

denction by Archdeacon Coster on the subject of the Church Society about to be formed in that province. It contains a strong appeal to the members of the church to come forward and unite themselves with that institution, and assist in supplying the many wants of that portion of the vineyard, of which the Archdeacon gives a very awakening statement.

"There are in New Brunswick, it appears, 80 parishes, and our ecclesiastical Establishment consists of 28 Clergymen, and 43 Churches or chapels. But these 43 Churches are all contained in 36 Parishes, several of which possess more than one Church;—so that there are still 44 Parishes more than half of the whole number, without a Church at them. The 28 clergymen reside in 23 Parishes, some Parishes having more than one; so that there are 57 Parishes out of 80—more than two thirds of the whole number—without a resident Clergyman. I do not say that there are so many without clerical care; for it is well known that most of your Clergy have two or more Parishes under their charge, and that they are continually obliged to go very far from their homes in the performance of their duty. And surely, my brethren, it will be allowed by all to be creditable to the little band of Clergymen that now exists—that of the 43 Churches I have mentioned, there are, I believe, but two which are not regularly served—one of them because the mission to which it belongs is vacant; and the other because it has been so shattered by a tempest as to be unfit for use at present, and the congregation assembles in another place."

The population of the province is stated to be 119,457. Our 43 churches will contain about 14,000 persons, and 8 chapels now building are computed to contain 1000 more; and our clergy at present officiate to about 4000 more in school-houses and private dwellings—making in all about 19,000 only, whose spiritual wants are at present supplied by our ministry. As to other christian communities, "the church of Scotland reports 9 Clergymen, 10 Churches, and 3,900 persons generally attending; the Wesleyan Methodists 14 Missionaries, 28 Chapels, 73 congregations, and 9,590 persons generally attending. Of the members of the Romish Church, and of the Protestant sects of which I have not spoken, I am unable, for want of documents, to give any account."

If we allow for the Roman Church, Baptists, &c. 20,000 more, we shall have a total of 49,500 under religious instruction of some kind or other, leaving 69,957 persons, or more than one half of the whole population entirely unprovided for.—This is truly a distressing statement, and one which should call forth the active exertions of every one blessed with the means, on behalf of those who are likely to perish for lack of knowledge. We apprehend that when the calculation is made, there will be found in this province a case of spiritual destitution nearly similar. The Archdeacon observes in urging the necessity of a spirited effort on the part of the members of the church:—

If we have but the will to do this, the means are not wanting, for effecting a great deal of what is required. We are a numerous body; and a larger portion of this world's wealth has fallen to the share of the Members of our Church, than to that of any other religious community in this Province. We have only to combine, and with but moderate liberality and activity put forth our strength, and the thing is done.

Your Clergy are willing, anxious to do their part in the business. But alone—you need not to be told—they cannot. I have shown you that their hands are already full; that they are indeed overburdened. The help from other quarters, upon which they have hitherto relied, now fails them. And is it not just and reasonable that they apply to you? Is it not fit that you should communicate to the destitute around you the advantages which the bounty of Providence has conferred upon you so abundantly? And will it not be expected from you? Can you think of rejecting the appeal they make to you on behalf of those, for whom it is as much your duty to feel compassion and to provide, as it is theirs. Is it not worthy of your high calling in Christ—as God's stewards of the manifold grace of God—not to show what you can for those, who are not only your fellow countrymen, but also of the same household

of faith with yourselves, and alike interested in the glorious promises of the Gospel?

To provide the means of doing this good is one of the objects of the Church society which it is proposed to form. Missionary visits to the now neglected spots may be secured at no very great expense, and these will often open the way to a more complete provision for their wants. If only the actual expense of such visits could be supplied, it would not be difficult to find Clergymen willing to undertake them. But impoverished as the Clergy now are by late reductions, it is plainly not in their power to do so at their own charge.

GRACE CHURCH, PORTLAND, N. B.—We sincerely regret to find that the devoted and everywhere beloved minister who has for the last few years officiated in this Church, has been compelled, by ill health, to vacate his charge. We have given his farewell letter, and at the same time, add our earnest hope, that it may please Divine providence to enable him again to resume the duties of his sacred office.

ST. PAUL'S, HALIFAX.—A confirmation was held in this church by the Lord Bishop on the 22d ult. when about 80 persons received the solemn rite, many of whom, it is stated, had been baptized by the Bishop, when Rector of the parish.

LETTERS received—from Rev. Roger. Viets, Rev. Chas. Shreve, Rev. J. Moody, H. G. Farish, Esq. Rev. Thos. H. White, Rev. G. Jarvis, B. D. Rev. J. Robertson, Rev. Dr. McCawley, Rev. Dr. Jarvis, Hartford.

A VOICE FROM THE WEST.

