

Missionary Intelligence.

THE BISHOP OF QUEBEC.—We are thankful to be permitted to announce the safe return to this city of the Lord Bishop of the Diocese. His Lordship having been unable to carry out his intention of leaving England on the 11th of June, embarked at Liverpool on the 25th; arrived at Boston on the evening of the 7th instant, and reached Quebec yesterday morning, having been two Sundays on the Atlantic, on both of which he officiated in the steamer. The Bishop preached yesterday at the Cathedral in the forenoon, and at St. Matthew's Chapel in the evening. While awaiting the arrival of the Rev'd. Principal Nicolls in England, his Lordship had taken the opportunity of paying some hurried visits to a few private families. He spent Whit Sunday at Fulbeck, in Lincolnshire, and Trinity Sunday at Horton, in Northamptonshire, at both of which places he preached. In the week following his Lordship met the Rev. J. H. Nicolls in London, where he remained till the 4th of June, having preached on the 29th May at St. George's Hanover Square, and on the 2nd June, attended Divine Service at St. Paul's Cathedral, on occasion of the Annual Meeting of the Charity Schools in London. Sunday June 5th, was spent at Southampton, where the Bishop preached twice in All Saints Church.

From Southampton the Bishop, attended by Mr. Nicolls, one of his Chaplains, proceeded to Oxford, where he had been invited to be present at the Annual Commemoration in the University, and to receive the honorary degree of D. C. L., which was conferred by the Chancellor, the Earl of Derby, upon the Bishops of Quebec, St. Andrew's in Scotland, and Ohio in the U. S., and other persons at the same time. This being the first occasion on which the Earl of Derby discharged the duties of his Office, it was made one of great interest, and enlivened by a repetition, day after day, of the most gorgeous ceremonies and brilliant festivities. On the 8th, the Bishop was present at a sermon preached in aid of the funds of the Radcliffe Infirmary, and on the 10th left Oxford, where, together with Mr. Ingersoll, the American Minister, he had been the guest of the Master of University College. On the 11th of June, festival of St. Barnabas, the Bishop attended an anniversary celebration held at Windsor, by an Association formed for promoting the cause of the Church of God in the interesting field of labor confided to the Bishop of New Zealand, who has been instrumental in promoting a great work among the heathen. The service upon the occasion was performed in Trinity Church, a recent valuable addition to the Churches of the neighborhood, in the erection of which as well as of other works of Charity and Religion upon the same spot, a remarkable zeal and munificence has been displayed. The Church has a surpliced Choir, and chanting is conducted antiphonally. The Bishop enjoyed the hospitality at Windsor, of the Rev. H. Hawtrey, whose residence is called the Church House.

During the following week, his Lordship was engaged in London, with the Bishop of Montreal and the Principal of Bishop's College, in putting matters in train for carrying out the object of Mr. Nicolls' visit to England on behalf of that institution. The Bishop of Quebec had not undertaken to anticipate the work of Mr. Nicolls, although he had, while closely engaged with other objects, been enabled incidentally to advance the interests of the College, by enlisting the aid of a few private friends in its course, who have collected about £200 stg. towards the erection of the College Chapel. On the 14th June, his Lordship had an interview with the Duke of Newcastle, and received encouragement from his Grace to hope that the measures which have been under deliberation in the Episcopal Conferences for relieving certain difficulties in the Colonial Dioceses and facilitating their administration, and which had been subsequently submitted to Her Majesty's Government, would be carried in a desirable manner, through the Imperial Parliament. On the 17th, his Lordship attended the Annual Meeting of the Society for the Propagation of the Gospel, at which the first resolution was moved by the Lord Bishop of Montreal. On Sunday, the 19th, being the last Sunday spent by the Bishop in England, he preached at the beautiful Church of St. Mary's, at Bury St. Edmunds, on the 20th, attended a meeting of Colonial Bishops in London, at which the Bishops of Montreal, Antigua, Guiana, Capetown and Nova Scotia were also present. His Lordship proceeded the same evening to Southampton, where, (with the exception of one day devoted to a visit to the widow of a former Missionary, and mother of one now laboring, in this Diocese, and the Rev. H. Caswall, author of the

"America and the American Church,") the Bishop remained till the day preceding his embarkation at Liverpool. The Rev. W. Binot, who was ordained by letters dimissory from His Lordship, on Trinity Sunday, by the Bishop of London, for the service of the Church in this Diocese, accompanied his Lordship from Liverpool.—*Quebec Ecclesiastical Gazette.*

Selections.

