

Review.

THE LAST OF THE ERIES; A TALE OF CANADA. By "H. B. B."

This tale, though published for some time, has only recently fallen under our notice. It possesses merits of a very respectable order, and the author may yet come to occupy a permanent position in the annals of Canadian literature. We subjoin a few extracts as characteristic of the general style of the work:—

KINGSTON AS IT WAS.

"A brief description of the place would not come amiss, for though many may be well acquainted with the scenery about the modern Kingston, at that date it presented a far different appearance from what it does now. Fancy the hills clothed with the evergreen pines, intermingling their branches with those of the beech and the maple, and the wide mouth of the bay where it met the waters of the St. Lawrence, not covered with trading vessels, or disturbed by revolving wheels of Steamers, but dotted here and there by light birchen canoes, or perhaps a solitary batteau or barge, propelled by vigorous oarsmen, could be seen,—the rowers singing the while some ditty of *la belle France*. From the mud and wooden fortifications that appeared on the brow of the hill, rose the tri-color of the country waving proudly in the breeze; while on the green sward outside the fort, might be seen interpreters, traders, trappers, hunters and soldiers, dressed in their different costumes, lounging lazily about. The mouth of Lake Ontario, when viewed from the hill, appeared stretching away into the broad distance, like some never-ending sea, and the large island opposite loomed in a long line upon the river, clothed to the water's edge with a dense forest till its furthest point terminated in the lake. A few other smaller islands dotted the surface of the river, and the bay stretching inland in an easterly direction for more than a mile, was then met by an island, which divided it into channels for a short distance, when uniting they formed a narrow though deep stream beyond, while the tall bullrushes bent their downy heads to the wind for a wide distance on either side, till their growth was interrupted by the grassy banks of the bay. This island in the summer season, was covered with the sweet wild-briar, the honey-suckle, and the branching thorn. The wild grape vines twined themselves among the young elms, or embraced the trunks of the nodding pines. The robin, the grey-bird, and the blue-jay resorted to its cooling shades, while the wild ducks revelled in the rushes, where they and the cranes rose in flocks from their secure retreat when disturbed by a passing canoe, and the bullfrogs, there, commenced a concert when the dews began to fall—their hoarse voices reaching even to the Indian village, which was built on a point of land that was washed by the intermingling waters of the bay and river. Fires blazed at day-light, and at even, along the shore, and the spearing of fish at such times was a sport all engaged in. Near the fort, on the declivity of the hill, were built several neat residences, inhabited by the families of the garrison, or by those of the traders; in one, superior to the rest in its appearance, dwelt the Commandant of the Fort, with his only daughter, a girl of about twenty-five years of age."

ADVENT OF WINTER.

"About this time all the inhabitants of the country were preparing for a rigorous winter. When October set in, fuel was collected for the garrison, and the Indians brought in provisions, receiving in exchange, rum, beads, blankets, &c. The traders collected their furs and barricaded their houses, while the Hurons themselves, laid in a stock of fish, to last the coming season, and put their snow-shoes in order. The leaves began to fall rapidly from the trees,—the fine sunny days were now no more, for gloomy looking clouds filled the heavens—the winds rose and the frosts set in, scattering the remaining herbage of the forests, nipping the grass of the fields, and bending the vines to the earth. Small shallow ponds began to be crusted with ice—the woods were laid bare—the trees intermingled their naked branches, except where groves of pines dotted the hills and valleys with their green foliage. The equinoctial gales began, and the mouth of lake Ontario appeared lashed into fury, rolling its waters in spray and foam against its rock-bound shore. Yet, notwithstanding, some venturesome light canoe could be seen rounding the point of land near the village, half-buried in the surf—rising like a gull on the top of the billows—skimming across the bay. At last, after frosts, rains and winds, a calm succeeded; the clouds partly left the heavens—the sun appeared dimly through the hazy atmosphere—his faint beams melted the ponds—the frozen turf thawed beneath the influence of the warming air, and the Indian summer set in. Again the song of the birds might be heard faintly in the distance, again they appeared fluttering at long intervals from tree to tree, while flocks of quails appeared on the hills, and the snipe rose from the streams, flitting across the path of the hunter. The crows floated lazily round the tree-tops, while the small chipmunks chirruped merrily among the naked branches, and the angry bays and lakes again sunk to their wonted repose."

SPRING.

