

A CHARGE

DELIVERED TO THE CLERGY OF THE DIOCESE OF QUEBEC, IN THE CATHEDRAL CHURCH OF QUEBEC, AT THE TRIENNIAL VISITATION IN 1845, BY GEORGE J. MOUNTAIN, D.D. LORD BISHOP OF MONTREAL.

MY REVEREND BRETHREN, We are met once more in periodical Visitation, by the Providence of God, under the same arrangement to which our proceedings were adapted upon the last occasion of the same kind—the only difference being this, that the Anniversary of the Diocesan Church Society is now held, according to its established rule of alternation, at Quebec, and brings us together at the See, whereas the meeting at which we were assembled for its original formation, and which was coupled in the same manner with the proceedings of the Visitation, was in the sister City of Montreal.

You see, my brethren, a sad spectacle here; and one which entered into no human anticipations at the time when your attendance was invited; but God knows how to bring good out of evil, and without noticing here many solemn lessons written upon the very face of this scene of desolation, which we may hope are not lost upon any of us, I may indulge the observation that as the most gracious of His own attributes are called into exercise by the fall and ruin, by the wants, the helplessness, the wretchedness of man, so in our distant imitation of the divine perfections, we find in the sufferings and distresses of our fellow-creatures, love and for the practical application of those principles which most adorn and exalt the human character. To yourselves and to your flocks it has, I am sure, been a source of satisfaction and thankfulness that you have been made, like holy Apostles in different instances of old, the bearers of such measure of relief as resources, for the most part sufficiently ample, could be expected to render; and in some examples have verified the almost paradoxical description of the bounty exercised by certain primitive Christians, that their deep poverty abounded unto the riches of their liberality. Alas! even since I penned these words in preparation for your arrival, the reasons for the call upon public compassion have been two-fold augmented; and the redoubled visitation of the hand of God has fallen upon this devoted city—the frightful ravages of fire having been permitted a second time within a month, to carry ruin and death among our citizens, scattering many thousands here and there without a home, and leaving among the monuments of its devastation the bare, blackened, roofless walls of two out of our own five Churches in the Parish—It is the Lord—let him do what seemeth him good. Shall we receive good at the hand of the Lord and shall we not receive evil?

I have mentioned my inviting you to Quebec as the Sec; but I met you still as Bishop of Montreal. My powers, and such as it is, my efficiency, are not the less; and there are reasons of a public nature, (not to advert to some others with which it would be out of place that I should trouble you,) which seem to demand that I should, in the present emergency, under existing circumstances, although I do not mean to attach to them any extraordinary weight, to recommend the continuance of this arrangement. The See of Quebec is unoccupied; the maintenance of the episcopal office in the Diocese, unprovided for beyond the term of years which I am permitted to myself; this is a state of things which ought not to be; and the present arrangement—being upon the face of it, an expedient ad interim—the Bishop of Montreal administering the See of Quebec—furnishes a standing testimony to those wants and claims on the part of the Church, which ought not to be lost sight of. But in addition to this, the Bishop of Montreal having been once created, although created originally for the simple object of affording relief to the Bishop of Quebec, and continuing still within the jurisdiction of that See, there might be reason to regret the abandonment of a title, the existence of which may serve in some measure to pave the way for the future formation of two separate and independent Sees, and the establishment of a resident Bishop as well at that City, which is now the metropolis of British North America, and by far the first city in wealth and importance within those limits, as at the ancient capital of Quebec. The title taken from Quebec is in abeyance, but the See still exists and is safe: were the title taken from Montreal to be dropped, there would be nothing to keep alive this Bishopric; the whole would naturally merge again in Quebec.

