

suppose, at all about that joy, which true believers feel. Can there be any one subject, any one source of cheerfulness and joy, at all to be compared with the heavenly serenity and comfort, which such a person must find, in holding communion with his God and Saviour in prayer—addressing God as his Father, and, more than all, in the transporting hope, of being preserved unto everlasting life, and of singing praises to his Redeemer when time shall be no more. O! I do indeed feel this state of mind at times; but, at other times I feel quite humbled at finding myself so cold and hard-hearted. That reluctance to prayer, that unwillingness to come unto God, who is the fountain of all good, when reason and experience tell us, that with him only true pleasure is to be found, seem to be owing to Satanic influence. Though I think my employment in life gives me peculiar advantages, in some respects, with regard to religious knowledge, yet with regard to having a practical sense of things on the mind, it is by far the worst of any. For the laborer, as he drives on his plough, and the weaver who works at his loom, may have their thoughts entirely disengaged from their work, and may think with advantage upon any religious subject. But the nature of our studies requires such a deep abstraction of the mind from all things, as completely to render it incapable of any thing else during many hours of the day. With respect to the dealings of the Almighty with me, you have heard in general the chief of my account; as I am brought to a sense of things gradually, there is nothing peculiarly striking in it to particularize. After the death of our father you know I was extremely low spirited; and, like most other people, began to consider seriously, without any particular determination, that, invisible world to which he was gone, and to which he was gone, and to which I must one day go. Yet still I read the Bible unenlightened; and said a prayer or two, rather through terror of a superior power, than from any other cause. Soon however I began to attend more diligently to the words of our Saviour in the New Testament, and to devour them with delight: when the offers of mercy and forgiveness were made so freely, I supplicated to be made partaker of the covenant of grace, with eagerness and hope; and thanks be to the ever-blessed Trinity, for not leaving me without comfort. Throughout the whole, however, even when the light of divine truth was beginning to dawn on my mind, I was not under that great terror of future punishment, which I now see plainly I had every reason to feel: I look back now upon that course of wickedness, which, like a gulph of destruction, yawned to swallow me up, with a trembling delight, mixed with shame at having lived so long in ignorance, and error, and blindness.

REV. FITZGERALD UNIACKE.—We most cordially transfer to our columns from the Times, the following Address presented to this esteemed Brother by his parishioners, before his departure, together with his answer:—

ADDRESS TO THE REV. R. F. UNIACKE, ON HIS DEPARTURE FOR ENGLAND.

Halifax, January 27th, 1838.

Reverend and dear Sir,
We, the Churchwardens, Vestry and parishioners of St. George's Church (over the spiritual concerns of which, you have presided as Pastor, for nearly thirteen years,) beg leave in behalf of themselves, and others of the congregation and parish, to express our unfeigned regret, that it has become necessary for the restoration of your health to undertake a voyage to Europe—and to assure you, that we cannot allow you to depart from us, without offering some testimony of our affectionate regard, for the many kind proofs of personal attention and friendship towards us—and more particularly and especially for the great interest you have ever taken in our spiritual and eternal welfare, the improvement and completion of our house of prayer, the increase of its members, and the encouraging and promoting of harmony therein—the attention to the spiritual and temporal wants of the poor—and the establishment and progress of Schools, where several hundreds of children of both sexes, have received and are still receiving Christian instruction and education—many of them gratuitously, who might otherwise have been destitute of that blessing.

"We now, Reverend and dear Sir, take our leave

affectionately of you and of your amiable and pious lady, humbly praying that Almighty God in his great goodness and mercy, may grant you an agreeable passage and conduct you in safety to your intended haven. That he may vouchsafe his blessing to you and all who are with you on the mighty deep—that he may be graciously pleased to return you, with restored health, in due time, to your favoured flock and to your numerous family connections and friends in your native Province, as an instrument in his hand (through the influence of his holy spirit) of turning many to righteousness.

We are, Reverend and dear Sir, with great esteem and respect, your affectionate friends and humble servants,

Signed by the Churchwardens, Vestry, and a large number of Parishioners.

To the Revd. ROBERT F. UNIACKE,
Rector of the Parish of St. George, Halifax.

Halifax, January 30th, 1838.

My dear Friends and Parishioners,

At a moment like the present, when my feelings are deeply exercised in parting from those whom I love in the Lord, and from whom I have ever received the most affectionate respect and esteem; nothing could have been more gratifying and consolatory, than the assurance which I have this day received of your continued friendship and christian sympathy.

Whilst I sincerely regret the occasion which has interrupted my Pastoral connection with you, and which requires a temporary absence for the restoration of my health, under God's blessing; I feel thankful for the many years of peace and happiness which I have enjoyed among you, and the blessing which has attended my feeble efforts in the ministry. To the sovereign grace and mercy of God, I desire to ascribe all the praise and glory, looking unto Jesus the Saviour of mankind, for the pardon of my many imperfections, and relying on his death and merits for acceptance with my God.

