

COMMERCIAL ENTERPRISE.—A fine new Brig called "Commerce," owned by Messrs. Charles & Ralph Rudolf, of this town, and built by Mr. George Baker, was launched yesterday morning, and went in a very beautiful style. She is considered by competent judges, to be as good as the best material and faithful workmanship can make her. This vessel is intended for the West India trade, and is a heavy burthen, old admeasurement.

On the 5th ultimo, there was also launched from the ship-yard of Mr. Leonard Sponagle at New Dublin in this county, the brig "Good Intent," (Messrs. Norton, master builder,) of 120 tons, and built well and substantially built. She is owned by Messrs. Philip & William Sponagle of this town, to be employed in the West India trade.

A large brig is also on the stocks at Upper LaHave, and was launched this autumn, owned by Messrs. W. & Rudolf of Lunenburg. And we understand that the keels of a large brig for Messrs. John Zwicker, and a schooner of 80 tons for Messrs. C. & J. Russell, and a brig for John Heckman, Esq. are shortly to be laid.—We have great pleasure in noticing these signs of reviving enterprise among our mercantile friends, and we heartily trust that their exertions will be crowned with success. We see no reason why business may not be carried on as profitably here as at any other port of Nova Scotia.—Besides the vessels above enumerated, a number of smaller ones have been built, or are building this year, in the various harbours with which this county abounds.

The Labrador vessels, we are happy to hear, have been very successful, and several have already returned.

ORATION SERMON IN WESTMINSTER ABBEY.—Taken from Bell's Weekly Messenger, the following is a very "meagre outline" of the Bishop of London's sermon at the Coronation of Queen Victoria:—

The text was taken from 2d Chronicles, c. xxxiv. 1.—'And the King stood in his place, and made a covenant before the Lord, to walk after the Lord, to keep his commandments, and his testimonies, his statutes, with all his heart, and with all his strength, to perform the words of the covenant which are written in this book.'

The Right Rev. Prelate commenced his discourse by directing to the paramount importance to princes and people of recognising in all things the authority of the Great Ruler of the universe, 'who removeth the crowneth up kings,' who is the author of all good, the disposer of all the events that befall man.

The form of civil polity might differ, but whatever band the supreme administration of affairs committed the authority which made subjects amenable to the ends of justice was derived from God. 'The powers that be are ordained of him.' And so, the sovereign of a country holds office in accordance with the law of the land, the most exalted and independent dignity which could adorn their character was derived from religion. The leading motive of obedience was a sense of religion, and the regulating motive for the right administration of justice was a practical acknowledgment of His sovereignty from whom princes held their honours and privileges. The Right Rev. prelate then alluded to the solemnity of the occasion, when a young and noble Queen 'stood in her place, and made a covenant before the Lord,' in the presence of an assembled people, to maintain the laws of God, and the rights and privileges of her subjects. It was the province of the ministers of religion to inculcate the Divine authority of the kingly government, and the duty of their fellow subjects to obey those who were sent over them in the Lord; but it was also their duty to remind those who were set on the high places of the earth, that their influence should extend over the whole range of society, checking the growth of evil, and promoting the progress of good by the influence of their example. If God had done more for the rest of mankind, exalting them to the same pinnacle of earthly grandeur, the greater

were their obligations to promote his honour and glory. Of no other in the whole family of mankind could it so well be said as of sovereigns, that they lived not for themselves alone, but for the weal or woe of others. Their virtues, their errors, were not bounded by the narrow limits of their own immediate circle, but extended their moral influence to the whole of their people. Highly exalted above everything like the competition or rivalry of their fellow men, while the outward circumstances of their state, their privileges, and visible glory of their regality ensured respect from the bulk of mankind, they must not forget their essential equality as moral beings. That was not an occasion for adulation. It was impossible for him not to recall the circumstances of the last coronation of a sovereign, the leading features of whose character were an honest desire to do impartial justice to all his subjects, a prompt and enlarged benevolence, a careful observance of the outward duties of religion, a sense of his own weakness and dependence on God, and reliance on the merits of his Saviour and his exemplary attention to preparation for another state of being, in circumstances ill calculated to foster such a state of feeling. The Right Rev. prelate concluded his sermon, of which this is but a very meagre outline, being only able to catch detached sentences at the distance we were placed from the pulpit, by a reference to the ancient and well-remembered glory of female reigns—the glory not of outward magnificence and splendour, but the enduring glory of internal improvement and tranquility—of a nation extinguished, commerce enlarged, the Church reformed and strengthened, the pure Gospel preached to all the people of the land, and the consequent growth of everything that is lovely end of good report. Let the prayers of an united people ascend before the Most High, beseeching him to govern the heart of our Queen, and give her all the grace necessary for her arduous duties, that she may place her whole reliance on Him, and in all things seek his honour and glory, the advancement of her Saviour's kingdom, and good of his church, and finally may receive the crown of glory which he hath promised to all his people.—Amen.

