

Poetry.

THE SNOWDROP IN THE POOR MAN'S WINDOW.

[The following beautiful verses we derive from Douglas Jerrold's "Blithedale Magazine, a periodical which we have had occasion to produce on account of its moral incoherence, in striving to produce antagonistic feelings in the poor against the rich. Widely different in the spirit and tone of the "Snowdrop," distinguished as it is by picturesque description and rare tenderness of feeling.]

It was a darksome alley
Where light but seldom shone,
Save when at noon a sun-ray touched
The little sill of stone.
Beneath the poor man's window,
Whose weary life was bound,
To waste at one dull, ceaseless task
The passing seasons round.
Spring's dewy breath of perfume,
And Summer's wealth of flowers,
Or the charming lute of Autumn's leaves
N'er blest his lonely hours;
He knew not well when Winter
Came howling forth again—
He knew it by his fireless grate,
The snow and plashing rain.
Pierced by the frost winds heaving,
His cheerless task he plied;
Want chained him ere to the loom
By the little window's side;
But when the days grew longer,
He stole one happy hour,
To tend, within a broken vase,
A pale and slender flower.
How tenderly he loved it
To catch the passing ray,
And smiled to see its folded leaves
Grow greener every day;
His faded eyes were lifted oft,
To watch the snowdrop blossom—
To him it seemed a star of light
Within that darksome room.
And as he gently moved it
Near to the sun-warmed pane,
Oh! who can tell what memories
Were busy in his brain?
Perchance his home in childhood
In a Syrian valley lay,
And he heard the voice of the running streams,
And the green leaves' rustling play.
Perchance a long-departed
But cherished dream of youth,
Rose up through the mist of want and toil,
To bless his heart once more,
A voice of music whispered
Sweet words into his ear,
And he lived again that moonlight o'er,
Gone by for many a year.
Or but the love of Nature
Within his bosom stirred—
The same sweet call that's answered by
The blossom and the bird;
The free, untrammelled, and
Paid by the yearning soul,
When it seems to feel its wings expand
To reach a brighter goal.
An inspiration showing
Earth binds us not her slave,
But we claim a brighter being,
A life beyond the grave.

PRIMARY CHARGE OF THE LORD BISHOP OF FREDERICTON.

(Concluded.)

Having now considered some of the dangers and evils which beset us, suffer me to point out the path which it seems our duty to pursue.

How unspeakably important, my brethren, is the choice we make of our line of thought and action.—What awful consequences may depend on the activity or the indolence, the courage or the cowardice of this generation of Clergy. Our office is to be the regenerators of Society in its infancy. Everything depends on our steps. A low, worldly, selfish tone of mind, sinking our high calling to the level of a common trade, the world, will produce an amount of evil incalculable. To regenerate others we must ourselves be regenerated. Our whole heart must be in our work. If we see men around us idle, we must be first and foremost in action; if they are covetous, we must be liberal; if they are self-indulgent, we must be not only moderate and temperate, but self-denying; if they are hollow and scheming, we must be simple and unselfish; our purposes must be higher, our aim loftier, our life more exactly correct, more scrupulously guarded. At the same time we must carefully watch against an air of fancied caprice, or an assumption of authority which belongs not to our calling. Even an overstrained appearance of sanctity has the effect of unreality. We must be able to give a reason for all we say and for all we do, lest men imagine that we are deficient in common sense, and confound our religious earnestness with blind enthusiasm. We must be indifferent to the accusations and superior to the trammels of party; esteeming all to be our friends who agree with us in an honest and faithful maintenance of the doctrines and discipline of our Church; not counting grains and weighing scruples, while faith and honesty and justice are neglected. Our first business must be to persuade all men, even our enemies, of our sincerity; our next, to be ready to learn something from everybody, and turn everything to account. In matters of lesser moment let us lean to the merciful side, yet let us never be afraid to go right through with any great Christian principle. Rules and circumstances may vary with the lapse of time; but good principles are the seed, which, if it die, "abideth not alone," but revives, and buds, and blossoms, and brings forth fruit when it is least expected, and is indestructible and everlasting.

