

FROM THE CORRESPONDENCE

Of the Society for the Propagation of the Gospel in Foreign Parts, for 1836.

From the Lord Bishop of Nova-Scotia.

NEW BRUNSWICK.

We proceeded to Margerville (twelve miles), only looking at the church at Benton, and then crossing the river. A large congregation was assembled. Dr. Jacob, who met me here, and had assisted the Rev. Raper Miner in preparing an adult for baptism, read prayers, in the midst of which I baptized the adult, who had requested the Clergymen to be the witnesses of his solemn engagements as a disciple of the Saviour. I then preached to attentive hearers, confirmed twenty-four persons, among whom was the baptized adult, and afterwards addressed the congregation on the necessity for their endeavours to make suitable repair of their church, and provide for its support, according to their ability. We were afterwards detained by heavy rain till six o'clock, when we were obliged to recross the river, and proceed twenty miles to Gage Town. Our road, for eight miles, ran through so deep a wood that we could never see our horses while we were in it, nor any glimmer of light, except an indistinct streak through the opening of the leaves immediately over our heads. Our progress was necessarily slow; but we were protected from harm, and were at the Rev. Mr. Clarke's before midnight. He, and several other gentlemen, had ridden some miles to meet us, but were turned by the rain, which they supposed would prevent our arrival.

Sunday, August 23.—the weather was now very favourable, and the church at Gage Town was crowded by nearly four hundred persons, of whom twenty-three received confirmation. I preached and afterwards addressed the congregation on the state of the Church; and the duties which it laid on them. In the afternoon I preached again to a less crowded, but not less attentive congregation. The Rev. George Jarvis, who met us here, read prayers. Here, as at Fredericton, it is my hope that the congregation will make provision for an assistant to their amiable minister, whose usefulness would thus be greatly increased.

Monday, August 24.—We crossed the river at an early hour, with several gentlemen of Gage Town, on our way to the churches on the shores of Grand Lake, a sheet of water more than thirty miles in length. Although the prospect for our boat was favourable, I preferred the certainty of a land conveyance; and, therefore, availed myself of the kindness of Mr. Scovil, of Waterborough, who drove me to the church at White's Point (ten miles). The Rev. Mr. Wood met me, and a congregation of more than one hundred and thirty persons, of whom thirteen were confirmed, and I addressed them and all others upon the importance of continuance in well-doing. Here also, as in all other places, I impressed upon the congregation, in a separate address, the calls which were especially made upon them at the present time. I was now obliged to embark, and cross the lake (four miles) to Trinity church, (in the parish of Canning,) which I consecrated. Only one candidate was presented for confirmation. I preached again, and again addressed my hearers. We re-embarked at six, and the lake which had been tranquil, though seldom still for a day, was now in tumult. We had to contend against a head sea, and as our boat was overloaded, she shipped so much water that all were thoroughly wet. It was nearly midnight when we returned to Gage Town, having been absent sixteen hours, during which our boat was rowed thirty miles.

Tuesday, August 25.—We left Gage Town for Coates Hill (eighteen miles), an Irish Protestant settlement, in the Forest. In a former visit to this part of New Brunswick, 1830, there was only a blind path, scarcely fit for a horse to travel, and several of my party lost their way. Now we could drive in the light waggons of the country, and several friends from Gage Town attended us. The frame of a church was raised, and it will be ready for service at Easter. A larger congregation than any house in the settlement could contain, were collected; and, although the service was commenced in the most convenient house we could find, we were obliged to let the whole congregation remain on the outside, and I addressed them from the porch, where twenty-eight candidates for confirmation, of very serious demeanour, knelt around me. No people can be

more affectionate than the inhabitants of this place, who are full of gratitude for the monthly visits they receive from the Rev. George Jarvis, with great toil and inconvenience to himself; which he considered greatly overbalanced by the comfort and encouragement which cheer his labours, for the spiritual advancement of a people who love their Church and their Clergyman. We were obliged to travel some miles out of our proper road, to obtain a lodging.

Wednesday, September 2.—I attended a special meeting of the Churchwardens and Vestry of St. Andrew's, to assist them with such suggestions as I could offer in pointing out the best mode of obtaining support of the Church, which they are able and willing to afford. Dr. Alley felt the need of help for the right discharge of the duties that are required; although he preaches three sermons every Sunday, and sometimes four, several places are unavoidably neglected, where service ought to be performed. I recommended that a liberal allowance should be provided for an efficient assistant. My recommendation was promptly adopted, and a sufficient salary was at once secured by the contributions of the Churchwardens, Vestry, and other parishioners, to the great satisfaction of Dr. Alley. The main difficulty lay in procuring a fit person for a situation, which cannot be easily filled. It was left to me, to do the best I could in this matter, and knowing the importance of a good beginning in such a case, and so encouraging the people to make their contributions permanent, I requested the Rev. H. L. Owen, the Society's Missionary at Aylesford, to take the charge for a few months. Mr. Owen, who is ever ready and desirous to be employed in any way in which he may humbly hope for a blessing upon his labours, consented to go to St. Andrew's; and I have every reason to hope that his exertions are alike acceptable to Dr. Alley, and his place at Aylesford, during his absence, very satisfactorily, by the services of the Rev. Richard Uniacke.

