

The Bishop who, upon this occasion, travelled alone, was a total stranger to the place and to the people—and there was no habitation in sight. There were, however, the signs of human labour, in some roughly prepared means of curing cod, upon a diminutive scale, on the beach—and the men who had landed him in a flat, out of the fishing-craft, proceeded back through a tract of low scrubby woods, to a French settlement, to procure a conveyance. At the end of an hour and a half, they emerged again with a little rudely constructed cart which just sufficed for the baggage. The Bishop got the best information which he could, from one or two people who came with the cart—and, after a good deal of perplexity, decided to take the road to House Harbor, distant about 16 miles, the residence of Mr. Munsey, who is a merchant, filling the part of agent for the proprietor of the islands, and a Justice of the Peace. The islands of this singular group are, with two or three exceptions, connected with each other by very long irregular strips of sand beach, enclosing a number of large lagoons. Along one of these beaches the Bishop now proceeded on foot, for about ten miles, and then mounting a little eminence, came to a small kind of a village inhabited by French Acadians, called from its sheltered harbor *P'Etang du Nord*, and containing a wooden Roman Catholic Church, served by the same Priest who serves another at House Harbor. Here the Bishop having dried himself a little over the stove—for it had rained hard the whole morning—procured some breakfast and a light cart, which was considerably in advance of the other in civilization, for conveying himself for the remainder of the distance, and he met accidentally with the younger brother of Mr. Munsey, who was good enough to accompany him to that gentleman's house. Mr. Munsey was absent in another part of the islands—but his Lordship received every attention and kindness from Mrs. M. and her family, and the size of the family with the addition of several relatives who were summer visitors, rendering it impossible to accommodate him in the house, which is of rather small dimensions, lodgings were procured for him close by with a particularly clean and decent though humble family belonging to the French population.

It is not necessary to enter into a detail of all the delays and disappointments arising from baffling winds and other circumstances, by which the plans and movements of the Bishop were affected, during the eleven days which he spent upon the islands. On Saturday the 6th of July being still at House Harbor, he assembled such of the few Protestants as could attend and performed divine service, at 9 A.M. and preached to them, in Mr. Munsey's house. The congregation consisted of 17 or 18 persons, children included, and some of them came from a distance of several miles. The voice of the minister of God was as strange as it was welcome to their ears. The next day, being Sunday, the Bishop had allotted to Entry Island, but as he could not get away, he held service again at Mr. Munsey's, who was still prevented from returning home; and, in the afternoon, having gone to baptize a child a mile or two off, and finding a dozen persons assembled in the house, he gave them a familiar exposition of scripture, with an abridgement from the church prayers. The time for the return of the Judge, (who was at Amherst Harbor) to Gaspe, was now drawing near; and upon his vessel the Bishop had relied for proceeding to that coast—but on Monday morning, 8th July, being still without intelligence either from Mr. Munsey or the Judge, he procured a fishing-boat and proceeded to Grosse Isle, (distant perhaps 25 miles from House Harbor,) which is inhabited exclusively by Protestants, numbering ten families in a range of about three miles. The arrangement for his conveyance was effected, with much exertion, by a worthy and active Swede in the employ of Mr. Munsey, who deserves to be mentioned on account of the interest and zeal which he manifested, throughout, on the Bishop's behalf—feelings in part perhaps attributable to his finding himself upon a kindred bosom in the arms of the Church of England,—his own mother Church, besides holding the same great essential truths of salvation, being episcopal and harmonizing with the Anglican usages in the adoption of a liturgical worship the observance of festivals, the practice of baptizing with sponsors, &c., and he himself having been confirmed by the Archbishop of Upsal. The Grosse Isle settlers consist principally of a little band of Colonists of 22 years standing, from Nova Scotia, with their children and grand children. His Lordship slept at one of their little tenements which was centrally situated, consisting of only one room, and means having been taken to circulate the information, a congregation of more than fifty persons met him in the house at seven o'clock the next morning, Tuesday, 9th July.—Some of the men were absent on the fishing stations upon the coast of Labrador. Seven young children, were presented for baptism—but the Bishop expressly reserved for the hands of the resident Missionary whom he hopes to establish, those who were old enough to be subjects for instruction and examination before the reception of the rite; and in some few other instances, the absence of the father presented an obstacle in the mind of the other parent.—Most cordially did the poor people welcome the Minister of God who came among them—the first who had ever been even seen upon the spot; but their views were necessarily, in some points, obscure and their habits very unformed in Religion: and no attempt was made to precipitate matters, nor to press them to any step for which their minds were unprepared. Some of the families here have carried their children to the Roman Priest at House Harbor, for baptism, rather than leave them without it; (and other Protestants in the islands have had recourse to the Priest at Amherst Harbor in the same way.) Tracts and prayer-books were distributed after the sermon, together with a very few bibles—for it was a happy circumstance that here, as in the other Protestant families of the islands, a house could hardly be found without the word of God, and it was satisfactory that, among the bibles which were given, there were some which replaced copies apparently worn out by constant use. But Church and School were things unknown; and the poor hostess of the Bishop, referring to these two wants, said to his Lordship, "Our children are just like brutes."