It is impossible to contemplate without the deepest thankfulness and the most hopeful anticipations, the still progressive multiplication of our Colonial Episcopacy; among the most recent instances of which, is the formation, under the happiest auspicious auspices, of the See of Fredericton, in the adjoining Province of New Brunswick. I pray that it may be soon followed by a similar appointment in that wild and remote but most interesting region to which I have been permitted to carry the ministrations of my office,—the cause of my absence last year from this Diocese. There are persons living in this Province who were confirmed by the first, and at the time of his coming here, the only Colonial Bishop of the British Empire, who came from his own native Diocese of Nova Scotia to visit Canada, as I recently visited the Hudson's Bay Territory. Looking, then, at the change which has taken place in this respect within the memory of living men,—for we have now, besides the Bishopric at Jerusalem, seventeen Colonial Sees,—it does not appear to be a mere baseless speculation to keep in prospect, (and why not to commence putting measures in train for it?) the division of this Diocese: not on account of the numbers of the Church of England population within its limits, but partly on account of its extent of surface and the consequent extent of foundation to be laid for the future, and partly on account of the importance, already mentioned, of the City of Montreal. I will here take the opportunity of pointing out to you, with reference to the superficial extent of the Diocese, the necessity which I am under of establishing a rule that the consecration of Churches, with some exceptions, must be left for the time of my visiting the spot in its added official journeys,—it being impossible that, in addition to the amount of travelling these imposed upon me, I can, consistently with the discharge of other duties lying upon my hands, answer calls such as I believe at this moment exist, above upon the Ottawa River, and below in the Gulf of St. Lawrence, for the object of consecrating a single Church in each direction. In the course of the two years preceding this, I travelled, in almost every imaginable variety of mode, in summer and winter, by land and by water, through rough and through smooth, between eight and nine thousand miles; and the greater half of this aggregate distance was performed in successive journeys about my own Diocese.

By the Royal Letters Patent appointing the Bishop of Montreal, it is provided that in the event of a vacancy in the See of Quebec, by the death of the then Bishop of the same, the former Bishop shall have power "to exercise the episcopal duties and functions of the said See or Diocese appertaining and belonging until a new Bishop thereof shall have been appointed and consecrated, and shall have arrived within the limits of the said See;" and by the Provincial Statute, 7 Viet. c. 48, it is provided that "whenever there shall not be a Bishop of Quebec, resident or being within the Diocese of Quebec, all acts whatever on the part of the Bishop of Montreal, executed in his official capacity of Bishop, shall be valid and effectual in all and ample a manner as if he were Bishop of Quebec."

The Church at Clarendon, on the Ottawa, is about 860 miles from the Churches in the Bay of Chaleur.

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In looking to the increase of the Church, and the means to be provided for her future spiritual exigencies, it cannot but be matter of great mutual felicitation and of gratitude to God, that it has been put into the heart of one of his faithful servants in England, an aged layman and an early friend of the first Bishop of the Protestant See of Quebec, to place at my disposal for the benefit of this Diocese, so considerable a portion of his worldly substance, as that of which you have, no doubt, seen statements made, and thus to enable me, in the discretionary appropriation of his bounty, to make a permanent, although not a full or sufficient, endowment for the College at Lennoxville, for which a Charter has been obtained, under the name of Bishop's College, and of which the buildings are well advanced towards their completion. The munificence of the two great Church Societies at home, has also supplied a most handsome addition to the fund. A fair prospect of speedy usefulness and future enlargement, now opens upon this Institution, after a season of clouds and gloom; but the zealous exertions of the local committee, headed by the excellent Clergyman of the place, himself an eminent benefactor to the undertaking, can hardly be expected to prosper, unless they are seconded by the countenance and recommendation of the Clergy at large.

