

from the love which is yet manifested among them? Indeed, it might truly be stated that even the poorest of the people are not only willing, but anxious to do all the little that is in their power, in furtherance of the great objects at which the Society aim. During the last thirteen years it had been his (the Bishop's) duty and delight to consecrate one hundred and three churches; and twenty-five more would be ready for consecration as soon as he could visit them. Three-fourths of the expense of these buildings had been defrayed by the people; and in some instances the humble house of God had been completed with little extrinsic aid beyond a grant of 25*l.* or 30*l.* from the Society. And yet in some of the places where these buildings have been thus erected, there is almost every year so great a want of food, that the people are in danger of perishing by famine, which has been averted repeatedly only by provisions from the public stores, sent to them with great difficulty, and sometimes with fearful risk of being too late for their relief. In all places where assistance from the people is possible, the Society required them to supply the missionary with a residence and 50*l.* a year. In some places more than this has been readily supplied (cheers); and it may be hoped that the same spirit which has been manifested in the capital of the diocese, will extend through every part of it. There the congregation at once determined that their pastor should be duly supported; and hitherto they have faithfully carried their resolution into effect, in the most exemplary manner. But, however willing the people may be in the poorer settlements, it will forever be impossible for them to give any effectual assistance to the permanent support of a resident minister. A conviction of this truth has filled many a pious emigrant with heartfelt sorrow; for he had quitted the blessings of his native land without a thought of the religious destitution in which his family were to be placed. The other privations and difficulties which met him in his new abode, he could endure with fortitude, because he could hope for their ultimate removal; but the increasing evils of the absence of religious instruction and privileges, extending in their effect beyond this passing world, were more than his spirit could sustain; and in many a settlement in the forest the most distressing evidences of such overwhelming sorrows had been presented to the Bishop. If they could be witnessed by those in England who could afford relief, they would not plead in vain for the means of their removal. In other settlements, which were once Protestant, the whole population had been induced to go over to the Church of Rome in preference to continuing without any religious instruction; a movement which English Protestants of the 19th century could hardly contemplate without regret and shame.

But, turning again from such distressing facts, the Bishop would advert to a happier and more encouraging circumstance. It was the case of a most excellent and exemplary member of the church, who more than fifty years ago emigrated to the diocese of Nova Scotia, and took up his abode in a very remote portion of an extensive forest. He always anticipated the formation of a rising settlement; and in this he was not disappointed. New Settlers continually came in, and his children's children added many to their number. He mourned over their religious destitution. No church was there, nor was there any messenger of the gospel within a hundred miles of him. He raised his heart in prayer for the supply of these grievous wants, he applied himself diligently to the work, and a church that would do no discredit to a village in England was completed and consecrated; but there was no one to minister at its altar. Again he prayed, and again he laboured for this important object. His prayer was heard, and a blessing attended his exertions. He then provided a dwelling and a glebe for the minister of God; and having been spared to witness the accomplishment of the wish that was nearest to his heart, in the regular and exemplary discharge of the duties of a faithful minister of Christ in the settlement which he had founded he uttered the *nunc dimittis* of the holy Simeon, with Simeon's feeling; and this day had brought intelligence that this servant of God had departed in peace to the rest that had been prepared for him, with faith enlivened, and hope invigorated to the last, by the ministrations of that pious mission-

ary from the Society, whose arrival had been chiefly accomplished through the exertions of this zealous and consistent member of the church. Before he concluded,—and the departing day reminded him that he had already occupied too much of the time of the meeting,—he (the Bishop) could not omit to mention that as much had been accomplished, and much more was still hoped for from the establishment of one college in the East and another in the West Indies, under the fostering care of the Society; so, too, in the diocese of Nova Scotia, the interests of the church had already been greatly promoted by a chartered university in that part of the world, which, when lately deprived, most unexpectedly and most undeservedly, of the endowment which had been allotted for its support in the time of its Royal founder, George the Third, would have nearly perished, if the arm of the Society had not been extended for its relief. It is now happily in a flourishing condition, and its importance to the church may be estimated by the fact, that just before the Bishop left his diocese, thirty of his clergy were assembled around him, of whom twenty-six had been educated at this valuable seminary. The meeting had already been informed of the embarrassment brought upon the Society by the withdrawal of a Parliamentary grant, which it had received for many years. In again advert- ing to this subject, the Bishop assured himself he should not be suspected of any inclination to pervert the object of the meeting to one of a political character; but he could not abstain from expressing his deepest regret that this grant should have been withheld at the very time when it ought to have been largely increased, for the sake of the many thousand emigrants whose removal to the Colonies was encouraged, that this country might be relieved from the burthen of a superabundant population. It has been well observed that meetings like this will greatly tend to relieve the Government from any apprehension that their liberality to the Colonial Church will do violence to the public feeling of the country. If such meetings be general, they may assist in calling back and increasing the assistance of the Government; but if unhappily this should not be the result, there would be little to regret in exchanging the patronage of the Government for the cordial support of the whole body of the Church, of the Laity as well as the Clergy, of the poor as well as the rich, indeed, of all members of every rank and condition, and sex and age. The Right Reverend Prelate then made an earnest appeal to the meeting for support to the cause which they had assembled to assist, not only by their own contributions, and enrolment as subscribers to any amount that might be convenient to each individual, but also by enlisting in the same cause many who were now absent; and concluded with a fervent desire that their alms might be accompanied by their prayers, so that both might ascend as a memorial before the throne of Him, without whose blessing their richest offerings could have no value.

