

Brought from page 179.

hold servants from being engaged in any other works than those of necessity, charity, and piety. As every argument of a public or private nature calculated to weaken their efforts deserved to be noticed, he felt bound to reply to a remark which, perhaps, otherwise would be hardly worth notice. It has been said of some who were placed in the higher walks of life—and let him remark, that they were so placed there to be burning and shining lights in the world, and to use the gifts of God's providence, not for their own gratification, but for the good of their fellow-creatures—it had been said of them that they had violated in their own persons the law of the Sabbath, which they wished to bind upon others. Now, once for all, he might notice one of these objections. It had been said that even the prelates of the Church violated the sanctity of the Lord's-day by using their carriages. He thought he might venture to say for his brethren, as he could for himself, that there was not one of them who ever used their carriages on the Lord's-day, except when engaged in works of piety and charity. He ventured to say that no prelate who was required to go to a place within a reasonable distance, would use his carriage on the Lord's-day; but when they were called upon, as they frequently were, to go to a distance for the purpose of advocating the cause of religious and charitable institutions, it was impossible to do so unless they went in their carriages; and this, if any, he held to be a work of charity and piety. Even then they took proper care that their servants who were engaged should not be deprived of an opportunity of attending on their religious duties. (Hear.) He was aware that this was a captious and frivolous objection, but as at this season of the year the carriages of prelates might be frequently seen in the streets on the Sabbath, he told both the friends and the enemies of the cause, that they would never see a bishop's carriage engaged on that day, except he was employed on some work of necessity or piety. (Hear.) After all, example was the great engine. (Hear.) In the application of any Gospel truth, instruction was the first thing, and example the second; but instruction would often fail, unless seconded by example. Therefore let those who give advice, take care that they themselves were not wanting in this great duty. He need hardly say that this was an object in which he was himself most warmly interested; if he were not so, he should be dead to every feeling which he ought to entertain, not merely as a Christian and a clergyman, but especially as being invested with the pastoral superintendence of this great metropolis. This great metropolis! alas, who could pronounce the words, without feeling an inexpressible anxiety about the spiritual welfare of the hundreds of thousands of souls which it contained? Vast numbers were not only not profiting by the opportunities of the Christian Sabbath, but thousands were living in the most shameless and glaring violation of all its sanctity. Those who traversed the great thoroughfare of the metropolis were little aware of what was going on in the more retired and concealed parts. But those who had visited the latter had their hearts pierced by the scenes they witnessed; every kind of trade was going on; every species of vice was committed in the face of the Sabbath sun, and what was done to counteract it? But very little indeed; and when they called upon the Government to prevent this open profanation they were told it was not a matter for legislation. [Hear, hear.] He was aware of its having been said, and there was much force in the remark, "Suppose this state of things could be prevented, either by coercion or advice, how would these poor creatures spend the Sabbath? Where could they go to hear the Word of God, the fact being that all the places of religious worship, including those belonging to denominations not in communion with the Church, would not afford room for the thousands and tens of thousands of the inhabitants of this metropolis who are without the opportunities of public worship?" Well his answer was, that it was our duty to supply the defect as speedily as possible. [Hear, hear.] He was engaged at the present moment (and he hoped shortly to come before the public with it) in preparing a scheme for providing places of worship for these poor creatures. (Hear, and applause.) If once the cities and towns of this kingdom were provided with the means of religious instruction and public

worship, they would see the cause of Sabbath observance prosper more extensively. They had reason to thank God for the blessing which had rested on their labours and the labours of those who might not have joined the Society, but were engaged in the same cause in different parts of the empire. Let them look forward with nothing like a feeling of discouragement, but with feelings of hope and promise, remembering that their fulfilment depended upon God alone; but that although the cause of the Gospel, and of the Bible, and of the Sabbath was his own cause, he was pleased to work by means; and that notwithstanding his counsel standeth sure, and that he was not slack concerning his promises, as some men count slackness, yet the progress of their accomplishment might be accelerated or retarded by the diligence or lackness of his servants. Let them therefore go on, knowing that the cause of the Christian Sabbath was the cause of Christianity itself, and knowing also that the Lord would not fail them while they pursued their strenuous exertions for promoting the observance of this day, which was at once the indication of and the instrument for spreading Gospel truth. (Hear and applause.)

It has been generally rumored lately that Earl Spencer has become a convert to Popery. It has now been contradicted in the following letter to the editor of the Standard:—

Brington, near Northampton, June 15th.

Sir,—I have seen with much surprise a paragraph in the papers, which states that the Earl Spencer has become a Roman Catholic. I beg leave to contradict that statement most positively. From my own knowledge I declare it to be false. Lord Spencer is in the habit of attending the parish church of which I am rector, every Sunday when he is at Althorp. His lordship was in his own seat there last Sunday, June 12. I administered the sacrament to him in that parish church on Easter Sunday last, and I know he received it again on Whit Sunday last, in the parish church of Clayworth, near Wiseton, his lordship's seat in Nottinghamshire. I have the honor to be, Sir, your obedient humble servant,

HENRY ROSE, Rector of Brington.