Let us remember that though we have truth, we have not numbers on our side in this Province; it becomes us therefore to be "modest and humble in our ministrations," not speaking of other bodies of Christians with a bitterness which will do us no good, and the Church all possible harm; but letting them see that we respect their zeal, and honour their piety, though we believe our own system to be truer and more effectual for good. Hasty anathemas, and execrations upon those who cling to the faith of their parents or ancestors, are neither worthy of the Christian Minister, nor serviceable to him: the anathema is a two-edged sword, a weapon only to be wielded by an Apostle or a Council; and if the weight of Ecclesiastical censure is to fall upon any, it should rather be on the notorious profligate, drunkard, or worshipper of mammon, within our own body, than on, as we deem them, mistaken, but sincere and zealous persons without it.

We are also to be the educators as well as the regenerators of Society. He who preaches to his flock, who catechises in public, who instructs the youth in the daily and Sunday School, is a continual educator, though not by profession a schoolmaster; and he educates not for time only, but for eternity. The mixed state of religious faith and feeling presents almost insuperable difficulties to the training of the young in this Province; and it is to be feared that those who receive only a secular education will never be rightly instructed on the subject of religion. Public catechising will help you much in this difficulty; and it would be highly desirable that every Clergyman should have private classes for instruction, before Confirmation. You should on no account give admission to that holy rite without careful and repeated instruction, and without a persuasion that the persons who are to be confirmed have at least a serious sense of the nature of their engagements, and are not living in known sin. Even more than this would be desirable if it could be always attained.

It is a source of thankfulness to my own mind, that of the 1241 young persons whom I have confirmed, none have presented themselves whose conduct has not been at the time of confirmation serious and devout, and that many have afterwards partaken of the

Holy Communion. It must be your care, my Rev. Brethren, to watch over them, that they be not carried away by the snares of the devil in after life.

But it is not enough for the Clergy to attempt to educate. To do their work well, they ought to be the best educated men in the province, the best informed in all general history, as well as on theological subjects, and the most in advance of the public mind.—A mere smattering of Latin and Greek, a hurried reading of Tomline's Elements, and Burnet on the Articles, with a few volumes of skeletons of Sermons, will never make the man who is to mould the public mind. There are abundant subjects of thought on which these common-places will never give us any information. How necessary it is just now that we should know something of the whole controversy between Roman Catholicism on the one hand, and Puritanism on the other, and seize the independent yet Catholic tone of our great English Divines. But a Clergyman's theology is not all his education. If he has any ear for music, he should know something of it, that he may be able to direct the service of God in one of its most important parts, the work of praise, and rescue it from its present state of degradation.—The building and restoration of the fabric of his Church is almost hopeless, unless he has some knowledge of architecture. What are the best plans that can be devised in the hands of an ignorant Clergyman? He falls helpless into the hands of some rude mechanic, whose superior practical knowledge makes him hopelessly conceited, and as the Clergyman can teach him nothing which he does not already know, he will listen to no advice, he ruins every plan, misunderstands every direction, and adopts just so much of the original design as to make the result more unsightly than it would have been if no attempt had been made to do better.* A musical car may be unattainable, but a knowledge of architectural propriety is open to all who will take the trouble to gain it. I deem it right, however, to prevent misconception, to state my sentiments more fully on this point. An Englishman, accustomed to the magnificent temples of his father-land, may be supposed to require more than the circumstances of the country will bear, and to be desirous of sumptuous buildings which are beyond the means of poor settlers. This is not the principle which I advocate. The true principle which should guide him in the adoration of his Maker, and all Church architecture is to be employed in that view is, that each man should give back to God the best of what God has given him. This would necessarily lead to great variety in Churches, agreeably to the unequal distribution of the gifts of Providence. There would be sumptuous Churches, where men are rich: there would be plain Churches, where men are poor. But whether a Church be sumptuous or plain, it should be so built as to subserve the proper end of Divine worship, which is not to assemble men together for their own bodily comfort: but to bring them "to acknowledge their sins before God, to set forth His most worthy praise, to hear His most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul." United prayer and praise, the administration of the Holy Sacraments, and the hearing of God's Holy Word, are the purposes for the right performance of which Churches are built, and to which their several parts should be subservient, agreeably to such methods and customs as are sanctioned by our Prayer Book. And when the Prayer Book is silent, custom should have its proper place, by which I understand not a variable custom of twenty or thirty years standing, imported from a neighbouring country, or borrowed from Dissenters, and not uniform in the parishes of the province, but a general custom prevailing in the land to which we are indebted for our monarchy and our religion, provided always that such custom be not inconvenient in itself, or evidently subservient of the plain meaning of the Prayer Book. No express form of architecture is divinely given: yet one can see no reason for going to Pagan Greece and Idolatrous Rome for our models, when we can find beautiful forms. The parish Church of our father-land has been found convenient and suitable for the worship of millions of Churchmen for many centuries, and though in most instances built before the Reformation, was thankfully adopted by our Reformers.—Why should it not be good enough for us? When a traveller visits an English village, he does not inquire which is the Parish Church? The building tells its own tale. "The stone doth cry out of the wall, and the beam of the timber doth answer it." Here I profess I never know which is the Church, till I am told: for all buildings for religious purposes are of the same character: nor is there ordinarily any outward or visible sign that they belong to Christians. But not to dwell too long on this point, let me speak of what is more important than even outward form—internal arrangement. A Church assembles Christian worshippers for humble confession of sins, devout prayer, and joyful praise, and it is "a house of prayer," we are told, "for all people," intended to hold "the Lord's family." It should be arranged so that all may kneel, kneel together in one act of united worship. The seats should therefore face one way. It should be so constructed as to admit of an easy transmission of sound. The Prayer Book further requires a desk for the minister (without prescribing the form) for saying prayers, a pulpit, a chancel, in which (by the custom of centuries) is placed the Lord's table, so as to be seen of all, and in which the Communicants should assemble, and the Clergy should have seats. Further, a font of durable materials for the administration of Baptism, should be placed near the entrance of the Church, vessels of silver, if possible, for the administration of the Lord's Supper, a linen cloth, and office books. These seem the least which a due regard to decency, order, and the directions of the Church, would provide, leaving all sumptuousness out of the question.†