Upon reaching House Harbor again, towards the evening of Tuesday, the Bishop was greeted by Mr. Munsey who had returned home during his absence, but was also met by the intelligence conveyed in an extremely civil note for himself, that Judge Debois had been obliged to return to Gaspe. Later in the evening the Bishop baptized Mr. Munsey's youngest child.

The Bishop had now to take his chance for an opportunity of getting across to Gaspe—and to turn the intervening time to the best account, in the islands. It was not till Thursday, 11th July, that it was practicable to sail from House Harbor to Entry Island, the only location of Protestants remaining unvisited and the most considerable of all. It comprehends eleven families.—There are no Roman Catholics upon this island, which

is strictly such (being entirely surrounded by water,) and lies about six miles from any other land. Mr. Munsey, to whose attentions as well as to those of his family, the Bishop was indebted in many ways, proceeded with him, and they were kindly accommodated with the boat of the Collector, Mr. Belleau, resident at Amherst Harbor, which happened to be at House Harbor at the time. Service was held in the largest house upon the island, which stands upon an excellent farm. Between 40 and 50 people were present. The sermon had been appointed for seven—but the milking of the cows and other necessary matters made the people late; and as, in addition to the service and the sermon, there were baptisms to be performed and women to be church, and bibles, prayer books and tracts to be distributed, and there was a great deal to be said to the people, after all was over, about the parts to be respectively taken by the Church and by themselves, in establishing provisions for their religious wants, it was eleven before the assembly broke up. It was therefore past midnight when the Bishop, having returned to sleep at another house where his quarters were established, heard through the wooden partition of his little bedroom, a child whom the people of the house had taken with them to the service, saying his prayers and answering some plain catechetical questions before retiring to rest—a pleasing example to show that domestic Religion was carefully cultivated in this family, in spite of all the disadvantages under which they had laboured.

On Friday the 12th July, the Bishop, accompanied still by Mr. Munsey, went over to Amherst Harbor, about 9 miles from Entry Harbor, expecting to meet with a particular opportunity of sailing thence almost immediately for Gaspe. Some difficulty occurred in this arrangement, but a schooner belonging to Mr. Munsey himself, and commanded by one of his sons, opportunely arriving, his Lordship chartered it for Cape Cove; and while awaiting its departure, was provided, by the exertions of Mr. Munsey, with board and lodging in another particularly neat and respectable although frugal and simple family, belonging to the French population. There is here another Roman Catholic Church, built of wood, with a resident Priest. On Sunday morning, the 14th, his Lordship sailed over to Entry Island, and again assembled the people, both morning and afternoon, for divine service. The congregation was larger than on the week-day. Some additional baptisms were performed. At this place, as before at Grosse Isle, the Bishop reserved the cases of some subjects for baptism who were adolescent or verging upon adolescence. In the evening, the wind being fair for his departure, he went on board again—having first parted with his hearers, with many mutual expressions of kindness; and, with reference to the provision for his voyage, he might well say *I have all and abound—I am full*—for although Mr. Munsey laid in his sea stock, some of the women absolutely insisted upon contributing loaves, home-made cheese, &c., and the respectable farmer at whose house the services were held, could hardly be prevented, although he avowed, himself a scruple on account of the Sunday, which he could only overcome for a special occasion, from killing a lamb to add to the store.