The incorporation of this College and of the Church Society, as well as the passing of the Church Temporalities Act,—although this last is by no means free from objectionable features, and differs from the draft prepared among ourselves,—are boons obtained from the Provincial Legislature, for which we may be grateful. I had some faint hopes that I might have been enabled upon this occasion of our meeting, to inform you of the execution of an arrangement which ought long ago to have existed, for vesting in the hands of the Bishops the issue of Marriage Licences to the Members of our own Church in these Colonies, upon which subject I have addressed the strongest representations to Her Majesty's Government in this Province, besides interesting other parties in the same movement. I had also thought it possible that I might have had something to announce to you respecting the formation of Ecclesiastical Courts. Both these objects, however, appear, at present, to be indefinitely remote. In the mean time, I cannot too strongly express my obligations to those of my brethren among the Clergy, who, in default of any legally constituted Court, have assisted me as Members of Commissions for the investigation and disposal of some more or less difficult cases.

The changes in our own body, have been not altogether inconsiderable since we last enjoyed the privilege of meeting, yet less considerable as regards our numbers, than we might well and fervently desire—for our chief dependence for the augmentation of our force to meet the rising exigencies of the Church, being rested upon our honoured nurse and protectress, the Society for the Propagation of the Gospel, and the drafts upon that Institution, from different quarters of the world, multiplying themselves from year to year, while the support which it receives in England has not, as yet, increased in the same proportion, we are brought to a stand with respect to the formation of new Missions. We hope and pray that it may be only for the moment: in the mean time, we have here an additional stimulus to do all that we can by means of our own local resources. It is a ground of thankfulness that we have been enabled to maintain two Travelling Missionaries, and to assist in the maintenance of a third, under the auspices of the Diocesan Church Society, an Institution whose interests, most closely identified with those of the Church in the Diocese, I do hope and trust that every one of you, my brethren, will feel it a matter of conscience to be ceaselessly exerting himself to promote; and I would earnestly press upon you the importance of attending without failure within your respective Districts, the periodical meetings with your brethren, connected with this object. The addition to our number since the last Visitation is, in all, that of thirteen clergymen holding newly created appointments within the Diocese, besides four who have been engaged as Assistants or Curates. One has been suddenly taken from us—himself for very lately stood prepared to present himself for Priests' Orders upon the occasion of Sunday last, and to take his place among us in the proceedings of this day. He is gone, we fully trust, through the mercy of God in Christ, to take it in the General Assembly and Church of the first-born which are written in heaven; and has left behind him, within the humble sphere of his short-lived labours as an Assistant in a Canadian country mission, a character for faithfulness not, I believe, without evidence of its fruits.

To die and to be with Christ is far better than to be here; and there are many of us, I doubt not, who feel it to be so, not simply from the convictions of faith and calculations of hope, but from the positive desire, upon occasion, to escape to our rest from the solicitations and difficulties attaching to our charge. Upon whom, however, can these be said to press with the same force as upon the individuals who, in agitated and uneasy times, stand at the helm of ecclesiastical affairs, and, in the Colonial Dioceses, are called upon to portion out the meagre provision and to apply the strained expedient or the imperfect remedy to the fast increasing wants of the Church? Or who, like they, can need the prayers of their brethren, that their hearts may be comforted and their hands strengthened and guided in their work?—Yet, each for himself, the Clergy have need enough; and many are the conspiring causes which call upon us, in a special manner, to "walk warily in these dangerous days"; to give no offence in any quarter, that the ministry be not blamed;

The College is now (October, 1845) in full operation, having been opened with very encouraging auguries of success in a house temporarily occupied for the purpose, in the village of Lennoxville, and all matters having been put in full train for the Corporation, consisting of the Bishop, the Trustees, and the College Council, assembled upon the spot. This last-mentioned body consists of the Rev. J. H. Nicolls, M.A., Michael Fellow of Queen's College, Oxford, who had been engaged in England in preparing young men for their Degrees in that University, Principal and Professor of Divinity; Mr. Henry Miles, M.A., Professor of Mathematics and Physics; and the Rev. L. Doollittle, Baccar. The theological students under the protection of the Society for the Propagation of the Gospel, have removed to the spot, and, together with some others, have entered regularly upon their course of study.