We are also the ministers unto the people in holy offices, the stewards of the Sacraments of God. I can give you no better rule than this: realize the presence of God in the Church, and speak as if you spoke to God. This will elevate, chasten, sanctify all we do. Nothing will be too good, too holy, too precious for the place where God is: no demerit too reverent or too humble. This spirit carried into all the offices of the Church, will chasten the joy of the marriage-feast, and sooth the sorrows of the grave.

One instance of gross irreverence prevails so generally in this province, that I have abstained from positively forbidding it, lest people should be led to insist on its continuance; hoping that time and reflection, and reason may cure the evil. I allude to the practice of marrying in private houses. In truth all the directions of our Church respecting this service, become a mockery in a private house, and no person who has any reverential and endearing associations connected with the House of God, can desire that so solemn a rite (typical of heavenly espousals) should be, I will not say celebrated, but desecrated in any other place. I can only entreat you to exhort and persuade without censuring to a different line of conduct, though I do not advise you to refuse wholly to perform the service under such circumstances.

There is less to remark on the subject of Baptism, as I think the Church is more fully recognized as the proper place for the celebration of that Holy Sacrament, and in most Churches it is performed (as it should be) after the Second Lesson.

* It will seem almost incredibly ludicrous to our English friends, that a high-pitched roof, which even nature teaches us must shoot off the snow, is deemed objectionable, as mysteriously prone to Romanism. At this rate, the flat roof of a Greek Pagan Temple must be perfectly Christian.
† Bloxam's Manual of Gothic Architecture will supply a great deal of useful information, is inexpensive, and on the list of the S.P.C.K. I also strongly recommend Brandon's Parish Churches, Timber Roofs, and Analysis of Gothic Architecture, published by Bell, Fleet Street, London.—See Note C.

A question has been raised in this Diocese with respect to the rebaptization of infants which have been baptized by ministers whose orders the Church does not consider regular, and with regard to the burial of infants so baptized.

Nothing can be clearer than the intention of the Rubric, that the lawful, i. e. lawfully ordained Minister should be the baptizer: but when the infant has been immersed in water, or water has been poured upon it, in the name of the Holy Trinity, especially in cases of sickness, or in the absence of the lawful Minister, it appears to me to be the opinion of the Church, as far as it can be collected from the conference at Hampton Court, and the sentiments of her greatest Divines, and since that time, that such baptism should stand, and that whether sufficient or not for all the purposes for which Baptism was instituted, it is at all events so far ecclesiastically valid, that it should not be repeated. And if so far valid, I presume, agreeably to the Canon, the child should be buried in the usual form.