A banker of Ross, in Herefordshire, who was born and educated a Quaker, has lately, with his wife and children, been baptized and admitted into the communion of the Church of England.

Salisbury Herald.

A SCENE IN ARCHDEACON WIN'S MISSIONARY TOUR IN NEWFOUNDLAND.

The Archdeacon engages an Indian guide; but both guides as well as himself, found their sight becoming very weak, and at length they all three become blind. "A field of white paper, varied only by an occasional blot of the pen, with the glare of the bright sun upon it all day, and the red glare of the fire all night," together with the wind by day and the "cruel steam" by night, produced this calamity while they were lodging for several successive nights and days in the snow. There were others hardships which they had to encounter.

"In a country which abounds with game, and in which it is so difficult to travel even without any burden, none think of carrying provisions for more than a day or two into the interior with them; but neither the pilot nor I could now see sufficiently to use a gun, or bear indeed to look upwards. The Indian did try, but he came back without success, although he met with many fresh tracts of deer, and heard many partridges, and in the course of the night deer had evidently passed within 20 yards of our retreat.—It became so thick, moreover, that had we been ever so little affected with snow-blindness, we could not have seen more than a few yards, and could not consequently have made any way in an unknown country. Our Indian guide, while he was in search of deer nearly lost all tract of us, when our allowance of food being exceedingly scanty, our situation seemed likely to be very deplorable. All Tuesday we rested in our icy chamber. What an oratory was it for the prayers of two or three, who where surely agreed

touching what they should ask of their Father in heaven. The ejaculations, 'give us this day our daily bread,' and 'lighten our darkness' commanded a ready response. Such place might be a Bethel, and there may be seasons in the lives of those who travel, and scenes such as these, of which they may afterwards say, that the Lord was by them in the wilderness, and that it has been good for them to have been there. Some natural tea may have mingled with the water which the arid vapour from the smoke of the damp wood, for it now rained, forced from my eyes, as I thought of the probable anxiety of my dear wife, and of the likelihood that all my dreams of future useful labours in the Church might be thus fatally dissipated. It was at length hinted by the Indian, that my dog might make a meal, and it is as much that they may serve in such a season of extremity, as for any fondness which they have for the animal or use they generally make of them, that Indians are usually attended by dogs of a mongrel breed. Had my Indian pilot known the coast we might have got to some Indian wigwams in White Bear Bay, but he did not like to attempt reaching that bay. The straggling locations of these Indians along our coast, reminded me much of the separation between Abraham and Lot.

"I divided the bread-dust and crumbs, all which now remained of our provisions, not amounting altogether to more than two biscuits, into three parts, and gave a part to each of my guides, reserving a like share for myself; and as I had not the patent apparatus with me for extracting bread from saw-dust, thought I saw the danger which must attend our moving in such thick weather, and blind as we all were, I perceived that we must either make an effort to return or must starve where we were. I proposed, therefore to the Indian pilot, that we should try to return to the spot where we had left so much venison buried. At first he hesitated; but at length he agreed that we should attempt it. A black gauze veil, which I kept over my eyes when the sun was at its height, and the resolution to which I had adhered of not rubbing my eyes had preserved me, perhaps, from suffering so much sun-blindness as my companions. Maurice Louis, the Indian, would open his eyes now and then to look at my compass: we could not see for fog more than 100 yards, he would fix on some object as far as the eye could reach and then shut his eyes again, when I would lead him up to it. On reaching it he would open his eyes again, and he would, in the same manner, take a fresh departure. It was literally a case in which the blind was leader to the blind."—pp. 98—103.

The want of water in this journey was a great privation. The Archdeacon contented himself, however with that which was supplied by snow melted by the smoky fire, which cracked his swollen lips to such a degree that he had afterwards difficulty in recognizing himself when looking in a piece of broken glass; and he adds, that the most scorching heat in summer does not tan and swell the face more than does travelling in the snow at that season.

After numerous dangerous and great exertions they reached a winter crew's tilt, where throwing himself into a dark "lean-to" the Archdeacon sought repose for his eyes, when so heavy a vain came on, that he was truly thankful he was not in one of the unroofed snow caves which for some time before had been his only place of retreat in all weathers.

On Sunday morning, June 5th, at St. John's Chapel, Bedford-row, the Rev. B. Noel alluded to the bishop of London's proposed plan for building fifty new churches, and stated his willingness to receive contributions in the vestry after service. In the evening the Rev. gentlemen announced the donations so given him amounted to eight hundred pounds.—*British Mag.*

THERMOMETER

At Lunenburg, marked at noon—northern exposure.			
	Average.	Max.	Min.
JUNE	64½	72	52
JULY	72	83	60
AUGUST	65½	82	60
SEPTEMBER	63	83	41

In the vicinity of Shelburne, no month of this year has passed without frost. On the 28th Sept. at Lunenburg, at 3 p. m. thermometer 35, with some snow and hail.