Brethren, pray for us.'

In his annual address to the convention, the Bishop thus describes his visit to this people.

On Wednesday, the 6th of May, I reached the missionary station under the care of the Rev. Mr. Selkrig. To this place I was accompanied by the Rev. Messrs. Powers Cumming and Hoyt.—The two latter had joined me at Kalamazo. On several occasions they had been with me; but owing to the deep anxiety manifested in several places for a continuance of the services, had either remained, or returned to preach to the crowds of people assembled to hear the word of God. On the morning after my arrival, I passed over the ground selected for the residence of the Indians, and was delighted to find it so well adapted to the purposes contemplated, and heretofore mentioned. Several beautiful lakes are in the vicinity, affording a bountiful supply of fish, and the large and unbroken forests abound with deer, and all kinds of game, so highly prized by the Indians. At the time appointed for the services, the missionary called the Indians together by the sound of 'the trumpet,' and as they entered the place selected and prepared for this purpose, all, from the old, bald headed chief, to the little tottering child, came and grasped me by the hand, giving clear evidence of satisfaction with the promises made of support and instruction, and, I trust, in several instances, of the power and excellency of the gospel of Christ in affording substantial comfort to sinners, whether trained in civilized life, or raised in the darkness of heathenism. The congregation consisted of upwards of fifty persons, men, women, and children. The service was read by the Rev. Mr. Selkrig, and interpreted to the Indians. At the proper time and place, I baptised four adults, and six children; among the former, Sagunaw, the chief of the tribe, who, with others, professed to have experienced the renewing influences of the spirit of God. I also addressed them for a short time, and confirmed seven persons. After having listened to their 'speeches,' I parted with them, deeply affected at the sight presented, and fully encouraged in reference to the plan adopted to inspire confidence in us, and to endeavor, in the way pointed out in the Gospel of Christ, to bring them to the knowledge of truth. The chief of another portion of the Ottawas was present on this occasion; and after witnessing the comfort enjoyed by those already under our care, and their complete protection from the abandoned white men, who systematically plunder the Indians, expressed his willingness to accept of the offer of a residence on the land purchased for their benefit. In thus briefly noticing my visit to this missionary station, which I have called 'Criswold,' after the venerable presiding Bishop of our church, I cannot forbear recording my complete satisfaction at the efforts made by the missionary to accomplish the design of his appointment. The work that has been performed, independent of the duties connected with his ministerial office, filled me with astonishment—so much so, as at once to give the impression that it had been the labor of several years, instead of six months. I hope God will abundantly reward him for his toils, and permit him to witness day by day, the triumphs of the gospel of Christ.

There are but two classes of the wise:—the men who serve God, because they have found him: and the men who seek him, because they have found him not. All others may say, *Is there not a lie in my right hand?*—CECIL.

Jesus, to multitudes unknown,—  
 O name divinely sweet,  
 Jesus, in thee, in thee alone;  
 Wealth, honor, pleasure, meet.  
 Should earth's vain treasures all depart,  
 Of this dear gift possessed,  
 I'd clasp thee to my joyful heart,  
 And be forever blest. *Amos*