The School connected with the College is also fast increasing under the charge of Mr. Miles (mentioned above). It is conducted at present in a house, which, together with the ground attached to it, has been acquired as College property. The site of the College, comprehending sixty acres, is singularly beautiful, and the situation is perfectly healthy. It stands within about a league of Sherbrooke, considered the central point of the Eastern Townships. It is endowed with a farm in the immediate neighbourhood, given by one of the oldest residents of the place, and with a very considerable quantity of wild land, by other benefactors, which promises to be valuable at a future day.

In the Report of the Society for the Propagation of the Gospel for 1844, the Students are spoken of, as if they were then already in College at Lennoxville. This has proceeded apparently from a misconception of some expressions in my own letters which were intended to refer to Three Rivers, the place to which some of them, who were still upon the list, were at that time sent, and has been acquired as College property. The tenant also of this farm, who has been engaged in the direction of the Rev. S. Wood, M.A., a gentleman always remembered by his pupils with just and affectionate respect.

to walk in wisdom toward them that are without, and to manifest as well the most irreproachable prudence of deportment as the most exemplary devotedness in duty, that they of the contrary part may be ashamed, having no evil thing to say of us.

Among the matters which at this day affect the Church of England at large, the divisions which exist within its own bosom, and the questions which are agitated both by the Clergy and the laity, constitute no small portion of the difficulty of the times. This is a subject which it is scarcely permissible to pass without notice, yet one which, for my own part, I approach with indescribable repugnance, and feel to be encumbered with perplexities demanding a wisdom and a knowledge greater than I can hope to bring to the encounter. There are some parts of ministerial duty which, however awful may be the responsibilities which they involve, and however imperative the claim which they make upon our energies, are in themselves very obvious and simple. It does not demand any highly discriminative acumen, it does not impose any very elaborate research to become aware, that it is the duty of the Shepherd to give himself to the work of feeding the flock of Christ, and of watching for souls as one that must give account—and that the vows of his office bind him "never to cease his labors, his care and diligence;" in seeking to turn the hearts of the disobedient to the wisdom of the just,—to turn men from darkness to light, and from the power of Satan unto God; by bringing to bear upon them the full power and direct operation of the Gospel of Salvation—working in their careless, worldly hearts, a conviction of sin and danger, and prompting them to flee from the wrath to come—and to find their only help in the grace of their God, their only hope in the Cross of their Redeemer.

So far,—in whatever degree men may truly act up to it,—appears to be sufficiently plain. And if the mind be not strangely warped indeed,—I cannot require my conscience without plainly speaking my own convictions here,—it is equally beyond the reach of mistake that we cannot in common consistency or with the very smallest semblance of observing our conscientious obligations, do what nevertheless is done by men exhibiting the extreme of both parties in the Church. We must not deplore a state of things in which it is left possible on either side, for men holding such opinions to remain in the ministry of the Church; and must pray God to hasten the day when anomalies so fraught with reproach and mischief shall no longer be permissible within her bosom. If, for example, there be any ministry contrived by which men can accept the decrees of the Council of Trent, and at the same time subscribe the Articles of the Church of England, then I do not, for one, hesitate to say, though without charging upon those who may adopt it, any such deliberate purpose, that this is a sort of casuistry which would tend in its consequences to convert the foundations of moral obligation among mankind; which would nullify the sanctity of oaths, dissolve the force of solemn contracts, and dissipate all reliance, not only upon the faith of pledged assurances, but upon the very meaning of words. There is a celebrated religious order, who have played a great part in the world, and seem now destined in all consequence to play a greater, from whose name, in consequence of the excesses committed of equivocation and accommodation, morality, causing them to be dressed in Romish no less than in Protestant countries, it is well known that a word expressive of that species of sophistry has been formed; no other term, as I conceive, than this in its most emphatic import, can describe the process by which the same mind can be made to receive the scriptural declarations of the Anglican Articles, and to bow to the dogmas and pretensions of Rome. And I may here observe, by the way, that if, according to what we have seen stated in the public journals, there be a legal and technical point of view in which the Church of England is held by lawyers not to be a Protestant Church, i.e., I presume, for I have seen no particulars, as not having framed and promulgated a formal and express protest like that of certain continental Churches, against the system and the claims of the Papacy,—that does not in the slightest degree affect the fact of her virtually protesting in the most distinct, solemn, and energetic manner,—as must be apparent upon the very face of her Articles and Homilies to all who inspect them,—alike against that system and those claims. Nor is it to be forgotten, even with reference to the legal use of the term, that the Sovereign is sworn by the Coronation Oath, administered by the Archbishop or Bishop, to maintain the true profession of the Gospel and the Roman Catholic reformed Religion established by Law; and that the Act of Union between England and Ireland describes the Church of England as a Protestant Church. So, to take one more example from the language of that legislation upon Church matters to which the Bishops have been parties, the Quebec Act, 41 Geo. III. c. 41, appropriates a seventh of the lands in this country for the maintenance, by the title of the Act, of a Protestant Clergy, which Protestant Clergy, in the contemplation of the framers of that Act, were, as it appears by every one of the clauses relating to endowment, the Clergy of the Church of England and no other. But if we are to repudiate the title of Protestant, we must not only acquiesce in the correctness of the proceeding which cut away from us so vast a portion of this patrimony, but must renounce all claim to any share of it whatever. In fact we should have no business here; for if the views which have been enunciated in some modern publications be correct, the whole field ought to have been left, in this country, to the Church of Rome, and our people ought to have united themselves with her communion.