This visit of his Lordship to the Islands may be liable to appear, perhaps, rather as filling within the province of a Travelling Missionary than as exhibiting what is proper to the episcopal office—but it will be borne in mind that he was desirous of enabling himself to make a report from personal observation, to the Society for the Propagation of the Gospel before applying to them to do their part, in the establishment of a Mission upon the spot—and also of receiving the personal assurances of the people respecting their disposition to unite and lend their aid in the arrangements for introducing amongst them the Ministry of the Church. The Bishop, as has already been intimated in the instance of Grosse Isle, took care not to entangle them in any hasty engagement nor to take advantage of the impressions made while they were freshly warmed by the peculiar circumstances of his visit; nor did he, on the other hand, say anything to compromise the distinctive claims and character of the Church—but he pointed out to them at the same time, without reserve, that, belonging, as they did, by the original names which they severally carried in Religion, to four or five different denominations, the Church of England included, it was manifestly impossible that such a little band, so perfectly cut off from the rest of the world, could enjoy the benefits of the ministry at all, if each party were to require it under the name which might still loosely attach to them, and that they must either unite under some one name, or do nothing and remain as they were. They all, however, gave in their deliberate and thankfully-expressed adhesion to the Church, and received very gladly her prayer book together with tracts which (among many others of a different description,) were explanatory of her system, usages and worship. Sponsors stood forward for all the children who were to be baptized, and a full statement of the obligations which they contracted. In every place where the service was performed, the people all knelt in prayer, and if any were able, united in singing. There did appear to be among them, although there have not been wanting some painful evidences, here and there, of the natural effect of their unprovided condition in Religion, a pervading sense of their spiritual wants; and there is encouragement to hope that there are cases where the feeling amounts to a *hunger and thirst after righteousness*. The number of Protestant souls on the islands, children included, is 173. The men are, almost without exception, engaged in fishing, and at the same time engaged in the cultivation of the portions of land which they occupy. Their domestic arrangements and appliances are upon a very limited scale, and of a very simple and primitive description, and they are, generally, poor. The hand-mill is in use among them for the grain which they raise for their own consumption—or they send it to the mills in Prince Edward's Island, or to Pictou in Nova Scotia. A mill, however, was now in the course of erection upon Entry Island, and another is talked of at Grosse Isle. There is no town—scarcely anything that can be called a village upon the islands—post office or tavern are things unknown—conveyances of any kind upon the spot, or means of stated communication with places abroad, are wholly out of the question. The proprietor of the whole group of islands, is Captain Coffin, R.N., resident in Europe, to whom they were bequeathed by his uncle, the late Admiral Sir Isaac Coffin, the grantee of the Crown. Mr. Munsey, the agent, seems to be much interested for the religious as well as the temporal welfare of the inhabitants, and has instructions of a liberal character from his principal, who, it appears, does not desire to look to the property as a source of revenue and wishes to expend upon public improvements within the islands, whatever he may receive from them. Unfortunately, however, an opposition to the claims of the proprietor has arisen among the French, who constitute the great body of the population, being in the proportion of more than ten to one; and they have, under the influence, it may be presumed, of bad advice, refused to come into his terms of accommodation or composition. The litigation consequent upon this

resistance has furnished (for crimes cognizable by human law appear to be never heard of among the people,) the entire business of the Circuit Court, and very much drained the resources of the litigants upon the spot,—diminishing, of course, at the same time, the value of the property (which, as yet, is believed to make no return to its owner) and obstructing the prosperity of the islands.

