

ness says, who ever sought me and found me not? Who ever desired me, and obtained me not? Who ever loved me and missed of me? I am with him that seeks for me. He hath me already, that wisheth for me, and he that loveth me, is sure of my love. The way to come to me is neither long nor difficult.—Augustine.

The Berean.

QUEBEC, THURSDAY, OCTOBER 21, 1847.

We have to express our thanks to Academics for rectifying the error which slipped into our former remarks on a lately deceased brother in the ministry; and indeed we are scarcely sorry for the occurrence of the mistake, since it has given occasion to the publication of so many interesting details respecting the early life and subsequent career of the late Rev. C. J. MORRIS.

Our columns having become filled with this biographical article and with ecclesiastical matter, we may confine ourselves to-day to the simple remark that the proceedings of the GENERAL CONVENTION of the Protestant Episcopal Church, sitting at New York, of whose termination no intelligence has as yet reached us, are not escaping our attention, and we shall endeavour to present in a connected view the most generally interesting portions of the same, when reports shall have reached us from which we can with safety condense and extract so as to suit the purpose of our readers.

NEW YORK PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—From Bishop McVane's address to the Convention of the Diocese of Ohio, September 9, 1847.—I wish here to say a few words concerning my official relation to the institution known by the name of the General Protestant Episcopal Sunday School Union. You are aware that by the Constitution of that institution, our Bishops are ex officio Vice Presidents, Managers, and have a seat in the Executive Committee. All the publications of the Society are hence regarded as having indirectly, at least, their sanction. There is also a wide-spread impression, derived from the name of the institution, that like the General Theological Seminary, and the Foreign and Domestic Missionary Society, it is properly a Church institution—one which the General Convention established—or over which the legislation of the Church, through its Conventions, has a power of control, and to which the Bishops have been attached, in their present relation, by an authority very different from that of a mere voluntary association. Hence the impression is a very natural one, and very common, that the teaching of the Church is found in the books of the Sunday School Union. I trust this Convention does not need to be informed that what is called the General Protestant Episcopal Sunday School Union, is not in any sense a Church institution—that it has never come under the control of any representative body of the Church—that its proceedings are wholly independent of any jurisdiction but its own. The Bishops were brought into their present relation to it by precisely the same right that any association of persons, for any object, would have to make them partakers of its responsibility, by making them ex officio, its directors. It is the General Protestant Episcopal Sunday School Union, only because it has assumed that name, and has become known under that name, and no other institution has chosen to take it. But, in point of right, any other association of Episcopalians, for similar objects, would be equally entitled to call itself the General Protestant Episcopal Sunday School Union.

But of this Society I am a Manager. I came into such connection therewith simply because those private individuals who framed the constitution chose to say, in that instrument, that so it should be. But, as is the case with almost if not all the other Bishops, I have indirectly consented to the provision by acting in the place assigned me. Some four times, while I have been in the Episcopate, I have attended business meetings of the society; and thus I must be considered as coming in for a share of the responsibility of its publications. And this is my trouble. I have seen in the latter issues of its press much that I regard as erroneous and injurious doctrine, besides much that is in my view objectionable in other respects, while I have seen little, compared with the amount of publication, that I could cordially approve of as worthy of the press of the General Protestant Episcopal Sunday School Union. The two excellent letters addressed by Bishop Meade to the Board of Managers, express my mind on that head.

Under these circumstances, I have long considered what I ought to do. It is a matter of no little personal importance that, until I publicly disclaim all responsibility for the future publications of the Society, and refuse hereafter to take part in its proceedings, I must be considered as lending my name and influence to the promotion of their circulation, and as bearing a part in the responsibility for whatever they may be. What then shall I do?

