

Poetry.

THE VIGIL.

By the Rev. Edward C. Jones.

Bishop Wilson (of Nova Scotia) was a man of prayer. Even in the night he might be heard. Sometimes the words of the Psalmist were indistinctly heard by his attendants. Sometime the words of the Te Deum were recognized. Such were the nightly orisons of this holy man.—Church History.

and additional clergymen sent out; but the work of all was very much of the same character. They had all great distances to travel, and much hardness to endure from the severity of the climate and the nature of the country.

circulated from noble to noble; his dress imitated by every aspirant to fashion. The tie of his cravat was considered unvalued, and was acquired by hours spent in practising the art with his valet.

age,"—for no human being had he served, or cared for, but himself. Well may the heart sink at reading the sketch of a life so utterly useless, so increasingly miserable; especially when it is considered that those attractive qualities, which were the occasions of ruin, might have been applied to a good end.

THE DAISY.—The word daisy is a thousand times pronounced without advertence to the beauty of its etymology,—the eye of day.—T. Campbell.

Ecclesiastical Intelligence.

ENGLAND.

VIZAGAPATAN, May 1.—Considerable excitement has prevailed, and still continues to prevail, amongst the Brahmin community here, more especially amongst the Brahmins, consequent upon one of them having last Sabbath morning expressed to the Rev. H. M. A., of the London Mission Society, his determination to renounce idolatry, and desire to embrace Christianity.

FEAR AS A MOTIVE TO REPENTANCE. (From a Sermon by Bishop Horsley.)

The alternative which the Gospel holds out is endless happiness in heaven, or endless suffering in hell; and the view of this alternative may well be supposed to operate to a certain degree on base and sordid minds,—on those who, without any sense of virtue, or any pretence of its proper enjoyments as natural, the greatest good, make no other choice of heaven than as the least of two great evils.

PRESENTATIONS OF PLATES.—TESTIMONIAL TO THE REV. WILLIAM SCOBIE, D.D., F.R.S., &c., LATE VICAR OF BRADFORD.—(From our Own Correspondent.)

DEATH-BED OF ABRAHAM, A CHILD, NINE YEARS OLD. Extract of a Letter from the Rev. C. W. H. Pauli.

LASTING. I baptized a Jewish family, consisting of seven souls. B—, the father of the family, belonged to an ancient Portuguese family, and was a learned man.

MISCELLANEOUS.

UNSTABLE PROFESSORS.—It is with such men as it is with the sea, when a spring-tide covers all the shore; when it ebbs, it discovers nothing but sands, where before was nothing but deep water.

A SWISS LABOURER'S REASON FOR NOT WORSHIPING THE VIRGIN MARY.—A poor Swiss saboteur, or wooden shoe-maker, recently converted from Romanism, on being asked why he had left off worshipping the Virgin Mary, replied, "because she says, 'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.' Now, 'if she has need of a Saviour herself, how can she save me?'"

PRACTICE BETTER THAN SPECULATION.—When all is done, positive and practical divinity is it must bring us to heaven; that is it must purify our judgments, settle our consciences, direct our lives, mortify our corruptions, increase our graces, strengthen our comforts, save our souls.—Bishop Sanderson.

THE ADVERSARY DISAPPOINTED.—Satan's craft, like Pharaoh's destruction, is made to show forth the glory of God in the preservation of his people.

ERROR REPRODUCED.—Opinions start up, and flourish and fall into disgrace, and seem to die; but like Alpha and Omega, they only disappear for a time, and rise into light, and into favour again.—Justin.

PUBLIC FAVOR SUSPICIOUS.—When Phocion had made a speech which was applauded by the populace, he asked, "Have I not said some foolish thing?"—Ibid.

THE HUMBLE HEART.—The highest heavens are the habitation of Christ's glory; and the humble heart hath the next honour, to be the habitation of his grace.

TRUE DIGNITY.—I think them the greatest heroes and excellent persons of the world that attain to high degrees of pure contemplation and divine love; but next to those, them that aspiring to that and falling short of it fall down into deep humility and self-contempt, and a real desire to be despised and trampled on by all the world.

CAUSE OF THANKFULNESS.—A minister was once speaking to a brother clergyman, of his gratitude for a merciful deliverance he had just experienced. "As I was riding here to-day," said he, "my horse stumbled and came very near throwing me from a bridge, where the fall would have killed me, but I escaped unhurt."