DEFERRED ARTICLES.

THE WALDENSES IN 1837.

The territory of the modern Waldenses is about thirty miles long by twenty-five broad; it consists of two mountain ranges and three valleys. The population is very dense. Every foot of productive soil is reduced to cultivation. The productions of the country are wheat, rye, barley, potatoes, wine and mulberry trees for the growing of silk worms. The people are frugal and industrious, yet very poor. Few possess more than twenty thousand dollars. Still the beneficence of the wealthier classes and the good habits of the poor prevent any great suffering.

The Waldenses claim to be the lineal descendants of the apostolic churches, and to have received through an unbroken chain of faithful witnesses, the doctrine and discipline of the primitive church. They claim that they have history, worthy of credit, which proves, that they existed as a body in the ninth century, holding the truth incorrupt. That they did thus exist in the thirteenth century, none deny. They sent some of their best men to the reformers at the commencement of the reformation; and on learning the views of Luther and Calvin they at once said,

that their churches had always maintained these same doctrines and this same discipline.

The Waldenses, like other churches, have had their seasons of declension and corruption.—Even twenty years ago, most of their ministers, were tainted with the neology of Germany; and vital piety was almost extinct. Since then a happy change has taken place. The seed of truth was again sown by the preaching of Felix Neff, and though it has met with much opposition has been steadily taking the place of error, until now most of the pastors are evangelical in sentiment, and many of the people truly pious. The morals of the people generally are much better than that of the surrounding Catholic population.

The most delightful change has taken place among them, in relation to the cause of education, through the laudable efforts of Col. Beckwith,* an English officer, who was disabled from active service at the battle of Waterloo and who has for many years spent his winters with them. Through his exertions, a hospital has been completed, near the centre of the Province, for the sick poor; a college has been founded; a large building has been erected in each parish for a school of a higher order; and a school-house projected in each district or neighborhood, throughout the territory; amounting in all to one hundred and sixty; more than half of which were completed in 1837. He has also planned a school for the education of teachers. Although in accomplishing these objects he has been liberal in the use of his own funds, the main expense has been borne by the people themselves. Col. Beckwith hopes by these means to raise up a host of Protestant missionaries, for France and Italy. The people speak both of these languages; though their vulgar tongue is a mixture of French and Italian.

THE DEATH BED.

How sad and lonely the couch where the emaciated form is stretched, uncheered by the dawns of eternal day! Over the poor, unhappy, wasted clay, no starlight brightens, no cherub wings are hovering. In vain are the arms of friendship extended, the bosom of love opened. The rays of hope may gleam a brief moment on the mind, but they are cold and cheerless. No vivifying influence passes over the feverish brain, no holy gust of ecstatic joy fills, supports, entrances the soul. Oh, it is hard dying, when the consolations of religion are wanting; when the past, the present, the future bring in the dreadful sentence *that all is lost*; when no uplifted arm makes strong the inner man while the outward man falls into ruins. But oh! how soft the bed of death! what easy, pleasant dying, when the comfortable assurances of God's word are brought home to the stricken one, in language that cannot be understood. When the soul, feeling after the promises, clinging to the Rock of Ages, and rising up in the strength of the Lord of Hosts, grapples with the monster on ground consecrated by the Son of God, and prevails and triumphs! It is then that man looks upon the fallen pillars in which he had once gloried with a smile, and beholds unmoved the crumbling tabernacle; while new fledged, he breaks his bonds and flies away to dip his pinions in the font of uncreated light.—*Natchez Herald.*

LITTLE EDMUND.—BY MRS. SIGOURNEY.

"Be good, little Edmund," your mother will say,—
She will whisper it soft in your ear,—
And oft times repeat it, by night and by day,
That you need not forget it, my dear.

And the ant at its work, and the flower-loving bee,
And the sweet little bird in the wood,
As it warbles a song from its nest on the tree,
Seem to say, "little Eddy, be good."

"Be good," says the bible,—that volume of love,—
And the wisest are bound to obey,—
For the truths that it teaches will lead us above,
When death calls the spirit away.

For as sure as the brook to the river doth run,
And the river to ocean's broad wave,
This rule, if well learned from your cradle my son,
Will prove your best wealth at the grave.

S. S. Messenger.

* A native, we believe, of Halifax, N. S.