OUR INDIAN EMPIRE—ITS VAST INCREASE.—Lord Dalhousie landed at Calcutta in 1848, and received the pacific assurance which his predecessor had bequeathed to him, but the flames of war were again kindled in the Punjab in less than three months, and before he had been fifteen months in the saddle, the whole of the Punjab was declared to be British territory. Two years and a half were then devoted to the organization of an administration for these new acquisitions, and even the least sanguine were led to predict that the wars of the British empire in India had ceased, that every enemy was at our feet, and that we might now look forward to a season of tranquillity, which would afford us leisure for the improvement of our institutions. In the midst of these pacific pursuits, Lord Dalhousie was suddenly called down to the metropolis from the northern extremities of our territories, to meet a new crisis which had arisen in the British empire. He came down with double speed, with the most solemn determination to avoid war, if war could be avoided without a compromise of that national dignity, the maintenance of which is one of the greatest safeguards of the British empire in the East. The fatuity of the Burmese authorities precipitated hostilities, and the old kingdom of Pegu has been involuntarily and reluctantly added to our empire, and our career in Eastern Asia has begun. The extreme reluctance of Lord Dalhousie to enter upon a contest with the Burmese, is important as affording the most recent confirmation of the fact that the public authorities in India and in England, are the mere instruments in the hands of a higher power for the accomplishment of objects not comprised in their intentions. From the battle of Plassey to the annexation of Pegu, the increase of our dominions in the East has known no interruption.—Under the most vigorous and the most pacific, the ablest or most ordinary of our local Governors, the same principle of expansion has been perpetually in a state of development. The empire has gone on increasing in spite of the votes of Parliament, and the sighs of the Court of Directors, and the vituperation of our patriots. The history of a century has now taught us that we can no more stop the growth of British dominion and influence in Asia, than we can prevent the rising of the tide. It is time that the influential men of England should open their eyes to the true fact of the case, and cease to charge the increase of British dominion in the East to the impulse of ambition, and the lust of territorial aggrandizement. They cannot fail to perceive that in every instance in which fresh men have been sent out from England to correct the warlike tendencies of their predecessors, they have found themselves launched into a current they were utterly unable to stem, or even to resist, and that the most determined opponents of growth when in England have been the most unqualified annexationists in India. The battle of Plassey was the knell of every Asiatic dynasty; it was the beginning of a new era, the establishment of the vigorous Anglo-Saxon race on the plains of Asia, destined in its irresistible career to subvert all the effete monarchies of the East, and to transfer their dominions and their influence to those who alone were qualified to introduce the invigorating principles of civilization, and to communicate the blessings of moral and religious knowledge. Every one—out of England—is now ready to acknowledge that the whole of Asia from the Indus to the sea of Ochotk is destined to become the patrimony of that race which the Normans thought six centuries ago they had finally crushed, but which now stands at the head of European civilization. We are placed by the mysterious, but unmistakable designs of Providence, in command of Asia; and the people of England must not lay the flattering unction to their souls, that they can escape from the responsibilities of this lofty and important position, by simply denouncing the means by which England has attained it. Be they fair, or be they foul, the responsibility is the same, and we are bound to give our best energies to the task of bestowing on the hundred millions who look upon us in the East with the eye of hope, the very best system of administration which a nation like England, foremost in arts, in civilization, and in every religious privilege, can bestow.

SOME WORDS OF THE WISE.—(SELECTED FROM VARIOUS AUTHORS.)

"The words of the wise are as goads, and as nails fastened by the masters of assemblies."

ECCLES. xii. 11.

"True happiness consists in dependence on God; it is to have no will of our own."

It is far less difficult to act well than to suffer in silence.

No one knows any thing of himself till he is tried.—Trial is the touch-stone of character.

Dost thou love controversy? Suspect thy charity. Dost thou abhor all controversy? Suspect thy Christianity.

Religion is such a belief in the Bible as maintains a living influence in the heart.

The deepest religious feeling makes the least noise, but its principle and action is steadfast and intense.

Religious enthusiasm does not consist in excess in devotion, but in a too great readiness to assume that our own impressions are the voice of God.

Feebleness of mind is not unfrequently accompanied with extraordinary daring. A daring which is not courage, as it has no perception of either difficulty or consequences,—as an infant is not brave when with a smile upon its face it would light up a conflagration.

Experience proves, that an uninterrupted and extraordinary flow of prosperity, is more fatal to generosity or interest in others, than any thing else that can befall man here below.

If we would not fall into things unlawful we must sometimes deny ourselves in those that are lawful.

Christians might avoid much trouble and inconvenience if they would only believe what they profess—that God is able to make them happy without any thing else.

The best evidence of strength in grace, is to bear much with those who are weak in it.

Where sins lie heavy, crosses lie light; and on the contrary, where crosses lie heavy, sins lie light.

The afflictions of Christians are neither great nor long; for what can be great to him that counts the world nothing, and what can be long to him that counts this life but a span?

God sometimes makes our idol remonstrate with us:—Why do you look to me? I can only make you weep; I cannot help you; I am but a porishing stream. Go to the Fountain; the heart you have given to me, you should give entirely to God.

Many speak as if they thought the whole of religion consisted in activity; whereas the *inertness* of the saints is equally honorable to God, and *inertness* exhibits to a greater advantage the lustre of a Christian profession.

Prayer is like our food. The natural life is weak and ready to faint, if we eat little and without appetite; the spiritual life declines, when we have no hearty desire to pray, and are not affected with this decay.

To fight with our religion is forbidden;—it is equally forbidden to dispute for it in a fighting temper. But we are not forbidden to deny ourselves for it—to labor for it—to suffer for it—to die for it.

It has been truly said, that the Bible spurns at systems. That is, it spurns at *human* system; and, if we attempt to make any system for it, it will not submit to the restraint, and we soon find some new feature of divine truth in the sacred volume, which our system does not comprehend.

Victory alone shall wear the crown. We must not only fight, but overcome.

As they, who for every slight infirmity take physic to repair health, do rather impair it; so they, who for every trifle are eager to vindicate their character, do rather weaken it.

Choosing for ourselves is not less ridiculous in men and women, than it would be in a child of three or four years old; our understanding and wisdom are no more proportioned to judge what is best for us.

When the Protestant Church has exhibited a persecuting spirit, it has been under the secret influence of Popish heaven, and a *reference to her principles will condemn her conduct*; but when the Romish Church becomes a persecuting Church, a *reference to her principles will justify her conduct*.

TAKING PENGUIN'S EGGS.—The following account is taken from a letter of the Rev. W. Taylor, Missionary to the Islands of Tristan d'Acunha, dated Sept 9th, 1852.

My holidays have passed so pleasantly away, that I have prolonged them another week. I have not yet begun school again, but shall begin on Monday, if all goes well. I have been very busy about my garden, getting it in order. That has been my great occupation. You know this is the beginning of our spring. I hope to have a better garden than last year.