"Spring came! There is a delightful sound in the word; it conveys something pleasant and new to the ear. Spring appeared! and how welcome it is after passing through a long and tedious winter, which ever presenting the same solitary picture of snow-covered hills, bleak extended plains, or ice-bound rivers, is gladly forgotten, to view with pleasure the budding trees, the shooting grass, or the creeping vine. Spring came! and with the song of the thrush, the chirrup of the robin and the chipmunk, the twitter of the black-bird, and the hoarse cawing of the rook. Spring came! and the snipe appeared near the streams—the quail strutted over the plains—the plover winged themselves over the valleys, and the red top'd woodpecker glided up the trees, piercing the bark with its long bill in noisy clamour. Spring came! and the pigeons darkened the sky, and burdened the forest with their numbers; the ducks floated tranquilly in the rivers—the geese lifted their white bosoms to the breeze, and the cranes rose occasionally from their swampy retreats, floating lazily over the waving rushes. Spring came! and the country answered once more to the signs of life. The hardy trapper went abroad for his game, the hunter shouldered his rifle, the fisher threw out his line, and voyageurs commenced their journeys for the upper lakes. Snow and ice still lingered along the shore of the lake and river, but as the sun came out warm and bright day after day, coaxing on balmy breezes, it quickly vanished. Spring came! and all hearts seemed lighter, and faces brighter; the laugh was gayer and the voice was merrier. Spring came! and the blue

waves of Ontario danced to the glance of the sun and the caress of the breeze. The rivulets trickled from the mountains; the rivers burst from their bonds—their fountains broke loose—their sources poured forth their abundance—they appeared to have acquired fresh strength during their long sleep of the winter, to add velocity to the flight of its rolling water, or to lift its swift caress to the grassy margin of its boundary. Spring came! and numerous flowers covered the ground with their blooming buds; they grew in the forest among the tallest trees; they contrasted their blush with the greenest vine; they matched themselves in the lowest fern, and sprinkled the crisp moss with their beauty. Spring came! and the Huron girls raised their songs to honor its advent, as they hastened from tent to tent, while the Indians covered the bay with their canoes."

CHARGE

Delivered to the Clergy of the Diocese of Montreal, by FRANCIS FULFORD, D.D., Lord Bishop of Montreal, at the Primary Visitation, held at the Cathedral Church, on the 20th January, 1852.

(Continued from our last)

To you my brethren, however, who officiate as Ministers of Christ, and conduct the public services of the Church, it belongs to see that the people, who wait on your ministrations, have the full benefit of that provision, which has thus been made for them. Let not any irreverence or carelessness, on your parts, in the performance of your duties, lead the people to forget the nature of these services, or to Whom it is that your prayers are addressed. Teach them by your manner, as well as by your words, the meaning and importance of the work, in which you are engaged, and that "God is very greatly to be feared in the council of the saints, and to be had in reverence of all them, that are round about Him."* There is no one point perhaps (especially with the mixed population amongst whom you dwell) which it is more necessary to keep ever before them; without it your "prayers will be an abomination to the Lord,"† an insult to His Majesty: and the rich blessing of the Gospel will be an encouragement to sin. However rude the building in which you may assemble for divine worship, however few or humble the worshippers, "where two or three are gathered together in the name of Christ, there is He present in the midst of them;" therefore be ye very careful how ye pray, and what ye speak.—Remember that your business is not merely to deliver a message or to preach certain important doctrines, but to watch over your flocks and to train souls for Heaven: so that they may be fitted to join with the people of God in those holy and blessed services, which will be the employment and the joy of the followers of the Lamb for ever and ever.

In the use of "the Prayer Book" as a standard of doctrine and exposition of faith, it should be our object, as far as may be, to act up to its teaching; and to receive what it teaches in a simple and literal meaning, without overstraining its words, or explaining them away to suit other systems, or private interpretations. Without too curiously defining the exact extent or manner of the operations of grace, we are always warranted in adhering "to the law and to the testimony" given for our use, that the Sacraments are "outward and visible signs of inward and spiritual grace, given unto us, ordained by Christ Himself, as means whereby we receive the same, and pledges to assure us thereto;"‡ and that "Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace, and God's good will towards us by the which He doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in Him."§ There is nothing unreasonable in the fact that Christ works by means provided for our use, and by ordinances appointed by Him: but it will be perverting those means, and making those ordinances of no effect, if we rest in them as the end, or consider them of any force or value except as leading us to Christ. As the Bible itself, from Genesis to the Revelations is but the history of man's fall, and his redemption by Christ, so also it is with the Church and all her ministrations; "being born in sin, and children of wrath, we are hereby made children of grace," and are taught "heartily to thank our heavenly Father that he has called us to this state of salvation;" and to "pray unto Him to give us His Grace, that we may continue in the same unto our life's end."¶ Whatever we do, whatever ordinances we attend with an intelligent spirit, must constantly remind us of the evil of sin, and of our lost estate by nature, and that it is by grace only we can be saved;** and that as our persons can only be justified for Christ's sake, so that we may have access to the Father, as our reconciled God, so only by the gift of the Spirit; purchased for us by Christ's blood, can we ourselves be sanctified, or enabled to do that which is well pleasing in God's sight. May we all walk worthy of this our calling in Christ; and "work

