

How many poor souls are left to labour and groan under the weight of bondage because seeking to make for themselves something through which they can hope to find favour with God instead of resting on that sure and all-sufficient foundation which is laid in Christ.

In the midst of many things in Rome which weigh heavily on the mind of a Protestant, I found one place at least refreshing to the spirit. Among the many English who assemble in this city during winter, some are to be found who are separate in spirit from the gay crowds that indulge in its gaieties. I was introduced by a clergyman of the Church of England into an association of his brethren, who met weekly through the winter in the study of the chaplain for prayer and conversation on portions of the Scriptures. Many clergyman being driven from their parishes in England by loss of health are found during winter in Rome, and all were invited to the meeting alluded to. After prayer by the chaplain, he read the portion of the Bible which, by a common understanding at the preceding meeting, was to be the subject of conversation. One of the epistles to Timothy was under consideration at the time I was introduced, a few verses being taken for the day. The verses were read by the chaplain, after which the persons present made suggestions and inquiries on the several points as they presented themselves, the whole exercise having the form of a free conversation, kept up in a social manner without the least stiffness or formality. The subjects of conversation suggested by the portion of Scripture chosen for the occasion, were generally such as relate to the duties and qualifications of ministers of the Gospel. The remarks were practical and judicious, and made in a spirit of serious piety. I have seldom been in a more profitable and delightful meeting. Besides this meeting another was held weekly in a private house for exposition of the Scriptures and prayer, for the benefit of the laity as well as clergy. This was not a meeting for conversation, but for prayer and exhortation by a clergyman who was anxious for the souls of his countrymen exposed to the fascinations of Roman gaieties. A layman who was himself impressed with the truth, opened his house, and I was informed, quite a respectable number were ready to separate from the gay crowd and assemble regularly to hear the word of God expounded, and not a few received it with power in their hearts. These things were of course confined to the English, for the natives of Rome could not be expected to attend where the service was in a foreign tongue, or indeed if their own language had been used could they have attended without exciting no small curiosity about this way. The happiness of those who are engaged in the spirit of disciples of Christ meet together in prayer and for having "the Scriptures opened to them," is above the understanding of those who know nothing but worldly pleasures. Those in whose hearts "the love of God is shed abroad by the Holy Spirit" have enjoyed it in every age from the time when the first Christians met in cellars and caves that they might call upon the name of the Lord and his word in safety from the arm of persecution. "The spirit poured out" upon Christians is life and power in the church.

SIR JOHN COLBORNE.\*

It is simply in his character as a Christian and a man, unaccompanied with the insignia of military rank or with the appendages of civil authority; it is renewed by the spirit of God and made an able, sincere, and devoted follower of the Lord Jesus Christ, that I would now consider him, and he himself appears to most advantage. To have seen him, as was constantly the case, daily leading his whole household in family prayer; or again, at the head, approaching, as was invariably his custom, the table of his crucified Lord; to have seen him, in a high and consequently dangerous and ensnaring position, yet maintaining a close and consistent walk with God, was a sight more truly glorious than were the noblest achievements, or than were all honours conferred by him at Badajos, Corunna, or when gallantly fighting his own 52d he was foremost in meeting his country's foes in the deadly field of Waterloo. Reli-

gion with him was no mere form or empty name, but a vital and governing principle; he carried it into the every day business of life, and was actuated by it in his whole conduct. And yet, there was nothing like parade or ostentation about him; on the contrary he was one of the most retiring and unostentatious of men. It was saying much in his favour—but more than the truth—what was repeated of him by one at present in these Provinces, himself high in command and also greatly distinguished:—"I have known Sir John Colborne for now more than twenty years, and he was always in private life one of the most humble-minded and unostentatious of men; and yet one of the coolest and most determined in the hour of peril that I ever knew." And as he feared God and loved the Lord Jesus in sincerity and truth; honouring him in all his ways, and making His word the man of his counsel and the rule of his life; so did he experience the fulfilment of the Divine promises. He knew the blessedness of the man to whom the Lord imputeth not sin, and he found made good the promise, "Them that honour me I will honour." God did indeed put signal honour, and crown with eminent success, all that his servant did,—making him instrumental, both as civil ruler and as a military commander, in effecting what others had failed to accomplish. His house was the abode of peace and of great domestic happiness; for it was like the house of Lazarus, and Martha and Mary: it was the abode where Jesus dwelt; it was a house where the head, like Joshua of old, had declared,— "As for me and my house we will serve the Lord."

THE MOHAWK MISSION.

