

first in the island, and now numbers six hundred members.

In the course of the month, there has been a great addition to the school in this place. Nearly one hundred young persons who were apprentices have been added to the list, making it nearly four hundred, of whom two hundred and sixty are generally present. I expect to open two other schools in different districts of the congregation; but I find it difficult both to provide efficient teachers and funds to support them. I will endeavour now to make the schools support themselves by school fees.

I cannot close without informing you that several of the Presbyterian congregations have pledged themselves to unite in the formation of an Island Emancipation Society, Auxiliary to those of Britain. We are only waiting till the country be completely settled. It strikes me, that the various ways we may hasten the downfall of slavery, particularly if we be able to refer to the good conduct of the emancipated negroes in the island.

ORIGINAL.

HISTORICAL NOTICE OF THE PARISH OF ST. STEPHEN IN THE TOWNSHIP OF CHESTER.

Messrs. Editors,  
Those who have once enjoyed the comfort of going up with the congregation on holy days, to the temple of their God, to hear His word, and attend on the sacraments and ordinances of His Church, most commonly, when from a change in their place of residence, or any other course, they are deprived of this blessed privilege,—soon deeply feel that something important is wanting to secure happiness, even though they are surrounded by many earthly comforts. Such persons are ever found ready and willing to spare neither time, nor labour, nor personal inconvenience in order that once again they may hear the sound of the "church going bell." From the memorial forwarded to the Venerable Society for the propagation of the Gospel, it is evident that those who had come from different parts to reside in this parish, soon experienced the want of a spiritual guide, and the public services of the Church of God. This will likewise appear from the following extract from the Vestry Book:—

"The following petition was handed about in Halifax and Lunenburg, to solicit subscriptions to build an English Episcopal Church at Chester. The petition of the inhabitants of the township of Chester, humbly sheweth—That your Petitioners, in consequence of their memorial, have had a worthy missionary sent them by the Society for the propagation of the Gospel in Foreign Parts—That sensible of the great blessing of having an Episcopal Church established among them, they have opened a subscription, and exerted themselves as much as possible, considering their circumstances, in contributing towards raising the sum of money necessary for building a decent Church—That notwithstanding their exertions, the amount of their subscription falls very short of what, upon the most moderate calculation, will be required. That therefore they humbly pray for the assistance of all charitable and well disposed christians, to whom their petition shall be presented by Messrs. Thompson and Schwartz at Halifax, and Messrs. Thickpenny and Hawbold at Lunenburg, whom they have empowered to collect and receive the contributions of all those who wish to assist their laudable undertaking."

This petition was signed by J. Prescott and F. G. Etter, Esqrs. and by Messrs. J. Stevens and Thomas Thomson. The last mentioned person presented it to the friends of the Church at Halifax, and was very successful. Having spent the early part of his life in the service of his King and country, he retired to this place to seek repose in the occupation of husbandry, and bringing with him those sacred feelings of loyalty and attachment to the established

religion of the nation, he was zealous in his exertions, until he could hear from an authorised minister of Christ, the "form of sound words," as used in the admirable service of the Established church. He continued firmly attached to the doctrine, discipline and worship of the church he loved, very seldom absenting himself from her services, though residing some distance from the town and died in a good old age, A. D. 1821.

The worthy missionary alluded to in the above petition, and the first in this place, was the Rev. Thomas Lloyd, who came to reside here in September 1791. During the very short period that he was permitted by the providence of God to minister here in holy things, he assembled his little band of followers in the small 'upper chamber' of a house still standing in the town—there, as testify the few who yet survive, who remember his words and voice, he affectionately and faithfully declared to them the words of Eternal life. From one of those I lately heard the subject of his first and last discourse. The first was from Proverbs 6th ch. and 6th verse—"Go to the ant thou sluggard, consider his ways and be wise." The Sunday previous to his lamented death, he delivered an appropriate sermon from those remarkable words of St. James, 4th 9th and 10th verses—"Be afflicted and mourn and weep, let your laughter be turned into mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up." By many it was soon after remarked that their joy was indeed too soon turned to heaviness, and that he had, as it were, preached his own funeral sermon.—In the early part of the winter he succeeded in getting the timber prepared for the church, and previous to his setting out on the unfortunate journey which caused his death, he marked the spot where the building should be erected. The following particulars respecting his early and lamented death, are taken from the Vestry Book of the Parish:—