A scientific and statistical account of these islands was published by Lieutenant Baddeley, R.E., in the form of a pamphlet, with a map prefixed, among the papers of the Literary and Historical Society of Quebec, in 1839.

The Missionary whom it is hoped to send down next year, to fix his residence among the islanders, must divide his labours as equally as possible between the eleven families of Entry Island and the ten at Grosse Isle—affording also some proportion of his ministrations to the fewer and more scattered Protestants of House Harbor and its vicinity. A small Church or Chapel must be built, at once, upon each of the two islands just mentioned, which are upwards of thirty miles apart—and it will indeed be a grateful sight when, according to present hope, it will please God, that these structures, very humble though they may be, shall rise among the inhabitants to indicate blessing and to sanctify the character of the settlement;—a grateful sight when the islanders and their children shall at last be seen steadily gathering together to worship Him with the holy worship of the Church, to hear declared to them the *unspeakable riches of Christ*; to be taught to walk with God all the day long; and to partake in his ordinances dispensed to them by the authorized servant of the sanctuary. They long for the day themselves: and will do their part towards the erection of the Churches, (as they will also for school-houses, which it is hoped to supply with teachers) by collecting and preparing materials for which they depend chiefly upon wrecks (so unhappily frequent are they upon their shores,) and drift timber—the growth of the islands being nothing but small kinds of fir with an occasional intermixture of birch, and there being no stone which is adapted for the purpose of building. The good Church Societies in England will afford, through the hands of the Bishop, some aid in the work: the Diocesan Church Society, will, it may be anticipated, make such a grant as the multiplying calls upon it will permit—and possibly, these statements here made, may, by the divine blessing, meet here or there some eye which will look with kindness and compassion upon the wants of the remote and obscure little flocks, the *few sheep in the wilderness*, so long left in destitution, for whom a hope is now lit up, and may thus prompt a donation either in money or in a seasonable present of some of the decent appendages which are for the work of the service in the house of the Lord,—a set of Church-service books, a plain set of communion-plate, a covering for the holy table, a pede-cloth, a font or a bell. It would be a pleasing token of Christian sympathy; and, given for the love of Christ, would carry an acceptable savour up to Heaven: perhaps it would be associated with the beginnings of a more important future than now appears to those who would think that too much has been made of the wants and interests of this scanty handful of fishermen. Happy indeed will be the reward reserved for the servant of the Church of Christ, whose efforts are here recorded to put things in train for the relief of those wants and the advancement of those interests, if he shall be graciously enabled, with the necessary adaptations, and so far as may be permitted to men of modern days, to appropriate to the case, the words of the Prophet.

The hands of Zerubbabel have laid the foundation of this house: his hands shall also finish it: and thou shalt know that the Lord of Hosts hath sent me unto you. For who hath despised the day of small things?
(To be continued.)

UNITED STATES.

To the Editor of the Gospel Messenger.

THE MINNESOTA MISSION.—THE REV. MR. BRECK, THE PIONEER MISSIONARY.

MR. EDITOR:—Believing that your readers take a deep, and I would hope, a practical interest in the cause of Missions upon our Western frontier, I send you a copy of a letter recently received from that pioneer and apostolic Missionary Rev. J. Lloyd Breck. I trust your readers will not only remember him and his mission in their prayers, but also in their offerings to the Lord. One dollar given to Minnesota will accomplish more good for the Church than one thousand to China, or any other of our Foreign Missions. If any reader has but this small sum to give, let it be forwarded at once to Mr. B., at St. Paul's Minnesota.

Yours, &c., M. Y. L.

St. Paul, Minnesota, 13th Aug., 1850.