And first, we deny that the sound and catholic principles of the Church have in any manner led to these issues. Every conversion that has yet been made to Rome has been made upon grounds in direct opposition to such principles. We shall try this assertion by the only case we consider of sufficient importance to engage our anxious attention, the case of Mr. Newman. As to that class of sentimentalists who have been captivated by the gaudy charms of Rome, who have been lost in the smoke of her incense, or won by the bravery of her attire, to whom "pomp and circumstance" are all in all, their religion is so much a matter of mere romance, that we are not concerned, except to pity their delusions. No more would we attempt to argue against their conclusions, than enter into a sober controversy respecting the facts of "the Arabian Nights," or engage in a solemn disquisition upon the follies and fancies of the Knight of La Mancha! There is the lowest grade of the Romantic Theology of our day.

With equal indifference do we regard that other class who have been overcome by their own self-importance,—who, with slender claims to distinction, have thought that their departure would be mourned over by an afflicted Church, and their arrival chronicled as that of "distinguished strangers." These seem to think that their opinions, their mutations, their going out and coming in, are matters in which the universal world is deeply concerned. Of this Mr. Ward's valedictory letter is an amusing instance. He, like some others, has connected with this blinding self-conceit a Romantic Theology which is wholly ideal—a magnificent theory, which, having obtained a divorce from its proper source, practice, was resolved to live a celibate, unwedded to anything like dull realities. A rich caricature of this, Mr. Ward drew when he gave the hand, which had penned his notions of celibacy, to a real, not an ideal wife! If he should become a monk, he must be numbered among the Benedictines! Mr. Sibthorp, whose oscillations re-

turning upon the point of the "distinguished stranger" class, who, with slender claims to distinction, have thought that their departure would be mourned over by an afflicted Church, and their arrival chronicled as that of "distinguished strangers." These seem to think that their opinions, their mutations, their going out and coming in, are matters in which the universal world is deeply concerned. Of this Mr. Ward's valedictory letter is an amusing instance. He, like some others, has connected with this blinding self-conceit a Romantic Theology which is wholly ideal—a magnificent theory, which, having obtained a divorce from its proper source, practice, was resolved to live a celibate, unwedded to anything like dull realities. A rich caricature of this, Mr. Ward drew when he gave the hand, which had penned his notions of celibacy, to a real, not an ideal wife! If he should become a monk, he must be numbered among the Benedictines! Mr. Sibthorp, whose oscillations re-