I must frankly confess, for myself, that I never could see the argument in favour of the full sufficiency of such baptism fairly made out from Scripture; nor could I ever thoroughly satisfy myself with the reasoning of the great Hooker on this point: but where the Scripture was not conclusively determined, where the stream of authority (in the Western Church especially) runs that way, and where, though some high names in our Church are found against the validity, the preponderating number is on the other side, I think we ought to defer to such authority, and not to press our own private notions against the general feeling of the Church. "Mercy is to be preferred to sacrifice," though principle is not to give way to expediency. The infant can have done no actual wrong; and therefore the most charitable view, in my judgment, is the best; and the necessity of the case is a sufficient justification. But the Clergy should take care, that they give no occasion for the doubt by unnecessary delay. I have only to add the expression of an earnest hope, that you will take care, for the more solemn administration of Baptism, and the Lord's Supper, that a font of stone, if possible, or at least of some durable material, (not a mere basin) be provided, and decent vessels, if possible of silver, for the Communion, in every Church.

The Burial Service would be more correctly and decently performed if the order generally observed in the Mother Country were adhered to. The corpse is met at the door of the Church, or near it, by the Clergyman, in his surplice, which is the universally received dress for saying the Church Prayers; and so much of the service as is appointed to be read in the Church, is read and no more, and the Clergyman wears the same dress at the grave, as he is still engaged in prayer. The preaching of Funeral Sermons on every occasion is unnecessary; but if they are preached, I strongly disapprove of delivering them in private houses when a Church is to be found in the neighbourhood. The evil likely to result from preaching a Funeral sermon at every burial, is the upholding one of the tenets of Universalism, that, as Christ died for all men, therefore all men will be saved. This wicked heresy prevails to a great extent in our borders.

It would also tend to the comfort of sick, and to move the sympathy of the congregation, if the names of those who desire our prayers were read before the prayer for all conditions of men in the Evening, and before the Litany in the Morning service.

And this seems the proper place to add a few words on what more especially concerns myself. The line which I have marked out for myself since my arrival, has been adapted to the principal wants of the Province. First, it has been my aim to fill up the vacancies and augment the number of the Clergy. In eighty-six parishes I found only thirty Clergy. The number is now forty-four, with seventy Churches, often at considerable distance from each other, under their care. Twelve Churches already consecrated, were, at that time, without any regular, or occasional service. Four new Missions have been opened. Twelve Churches have been consecrated, and in almost every instance provision is made for service every Lord's day. In all the new Churches the seats are free. And I have not heard in any case of inconveniences arising from this good custom, which was justly sanctioned by my venerated predecessor. Numbers in all the towns are still excluded from Church-fellowship by the innovation of selling pews by auction, which the more I consider it, the more unscriptural and unchristian I perceive it to be, calculated to promote what has been called class-legislation, and to alienate the affections of many valuable members of our Church; and which I am therefore bound, as a matter of duty, to discountenance by every means in my power. In fact, if there be one thing more opposed than another to that Gospel which cries, "Ho every man that thirsteth," it is the supposed right of the wealthy to build and divide Churches among themselves and their families, without reference to the poor. Where would the blessed Apostles, who sold all that they had to follow Christ, find a seat in such Churches: how frightful is the thought that St. Peter, St. Paul, and St. John, might as a matter of right, find the doors shut against them, and be forced to retire without communicating!

I feel very thankful that the Chapel which has been built in this City has been the means of leading persons to attend our services who were systematically excluded from them, the frequent prayers therein are a comfort to many followers of a crucified Lord, and it is filled on the Lord's Day with orderly and attentive worshippers, which alone would justify the expense of its erection, and is the only answer I shall give to the idle calumnies which have been so unjustly and industriously circulated.