REV. AND DEAR BROTHER:—If, as I doubt not, your interest in the progress of the Church in the far West continues to be earnest, then you will not, I trust, count me strange in writing to you. Your long and well tried interest in NASHOTAH, will never be forgotten by me, and I write to inform you of the recent changes that have taken place both there and here.

After weighing matters for a long time in private, and advising with a few of my brethren, I determined to resign NASHOTAH, and instead thereof proposed an Associated Mission on the principles of NASHOTAH, in Minnesota. I will now hastily pass over the result. The Rev. A. D. COLE, well known to us as a highly practical and earnest-minded man, was elected to the Presidency of NASHOTAH, and now enters upon the duties of its second stage, with the prospect of greater success, and more extended good attending his work than ever did my own.

I now begin again on the Frontier where my work the rather lies than elsewhere, if I am honoured in the Church by having some special place, and I feel greatly encouraged in believing the entire issue to be the wise ordering of a Good Providence, for fellow-labourers have been raised up to me in a manner not a little remarkable. We are now again, as at NASHOTAH, in its infancy, three clergymen and one Divinity student. Again we have our mission without, and our mission within; our mission without for the people; within for the training up of the Missionary in the field where he is expected to labor. We have already been greatly prospered, both without and within. We have (under God) been permitted to establish stations for Divine Service at the following places, viz: St. Paul; Stillwater on the St. Croix; Cottage Grove; the Falls of St. Anthony; Point Douglas; Willow River Settlement, and Prairie La Crosse. We purpose—for into new parts of the country we travel two by two, as the Lord sent forth the Seventy—visiting the Falls of St. Croix this week, distant from St. Paul fifty miles. And in September, we hope to go up the Mississippi, one hundred miles, to the Sank Rapids, exploring the intermediate country. All our journeys are performed on foot. Whether we shall be able to continue this in the winter, I know not, for the thermometer is then often 20° to 30° below zero. But I think necessity

will demand this sacrifice at our hands, and I trust duty will make it pleasant. But if you desire it, I shall write you more concerning the Missionary field, after a time longer, for two months have not yet elapsed since we entered upon our work. Only let me add here, that we have not yet visited a single point where we have not been able to plant a station, and there is no station where there are not found some Church people. The labor of seeking and finding the lost sheep in the wilderness, is most animating to us, and there comes with it a great reward for all our toils. Thus much, dear Brother, for the field without. A few words respecting the field within.

Upon arriving in this new territory, we found building, washing, &c., so exceedingly high in price, that it was impracticable for us to bear the expenses. Accordingly we determined to adopt the Nasothah regimen in full, at once. We therefore purchased two acres of land to the rear of St. Paul, and adjoining the City plot, where we camped out in a tent loaned to us by the Garrison at Fort Snelling. We lived in this about three weeks, until a very little house (12 feet by 17 feet in dimensions, with an attic) could be erected. We are now happy in having a roof to our heads, although the house (if it may be so termed) is yet unplastered, but we hope before winter to have that done, else we must almost perish with the cold. Our system is developing itself with all the regularity of a well-ordered house, and I trust, before long, to see within it, some promise for the supply of Missionaries for the West and North-West. Do for us, my Dear Brother, as heretofore, what you can, and cease not to pray for us. With much respect and affection

I remain your Brother in
Christ and His Church,
JAMES LLOYD BRECK.

GROWTH OF THE CHURCH IN WESTERN NEW YORK.—Bishop De Lancey stated in his Address at the last Convention, that "Among the quiet facts which illustrate the growth and progress of the Church, and the importance of missionary and parochial labors in the Diocese, I may state that having requested the clergy in presenting the list of persons confirmed, to report in what religious connection they had been originally trained, I have found that, of the 620 persons confirmed during the last year, 304 are converts to the Church from the several denominations around us."—*Gospel Messenger*.