If this Society were properly a Church institution, like the General Missionary Society, the case would be different. I might feel it my duty to hold my place and act in it, under any circumstances, and to make much sacrifice of time and convenience that I might act efficiently. And the case would be different could I suppose that, by continuing in my present relation to this Society, I should be able to exert any effective influence in obtaining a satisfactory purgation of its past publications, and in securing the proper character of the future. But this is not to be anticipated, considering my distance from the place of its business, not to speak of other impediments which need not be particularized. The disrespectful manner in which Bishop Meade's late courteous and dispassionate attempt to point out certain errors which in his judgment the later publications of the Society contain, has been treated, and that too by one who is very nearly and constantly connected with its operations, affords a pretty plain indication that, however convenient the names of Bishops may be in giving countenance and currency to its books, their close supervision of the doctrines taught therein may easily become disagreeable, and may easily be treated as intrusive and assuming.

Taking all things into consideration, I have concluded that as a merely voluntary institution it has no right to link me in its responsibility without my consent; I shall no longer consent to bear any part of the responsibility of this Society. I have made up my mind to take no more part in its proceedings, and to withdraw from all further connection as officer and member. And I have seen no way by which I

could make this known to such as are concerned, so proper as to say what I have said to the Convention of my Diocese.

FRENCH CHURCH BY SAINT SAUVENR, NEW YORK.—From a recent number of the Protestant Churchman, we learn that the Rev. C. H. WILKINSON, Rector of this Church, has returned from his visit to Europe, and that he was resuming his interesting duties, including Sunday School for children speaking the French language.

NOVA SCOTIA, KING'S COLLEGE, WINDSOR.—We learn from the Halifax Times, that on Tuesday the 21st ult., a Convocation was held, at which His Excellency the Lieutenant Governor presided: the Rev. E. B. NICHOLS was admitted to the degree of A. M., and Mr. BENJAMIN GRAY, scholar, to that of A. B.—The honorary degree of Doctor of Laws was also conferred on the Hon. HENRY COGSWELL, in accordance with the following record: "The Governors also adventing with deep interest as well to the attachment evinced by the Honourable HENRY H. COGSWELL for this Institution, in which before it obtained its charter, he received his education, as to the distinguished academic career of his sons, whose names are entailed among its alumni, while its Library is graced with a scientific dissertation by one of them, which was crowned with the Harveian Prize in the University of Edinburgh, and with sermons and lectures by which the learning and piety of another eminent in his life, but now removed, may afford spiritual edification to posterity, resolved that the Convocation be empowered to confer the degree of D. C. L. on the Honourable HENRY H. COGSWELL, as a testimony of their respect, and as a tribute of affection to the memory of two of his departed sons."

The vacant Professorship of Mathematics was filled up by the appointment of Mr. SMITH, a Senior Optime of Cambridge, and Mathematical Master in a Naval School in England. The Incorporated Alumni being invited to a conference with the Governors, the Right Reverend the Lord Bishop, as Visitor, proposed that on their raising £2000. His Lordship would use his best exertions in England to procure a sum which he hoped would double that amount; the proposition was received with cordiality and thankfulness. Four vacant Scholarships were filled up, after an examination of the Candidates.

PERSISTENCE IN GIBBER.—The Boston Traveller gives the following account of the offences committed by the Protestant Missionary, Dr. KING, which have occasioned repeated ineffectual attempts at silencing him by legal proceedings, and have at last led to his removal for a time, through the violence of popular expectation: "Dr. King has had a chapel in Athens, on his own premises, where on the Sabbath he has been accustomed to expound the Scriptures. He has also embraced opportunities at all times of conversing with the people, especially young men from the University—who it seems have been in the habit of calling upon him for that purpose—on religious subjects. In Athens there are said to be more than a thousand young men in the higher departments of education. Dr. K. was at length charged by writers in the newspapers with blaspheming the Virgin Mary, and with opposing the worship of pictures, the invocation of saints, &c. In defence of himself Dr. K. published a book, composed of extracts from the Greek fathers, whom the modern Greeks revere and even worship as saints. The extracts condemned in the most pointed manner the doctrines which Dr. K. had been charged with assailing, especially that of the worship of the Virgin. This produced great excitement, and increased the opposition to Dr. King. The book was anathematized by the Holy Synod of Greece, and publicly burnt, and the author was excommunicated and cursed, and prosecution commenced against him, based on a clause of the constitution which forbids an attack on the orthodox church. By the aid of a calumnious press, an intense and furious hostility was raised against Dr. K., and it is from this storm that, under the advice of the Government, he has gone to Switzerland—to return again, we trust, to the scene of his useful labours, when the immediate indignation shall have passed."