Before attending Divine Service, we visited the Mohawk Institution, a building near the Church, where about twenty Indian children are boarded and instructed gratuitously in all the branches of a plain English education under the auspices of the New England Company. The boys of the first class were examined in reading in the new Testament, and afterwards in the Catechism in broken questions, and acquitted themselves in both in a highly creditable manner. In writing and arithmetic many of them had attained great proficiency, and would not suffer from comparison with any number of white children of the same age in our District School. We were particularly struck with the order and regularity of the school and the neatness and cleanliness of the children, which reflect great credit upon the master and mistress of the Institution. In connection with the school there are several working-shops, where the different trades are taught to Indian boys, by experienced mechanics, with a view to introduce among the Indians a taste for the useful inventions of civilized society. Various articles of Indian handicraft were shewn to us, executed in a neat workman-like manner,—an evidence if any were needed, that the red children of the forest are not devoid of talent and ingenuity, nor incapable of industrious application to the arts and employments of European life. After having examined the various apartments of the Boarding-house, in all of which was visible the same air of cleanliness and comfort, we took our leave of this interesting establishment, deeply impressed with its importance and utility, and rejoiced to find it in such successful operation. If there be an individual so sceptical as to regard the poor Indians as a degraded race, but one remove above the brute creation, or so cold-hearted as to grudge them the zeal and fostering care of the Christian Missionary, I envy not that man either his head or his heart, and I would recommend him to visit the Mohawk Institution, where his infidel hypothesis will meet with a practical refutation.

At 11 A.M. the bell announced the hour of prayer, and we proceeded to the Church, an antique and venerable wooden building, one of the first places of worship erected in this Province. Upon entering, the same simplicity and antiqueness of appearance meet the eye. A single aisle divides the Church, on either side of which are ranged open seats or benches of a sombre colour. At the extremity of the aisle stand the Pulpit and Reading-desk side by side, and a neat communion railing describes a semicircle in front. There are three pews at the upper end of the Church, one of which was occupied by the surviving members of the Brandt family, and the other two by

some of the oldest and most distinguished chiefs. Behind and over the pulpit are two tablets upon which are engraven in golden letters the Creed, the Lord's Prayer, and the Ten Commandments, in the Mohawk tongue; and at the opposite end, immediately over the entrance, are affixed the Royal Arms,—a speaking memento of the inextinguishable loyalty of her Majesty's Indian subjects.

The congregation, which was respectable in numbers (about one hundred and fifty being present notwithstanding the inclemency of the weather), consisted, with the exception of the Clergy and one or two other individuals, exclusively of Indians; the men were seated on the right hand, the women on the left.

The service was commenced with the Hundredth Psalm, which was sung in Mohawk by the whole congregation, male and female. The devotional character of Indian Psalmody has frequently been the subject of eulogium, and deservedly so; for no one, I am persuaded, can listen to it without being forcibly struck with its plaintiveness and deep solemnity. In all my experience, I have never been so vividly affected by sacred music,—no not even by the swelling peals of the deep-toned organ—as I was by the Old Hundredth Psalm sung by the Mohawk Congregation.

The prayers were read with great fluency in the Mohawk language by the Rev. Adam Elliot, the zealous Missionary to the Tuscaroras, (another tribe of Indians about ten miles further down the River,) and the responses were made in a devout and audible voice by many in the congregation. The lessons were read out of the English Version by the Rev. J. G. Geddes, of Hamilton; and the sermon, which was delivered through an Interpreter, was preached by the Rev. W. McMurray of Dundas.

Having been engaged for six years or more in Missionary labour among the Indians at Sault St. Marie, the Preacher seemed perfectly at home in what would have been to many of his Brethren a novel and awkward position. His text was taken, with judicious selection, from John iii. 16, and was expounded in an interesting manner and with studied simplicity of language. His audience listened with marked attention, and seemed to weigh with their characteristic gravity every sentence which fell from the preacher's lips. The Interpreter, who was an interesting and intelligent Indian, performed his part with great ability: to me at least, the celerity with which he caught the Preacher's meaning in English and conveyed it in Mohawk to his hearers, was truly astonishing, and gained for him in my estimation the credit of being an extremely clever and sensible man. I had the satisfaction of learning afterwards that he bears a high character both for piety and intelligence.

Upon returning to the Parsonage-house we were shewn the Service of Communion plate belonging to the Church, which was presented to the Mohawk Nation by her Majesty Queen Anne. It consists of a massy Silver Flagon, Chalice and Paten, and also a Silver dish which serves the purpose of a Font; each bearing the following inscription:—

"Presented by her Majesty Anne, of Great Britain, France and Ireland and of her Plantations in America, Queen, to her Chapel of the Mohawks."

I cannot close my letter without congratulating my worthy friend the Missionary to the Mohawks, upon the interesting field of labour in which he is so happily engaged, and for which he is so admirably adapted. The Indians of his charge are an interesting race, and if, as has been ably argued by many intelligent writers, they are in reality descendants of the chosen people of God,—a fragment of the Ten Tribes scattered abroad; oh, how should our hearts yearn towards them—we the wild olive-graft, they the natural branches—oh, how should our zeal be enkindled in behalf of those of their brethren, who are yet "the lost sheep of the house of Israel," "sitting in darkness and the shadow of death," their "souls fast bound in misery and iron;" and how fervently should we pray in the beautiful language of our Liturgy that God would "take from them all ignorance, hardness of heart and contempt of his Word," and so fetch them home to his flock that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd Jesus Christ our Lord.—Church.

\*From the Church,