CONSECRATION OF THE NEW PROTESTANT EPISCOPAL CHURCH OF THE NATIVITY.—The new church lately erected in Avenue C, between Fifth and Sixth streets, called the Protestant Episcopal Church of the Nativity, was yesterday consecrated by the Rt. Rev. Bishop Wittingham. The sermon was preached by the Bishop himself, from the text "Fear God." Eighteen persons were confirmed. The offertory followed, and the whole was concluded by the communion service.

The Church of the Nativity is a small edifice, but is very neatly arranged. The style of the architecture is Gothic, and the woodwork in the interior is painted in imitation of oak. There is a small gallery over the porch and fronting the chancel. The organ loft is erected on the north side of the building, just at the right of the reading desk and font, and opposite to the pulpit. There are no pews rented in this church; the seats are all alike, free, the society being desirous of defraying the expenses of the church service by free-will offerings, weekly made at the house of prayer.—*N. Y. Herald*.

ENGLAND.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—It has been usual to adjourn the monthly meeting of the Board from July to November; but this year the Society met for the transaction of business on the third Friday in August. It was agreed that the number of travelling Missionaries in the Diocese of Toronto chargeable upon the Clergy Reserves Fund be ten, and that the Bishop be authorised to draw upon that fund to an amount not exceeding £120 in any one year, for the purpose of enabling travelling Missionaries to provide themselves with a horse, or necessary outfit on first entering upon their duties.

Provision having been made by an individual of the Church for the support of a Missionary at the Island of Tristan D'Acutuba, the Society agreed to grant the sum of £100 to defray the expense of his passage and outfit. The Rev. W. F. Taylor has been recently ordained for this new Mission. Grants were also made to the Rev. John Quinn, as religious instructor on board an emigrant ship proceeding to the Cape of Good Hope, and to Mr. Leeper, who has since embarked for Madras, being engaged as a Catechist, with a view to Holy Orders. Several new members were elected.

THE EPISCOPATE.—VISITATION OF THE BISHOP OF HEREFORD.—The Bishop of Hereford is engaged in the primary visitation of his diocese. After advertising in his charge, to the various subjects of controversy and excitement disturbing the Church at present, and to the formation of Church Unions, the Bishop observed upon the absolute subordination of Priests to their Bishops, the Greek and Roman Churches, and to the high responsibility cast upon English Priests since the Reformation. As regarded the happy relationship which should always exist between the Bishop and his Clergy, he regretted that there was a tendency at the present day to reverse the established order. Not speaking of the diocese over which, in God's providence, he had been called upon to preside; but looking to the Church generally, there was a restless spirit abroad among a large portion of the Clergy, originating and pressing upon the attention of the Bishops certain changes either in the expression of doctrine in the ritual, or in the relation of the Church to the State. The liberty of the Church was thus carried to a great length, if not to an interference with Episcopal authority. In reference to the doctrine of the Sacrament of Baptism, he exhorted his Clergy to avoid all speculative theories, and to consider this sacrament as one to be administered strictly as set forth in the ritual of the Church. Upon the question of the Royal supremacy, his Lordship expressed his conviction that a convocation of the Clergy would by intolerance lead to more causes of complaint than under the present system.

The small but beautiful church of St. John's, Anderson, Glasgow, was opened on Sunday, the 11th inst. The Rev. John Taylor, curate, read the prayers, and the Rev. Alex. D'Orsey, incumbent, delivered an appropriate sermon from Matt. xi. 5: "The poor have the Gospel preached to them." The psalms, canticles, and anthems were effectively given by sixteen unpaid choristers, boys and men, of all grades, formed out of the congregation. The church consists of a chancel eighteen feet by twenty, a nave sixty feet by twenty-six, and an aisle sixty feet by seventeen. It accommodates nearly five hundred, and, with galleries, would hold eight hundred. The altar and sedilia were given

* Except a Roman Catholic Priest who passed through to bury a number of bodies who had died and persons who died after landing from an emigrant ship, full of fever, which was wrecked close by, at East Cape.