ECCLIASTICAL.

DIocese of Quebec. INCORPORATED CHURCH SOCIETY. The stated meeting of the GENERAL BOARD of this Society, was held at the National School-house, Quebec, on Wednesday the 13th October, 1847.

PRESENT: The Rev. CECILIA MACKIE, D. D., in the Chair, Rev. S. S. WOOD Honble. W. WALKER, " R. LONSDALE H. JESSOP, " E. W. SEWELL H. S. SCOTT, " W. THOMPSON, E. L. MONTIZAMBERT, " W. B. BOND, T. TRIGGE, (Treasurer) and J. B. FORSYTH, Esq.

The Meeting was opened with prayer. The minutes of the last Meeting were read. The Treasurers' accounts were handed in, and an explanation given accounting for the unavoidable absence of T. B. ANDERSON Esq., Treasurer at Montreal.

The Chairman mentioned that since the last Meeting of the Board it had pleased Almighty God to remove by death the Rev. Wm. DAWES, Secretary of the Society, Wm. LLOYD, Esq., Assistant Secretary, and the Rev. Messrs. Wm. CHADERTON, MARK WILLOUGHBY, CHAS. J. MORRIS and RICH'D. ANDERSON, Members of the Board, all of whom had been carried off by typhus fever, contracted by them while in attendance upon the sick and dying immigrants.

Whereupon it was moved by T. TRIGGE, Esq., seconded by the Hon. W. WALKER, and unanimously resolved: That the Board cannot proceed to business without first placing upon record an expression of the deep concern with which it has learnt the loss of so many of its most valued members.

It was then moved by Rev. R. LONSDALE, seconded by Rev. S. S. WOOD: That the Rev. A. W. MOUNTAIN, A. B., be appointed Secretary of the Church Society. A letter was also read from the Rev. R. R. BURRAGE, tendering his services in the same capacity.

The vote having been taken; the Rev. A. W. MOUNTAIN, A. B., was declared to be duly elected to fill the office of Secretary.

Moved by J. B. FORSYTH, Esq., seconded by H. S. SCOTT, Esq., and resolved: That the salary allowed to the Secretary be £150 per annum in addition to the travelling expenses which he may incur, so long as the said Secretary has no ministerial charge.

Moved by T. TRIGGE, Esq., seconded by Honble. W. WALKER, and resolved: That the amount of salary due to, and of expenses incurred by, the late Mr. LLOYD, Assistant Secre-

tary, and as entered in his book by himself, be paid to his widow.

Moved by Rev. Wm. THOMPSON, seconded by J. B. FORSYTH, Esq., and resolved: That the amount of expenses incurred by the late Rev. W. DAWES, Secretary, as entered in his book by himself, be paid to his widow.

Moved by Rev. W. B. BOND, seconded by Rev. Wm. THOMPSON, and resolved: That the various papers belonging to the Society be handed to the Treasurer for safe keeping, until the arrival of the Secretary.

The Report of the Finance Committee at Quebec was then read, and the recommendations contained therein discussed:—

No. 1. A gratuity of twenty pounds allowed to Rev. CHAS. FORBES, late Travelling Missionary of the Society, in consideration of his exertions and expenses during the past summer as Chaplain at Grande Isle.

No. 2. Application for aid towards fencing glebe &c. at Grenville, not granted.

No. 3. Referred to Committee on Education.

No. 4. £15 granted to the Rev. W. MORRIS, Huntingdon, towards the completion of new Church within the bounds of his mission.