"This worthy and respectable Missionary perished in an attempt to go through the woods from Chester to Windsor. Having engaged a young man as a guide for the journey, he set out on Tuesday the 24th of February 1795, and proceeded about nine miles, when a dreadful storm of snow, hail and rain came on, which continued all the day, and most part of the night. The next morning about eight o'clock he told his guide to go back to Chester as fast possible and bring him assistance; who about three in the afternoon reached an house two miles from that place, nearly exhausted, and quite confused, imagining he was still proceeding to Windsor. A message from him to the town caused a party to go off immediately to Mr. Lloyd's relief; who, after extreme fatigue, exploring their way all night by the help of a candle, found his body frozen hard as a rock on Thursday morning, about fourteen miles from the town. It is supposed he perished about noon the preceding day, as he had travelled but a short distance from the place where the guide had left him. His remains were brought back, and decently interred amidst the groans and lamentations of all the people of the township—They were all inconsolable for him, and were persuaded that they had lost their best guide and director to a future happy life."

The Church is now built over the place where his remains were interred—a funeral sermon was preached, and the appointed service for the burial of the dead used, by Mr. Blades, a Methodist Missionary, who afterwards removed to the United States,—the weather not permitting the Rev. Mr. Money of Lunenburg to attend as requested.

Messrs. Editors,  
I have read a communication in a late Novascotian signed C. S. P., some parts of which I liked very well, but was much grieved by others. What I liked was the writer's assertion of those distinctive principles of the Church, which I think ought always to be candidly and manfully set forth, in all charity, certainly, for others, and in courte-

ous language. I liked also his reproof, cutting but yet gentlemanlike, of the Editor of the Novascotian, who talks of his "forbearance" with regard to the Church, when it is notorious that for years his paper has teemed with abuse of the church and of the respected Bishop of this Diocese, who was labouring for the good of Nova Scotia before Mr. Howe was born, and still continues to do so, unmoved by the unmerited slanders that are heaped upon him by the Radicals of the day.—The remonstrance too of C. S. P. with those who complain of offensive exclusiveness on the part of Church writers, when greater exclusiveness is found among the Baptists and others, is well urged, and ought to weigh where reason is not thrust out by passion and prejudice.—But what I did not like in that communication was his strictures on a writer under the signature of S. in the Colonial Churchman, and J. S. in the Times, assumed by C. S. P., and perhaps correctly, to be the same person. Indeed who that writer is, is nearly as well known as if his name were written at full length, and whoever knows the man knows that he does not deserve the imputations cast upon him by C. S. P.,—and as to his "letters on Dissent," which I have read, I confess I can recollect nothing that calls upon any consistent churchman to "disavow" them or say that he "dislikes his spirit."—They were directed not against Dissenters, but against Dissent, or in other words against that "schism," which is denounced in Scripture, and from which C. S. P. prays every Sunday that the "Lord may deliver us."—And what Clerical or lay member of the church, who sees around him the evils of division, can do otherwise than desire such a prayer to be granted, and do all he can to effect it. There might be a doubt as to the expediency of the time and means chosen by "S" for combating Dissent, but among sound churchmen and those that desire the Body of Christ to be unbroken, there could be no doubt as to the excellence of the object he had in view. And I beg leave to add that as far as my knowledge of the views of your readers extends, "S" is not considered either by churchmen or Dissenters, as an enemy because he tells what he believes to be the truth.—Nor did his sentiments appear a whit more exclusive than those of C. S. P. who yet blames him so severely.—Let it be remembered that the matter in question is not a "conflict of opinions," but a conflict with the word of God as we understand it, and we should not shrink from declaring what we believe that contains, whatever man may think of it.

AN OLD FASHIONED CHURCHMAN.

AMERICAN ITEMS.

*The Royal William.*—The last passage of the Royal William has proved that if steam vessels but take the Southern route, they can cross the Atlantic as well in winter as in summer.—She ran down within a hundred miles of Fayal, and came up the Gulf Stream, and all round found the weather so mild that no fire was necessary in the cabin, except for a very short time at each end of the voyage. The sailors worked with their coats off, and bare-foot. The Gulf Stream keeps every thing warm as summer, almost up to soundings off our coast. The fact is, that the world has become so small of late, that if one feels cold here at the North, he has only just to run down to the equator and warm himself by the great fire, just as on a smaller scale a dull urchin in school runs to the fire there. There is nothing now in the way of Atlantic steam navigation. The terrors of the ocean were first subdued, and now old Boreas blows his blast and scares nobody.—*N. Y. Jour. of Com.*

*Canada Governor.*—We saw a private letter yesterday, dated London, Dec. 14, which says:—"It is spoken of in the highest circles here, and by those who are certainly conversant with the intrigues of State, that the Duke of Wellington has been asked to accept the Governorship of Canada! Certain it is that he has had many special interviews with the Queen of late!"—*New York Herald.*