CELEBRATION OF JANUARY 21ST. On Thursday, the 21st inst., being the fifth anniversary of the first Protestant Bishop in this city, we had public service in the forenoon, when I read prayers, and the Bishop preached himself, for the first time, in consequence of slight indisposition, since his arrival, a very appropriate and impressive sermon, from 1st St. John ii. 28, which, as we were observed, was very interesting and full of other of our convert tradesmen, tailor or shoemaker.

CHARITABLE ACTIONS OF THE HOUSE OF ROTHSCHILD. We have repeatedly felt called upon to give publicity to manifest benevolent actions of individuals among the Jews, as well as to the numerous charities of the nation at large, unequalled among the nations of the world.

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As the country began to be opened and cleared, the physical difficulties with which they had to contend, gradually, of course, grew less; and the life and occupations of a missionary became more like that of a laborious curate, in the wild and thinly peopled districts of England.

On the lamented death of Mr. Cooke, the Bishop was at a loss, for some time, how to fill the important position which had thus become vacant. But the inhabitants of Fredericton, having conceived a great regard for the Rev. George Pidgeon, during the time that he officiated as missionary at Belleisle, were anxious that he should succeed their late beloved pastor; and accordingly, on General Carleton's presentation, he was formally instituted to the cure of that parish, and shortly afterwards received the appointment of Commissary. Mr. Pidgeon had been formerly an officer in the 66th regiment; but his first inclination, as well as his more mature reflection, led him towards the service and ministry of the Church.

DIOCESE OF FREDERICTON.

(From "Annals of the Colonial Church," by the Rev. Ernest Hawkins, B.D.)

Interest attaching to the first Missionaries.—Their labours, trials—Great extent of their Mission.—Their exemplary conduct.—Indian Schools.—Details of uniform character.—Rev. G. Pidgeon.—St. John's—Rev. Robert Willis.—National Schools.—Rev. G. J. Mountain—Rev. J. Milne.—Sir Howard Douglas.—Ecclesiastical Returns of the several Parishes.—Bishop's Visitations.—Progress of the Colony.—Character of the Clergy.—Church Statistics.—King's College.—Visitations in 1841, 1843.—Bishop of Fredericton.—State of the Church in the Diocese.—Increased local exertions.—Help still required.

The foregoing brief memoirs may serve the purpose of conveying some general notion of the first planting of the Church in one important colony. Future historians of the Colonial Church will probably condense the annals of these early times into a few paragraphs. Yet it cannot be without interest and even profit to trace the steps of the first missionaries in a new country; and as "the memory of the just is blessed," it is surely fitting that some record should be preserved of the lives and labours of such men as Andrews, Biset, Cooke, and Scovill. These were the men that first made the sound of the Gospel to be heard amid the mists and forests of New Brunswick.

When the first Bishop of Nova Scotia arrived in his Diocese, which then comprised the whole of the British North American Provinces, he found but twenty-four clergy in all. Of these, six only were settled in New Brunswick. At that time the country was little more than an extended wilderness of forest covered during five months of the year with snow. There were no roads or bridges, and of course no inns or houses of accommodation; and when we consider that this was the character of the country through which the missionaries had to traverse, with the thermometer ranging from 20 degrees below zero in the winter, to 90 or 100 degrees of heat in the summer, we may imagine the privations, hardships, and dangers which they had to encounter.

As the population was thinly scattered and the clergy few in number, three or four stations were often included in one mission. Thus Mr. Price had charge of the parish of St. Mary, which was divided into four districts, extending twelve miles along the river St. John, and running back into the country upwards of twenty. There was neither church nor residence house in any of these settlements, which were without any means of intercommunication; for, as the Commissary writes, "the country remains yet in a state of nature, almost an impenetrable thicket."

Again, the mission of Sussex Vale, to which the Rev. Oliver Arnold was appointed, comprised the three separate townships of Sussex, Hampton, and Norton; and the missionary was consequently obliged to apportion his visits and ministrations to the claims of the several congregations. But it is obvious that in this way—with a monthly visit to one place, and a less frequent one to the more remote hamlets,—the system of the Church could never be duly carried out, and that there would always be great danger of any good impression which might be made being worn out before the opportunity of deepening it arrived. Still, whatever could be done by so few was accomplished by the first missionaries of New Brunswick. The Bishop of Nova Scotia reported in 1792, that by their activity and exemplary conduct they had gained the respect and esteem of the people; that their congregations were large, and their communicants increasing; and that frequent applications were made to him for clergy-men to supply the churches which were built. During his visitation of the province this year, he inspected the several missions, consecrated four churches on the River St. John, and confirmed 777 persons.