No. 5. Could not be entertained, as contrary to a Bye-Law of the Society.—Application suggested to the Parochial authorities at Montreal, a similar application having been favourably received by those at Quebec.

The Report of Finance Committee at Montreal read, &c.

No. 1. £12. 10s. granted to Rev. W. BARNHART, Durham, Ontonagon, for the finishing &c. of Parsonage-house, on the proviso that the property have been duly made over to the Church.

No. 2. £20 granted to Rev. J. BERTEN, Kingsey, towards defraying expenses incurred in repairing &c. the Parsonage-house in that mission.

The Chairman informed the Board, by desire of the Bishop, that the Rev. E. G. SUTTON had been appointed to succeed the Rev. R. G. PLEES as Missionary at St. Remi, a portion of whose salary is defrayed by the Church Society. The vacancies in the Education Committee, occasioned by the deaths of the Rev. MARK WILLOUGHBY and Rev. Wm. DAWES, were filled up by the appointment of Col. WITNESS and the Rev. W. B. BOND.

The meeting was then closed with the benediction.

WIDOWS AND ORPHANS' FUND.—The collections made in the Diocese after sermons on the 10th inst. for the above object, amounted to £4 10s. 6d. at Pointe Levy; and £5 2s. 6d. at New Liverpool.

DIocese of Toronto. KINGSTON: ST. JAMES' CHURCH.—On Wednesday evening, October 6th, pursuant to notice, a meeting of the Diocesan Church Society was held in St. James' Church, Stuartville. The Rev. R. V. ROGERS in the Chair.

The first Resolution was moved by the Rev. W. GREIG, Incumbent of Barfield, and seconded by Neil McLeod, Esq.:

"That the Church of Christ being a Missionary Church, the Church of England as a branch of that Church assumes, in her Prayer-book, the duty of going into all the world and preaching the gospel to every creature."

The Rev. S. GIVINS, Missionary to the Mohawks, Bay of Quinte, moved, and Lieut. Jervis, R. E., seconded the next Resolution:

"That this congregation, in connection with the Missionary Church of England, desires to assist in making known that Saviour throughout the world who is so clearly set forth in the standards of our Church as the only name under heaven given among men whereby we must be saved."

The third Resolution was moved by Stafford F. Kirkpatrick, Esq., seconded by the Hon. P. B. DeBlaquiere:

"That this Parochial Committee of the Church Society desires to congratulate the Parent Society on the measure of success granted to it by the Great Head of the Church during the past year; and whilst imploring a double portion of the Holy Spirit on all its officers and operations, to record its conviction of the duty of every member of the Church of England in this diocese, by prayer, by labour, by money, to aid in the high and holy work in which it is engaged."

Owing to the threatening appearance of the evening, and to the meeting being imperfectly known, the attendance was not numerous, and yet sufficiently so to be encouraging to those interested in the welfare of the Church of England. The addresses were all marked by much feeling, as if the speakers were in earnest in recommending their several Resolutions. Injustice has hitherto been done to this valuable Society, on which the future prosperity of our Church mainly depends, by not giving to its meetings in Kingston sufficient publicity, and the non-attendance of gentlemen connected with the press to report its proceedings. It is highly probable that this has arisen from their not having been specially invited. I am persuaded, had it been so, they would have cheerfully complied.

One of the essential and most necessary objects for which the Church Society was established, embraced the building of Parsonage houses. The want of one attached to the Church of St. James is much felt, and the congregation, though sensible that the residence of their minister in the midst of them would prove highly beneficial in every point of view; and though the members are ready to do all in their power to accomplish it, their means are quite unequal; and they seek for the liberality of those who have already so much befriended them in the erection of the Church what further assistance may be possible they can bestow in connection with the many claims on their benevolence.