A Clergyman of Philadelphia who wishes to interest his people in ministering to the spiritual necessities of the great valley of the west, gives in the Episcopal Recorder the following brief sketch of a family, formerly members of his parish, who had emigrated to that quarter; and he subjoins an extract from a letter which he had received from the mother, in which she mourns over her religious privations. We doubt not, that in these Provinces, there are many thus removed from the ordinances of the Church they love, whose hearts are in tune with hers, and who can feelingly adopt the Psalmist's words—

I sigh when'er my musing thoughts  
Those happy days present,  
When I with troops of pious friends  
Thy temple did frequent.  
When I advanc'd with songs of praise  
My solemn vows to pay,  
And led the joyful sacred throng  
That kept the festal day.

E. I. C. C.

"Mr. W— was born in New England, and educated in the Congregational Church, of which he was for many years a member in full communion. Like the man whom Peter and John saw at the beautiful gate of the Jewish temple, he was "lame from his mother's womb"—having never had any use of "his feet and ankle bones." He had the power of locomotion only by means of the use of two crutches. His employment was that of school-teaching. By great prudence and industry he was enabled to support his family comfortably, and lay by a little something for the purchase of land in the West.

Shortly after my acquaintance with Mr. W—, he commenced reading works that set forth the peculiarities of the Episcopal Church, and soon resolved to connect himself with our communion. In this decision Mrs. W— fully concurred, having also been previously a member of the same Church with her husband.

I wish to speak particularly of Mrs. W—, the writer of the letter which is subjoined. In my first visit to her I thought I never saw a sweeter exemplification of the Christian graces than in her. Like her husband she was a cripple, but much more infirm than he. She could not go even a very short distance to the house of God, without being carried. However she loved the ways of Zion so much, that she contrived to be in the sanctuary frequently. She was able to move around the house with difficulty, but still she attended to all her domestic affairs, the family being too poor to employ a servant. She seemed to be in con-

tinual prayer. Though their prospects were frequently dark, she always put her trust in the Lord and continued joyful. Such patience, such gentleness, such meekness, such humility, I have seldom witnessed.

These parents had four interesting children, whom they sought to bring up in the nurture and admonition of the Lord. It was on their account, principally, that Mr. W— determined to emigrate to the west, and make a small purchase of land. In the summer of 1834, the father and mother, with their four children, started to make a journey of something like a thousand miles in a two horse wagon. Could any thing short of the hardy enterprise and indomitable perseverance connected with the New-England character, have emboldened a family in their helpless situation to have undertaken such a journey! They put their trust in God and went forward. They encountered many hardships and serious difficulties. A single incident will serve to illustrate the preceding remark. After they had advanced so far in their journey as to be within one or two hundred miles of the place of their destination, found themselves in the midst of an extended prairie or marsh, where the mud was so deep that the horses could no longer move the vehicle. They were about eleven miles either way from any human habitation. The night was coming on and the rain beginning to fall. What was to be done? It was necessary to procure two or three yoke of oxen to draw their wagon from its present sunken state. The mud all around them was so deep that it seemed almost an act of desperation for a cripple to leave the wagon. Mr. W—, however, succeeded finally in losing one of the horses from the wagon, and by means of his son, a lad about twelve years old, he also succeeded in mounting it, upon which he rode back eleven miles, procured three yoke of oxen, with a man, to draw their wagon through this slough. All this time, though night had come on and the rain was fast falling, Mrs. W— sat waiting with her children in the wagon. They were rescued from this difficulty, and went forward the same night nearly eleven miles, before they found a place to shelter them. The next morning, however, the sun rose brightly, and they rose along with it to pursue their journey, rejoicing that the Lord had been with them and delivered them out of their troubles. They reached Ottawa in safety, where they remained till the next spring, when they went on to their present situation at Rock River."

From thence Mrs. W. writes,--

"No earthly good can compensate for the loss of religious privileges. Here we are in the midst of a moral desert. When the Sabbath returns, we hear no sound of the Church-going bell. We see no solemn assembly convened. Here we have no Sunday school; no Bible class for our children; no religious publications to tell us what is transpiring in the religious world. But, thank the Lord, we have the Bible, and our Prayer books, and a small collection of other good religious books. As Sabbath after Sabbath has returned, I have taken down my Prayer-book and enjoyed great satisfaction in reading that beautiful service, in the use of which I knew many thousands were at the same moment engaged. It is very sweet; for here, in our retreat from all the world, the calm stillness of the Sabbath is indeed sacred. We can see God here most strikingly in his works,—in the beautiful scenery around us. We can unite in praising him with the wild notes of the grove, which are wafted up to heaven by every passing breeze. Still it would be agreeable to have some intercourse with that part of the living world that care for Christ. If we could have some religious publications, even of last year, sent to us by mail, we should esteem it a very great favour. \* \* \*

"We were attacked with the ague and fever in August, and did not get all of us recover until April. I was very ill for two months, and did not entirely recover until the end of three months. For a long time we were all sick together, unable to take care of each other, and we suffered the want of all things. I can only say that we lived! I never so well understood that petition in our Lord's prayer, 'Give us this day, our daily bread,' as during our protracted illness. Thus, dear sir, I have been most effectually taught in the school of affliction that all earthly pursuits and prospects are vain!