* Ps. lxxxix. 7. † Prov. xxviii. 9.

‡ Church Catechism. § Articles of Religion, xxv.

¶ Church Catechism.

** "We must note that in a Christian man there is, first, nature; secondly corruption perverting nature; thirdly, grace correcting and amending corruption." Hooker's Sermon, A remedy against sorrow and fear.

out our salvation with fear and trembling, because it is God that worketh in us both to will and to do of his good pleasure."**

But where shall we look for a supply of those faithful, godly, and laborious ministers to whom I alluded before, and without whom, not only will it not avail to perfect our ecclesiastical organization, and make arrangement for our better government and discipline, but the purity of our reformed faith will be unvalued, and our public service without a blessing. In former times the Church in these Colonies looked almost necessarily to England, both for the maintenance of her ministers, and also for the ministers themselves, who were to officiate. "Beautiful upon the mountains," and amidst the woods and desolate places of Canada have been "the feet" of many of those holy and self denying men, who were the first to "bring good tidings and publish peace"† to the rude settlers in the wilderness—men whose names live in honour amongst us, and the fruit of whose labours we are now enjoying. There may, however, be reasons why we cannot, if we wished it, depend upon a continued supply from this source; and if it were available, it might not always be desirable.

It is impossible to estimate too highly the dignity and excellence that in reality belongs to the character of the true missionary; or the importance of the work to which they devote themselves, who, "counting the cost," constrained by the love of Christ, have "left house, or brethren, or sister, or father, or mother, or wife, or children, or lands for His sake and the Gospel's,"‡ that they may go forth and preach among sinners "the unsearchable riches of Christ." But men of such stamp and character are not to be called forth on every cry for help; and the immense extent of missionary work now carried on by the Church, and the many more exciting and interesting scenes of labour open before them, render it every day less likely that, if such there be, they will cast in their lot with us. While to any good and faithful men, (and others we cannot wish to associate with us here), who have been educated, and are qualified for the ministry at home, our low estate can seldom permit us to offer any thing equal to what their services deserve, and can command as a remuneration in England. If then we are to have a trained and educated clergy, we must look for anything like a regular systematic supply, to training up a native ministry of our own. And there are some advantages in such a plan, which could not be obtained in any other way; though we may not at once be able to make every provision for this which seems requisite.

It was hoped by the establishment of McGill College in this city, the church would have possessed an institution capable of supplying us with what we require. The difficulties and disputes, that have hitherto destroyed the usefulness of that munificent bequest, are much to be deplored; and, on every public ground, I sincerely wish that they may be removed and settled. But whether it will ever become an efficient institution, and if so, whether we shall be able to associate ourselves with it, or otherwise to provide here for the education of candidates for the ministry, it is impossible for me to say. Still, in the meantime, we are not left wholly without resource. The College which the Bishop of Quebec, while administering the affairs of the undivided Diocese, founded at Lennoxville, in 1845, has already supplied us with no less than 10 of our present clergy,—and those not the least faithful of our body. And though it is not now within the limits of this Diocese, it is still open for us to enjoy the benefit of it, and I have myself been appointed one of its Trustees.‡

There are at present seventeen students resident there; and every year, receiving that increased support which it so much needs and deserves, I trust, the tone and character of the institution, will be rising, its usefulness more generally acknowledged; the proficiency of the students more advanced, and their training more complete.