It has also been my aim to raise the standard of acquirement among the Clergy, by a stricter and more extended examination of the Candidates for Ordination in the branches of theological knowledge and pastoral duty. From the great want of Clergy, I have not thought it necessary, in every instance, to require a Collegiate Degree: and in so doing, I have only followed the steps of some of my honoured brethren in the Mother Country, who occasionally ordain literates.—But as the number of Clergy more nearly approaches the limit which the wants of the Diocese, or a prudent regard to the means of maintaining its Ministers, will put to it, I shall be less likely to relax the ordinary rule. Assistance is still kindly given by the Venerable Society to Divinity Students at King's College, whose circumstances require it: and by a different arrangement of the sum allowed, I have been enabled to extend the benefit, to young men after taking their degree until their Ordination.

It has also been my aim to raise the general standard of reverential feeling and holy self-denying action, in the service of God, (with the secondary and subordinate purpose of encouraging useful arts and sciences) by building a new Cathedral. And though the effort may appear to those who have never seen such a structure, a little beyond the means or desire of our present generation, there is nothing, as far as I can see, unpractical in the design. The building is not larger than the wants of the population around it require, and though more expensive at present than a wooden building, it is more decent, and more lasting.* He who objects to lay out on God's House a sum, which, in its proportion, he never fails to lavish on his own, has forgotten (as many of us seem to have forgotten) the truths of his Bible. The Old Testament would inform of the sums magnificently spent with the Divine approbation, on the first Temple, and the New

* In the case of the ordinary Parish Churches, however, wooden Churches are really more expensive than stone buildings. In twenty years they cost as much in painting and continual repairs: in sixty or seventy years they grow old, and hasten to decay. But the universal question is, what has posterity done for me? What will posterity think of such selfishness?

would remind him who was the objector to a poor woman's "wasting" thirty pounds in ornament for her Lord's head, and what a kind of countenance the objector met with from our Saviour.

If nothing is ever attempted in a new country which surpasses its first rude and simple though well-intent efforts, or if nothing is ever to be begun till we have funds for its immediate completion, there is an end at once to all progress in human affairs, and we must be everlastingly consigned to a dull and stagnant mediocrity. Where are these mountainous difficulties which a Rail Road is talked of? Then nothing is too gigantic for our efforts: hills are to be tunneled, valleys spanned, rivers bridged, a six-months' winter with its snow-drifts is to be defied, nature and art are pressed into the service, and thousands are to be lavished in a day. But when the House of God is to be builded, adorned with all the endearing associations of our father-land, upholding order and religion, resounding with our mighty Maker's praise, then we begin to hear of vast and unusual waste, and of its never being completed, from the lips of a self-seeking, self-deceiving generation.

The Norman structure was superior to the Saxon, as was the stone building of the Saxon to the building of wattle or rough slabs of wood which preceded it: and later erections reduced even the early Norman to comparative insignificance. Remembering then a thousand glorious temples of my native land, which rejoice the hearts of the poor who flock to them, of the Priests who minister in them, and conscious of the singleness of my own intentions, I commit these humble efforts to time, to posterity, and to God. I might have expected what I have not received, some small share of co-operation from all classes of Churchmen in the Province, in a work intended to recall to men's minds the dearest and the highest associations of their father-land. The question of place has no doubt interfered to a considerable extent in preventing such co-operation: but it would have been felt in the same manner, if not the same extent, had any other place been selected. The local feeling of the Province damps, if not extinguishes, all generous public spirit: and to save themselves the expense of a pound some would destroy or injure a city. Though, therefore, there are strong reasons, which I take leave to say I never overlooked, for building the Cathedral at Saint John, yet seeing that Fredericton was fixed on as my residence by Her Majesty's Letters Patent, that it is the most central place in the Province, the Seat of Government, and of the College for the education of youth, seeing that no such site as that which was offered to me with the good will and approbation of nineteen-twentieths of the community could be obtained elsewhere, and that the union of a Cathedral with a Parish Church is found in other Colonies, in Ireland, and in Wales, and partially in England,* and that there were a sufficient number of Churchmen even at present to fill the building which I propose to erect, and that the pressing wants of St. John for more Church-room (which I have made every effort to supply) could be met as well by an additional Church of sufficient size, though not a Cathedral Church, and that injury would be inflicted not only on the Province generally, but on the city of St. John itself by the injury of Fredericton, I made the choice, after much deliberation; and though it might have been wished that no deliberation had been required, I do not repent of it. Others may think differently: but it must be remembered that, if ever the Province, at some distant day, should become, what every well-wisher to its prosperity must wish it to become, one Bishop would not be equal to the task imposed on him, and then other plans could be carried into effect. But those who come after me will little know what accumulated difficulties I have had to contend, and how few seem to sympathize with any work which looks beyond the absolute necessities of the present generation. It is, however, only an act of common justice to thank those benefactors who have warmly and generously supported me in this good work. I thank the W. Guild, even in an address to my Clergy, from adding a tribute of respect to others, from whom I am unhappily separated in Church-fellowship, who from a general regard to religion, and an honest pride in the place of their birth, or their adoption, have tendered me liberal offers of assistance, and have most honourably fulfilled their engagements. Cum talis sis, utinam noster es.