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a specially ordained instrument for advancing the kingdom of Christ over the world. We may, in fact, look upon the very elements, in many instances, of strife and disquietude and alarm, as among the indications of a spirit stirred within her which will not rest till it shall have been permitted to accomplish mighty things. No great movement, enlisting high feelings and ardent sympathies in religion, can well take place among infirm and fallible men, without manifesting the incidental consequence of excesses, obliquities, and irregularities of thought and action, and these perhaps in many different directions. Nor will the great adversary who is permitted to vex the Church in her state of probation, ever fail to be most busy where fresh impulses have been given to her zeal; and, if he cannot check the onward career of her champions, at least by specious appearances thrown in their way, to lure some of them aside in their pursuit.

In the mean time we must remember the difficulty of our task, and endeavour, by the guidance of the Spirit of Order, truth, and love, to preserve our equipoise between the conflicting forces which beat upon us on the right hand and on the left,—not by a sluggish or timid abstinence from action, nor by a heavy continuance in an old pace and long-travelled track in which we do not choose to be disturbed,—but by a well-examined adoption of what is good and rejection of what is erroneous, whether it be found in this party or in that,—not following either one or the other as a party, but doing, independently of the solicitations of mere example or the influences of contact, what is right in itself. It is by no means a matter of uncommon occurrence that men become implicated, as it were, in a certain set of opinions and practices which they take, in the aggregate, from parties whose proceedings they admire, and find themselves, rather too late, embarrassed by some of the details to which they thus stand committed. It is wise to proceed with caution, and to see our way well before us in following the lead of those who are given to change, especially if it be one which is violent and sudden,—bearing in mind an ancient piece of advice which may be applied to the case—

Unde pedem profere pudor vetat.

It is not then by holding to "traditions and ceremonies of the Church," it is not by his reverence for antiquity, nor by his deep study of the Fathers, but because he has let go of all these, that Mr. Newman has been misled. He has not been led to the Church of Rome because she approves her claims by the authority of Scripture and tradition, and is the "old Church" of the Apostles and fathers, but because she has developed into fruit and flower what was only the seed planted by the word of God, and had only hidden under the culture of Apostles and martyrs! What an ignorance they display, who think that the lovers of antiquity, the disciples of "the Fathers," are thus in danger of falling into Romanism! Why the true Romanist most despises antiquity and patristic authority. His system cannot stand such a test. In this connection, we would quote an extract of a letter received from a learned clergyman of the Church of Ireland:—"Have you heard of Ward's apostasy? His letter of explanation seems to puzzle every one, but those who have carefully studied Bellarmine as I have. To me it is quite clear and lucid, and speaks the principles of Rome more truly than modern Romanists either really understand or are willing at least to confess. That of rejecting not only Scripture, but also tradition and antiquity as of any valid authority, seems to bewilder every one as something new. But this is indeed and in truth the soul of Popery. The present speaking Church is its sole authority." It is not necessary for us to pursue this point any further, as we have heard with pleasure that an able and courteous clergyman among us is preparing a work on this very subject, and we shall anxiously expect it, for it will be sure to be well done, and is much needed. Let us then bear in mind, that Mr. Newman has not been won to Rome by finding in her "quod semper, ubique, ab omnibus creditum," but he has been attracted by confounding her fungus growth of a day with "the developments of Christian doctrine."

And now a word as to the cause Rome has to triumph at these conversions. The same rationalistic principle has brought John Henry Newman and Orestes A. Brownson to sit down together under the shadow of the developed tree of Romanism. But will that principle keep them there? Rome has no dungeons in England or America to stop the growth of improper development. Mr. Newman has been won in part by the ideal Rome presents of found reverence. How will he be affected when he finds that reverence developing itself in kissing away the marble toes of saints and images! For our part, we mark that Rome will find, with her crippled means of compulsion, that she has adopted some troublesome children. And we venture the confident prediction, notwithstanding her present feeling of triumph, she will have cause to mourn over all such victories. Those who have "developed" themselves from the Church of England into the Church of Rome, in a year or so, must, unless they go back, develop Romanism into rationalism, or something worse.—Such, we prophesy, will be the end of all ROMANTIC THEOLOGY! F.