Doubtless the first and most important point in that training, is the formation of the students' character, that their thoughts and tempers, and habits of life and conversation may be conformable to the work and office, which they seek to undertake; that they may be men of thoughtful, religious, and pious minds, fully impressed themselves with the importance of those truths which they are about to preach to others. Without this foundation no superstructure of acquired knowledge can be raised of any efficient value for the work of the ministry. And at the age of twenty-three years, the earliest at which any candidate can be presented for Deacon's orders, whatever practical experience may be wanting, the character in all essentials ought to be formed, and the choice made.—

* Phil. ii. 12, 13. † Isaiah liii. 7. ‡ Mark x. 29. § The two Dioceses of Quebec and Montreal, are placed upon an equal footing in every respect, as far as is possible under the charter. The Bishop of Quebec being constituted by the charter, Visitor of the College, the only way in which the Bishop of Montreal could become officially connected with it, was by accepting the office of Trustee. But all the powers given to the Visitor, by the rules of the College, have been given to the Bishop of Montreal; and the grant of £300 sterling, for Divinity students, is enjoyed equally by both Dioceses. Another of the Trustees also belongs to this Diocese.

But though this be especially necessary, we must not undervalue the importance of possessing, if possible, a learned, as well as a pious clergy. It is true that there may be spheres of duty, in which classical acquirements may seem unnecessary, and erudition thrown away; but when all the world is agitated by an enquiring spirit, when all those around us are making progress in knowledge, when truth is assailed on every side, and by every weapon when new forms of controversy are forced upon us, or old ones reproduced, it becomes us to look well to all our armour: to be "the scribe instructed unto the kingdom of heaven, who is like unto an householder, which brought forth out of his treasures things new and old,"* and we must "be ready always to give an answer to every man that asketh us a reason of the hope that is in us."†

The proverb, no doubt, still holds good that a "prophet has no honour in his own country," and especially it is too much the custom in many quarters to look with a disparaging eye upon every thing of Colonial growth, in comparison with productions of the Mother Country. But if we never for an instant can pretend to put ourselves in competition with the valued and time-honoured institutions of England, we may yet be able to train candidates for the ministry, who shall in every respect equal most of those who may be likely, under present circumstances, to be sent out to us from home, as ministers or candidates for ordination. And we moreover shall then ourselves know well all their qualifications and character; and if we know their weaknesses and failings, we shall also know to what we have to trust in them as grounds of hope and expectation of usefulness. They themselves also will have this further advantage, that they will be well acquainted with the country and the people, with their habits of life and thoughts; and will be prepared with more accurate knowledge to enter, (if it prove necessary,) upon any controversies, which may be prevalent here, but which may be comparatively unknown or unheeded in England. And above all they will be fully alive to the nature of the work, which they are undertaking, and enter upon it with a full consciousness of its trials and difficulties, and will therefore be more likely to rest satisfied with their lot. Indeed, when I witness the spheres of labour in which our clergy may be called to officiate; where they must often be "hoping against hope," patiently toiling "for souls that will not be redeemed," cut off from all those who can appreciate and sympathize with their previous tastes and habits, with many an anxious intruding thought as to the future prospects of those around them in their own family, I cannot but feel how essential it is that they should be men of strong and settled faith, who in humble dependence upon God are satisfied to do his will, committing to Him all their ways, laying up their treasure with their heart in heaven. For men of such a spirit, "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose."‡—Whilst we, if we be otherwise minded, though now we may be had in honour, and our cup may seem full, shall give way to them "in the regeneration," and "begin with shame to take the lowest place." There is some excellent advice bearing upon this point in a short passage from Bishop Taylor's "Holy Living," which will not be out of place for any of us: "God is master of the scenes; we must not choose which part we shall act; it concerns us only to be careful that we do it well, always saying, "if this please God, let it be as it is;" and we who pray that God's "will may be done on Earth as it is in Heaven," must remember that the angels do whatsoever is commanded them, and go wherever they are sent, and refuse no circumstances; and if their employment be crossed by a higher decree, they sit down in peace and rejoice in the event; and when the angel of Judaea could not prevail on behalf of the people committed to his charge, because the angel of Persia opposed it; he only told the story at the command of God, and was as content, and worshipped with as great an ecstasy in his proportion as the prevailing spirit. Do thou so likewise: keep the station where God hath placed you, and you shall never long for things without, but sit at home feasting upon the Divine Providence, and thy own reason, by which we are taught that it is necessary and reasonable to submit to God."

* Matt. xiii. 52. † 1 Pet. iii. 15. ‡ Isaiah xxxv. 1. § Dan. x. 13.

(To be continued.)

Advertisements.

DR. MELVILLE, CORNER OF YORK AND BOLTON STREETS, TORONTO. November 13th, 1850. 16-1f

DR. BOVELL, John Street, near St. George's Church, TORONTO. April 23rd, 1851. 39-1f

T. BILTON, MERCHANT TAILOR, No. 2, Wellington Buildings, King Street, TORONTO.