In the afternoon of this day, we proceeded to St. George's (twenty three miles) where we were kindly received by the Rev. Samuel Thomson.

Thursday, September 3.—This day was allotted to the parish of Penfield, seven miles from St. George's, and under the care of Mr. Thomson, through whose exertions, well seconded by his people, and aided by the Society, a neat and suitable church has been erected on a very commanding site. A respectable and very decorous congregation met us, who seemed to be much gratified by the consecration of their church, which they named after the great head of the Church—Christ's, the Son of the living God. I preached on the occasion; confirmed thirteen persons, who appeared to be very devout, and I endeavoured to address them seriously, urging them to devote themselves entirely to His service, to whom they had now bound themselves by their own solemn act. We had an opportunity of seeing several of the interesting congregation of Penfield, and then returned to St. George's, where on the morning of

Friday, September 4, we met a very engaging flock, assembled in the church. I preached, confirmed thirty-three persons, and addressed them; being much encouraged by their serious and gratifying deportment, to animate all their efforts for their growth in grace and godliness, through the only Author of the inclination and the ability for these. I took some pains also to induce the proper exertions, in this place, towards the becoming support of the church. On our return to St. Andrew's, we stopped at Digdeguaah, in the parish of St. Patrick, where there is a great desire for a church, which I gladly encouraged.

Saturday, September 5.—We visited the national school at St. Andrew's, containing sixty boys and forty girls, who seem to be well instructed by Mr. Burnside and Mrs. M' Cormick. We had service in the church, at three o'clock, when I had opportunity for showing the sure existence, and the fatal influence of that evil spirit, who is particularly renounced by the candidate for confirmation.

Sunday, September 6.—In the morning I preached, and administered the Lord's Supper to twenty-two communicants. The weather was favourable, and the church, which is large, was well filled. I preached again in the afternoon, and confirmed thirty-eight persons; and I preached a third time in the evening.

THE COLONIAL CHURCHMAN.

LUNenburg, Thursday, April 20, 1837.

LIBERALITY TO THE CHURCH.—When the death of Mr. Philip Rudolf, an old and respectable inhabitant and member of the Church in this town, was inserted in our last number, we were not aware that he had left ONE HUNDRED POUNDS to the parish, or we should not have failed to record an instance of liberality so pleasing, and we fear, so unusual in this province. We now gladly give publicity to it, and hope that many members of our communion throughout the provinces may follow the example, in proportion to the ability which God hath given them.—Mr. Rudolf was not what could be called a rich man, and his donation may be considered larger than one of three times the amount from a person possessed of £10,000.—We could name many such who are members of the church in these Provinces, and some who are worth ten times that again; but we cannot as yet record a proportionate gift from them to the cause of religion. It is to be feared, that those who are rich in this world; too generally forget that what they have is the Lord's, and not their own,—that they are only His stewards, and must give an account of their stewardship,—and that among the purposes to which He intends their wealth to be applied, we must surely reckon the interests of the church which "He has purchased with His own blood." How much might be done for the cause of God, with the money that is locked up in iron chests, or that is squandered by prodigal sons of hardworking fathers, who have indeed disquieted themselves in vain to heap up their riches.—How many hundreds might be gladdened by the "joyful sounds of Gospel grace," if our rich men would be "glad to give and ready to distribute!" How many churches might be built and supplied,—how many poor young men assisted in their education for the ministry at our Academies and Colleges,—how many bibles and awakening tracts sent to enlighten and cheer the cottages of the poor in our land, which are now as the "dark places of the earth!"—Why is not some approach to the patriarchal promise considered necessary now—"Of it that thou givest me, I will surely give the TENTH unto Thee." Or the rule in the primitive church, to lay by on the first day of the week, according as the Lord hath prospered every one, something for his cause? Why do not the rich now cast in of their abundance, and the poor of their penury into the Treasury of the Lord, as while He sat beholding; since now, as then, he observes the use His people make of that which He pours down upon them? If it be said there is no Treasury to receive and dispense our bounty, we hope that ere many days, that plea will not hold. A Church Society, we hope, is about to be formed, embracing various excellent objects connected with the prosperity of our Zion and the advancement of Religion at home and abroad. Meanwhile, let us implore the members of our church to consider well, as in the sight of him who is ready to enter into judgement with us all, how far they can promote such objects; remembering the rule—"If thou hast much give plentifully;—if thou hast little, do thy diligence gladly to give of that little." And another, "While we have time, let us do good unto all men, especially unto them that are of the household of faith."

FUNERALS.—The expense and parade connected with Funerals, have, in many places engaged the consideration of reflecting persons, with the view of remedying the evils arising from both. The one has often involved in embezzlement those who did not like to be outdone by their neighbours; while the parade and the bustle induced by the present mode, have a direct tendency to disturb the train of thought most suitable to the house of mourning, and prevent the living from laying to heart the warnings which such solemn scenes are designed to give. Several members of this community, of various religious persuasions, suggested the propriety of a public meeting for the