The Hon. John Macaulay has added to his already liberal grant of ground a portion adjoining for the site of the intended Parsonage house, and a few kind individuals have subscribed upwards of £160 towards the building. The Lord Bishop of the diocese has kindly stated he will recommend a grant for the same purpose from the Church Society; and it is proposed to endeavour to raise the additional funds by means of a Bazaar to be held in the course of the ensuing month of May. The undermentioned ladies have kindly undertaken to make the necessary arrangements, who will thankfully receive whatever may be sent to them in aid of the same:—Hon. Mrs. DeBlaquiere, Mrs. Colonel Dalton, Mrs. Major Synnors, Mrs. Stafford Kirkpatrick, Mrs. Dupuy, Mrs. Pope, Mrs. R. V. Rogers.—Chronicle and News.

DIocese of Nova Scotia. ORDINATION.—On Sunday, 19th ult., an Ordination was held by the Lord Bishop of the Diocese, in Christ Church, Windsor, when Mr. WILLIAM TAYLOR, A. B., and Mr. JAMES BREADING, Scholars on

the Foundation of S. P. G. F. S., were admitted to the Order of Deacons. Prayers were read by the Rev. E. B. Nichols, and the Sermon was preached by the President of the College. The Candidates were presented by the Archdeacon, and the Holy Communion was administered to the Clergy and several of the congregation.

CONSECRATION.—On Tuesday, 21st ult., at 10 o'clock, the Chapel of Ease in Windsor, was consecrated by the name of St. MATTHEW'S CHAPEL, with the usual impressive solemnities, in presence of a large congregation, including several Clergymen.—Halifax Times.

THE LATE REV. CHARLES J. MORRIS.

To the Editor of the Berean.

Sir,—In the brief notice of the late Rev. Charles Morris, of Portneuf, contained in your publication of the Berean on the 7th instant, there is a slight inaccuracy, for the correction of which I hope you will allow me a small space in your columns, as well as for some further particulars concerning him which no one in this country but myself, his class-mate in School and at College, and his attached friend, boy and man, for forty-five years, can supply. Perhaps they are not worth supplying; he lived here and died an obscure and unknown Missionary of our Church in which his service, indeed, had not been long; but, standing as it were over his grave, where I saw him laid a few days ago, and remembering that I had been chiefly instrumental (humanly speaking) in bringing him into that holy employment, I trust that what little I have to tell about him, in the way of sad remembrance of early times, will be received by you and others with indulgence.

His saltem accumulatum donis, et fungari inani Munere.

The error of fact in your editorial notice of him is one perhaps of small importance. He never held a commission in the artillery, nor in any branch of the military service. In 1813, during the last American war, being then living with his family at Halifax, and without any particular employment or profession, (for his father's circumstances were then supposed to place him, the eldest son, above any such necessity) he was led, by a fondness for enterprise and adventure, and by an intimacy with some officers of artillery then serving at Halifax, and a close family connection with a high Staff-officer in this country, to accompany an artillery detachment ordered to Canada, rather as a mere assistant than even as a volunteer. From his knowledge of these branches of military science with which officers of the ordnance service are required to be most familiar, he was attached to the artillery; and I believe wore the uniform of a volunteer soldier in that branch, though living with the officers. In that capacity he was accompanying a detachment across Lake Ontario in the summer of 1813, when the vessels in which they were embarked were intercepted by a part of the American fleet, and he became a prisoner; the present Baron Grant of Longueuil being also of the party.

At that period the British Government had declared a determination to execute, as traitors, every natural born British subject found in the ranks of the American army; and held as prisoners many individuals liable to this condemnation. The American Government threatened retaliation, and placed in strict confinement, as hostages, several military prisoners who had fallen into their power; among these was my friend. He and his companions were first confined in an inland town in Connecticut or Massachusetts. His ingenuity and some external aid enabled them to escape, but they were retaken, and sent into Pennsylvania, still with the halter about their necks; from thence he again escaped, and, after many singular adventures, he reached (I believe alone) the Canadian frontier, and again returned to the army then lying in the summer of 1814, before Fort Erie. There he served with the artillery during the rest of that disastrous blockade and subsequent operations,—was present at the mismanaged assault on the fort,—had charge of a battery during the successful sortie of the Americans in August; and remained with the army in their position behind the Chippawa until the close of that year's campaign.