Of the prospects of the Church of Quebec, whether in this Province or in the Mother Country, it is not necessary, perhaps not desirable to say much. Conjectures and anticipations, easily made, are generally coloured by the complexion of the prophet's own mind, his sanguine or gloomy disposition. Yet as far as I can discern, the danger to be apprehended is not from the Roman Catholic body, nor from Protestant Dissenters, but from the money-loving, self-indulgent, infidel spirit prevalent among all bodies. There are multitudes, who, if they could speak out, would prefer a form of religion less distinct on points of faith than the creed of any religious body in existence—a way of life decently faithless, respectfully selfish, and thoroughly godless at heart. By such persons (and they are many) every effort for Church-improvement and Church-extension, spiritually or materially, will be thwarted and obstructed to the uttermost of their power. They will league themselves at a pinch with the honest opponents of the Church of England, while they profess to be its members: they will be ready to strip it of all the honour and respect with which the piety of former ages has invested it, provided they can guard against its spiritual influence, and paralyze its efforts for the real conversion of mankind, by the deadening shackles of a compromising policy. That double intention, however, they will not be able to realize: in proportion as the world forsakes the Church, her Master will befriend her: her spiritual life will increase, her true sons will assume a bolder and more apostolic tone, and the fulness of their words will be warranted by the stricter holiness of their lives. I hold it to be not by any means an improbable supposition, that those who affect an universal toleration should come to be only intolerant of truth, and should attempt to persecute what we know they are unable to destroy. But in such an emergency I should entertain great hopes that our ranks would be largely recruited by reneering Roman Catholics, and moderate and pious Dissenters, to whom the Church of England would no longer appear as a Parliamentary sect, or as a body well endowed, nor without spiritual life, but as the strongest real bulwark against insidious heresy or overpowering infidelity. But come what will, we know our part: and we know our Master: and we know the faithful saying which He has given us in times of difficulty and danger—"If we be dead with him, we shall also live with him; if we deny him he will also deny us;†

As regards ourselves, one thing seems certain, that, humanly speaking, very much more than we seem to imagine, depends on the energy and truthfulness of the Churchmen of this Province, even in this generation. England may dole out to us her money, but our real strength and prosperity must come from within. If we are disposed to tamper with religion, we neither realized nor believed the doctrines of our Church, nor were desirous of practising the duties which it enjoins, and only cared to find all manner of fault with every thing which earnest-minded men are doing, then I see not what good can come of it. Hol- low hearts and sinful lives, will make a Church that is rotten at the core, and "whose breaking cometh suddenly, at an instant."† Then it had been better a Bishop had never been sent out: may far better that those who thus deal with the Church had never been born. But if our hearts be true, and our eye single,

we shall not suffer from our present poverty, we shall grow and increase. Then it will be said of us, "I know thy works, and tribulation, and poverty, but thou art rich: fear none of those things which thou shalt suffer: be thou faithful unto death, and I will give thee a crown of life."‡ Alas! who can look on all that is passing around us, on the unknown future, and on the fearful alternative, without fear and trembling? "O Lord revive thy work in the midst of the years: in wrath remember mercy."§

