

sum considerably less than was received at the last anniversary, although the operations in all parts are more extensive than ever, as was fully shown by one of the deputation, the Rev. F. C. Ewald, missionary to the Jews at Tunis, &c, a converted Jew. This gentleman has distributed upwards of 5000 copies of the Scriptures in those countries, and has returned to England in order to raise funds to open schools on the northern coasts of Africa.—*Cheltenham Chron.*

The Mayor of Bristol announced to the town council on Friday, Sept. 16, that the livings of St. Paul, and St. Michael, in that city, had been disposed of for 4920*l.*, the proceeds of which became the property of the corporation.

*Wiltshire.*—At the anniversary of the Church Union Society held at Salisbury a few days since, the following were this year among the objects of the Society's bounty:—To the perpetual curate of a village containing upwards of 500 souls, who performs two services on the Sabbath, has no private property, a wife and two children dependent on him, and the whole of whose income from his curacy has hitherto been only 30*l.* the committee granted 30*l.*—To a sick, infirm, and aged clergyman, long incapable of duty (whose income does not exceed 65*l.*) who has been received by this society from the books of the Widows' and Orphans' Charity of Wilts, in order that the funds of the latter institution might be exclusively devoted to the poor widows and orphans, the committee granted 22*l.* Towards the maintenance of a poor insane clergyman, under the like circumstance and with the same view, the committee granted 22*l.*—*Hants Advertiser.*

The annual meeting of the governors of the West Riding Society for the relief of the indigent clergy and their Widows and Orphans, was held in this town on Thursday Sept. 1. The venerable Archdeacon Markham, and a number of other clergymen from various parts of the Riding were present. Several new applications were made for relief, some of them cases of very urgent distress. The whole sum voted was 855*l.* which was distributed among forty-four different families, 610*l.* being appropriated to widows and orphan daughters.—*Ibid.*

*Ordinations.*—On Friday, the 28th ult. the Lord Bishop of Montreal admitted to Deacon's Orders, in the Cathedral Church of this city, Mr. W. B. Herckmer, B. A. of Queen's College, the University of Oxford, who is to be appointed to a charge in the neighbourhood of Kingston, U. C.

On Tuesday, the 1st instant, the following gentlemen were ordained Priests—Rev. Hervey Vachell, Travelling Missionary in the District of Quebec; Rev. Samuel S. Strong, Acting Chaplain to the Forces at Quebec; Rev. R. Knight, Minister of Frampton and parts adjacent, in the District of Quebec; Rev. C. P. Reid, Minister of Rawdon and parts adjacent in the District of Montreal. The Ordination Sermon was preached by the Rev. E. W. Sewell, Minister of Trinity Chapel, Quebec, from the text Jude 3, which was applied in a very appropriate manner to the solemn occasion of the day.—*Montreal Mercury.*

*Bishop Van Vleck.*—Such is now the title and office of one, long and favourably known as the successor of the Apostolic Mortimer, in the Moravian Church in this city. He is soon to depart from amongst us, to fix his residence in Salem, North Carolina. The unaffected piety and zeal of Mr. Van Vleck, in his pastoral duties, has secured to him the warm affections of the people of his charge, and the sincere respect and esteem of all those whom he now leaves, to enter upon his new and important charge.—*N. Y. Christian Intell.*

*Colonization.*—We were among the spectators, says the Lutheran Observer, of a very interesting scene on Chase's wharf, in this city, on Tuesday the 1st of November. Four missionaries, and 32 emigrants, embarked on board the brig Niobe, for our Maryland colony at Cape Palmas, in Liberia, W. Africa. The missionaries were the Rev. Dr. Savage, Rev. Mr. White and lady, and Mr. James, printer, and assistant missionary. The coloured emigrants were all from this state, and some of them liberated from slavery but a few days before their embarkation. Several addresses were delivered on the wharf to a large audience, and prayers were offered. The Niobe was lying out in the stream, and the emigrants were

conveyed to her in small boats. They went off in fine spirits, and we could not help joining in the general smile at an old negro, born in Maryland, who, when the boat was shoved off cried out, "Now we go to the land of our nativity." The missionaries were the last to embark; and amid the waving of handkerchiefs from the ladies on shore, and many a hearty farewell, they were hastily rowed to the brig.

The colony at Cape Palmas is said to be in a flourishing condition, and its influence upon the surrounding natives of a most beneficial character. The missionaries intend to establish schools in the colony for the native children, and preach the Gospel to the heathen in the vicinity.