THE MINISTER. (From the Missionary of the Cross.) Few people realize the manifold toils of a settled clergyman. He is truly the servant of all. Every member of his congregation may command his services at any time. Some one has aptly remarked, that "they expect their minister to be always in his study, and always visiting his flock." They want sermons that require much deep thought, extensive reading, thorough investigation of the subject matter of which they treat, logical arrangement, and every thing that characterizes a finished production,—and three such sermons each week, when every such production would cost a month's hard labour!

He must visit the sick; preach many funeral sermons; go to the house of mourning; comfort the widow, and soothe the fatherless; rejoice with the prosperous; labour to reclaim the backslider; look after the wayward and disobedient; devote hours of each day to conversation with those who call at his study for instruction; read all the new published theological works; answer every letter that is addressed to him; even those written on the most frivolous subjects; and must always be prepared for the Sabbath, and so prepared that he can please every auditor, and drive the spirit of drowsiness from every one disposed to slumber in the church. In point of fact, the majority of people desire that amount of labour at the hands of the minister that no five men can perform. Are not the minister's labours onerous? In this respect, especially, is his position an enviable one, and can he possibly meet all the wishes and realize all the hopes of his people? Who, that looks correctly at the subject, can withhold the exclamation, "Who is sufficient for these things?" and his compensation—does it correspond to the amount of labor he performs? No! With few exceptions, the language of the pious deacon to

the newly settled minister, is painfully true,—"The Lord keep you humble, and we will keep you poor," a mere living being allowed him; "and when he sinks in death, by care or toil, or years oppressed," his children are left penniless to brave, unprotected, the black frowns, and experience the cold charities of the world. There are a few settled clergymen, who constitute an exception to this picture—but the exceptions are comparatively few. Reader, if you will carefully consider the life of a pastor, you will be less inclined to complain when the sermon is not interesting and will more frequently pity the minister.

BISHOP TOMLINSON. The Bishop of Gibraltar had left Gibraltar a few weeks ago, and returned to Malta. The Church of England could not have sent a better man to the Mediterranean than Dr. Tomlinson; he combines in his person every requisite for a bishop in the Levant. Dr. Tomlinson does not sit down in one place, and make mere excursions of amusement; he is quickly observed at Athens, consecrating a church there, again at Constantinople, after that at Oporto, and soon at Gibraltar. An English bishop in the Levant ought to be acquainted thoroughly with the literature of his own country, and be master of the French and Italian, and know something of the Arabic literature; now Dr. Tomlinson is master of all these languages, with which qualities he unites the most essential of all qualities, i.e., piety.

It was very fortunate that the Lord Bishop of London had, previous to his proposing to send a Bishop to the Mediterranean, held a conversation with the Rev. C. Schliczer, missionary to the Church Missionary Society, who, being well acquainted with the Oriental languages, and also the customs and manners of the East, was able to suggest measures according to which the bishops of England seem to have acted in sending out that excellent prelate, Dr. Tomlinson, to Malta. It would be highly advisable to send Dr. Tomlinson to Chaldaea, in order to investigate the present state of the Nestorians, and to afford them relief; he should Dr. Tomlinson not have time, it would be well to send the Rev. Geo. Williams, Fellow of King's College, Cambridge, who has not only travelled in Palestine, but has taken trouble to learn the languages. It is quite distressing to see how often a person sets out for the East on a journey of pleasure, without knowing one single word of the language, and then comes back, after a few months, (when he could only have observed that the eastern clergy wear beards,) and writes a nonsensical pamphlet, pompously styling it, The State of the Eastern Churches.—Dr. Wolff's Mission to Bokhara.