I have now brought before you such thoughts on the duties of a Christian Pastor as have appeared to me to be both necessary and profitable at this time. And although I am sensible how unworthy they are of the great subject, how inadequate even to express my own great and growing convictions, I feel assured, and I trust that you also are persuaded, that such a course is far preferable to engaging in the mazes of interminable dispute. I am sick at heart of a controversy on trifles: and on great points your minds as well as mine are, I hope, made up. I see that those who delight to agitate and inflame the public mind on disputed questions, neither grow in grace, nor benefit their fellow-creatures, and only hinder the good which others attempt to do. If there are any who object to believe that I am not sincerely labouring to do the work of the Church of England in this Province, but that I have other designs in the back-ground, they are welcome to their opinion. I have accepted an office which nothing but a desire to work for the Church of England would have induced me to accept, and which, if it were not from the same paramount considerations of duty and affection, I would not retain one hour.—But if what is done will not move men to take a more liberal and charitable view, nothing that is said will effect it. We shall soon stand before another tribunal, where it will be impossible any longer to conceal names, motives, and actions.

* As at Quebec, Antigua, Barbadoes, Saint Asaph, Bangor, Ljuban, Droonore, and other places?
† 2 Timothy 11, 12.
‡ Revelations ii. 9, 10.
§ See 1 Kings, vi. 2; 1 Chron. xxviii. 11, 12; 2 Chron. iii. 1.

of the want of it which had previously existed. In October, 1847, the Bishop of Montreal passed through Fredericton, as he returned from a visitation in the Gaspé Valley. The Journal of His Lordship's progress speaks of his visit to "St. Anne's Chapel, completed last year, which is probably the most perfect specimen of ecclesiastical architecture on this side of the Atlantic. There is daily service either in the parish church or in the chapel, which has been but recently established, and is remarkably well attended. On Sunday, October 10, the Bishop preached in the parish church in the morning, and in St. Anne's Chapel in the afternoon.

A friend in England has supplied the following particulars as to its architecture. The chapel consists of a nave, aisle, and south porch. The style is early English, chosen to permit of all the free-work being executed in stone of the Province. The chancel is twenty feet by sixteen; the nave thirty feet by twenty-one; the walls being twelve feet high. The pitch of the roof is equalateral; and the western gable is pierced for three bells.

This chapel was raised almost entirely at the private expense of the Bishop, without any grant from the Society beyond a sum of £25.

NOVA SCOTIA.

The Rev. Dr. Jenkins, Commissary in Prince Edward's Island, writing from Charlotte T., under date 18th January 1848, speaks cheerfully of the general state of his mission.

"On a review of what has occurred in my Mission during the past year, I have reason to be thankful that notwithstanding the increased efforts of other religious bodies in promoting their own views, and the ill-judged 'liberty' of too many of our members, by which the cause has been somewhat retarded, the cause of our Zion is surely, though slowly, progressing. A deeper and purer piety is observed in the members of our church, among our more serious and thoughtful professors, and many who have hitherto been indifferent respecting the things that belong to their everlasting peace, are now beginning to turn their attention to them, and I trust will eventually be brought to a high grade, to know and obey their Lord and Saviour."

Dr. James Shreve, of Chester Nova Scotia, gives a pleasing account of his labours in general, and of a particular case of the admission of adult into the Christian fold.

"During the past year, 1847 I have frequently been called upon (sometimes in cold and stormy nights) to visit persons of my flock who were in distress, and to witness scenes of distress and sorrow; and I fervently hope that I have not unfrequently been the instrument in the hands of God, of imparting consolation and peace, through the blessed Gospel, to the distressed in mind, body and estate. One other case I wish to mention, which occurred on my return from the meeting of the Alumni at Windsor.—About fifteen miles from that town I was met by a person who said that there was young woman in the next house dangerously ill, and very anxious to see me. I called, found her very ill, and, under the impression that I was to be of some service, I mentioned the duty and the privilege of prayer in such seasons of sorrow, and the import of being admitted to speak to the Eternal God, and ran to him as to a father, to lay open our wants, and to complain of our burthens, through Jesus Christ as he has the only physician who could cure our souls, and who had the power to give us life, and I could not express the comfort which that little word, Father, inspired forth in prayer by a child of God, was capable of affording. Here she interrupted me by saying, 'I cannot with that affliction I would wish, call God my Father; for although I trust, not in any degree, I do not know that I have been admitted to the covenant of grace. I have never been baptized; my parents neglected their duty when I was young, and I have neglected it since. But I am anxious to enter into covenant with God—I wish to be baptized.' Her parents, who were leading by, seemed much affected, and I thought it would be well to baptize her. They had moved up that wilderness about fifteen years before, and had seemingly well-nigh forgotten their God. Although it was late, and I was anxious to reach home, yet she was so very desirous to be admitted into covenant with God by baptism, and understanding that I should leave the next morning, I concluded to do so, if I satisfied her some examination. After much conversation I proceeded with the service. The young woman was deeply affected; the parents and members of the family, as also a gentleman who was with me, were very attentive; and it will be some time ere we shall be able to do in a manner in which she repeated the Lord's Prayer, 'Our Father, &c.' After the words of the service, 'Seeing now, dearly beloved brethren, that this person is regenerate, and grafted into the body of Christ's Church,' &c., she appeared to feel that she had a covenant right, and that she was now a child of God, and that she was now a member of the Church. She was very happy, and I returned home about twelve at night."