CANADA.—His Lordship the Bishop of Montreal held an Ordination on Whit Monday last in the Cathedral Church of Quebec, when Mr. John Johnston was admitted to the order of Deacon, and Rev. H. D. Sewell, M. A. to that of Priest. Mr. Johnston is appointed to the mission at the Bay of Chaleurs, district of Gaspé; Mr. Sewell continues to act as travelling missionary in the district of Quebec Church.

Extract of a letter to the Editor of the 'Church.'
Kingston, July 30, 1838.

Rev. Sir,—I am happy to have it in my power to announce to the Clergy, through the medium of the 'Church,' the gratifying intelligence, that in answer to a memorial presented by me on behalf of my Reverend Brethren, to the Delegates of the Clarendon Press at Oxford, and by them referred to the decision of the University, the Convocation, on the 9th of June, by a unanimous vote, granted to the Clergy of Upper Canada, a copy of every theological work in the English, Latin and Greek languages, published at the University Press, for the purpose of forming the nucleus of a Diocesan Library.

This Library is to be placed at Toronto, the centre of the Province, and to be under the management of a Committee of five, viz: the Bishop, the two Archdeacons, and two Clergymen, to be nominated by them; who shall make such regulations as they may judge most likely to render this munificent benefaction generally beneficial to our scattered brethren.

The intrinsic value of this noble donation must be greatly enhanced by the gratifying manner in which it has been conferred, and the assurance which it cannot fail to convey, that the Church in Upper Canada

will ever meet with the sympathy and cordial support of the Venerable Universities of England. Mr. Bettridge is about to make a similar application to the managers of the Pitt Press at Cambridge, and I doubt not with equal success.

I am, Sir, your faithful servant,
ROBERT D. CARTWRIGHT.

[Why might not a similar application in behalf of our Clergy, be attended with similar success?]

THE GREAT ECLIPSE OF 1838.—For many years past we have had, at short intervals, a large eclipse of the Sun—either total or annular—and this one has been styled, by way of eminence, the last of the series—for we shall not witness another similar Eclipse for sixteen years, nor a total Eclipse for nearly a generation to come! and we cannot withhold the solemn reflection, that this will be the last remarkable Eclipse that many of us shall ever be permitted to see!

This Eclipse will not be total but annular; that is, the Moon's apparent diameter being less at the time than the sun's, cannot hide the whole face of the Sun, but will leave the margin visible like a luminous ring, to all persons within a certain distance from the central path.

The Eclipse will occur September 18, 1838, between 3 and 6 o'clock, in the afternoon. The Sun will in a measure be blotted out from the heavens—and his place supplied by a luminous ring of surpassing beauty and splendour! to witness it would recompense a voyage across the great Atlantic.

The ring, in the places where it may be seen, will continue only from 4 to about 6½ minutes. At Baltimore the Eclipse will begin at 6m. past 3, P. M.—The ring will be formed at 25m. past 4. and be central at 37m. past 4.—The Eclipse will end at 40m. past 5.

The next total Eclipse of the Sun will be August 7, 1869.—Abridged from Bridgeton, N. J. Chron.

LETTERS received—L. H. De Veber, Esq. (with remitt. and subs.) to whom and to our subscribers generally in New Brunswick, our acknowledgments are due, for the receipt of punctual subscriptions.

THE THERMOMETER

At Lunenburg, marked at noon—northern exposure in the shade.

	Average.	Highest deg.	Lowest deg.
June,	68½	84	51
July,	70½	86	64
August,	69½	82	59

"Return unto Me, and I will return unto thee."

BY THE REV. H. F. LYTE.

Will thou return to me, O Lord,
If I return to Thee?
O cheering truth! O blessed word!
My hope and refuge be.

Since from thy foot I dared to roam,
My soul has found no rest;
Chastised and contrite back I come
To seek it in Thy breast.

And dost thou say, Thou wilt receive,
And call me still thy own?
My spirit, hear, accept, believe!
And melt my heart of stone!

Again that gracious word to me—
Oh! speak that word again!
My guilt is pardoned! can it be?
And loosed every chain?

No, blessed Lord; not every chain,
Not every bond remove;
Let one at least unloos'd remain—
The bond of grateful love.