The Bishop further stated that there were three schools, at Sussex Vale, Woodstock, and Sheffield, at each of which eight native Indian children were boarded and taught; and it is worthy of remark that the Indians in this district, owing to the rapid diminution of game, seemed about to relinquish their wild life and betake themselves to the cultivation of land. But no care of them or of their children by the missionaries could save that doomed race from destruction. In 1798 the Bishop again visited New Brunswick, and gave a like favourable account of the clergy. It would be tedious to recite the details of every mission, as they were annually sent home to the Society; for they are naturally of a very uniform character, and seldom contain any remarkable occurrence. The history of one mission is, more or less, the history of all. As settlements increased, more missions were opened

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George Brummell, the wit and courtier. (From the Churchman's Monthly Penny Magazine.)

It is profitable to trace a well-spent life from its dawn to its peaceful close. Much instruction may be gained by seeing from what minute beginnings great results flow. It is also profitable to trace an ill-spent life throughout its devious course, and to mark by what means the worthless character was formed, and the miserable catastrophe brought on.

Of the herd of triflers who thronged the streets some fifty years ago, scarcely any record remains.—Some reformed and became useful members of society; a few turned to God, and were blessings to mankind; but who shall say how many continued frivolous till the end of their days, and died, leaving no gap in the social edifice? One, however, distinguished by his excessive vivacity, has been rescued from the oblivion which usually follows an useless life. Natural wit, and Royal favour imparted a transient brilliancy to a contemptible career.

Above a hundred years ago there was a shop in Bury-street, St. James's, kept by a man named Brummell. Lord Liverpool, while still Mr. Jenkinson, took lodgings over this shop, and recommended his landlord's son to Lord North, who made him a clerk in the Treasury. Afterwards the clerk was appointed private secretary to the Prime Minister, married the daughter of Richardson, the lottery-office keeper, made a fortune, and bought a country-house. The youngest of his three children was named George, and it was this child who afterwards became notorious.—One anecdote related of his childhood was a faithful indication of his character. He cried because he could not eat any more mutton-tart. Here was greediness unrestrained by the instinct of beasts, or the reason of man.

The visitors at the home of the father contribute to form the character of the children. Sheridan frequented Mr. Brummell's. Adorned with brilliant talents, his actions were often marked by egregious folly; not satisfied with making witty repartees, he descended to mischievous practical jokes. Little George, naturally-foolish, as well as witty, must have been fascinated by such a character. At Eton he was considered clever and idle. At Oxford he made no progress in study. Early left an orphan, in possession of a fortune of more than twenty thousand pounds, he embarked without restraint in the world.

A casual introduction, while at Eton, to the Prince of Wales, was the means of procuring him the gift, when only sixteen, of a cornetcy in the Tenth Hussars, the Prince's own regiment. From this point he started in his ruinous career.

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Selfishness unrestrained, and undisguised, had been the leading feature of his character: yet that exclusive regard to self had never led him to consider the welfare of his immortal soul. His solitude had been confined to the care of that perishing body, which, so long his pride, sunk at last so low. He had experienced, as Walsey had, the feeble tenure of princely favour, but could not (like Walsey) have said "I had I served my God with half the zeal which I served my king he would not have abandoned me in my old

age,"—for no human being had he served, or cared for, but himself. Well may the heart sink at reading the sketch of a life so utterly useless, so increasingly miserable; especially when it is considered that those attractive qualities, which were the occasions of ruin, might have been applied to a good end.

And well may the poor see, from such a relation, how little happiness is bound to high station in this life, and how little prosperity. Such falls, though not of so striking a nature, are of daily occurrence in life; and point to the fact, that in every station good conduct is requisite for permanent respectability; and they ought also to teach us to seek earnestly from God that wisdom and "godliness which is profitable unto all things, having the promise of the life that now is, as well as that which is to come."

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Journal, xxv. 379.

Report for 1793, p. 50.

"The Excursion"—Book the Sixth.