

He is allowed to have provisions sent in by his friends; and the visiting magistrates, on his application, ordered that he might have his supper sent in after the usual hours.

He is allowed to have books of his own choice, and newspapers, and has always a large supply. Felons are only allowed to have such books as are published by the Society for Promoting Christian Knowledge, and approved by the chaplain of the gaol.

July 15, 1839. THOMAS C. NEALE.

R. C. HASELFOOT,  
W. W. LUARD,  
J. R. SPENCER PHILIPS, } Visiting Magistrates.

## A SERMON

Preached before the Church Society of New Brunswick, by the Rev. George S. Jarvis, B.D. Rector of Shediac; Feb. 7, 1839—from Acts, 20 ch. 26 & 27 vs.

Perhaps an apology may be necessary for not having sooner acknowledged the receipt of this sermon. It has been overlooked amongst the multifarious contents of our editorial drawer. Extracts follow—

How solemn are the words of the text! And how truly happy is that man of God, who can with a clear conscience affirm, that he has not shrunk from the task of declaring to a guilty and rebellious world, the whole counsel of God! None but those who have made the trial, can be aware of the difficulties which beset the path of Ministerial duty. We have men of opposite tempers and views to deal with; we may denounce one sin with impunity, whilst we are expected to seal our lips, upon the evil tendency of another. We are not at one time expected to speak unto our people smooth things, to prophesy deceits, and at another, to rebuke where the urgency of the case does not so imperatively require it. Our own tenderness of feeling, sometimes also, tempts us to spare those whom we perceive to be in error, in the hope that they may soon become sensible themselves of their deficiencies, and induced to amend. We may, in like manner, perceive many good qualities possessed and cultivated by our flocks, and on that account, be induced to think more favourably of their peculiar sins, than they deserve. But the faithful Minister of God conceives himself bound, both by the Word of Revelation, and his Ordination vows, to overcome his feelings and his fears. He is impressed with the solemn conviction, that his duty must be discharged at whatever sacrifice. Whether men will hear, or whether they will forbear,—whether he must endure the secret misrepresentations of malice, or the avowed hostility of the profane,—through good report, and evil report,—through persecution, and in defiance of every danger,—he must declare “all the counsel of God.” He must, without compromise, proclaim the way of salvation; denounce iniquity in all its forms and varieties, and recommend the practice of all that is true, that is honest, that is pure, and productive of godliness. If he shrinks from this task he feels that he has deserted his post, that he cannot be “pure from the blood of all men;” but that their sins must rest upon his head, and at the great day of account, come up in remembrance against him.

Such a responsibility being attached to the discharge of the Ministerial office, it becomes a matter of great anxiety, that its duties should be executed with fidelity. Impressed with the magnitude of the work before us, and conscious of our weakness, and of our unworthiness to receive so high and holy a calling, we should be unceasing in our prayers for Divine assistance; we should diligently peruse the Sacred volume to acquire the full knowledge of our duty; we should reflect upon our ordination vows; and with every fresh acquisition of knowledge, endeavour to reduce it to practice. And more than this, we would call upon you, my Brethren of the laity, to assist us also with your prayers, and cordial co-operation. And in so doing, I need not assure you, that you would follow the bright example of the primitive saints, whose prayers were so frequently desired by the Apostles, and most eminent planters of the Christian faith; and whose support and lively sympathy tended, so much to cheer and encourage them in their time of trial.

In that admirable prayer of our Blessed Saviour himself, offered up for his Apostles and his Church, immediately previous to his being betrayed, and with

the immediate prospect of his death before him, the unity of his Church formed the leading feature.—In like manner, our Apostle, in the last address he ever expected to make to his beloved charge, in Asia, makes this a prominent subject of his discourse.—But, how changed are the times! What occupied the thoughts of a dying Saviour; what excited the greatest anxiety on the part of an Apostle, addressing his hearers for the last time, is now esteemed, one of the non-essentials of Christianity. Those men of God who dare to lift up their voice of warning, when the unity of the Church is assailed, are overwhelmed with reproaches; the basest motives are ascribed to them; they are compared to those Jews, who placed the whole substance of religion, in the observance of externals; they are accused as being destitute of personal piety, and as strangers to the sanctifying influences of the Spirit of God. Such is the melancholy state of things, to which the falsely called liberality of the day, has brought us. The Minister of Christ is now expected to confine his exhortations to those subjects, upon which the great body of the Dissenting community is agreed. These alone are said to be essential. But, alas, how subject to change is such a standard as this. What is admitted, beyond the pale of the Apostolic Church, in one generation, is denied in the next. The sect of to-day, is at variance with that of yesterday, and that of to-morrow will be equally opposed to both. Amidst these ever changing scenes, we surely need some better principle to guide us. And what better, I would ask can be found, than the Word of God, and the example of Christ and his holy Apostles. If the unity of the Visible Church forms an important portion of the Divine counsel, if the inspired servants of God denounced the sin of outward separation from that Church, in the severest terms; surely the Ministers of that Church cannot, they dare not, now be silent on this point. We must take up our cross in this respect, despising the shame.