This was the extent of his military service; in the spring of 1815, after the Peace with America, he returned to Halifax, and ere long resumed his collegiate course at the University at Windsor, with the intention of entering the Church. Neither this, however, nor the military service, was his original destination—his father intended him for the profession of the Law; he entered the Collegiate Academy at Windsor in 1803, and was early remarkable for many of the qualities, and some of the infirmities, of genius. He had a singular facility in accomplishing all he chose to undertake,—reading out of the same book with him at the classical lecture, I have often marvelled at the intuitive readiness with which he caught the sense of the author, Greek or Latin, though well I knew he had scarcely looked at the book before the hour of recitation; and, truth to say, we had often a volume of Don Quixote, or of some work of light Literature hidden behind Homer or Xenophon, or Sophocles, on the table, or coiled upon our knee under the table, when the question was put. At School and at College he was remarkable, as he was to the last, for the gentleness of his deportment; he was always the gentleman and the Christian—not in demourne only but in spirit. The only occasion on which I ever knew him to have a personal quarrel at School was when he interposed (being himself the weaker party) to defend a lad (now on the Bench in Nova Scotia) against a pugilistic bully who had recently joined the School. The high couraged stripling, stepping in to rescue his younger friend from a stronger arm, by his self-possession and skill, in a few minutes, restored the balance between might and right.

In 1804, his father removed him from College to place him in the office of an eminent Lawyer in Halifax; and in a year or two sent him to London to complete his legal studies. But he never loved the Law, and, both at Halifax and in London, he read more of the classics and of English Literature than of Law. In consequence of an injury he received in the head in leaping under an archway, his nervous system and his general health were so much affected that he became incapable of close application. The injury he then sustained was felt by him, in some degree, to the close of his life,—showing itself in great occasional prostration of mental energy. After trying the effect of travelling, and entire relaxation from thought, he returned in 1809 to Nova Scotia, where he lived for some years under his father's roof without any particular pursuit, but amusing himself with desultory reading, and out of doors with manly field sports, in which he excelled. He was a bold and skilful rider, and to the last capable of enduring more fatigue in that way than most men of his years. Either at this period or after he had finished his College course, he made a voyage round the S. W. coast of Nova Scotia, on

business connected with his father's office of Surveyor General, in a small yacht chiefly built by himself,—rigged with his own hands, and navigated by himself and two friends—after returning from this country in 1815, he resumed in a year or two his unfinished College course, with views directed towards the Church, but pursued it with such interruptions, that it was not, I believe, until 1821, that he took his first degree at King's College.

Having now continued for several years his theological studies, he applied to the Bishop for ordination; and certainly few men had ever presented themselves for admission to the Church in Nova Scotia with higher qualifications than his, as respects classical and theological knowledge, and well known piety and purity of life: but at that period opinions of ultra-Calvinism had been adopted by many members of the Church at Halifax, with whom my friend was most intimate, and whom he most esteemed; and at one time he joined himself to them. Heats and dissensions sprung up;—party tests and party shibboleths were established on both sides: when he applied for ordination, the opinions he was supposed to hold, although far more moderate than those entertained by the friends with whom he was connected, stood in his way. He defended them with a degree of vehemence which he has since often lamented to me, and the result was that he was refused ordination in that diocese:—yet never was there a man who more venerated and loved our Church,—as something more than a mere human institution—with a more profound veneration or a more enlightened attachment; and of this he gave evidence when he withstood the strong solicitations made to him, about the time of his being so refused ordination, by the friends whose opinions he in part adopted, to join them in their separation from the Church and in uniting with the Baptists. He remained under the Ban of exclusion for many years, though still turning his eyes wistfully to the door shut against him, and still prosecuting his theological studies. It was during this period that, with the assistance of his brother (now Missionary at Dartmouth in Nova Scotia—but whose participation in the same opinions had then induced him to seek ordination from Bishop Howley, then of London, now our revered Archbishop), he completed a translation (now in my possession in MS.) of Bishop Bull's admirable Harmonia Apostolica, of which there was then extant, I believe, no version in the English language. In translating this treatise, which established in the clearest and most convincing manner the "Harmony" of St. Paul and St. James in the great doctrines of justification by faith and of works, it appears to me that my friend gave equally clear and convincing evidence of the soundness of his opinions in those points and of his churchmanship; and it was his intention, when he came to this country, to have published the translation, if he could economize the means from his salary.