I shall soon indeed be absent from you in body, but ever present with you I trust in spirit; my thoughts will often turn towards those from whom I have received such repeated marks of friendship; and however my present indisposition may terminate, I pray that it may prove a sanctified affliction to us all; that glory may be given to God, the spiritual interests of His church advanced, and our souls benefited in time and in eternity.

I desire to acknowledge with gratitude, your kind recollections of my past endeavours to promote your temporal and spiritual welfare, to advance the interests of our Church and congregation, and preserve peace, unity, and love, amongst those committed to my care. I thank you, in the name of Mrs. Uniacke, for your affectionate expressions of attachment to us both; and above all, for the assurance of your prayers to Almighty God, for our protection and safe return.

And now dearly beloved in the Lord, permit me to commend you and your families, the Church to which we are attached, and all who unite with us in the House of prayer, to the guidance and protection of Almighty God. May his Holy Spirit daily influence your hearts, and the love of Christ constrain you to be holy, thoughtful, and serious. And may God bestow upon each one of us the abundance of His heavenly blessings, that growing in grace, and in the knowledge and love of his son Jesus Christ, we may, through his death and merits inherit life everlasting.

"Finally, brethren farewell, be perfect be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

I remain with affectionate attachment and christian esteem, your faithful friend and pastor

ROBT. FITZGERALD UNIACKE.

To the Churchwardens, Vestry, and Parishioners, of St. George's Church.

A SERMON, preached at Trinity Church, St. John, N.B. 22d Jan. 1837, by the Rev. J. W. D. Gray, assistant minister, from Hebrews, xi. 12—"Be not slothful, but followers of them who through faith and patience inherit the promises."

We ought sooner to have noticed this excellent sermon, with a copy of which, as well as of one on the death of the

King and the accession of the Queen, we were some time since favoured. The name of the Reverend author is a guarantee for their claim to an attentive perusal; and we shall impart to our readers a few extracts from both.—The first was preached with reference to a young member of the church at St. John, "Mr. Robert Parker DuVernet, whose pious life and peaceful death have rendered his memory peculiarly dear not only to his immediate relatives, but to others who feel an interest in the progress of vital religion." We subjoin that portion of the discourse which relates to him. We shall notice, and extract from the other sermon in our next.

"Our departed Brother, was one of that favoured number who knew from his childhood, 'those holy Scriptures which are able to make us wise unto salvation through faith which is in Christ Jesus.' He was early taught to cherish feelings of deep veneration for the word of God. When about sixteen years of age, however, he was led, under divine teaching, to apply the testimony of that word more pointedly to his own case, to perceive with greater clearness the value of his soul, and to seek at a throne of grace a personal interest in the salvation of Christ. From this period faith began to display its decided influence upon the life. Though young and surrounded, while pursuing his Academic studies, by gay and youthful companions, he 'walked with God,' and 'kept himself unspotted from the world.' Some perhaps of those companions may now be listening to me, and could testify if it were permitted them, to the steadfast consistency of his walk.

The wise Disposer of events decreed that walk to be short. At a brief interval from the time I have alluded to, he visited him with an illness, which human care and skill could alleviate, but not arrest. Three years of gradual declension supervened. They were years of bodily decline but spiritual growth. At home and abroad, in this and in other lands, among strangers and friends, amid the serious and amid the worldly, one uniform character was maintained, the character of one who knew his accountability to God, who practically felt, that 'the things which are seen are temporal, but the things which are not seen are eternal.'

In the last stage of his illness however, a marked advancement in grace became apparent. A deeper acquaintance with the heart was evinced. A clearer view of the holiness and majesty of God was present to the mind. A more intense interest in Divine things was shown, and a holy anxiety, that no mistake or delusion might be cherished, upon a subject so unspeakably important, as the soul's eternal salvation. At this period our departed friend, displayed more of faithfulness than joy. He aimed at the possession of heartfelt religion. He could be satisfied with nothing short of having 'the love of God shed abroad in the heart,' and every indication, he discovered, or thought he discovered of the absence or feebleness of this principle, occasioned that distress of soul, which the child of God alone comprehends. He was truly 'working out his salvation with fear and trembling.'

The time however was at hand when fervent and persevering prayer, was to receive the answer, which the God of truth has pledged in itself to give, when fear was to give place to hope, and trembling anxiety to the experience of holy joy. On the last day and night of our departed brother's life, the power of religion was shown in its most attractive form. It then became indisputably evident that as flesh and heart were failing, God was indeed the strength of his heart and his portion forever. Evidences too plain to be mistaken, of holy delight in God were evinced, and a strong desire to exchange the earthly scene for the immediate presence and more intimate fellowship of his Redeemer.

As the moment of dissolution drew near, the power of faith was increased. Whatever clouds had obscured the mind before, they were now removed. The peace of God, that holy bequest of the departing Saviour, took full possession of the soul. That love for others which is the characteristic of a holier world, discovered its powerful influence. And above all an overwhelming sense of the greatness of redeeming love, and the glory of our redeeming God, appeared to be constantly present to the mind.

Subscribers who are in arrears, will do a favour and an act of justice at the same time, by making EARLY PAYMENT to the Printer.