Our means of extending the knowledgo of these truths, situated as we are in this portion of the Lord's vineyard, are very imperfect. Our Parishes are of great extent, and many districts of the country are left totally destitute of Episcopal Ministrations. Sensible, therefore, of these deficiencies, we would look to you my Brethren of the laity, for such assistance as you have it in your power to afford. We would entreat you to offer up your prayers, for the blessing of Heaven upon our Ministry; we would persuade you to enrol yourselves as Members of Society, by which you could materially assist us, in the prosecution of our labour of love. I would not, indeed, be understood to intimate, that such is the sole object to be aimed at, in the organization of this Society. God forbid, that our thoughts and labours should be directed to this one point, only. As in the natural body, destitute of a living soul, so would be the outward form of the Visible Church, when divested of those life giving principles of faith, and holiness, which should always animate the disciples of the Blessed Jesus. I would therefore, urge the extension of the pale of the Apostolic Church, only so far as I conceive it to be the best, because the Divinely appointed channel, of conveying the sanctifying influences of the Spirit of God. I would entreat you to give of your substance, as God has blessed you, to the funds of your Society, in order to promote the interests of pure and undefiled religion, and to advance the knowledge of the truth, as it is in Jesus. I would urge you to contribute, in order that the Word of God, and such books as are explanatory of the same, may be disseminated throughout the length and breadth of our land; that our children may be instructed in the faith which leads to Heaven; that the poor may be enabled to participate in the Public Worship, by enlarging, or else, by erecting additional structures, dedicated to Almighty God; and most of all I would urge you in order that the number of the clergy may be increased, not merely to extend thereby the pale of the Church, but also to spread abroad the tidings of salvation; to bring the Message of the Gospel of Peace, to the most retired and obscure portions of our country. For, otherwise, how shall men “call on him, in whom they have not believed?—how shall they believe in him of whom they have not heard?—how shall they hear without a preacher? and how shall they preach, except they be sent?” I trust that

I need not dwell any longer upon these topics; I would hope that you are fully sensible of their importance; and that you are ready to offer us your prayers, your counsel, and your best exertions, for the attainment of such high and holy ends. God grant it my Brethren, and to His blessing I would now commend your labours; and to Him, the Father, the Son, and the Holy Ghost, be ascribed all honour and glory in His Church, now and for ever.—Amen.

LAUNCH.—A new brig called the *Frederica*, of 214 tons burthen, built by Mr. George Walker, for Messrs. John Zwicker & Co. of this town, was launched in good style on the 9th inst. She is pronounced by good judges a superior vessel, reflecting much credit on the active and industrious builder.

## WANTED

TO act as Lay-Reader and School-master in a settlement in the Eastern part of the province, a person capable of teaching the common branches of Education, and who can be recommended as being of pious habits, and attached to the doctrines and discipline of the Protestant Episcopal Church. The engagement will be by the year. Salary £50, including the allowance, which will be punctually paid.

Application to be made to the Rev. J. C. COCHRAN at Lunenburg, or to Rev. F. UNIACKE, Halifax, on or before the 12th November. Good board and lodging may be procured on very reasonable terms.

## From the Conservative Journal.

*Chartists at Bradford Church.*—On Sunday evening after visiting in the morning the parish church of Bradford, a large concourse of the “working-men” attended St. James's Church, having previously sent a deputation to the Rev. Mr. Bull, as had been done in other instances, requesting accommodation, and that a certain text (Amos viii., 4 to 8) might be the subject of the discourse. An hour before the time of service a large number of men presented themselves at the church-gate, whose numbers swelled rapidly every minute, and who appeared to come principally from Horton and Wibsey. In seven minutes from the opening of the gates, the building was completely filled, there being nothing visible but a dense mass of human beings. The most perfect order and stillness was observed during the whole service. Many had Prayer-books, and made their responses devotionally. The discourse, which was written, occupied nearly two hours in delivery, and was throughout listened to with perfect attention. The preacher impartially set forth the respective sins of the two great classes, sparing neither rich nor poor, but dwelling with the greatest plainness and emphasis upon those vicious habits by which the working men, in too many cases, oppress themselves and each other. He concluded by exhorting them to know their enemies: such were all who encouraged them to despise religion—and then he introduced a brief but forcible appeal for the Divine authority of the Bible. He also showed that all who flattered the working men were their enemies; of that number he had never been found, nor ever would be. Neither the numbers of the working class, nor the wealth of the few, should ever intimidate him from plainly declaring the sins and the duties of both classes. Mr. Bull also impressively insisted that all who counselled violence were their worst enemies, who would bring them into trouble and leave them there. He then appealed to them in a solemn and earnest manner on the worth of the soul, and on the doctrine of its redemption and salvation, and exhorted them in future to lay aside their newspapers on Sundays, and to attend their respective churches regularly, not for the purpose of showing their numbers, but for the better intent of owning and adoring their God. The closing Psalm (Dr. Watt's version of the 15th) was sung in a most delightful manner by the whole assembly, every chord in music being supplied in the most harmonious style; and the vast congregation dispersed with such order and propriety, and evident thoughtfulness, as gave equal surprise and satisfaction. It will be well if the Chartists act upon the advice they appeared to receive.—*Leeds Intelligencer.*