KING CHARLES AND CROMWELL. (From Southey's Life of Cromwell.) Shakspeare himself has not imagined a more dramatic situation than that in which Cromwell stood. He had attained to the possession of sovereign power, by means little less guilty than Macbeth, but the process had neither hardened his heart, nor made him desperate in guilt. His mind had expanded with his fortune. As he advanced in his career, he gradually discovered how mistaken he had been in the principles upon which he had set out; and, after having effected the overthrow of the church, the nobles, and the throne, he became convinced, by what experience (the surest of all teachers), had shown him, that episcopacy, nobility and monarchy, were institutions good in themselves, and necessary for this nation in which they had so long been established. Fain would he have repaired the evil which he had done, fain would he have restored the monarchy, created a house of peers, and re-established the episcopal church. But he was thwarted and overruled by the very instruments which he had hitherto used: men whom he had formerly possessed with his own passionate errors, and whom he was not able to dispossess; persons incapable of deriving wisdom from experience, and so shortsighted as not to see that their own lives and fortunes depended upon the establishment of his power by the only means which could render it stable and secure. Standing in fear of them, he dared not take the crown himself; and he could not confer it upon the rightful heir,—by the murder of Charles, he had incapacitated himself from making that reparation which would otherwise have been in his power. His wife, who was not elated with prosperity, advised him to make terms with the exiled king, and restore him to the throne; his melancholy answer was, "Charles Stuart can never forgive me his father's death; and if he could, he is unworthy of the crown." He answered to the same effect, when the same thing was twice proposed to him, with the condition that Charles should marry one of his daughters. What would not Cromwell have given, whether he looked to this world or the next, if his hands had been clear of the king's blood!

Such was the state of Cromwell's mind during the latter years of his life, when he was lord of these three kingdoms, and indisputably the most powerful potentate in Europe, and as certainly the greatest man of an age in which the race of great men was not extinct in any country. No man was so worthy of the station which he filled, had it not been for the means by which he reached it. He would have governed constitutionally, mildly, mercifully, liberally, if he could have followed the impulses of his own heart, and the wishes of his better mind; self-preservation compelled him to a severe and suspicious system; he was reduced at last to govern without a parliament, because, pack them and purge them as he might, all that he summoned proved unmanageable; and because he was a usurper, he became of necessity a despot. The very saints, in whose eyes he had been so precious, now called him an "ugly tyrant," and engaged against him in more desperate plots than were formed by the royalists. He lived in perpetual danger and in perpetual fear. When he went abroad he was surrounded by his guards. It was never known which way he was going till he was in the coach; he seldom returned by the same way he went; he wore armour under his clothes, and hardly ever slept two nights successively in one chamber. The latter days of Charles, while he looked on to the scaffold, and endured the insolence of Bradshaw and the inhuman aspersions of Cook, were enviable when compared to the close of Cromwell's life. Charles had that peace within which passeth all understanding; the one great sin which he had committed in sacrificing Strafford had been to him a perpetual cause of sorrow, and shame, and repentance; he received his own death as a just punishment for that sin under the dispensation of a righteous and unerring Providence; and feeling that it had been expiated when he bowed his head upon the block, it was in full reliance upon the justice of posterity, and with a sure and certain trust in the mercy of his God, Cromwell had doubts of both. Ludlow tells us, that at his death "he seemed, above all, concerned for his reproaches; he said, men would cast upon his name, in trampling on his ashes when dead!" And the last sane feeling of religion which he expressed implied a like misgiving, concerning his condition in the world on which he was about to enter—"It was a question to me of his fanatical preachers, "if the doctrine were true, that the elect could never finally fall?" Upon receiving a reply, that nothing could be more certain, "Then am I safe," he said, "for I am sure that once I was in a state of grace." The spiritual dramas which were then administered to him in strong doses, acted powerfully upon a mind debilitated by long disease, and disposed by the nature of that disease to delirium. He assured his physicians, as the presumptuous fan-