The London Church Missionary Society has sixty-four Missionary stations, employs 680 labourers, and has 12,631 pupils in its various schools. Its receipts for the last year £68,354 10*s.* 6*d.*

The London Missionary Society has 272 stations and out stations, 111 Missionaries, 28 European, and 195 native assistants, 74 Christian churches, 5,239 communicants, 448 schools, and 29,600 scholars. There are connected with the several stations of the Society, 15 printing establishments. Receipts of the last year, £55,865 2*s.* 11*d.*

THE AFRICAN SCHOOL.—His Excellency the Lieutenant Governor, the Right Reverend the Lord Bishop, Sir Rupert D. George, Bart. the Hon. T. N. Jeffery, the Venerable the Archdeacon, the Rev. Mr. Uniacke, the Rev. Mr. Cogswell, and several respectable inhabitants of the town attended the examination of the children, in the above valuable institution, this forenoon—there were upwards of fifty present. They gave most satisfactory evidence of the care and attention which have been paid to their improvement; and reflected infinite credit upon the superintendent, Charles Ingles, Esq., and his Assistant Mr. Gallagher.—*Novascotian.*

#### AMBIGUOUS PREACHING.

On coming out of Church, I asked Mr. P., a distinguished pious lawyer, how he liked the sermon of Dr. B. "I think, sir," said he "that it comes under the third head." "How so?" said I. "A certain French preacher," he replied, after a long and pompous introduction, said, "I shall now proceed, my hearers, to divide my subject into three parts. 1. I shall tell you about that which I know, and you do not know. 2. I shall tell you about that which you know, and I do not know. And 3, and lastly, I shall tell you about that which neither you nor I know."—Alas! how much preaching "comes under the third head!" How often, when Paul supplies the text, has Tully, Plato, Epictetus taught! If there was more simple, plain preaching to the conscience, instead of an ostentatious display of learning or strife about words to no profit, we should see more faithful, consistent Christians and more done to advance the mild kingdom of peace.—*Friend of Plain Truth.*

From the New Brunswick Courier.

Tuesday, November 29, 1836

My Dear Friends,—It would be impossible for me to convey to you any idea of the many and deep conflicts of feeling through which I have passed, in coming to the conclusion which it is the object of this letter to communicate—that of retiring from the pastoral charge of this Church, leaving it to the providence of God whether I am ever again to return to it, or whether this is to be the final dissolution of the endearing connection which has hitherto subsisted between the people of this place and myself.

You need not be told, that, for this some time past, owing to the state of my health, my pastoral duties, both in public and private, have been but irregularly performed; and I may add, that, notwithstanding the inefficient manner in which these have been attended to, the pressure of them has been so great as to prevent altogether my following the directions of my physician in attending to recently-discovered complaints which are now affecting my general health more than any one can conceive, and which indeed in themselves are assuming a character so serious as to call for speedy remedial measures.

I had cherished the hope of obtaining such assistance as might have enabled me to apply these remedies, without

giving up my connection with the Parish; but in this I have been disappointed. In reply to my application to the Bishop, his Lordship, while he expresses the most affectionate desire of doing any thing that he can for my own comfort and the benefit of my flock, informs me, at the same time, that it is not in his power to comply with my wishes. My efforts also in other quarters, have proved equally unsuccessful. Thus no alternative is afforded me but the one which I have adopted—that of leaving my flock to Him who can, if he please, supply them with a shepherd; and my family to that gracious Providence, who if my health should not be mended, is able to provide for their wants when what now remains of my pecuniary resources shall be exhausted.

Endeared to me as is this section of the Redeemer's Church by so many affecting associations, and where, as I look around upon it, so much that is encouraging presents itself, I feel that I could gladly spend and be spent in the service of my beloved flock; but it is this very affectionate concern for the spiritual interests of the Parish which you, my dear friends, represent, especially in the present promising state of the Church, and not merely a regard for my own health, that obliges me, from conscientious considerations, to retire altogether, and thus to leave the door open and unobstructed, that, should an opportunity present itself of your engaging a Minister, you may feel entirely free to avail yourselves of the same.

It is not for me to foresee whether the great Husbandman intends that my labours in his Vineyard are ever again to be resumed:—should, however, my life be prolonged, and my health through the Divine Blessing sufficiently restored to admit of my undertaking such a charge, and the Church in this place be at such time without a Clergyman, and the Parishioners desire me again to become their Minister,—I trust it is not necessary for me to assure them how I should rejoice to revive the relationship now about to be dissolved; still, under the present circumstances, I must know that it would be acting very unjustly towards them, to retain my situation, inasmuch as it would be engaging myself to the performance of duties which could not be discharged in a manner at all satisfactory to my own convictions.

I expect, therefore, on the coming Sabbath, to take my leave of the pulpit I have been accustomed to occupy and, in making this communication, I of course relinquish all pretension to such subscriptions as may have been entered into for any period beyond the three years of my own ministry, now just expired. This subscription, with such aid as you may reasonably expect from St. John, will probably enable you to obtain the services of another clergyman so as to admit of our little sanctuary opening its doors, as each returning Sabbath invites the Christian's thoughts to the house and ordinances of his God.

I shall not attempt the expressing of my own feelings upon this affecting occasion; but must be permitted to say that I can never cease to cherish a grateful recollection of the kindness which I have experienced from my beloved Parishioners, during the period which I have been permitted to minister to them in Holy things. The liberality with which they have ministered to me of their earthly substance, and the regard which, in so many ways, they have manifested for my comfort, have been marked by a cordiality that could not fail of finding its way to the heart, and which has neither been unfelt nor unappreciated; and I beg to assure them, that although it should be the will of God that the endearing relation now about to be suspended should never be resumed, I shall not feel less deeply interested in whatever relates to their present and everlasting happiness.

Your sincere friend, and affectionate Minister.

GILBERT L. WIGGINS.

To the Wardens and Vestry of Grace Church, Portland.

FAITH giveth life to the soul; and they be as much dead to God that lack faith, as they be to the world whose bodies lack souls.