While so shut out from the ministry, he employed himself at one time in assisting his father in his general duty as Surveyor General of the Province, and particularly in constructing, upon more correct surveys, a map of the Province. For this he was particularly qualified by his knowledge of the higher branches of mathematics and astronomy, as applied to practical purposes, and by his talent for drawing. He also for some time took charge of one of the Provincial Grammar Schools preparatory for a College education, which then existed in Nova Scotia. But a man of such habits of abstracted thought, and who could not bear to inflict personal punishment, was not fitted for the charge of a country school in Nova Scotia. He found, however, more congenial employment in assisting in his brother's mission, and in others, as a Lay-Reader.

While almost despairing of being admitted to that place of usefulness in the Church which he had so long and so earnestly desired to attain, there was opened to him, through my humble intervention, a door of hope in this country. Producing high testimonials from Clergymen in Nova Scotia, the most eminent for piety, and known for their attachment to the Church, and the Bishop of that Diocese not making any positive objection to his ordination here, he was at last admitted at Quebec to the order of Deacon in 1810;—and, after officiating a short time at Three Rivers in the absence of the Rev. Mr. Wood, he was transferred to the Mission at Gaspe Basin, from which he was soon removed to that of New Carlisle (in both of which places his services were highly valued); and in 1811 he took charge of the Mission of Portneuf and Bourg Louis in the district of Quebec. Here he had for some time to serve three congregations, the most remote of which was at the distance of twenty-five miles; but latterly his farthest service was at Bourg Louis, a distance of twenty miles. In that laborious sphere are remembered with affectionate regret by his flock. Those ministrations extended not only to the spiritual but the physical wants of the people of all classes and sects, within his mission; for amongst the variety of his knowledge he knew enough of medicine and surgery to be (with all the caution which good sense enjoined) a safe and useful prescriber and operator in many ordinary cases of accident and illness in a country mission.

His iron frame was already beginning to yield to the combined influence of years and labour when, being required to take his turn in encountering the dangers of ministering to the sick emigrants at Grosse Isle, he did not shrink from the task, though well knowing, but fearing not, the extent of the risk. His letters to me, and such of his papers as have come into my possession, shew that he prepared for the duty as if ordered on a forlorn hope.—There is every ground to feel assured that he was long before, and at all times, prepared for the last earthly event that comes to man, by that habitual state of mind and heart and life which is the sole preparation deserving the name.

Early in life he received strong impressions of Christian truth, and never lost or impaired them by devious practice. Though mingling freely at one period of his life, when we were youthful companions, in what is called gay society, the purity of his principles and conduct was always remarkable; of the depth of his faith and its vital power over his interior life, in later years, it does not become me to speak in a communication meant for the public eye; he would have shunned such a display himself, and I will not parade it now when I have laid him in the earth. His attainments in theological and other knowledge I have already incidentally mentioned. He was an accurate, ripe, and accomplished scholar.—His mind was stored (among better things) with passages of the Latin and Greek Classics, and his quotations from the latter in his familiar letters—introduced without the slightest pedantry—almost rivalled the Greek calligraphy of Porson. The stant study; and his last winter's recreation in his solitude at Portneuf, was to renew his Hebrew reading. In July last, he was near unto himself, though under deep depression of mind, with Butler's Analogy. Nor had he despised the minor accomplishments of Literature or art; he had not only early acquired the French language, but wrote a