The Rev. C. Elliott of Pictou, describes the wreck of an emigrant ship—
"In the month of June, the ship *Miracle*, bound for Ireland to Quebec with 400 passengers, was wrecked on the Magdalen Islands. The ship never had appeared during the voyage, and 34 of the passengers had fallen victims to it. When the ship struck, about sixty persons perished, and after encountering the most trying hardships they were brought to the shore. The inhabitants of this place nobly exerted themselves in affording relief, and temporary sheds were provided for the reception of the sick, and more than one hundred perished under the accumulated pressure of want and fever. Their remains are interred near the town. As there were a few Protestants among them, I was required to bury them, and their bodies were placed in a vault which I had never beheld before. I saw nearly three hundred persons lying on beds of straw, huddled together in four small buildings or barns, some dead, some dying, and others raving; while the few who were continent seemed perfectly indifferent in attending to them, exhibiting that apathy and selfishness which long-continued want and familiarity with death had created."

The Rev. J. Stannage writes from St. Margaret's Bay—
31st December, 1847.
"The congregation of Peggy's Cove, twelve miles hence, where I have held service these ten years on a month, has become so large that the school-house can no longer contain them; and a strong desire having been expressed for a Church in that sequestered spot, I set a subscription list by the poor fishermen, several giving £10, £8, and £5 each. The Diocesan Church Society and other friends having since added something, the sum of £130 is made up for the object. Hoping that God will put forth his power to bless us also, we expect to have a Church in that Bay in the course of another year. I cannot in general complain of my people's pecuniary liberality.—They do, I believe, much more in that respect than many other Missions in the same circumstances. But I greatly grieve over their backwardness in attending the Lord's supper, for which they seem to have a great dread. This leads me to many sad and mournful reflections and fears. As I have already observed in a former report, the fishery, and the migratory habits of the people, have a bad effect upon their religious inclinations. To catch fish, to make money, and to be jealous of one another, must be expected as the natural consequences of minds that are thus engaged upon anything else. To be bright exceptions to the above picture, thanks be to God, but not as many as I could wish. The services of the Church are few and far between in the different settlements. Another clergyman will be appointed, and such a course will be assumed on week-days, and such a course of more speaking on my nerves, that it is not without great inconvenience that I can perform two services each Lord's-day, six miles apart. There must always be two or three congregations left unattended; and this, too, without including the sequestered shores, in Dr. Shreve's Mission, which he can but seldom visit. I long for the time when I shall have the pleasure of seeing our truly gospel service faithfully performed, were it but once in every settlement of this Bay, every Sabbath."

Ecclesiastical Intelligence.

NEW BRUNSWICK.

ST. ANNE'S CHAPEL, FREDERICTON.

Since the Church in New Brunswick has had a resident Bishop at its head, it has not failed to put forth signs from which it may be inferred a hopeful improvement in its spiritual condition. The work has usually been done by the clergy, now say the absolute necessity) of supporting their own Clergy from their own resources—of becoming at no distant period independent of their mother Church of England in pecuniary matters. New Missions have been organized, the number of Clergy increased, churches founded, without fresh assistance from the Society in England.

The Chapel of St. Anne was consecrated by the Bishop in March, 1847. The full congregation which immediately began to attend its frequent services were the best