

them in prayer to him who has said, "I will be thy God and the God of thy seed." You must expect trials; but be not discouraged. Your labour shall not be in vain. How often has the child of many counsels and many prayers been brought to repentance after its parents have entered into the joy of their Lord!"

We fully coincide with the reverend writer, in his concluding remarks, that—

"Increasing observation and experience impress more and more powerfully on the writer's convictions; the inestimable importance of Sabbath Schools. They are exceedingly beneficial in leading the minister to a more particular and individual acquaintance with the children of his parish, and in opening before him, very frequently, special opportunities of usefulness to the parents; but they are especially valuable as a direct means of religious instruction."

He thus earnestly addresses the teachers—

"Seek, my dear friends, to realize continually, that each of the children severally committed to your care has an immortal soul. Endeavour to impress upon their minds, that the knowledge which they may attain can only prove itself a real blessing, by their hearts being brought under its influence. Make searching appeals to them individually to convince them of their sinfulness and lead them to Christ. Present them often before the Lord, and then you will teach them in such a spirit as to make them feel that you love them. Your hearts must be in the work, if you would expect the divine blessing, and if you thus go forward, pleading the promises, that blessing will be given. It is for us to use the means. It is with God to make them effectual."

We heartily wish that continued success may attend the Institution here noticed, and we hope that in every place some may be stimulated by the statements above made, to do what they can for the benefit of Sunday Schools.—There is a deplorable backwardness in general in regard to filling the important office of teachers, and also in contributing the needful funds for the support of Schools.—When collections are made for the purpose, many give their shilling where they ought to give a pound. To the notice of such, and of all who are 'not ready to give nor glad to distribute' in a good cause, we recommend a perusal of the following remarks:—

"The Lord, if he please, can dispose the hearts of the rich to consecrate their wealth to his service. How much of it is by numbers continually being wasted in extravagance, how much hoarded up by the grasping hand of avarice, which might build Churches and School Houses, and thus be the means of communicating to multitudes that knowledge which they live and die without the opportunity of receiving. Such unfaithful stewards may say in a spirit of independence, 'My wealth is my own,' not recognising that rightful Sovereign who has declared, 'The gold and the silver are mine.' The things of time and sense may now indeed present a thick veil, darkening the understanding and blinding the conscience; but how different will these things appear in a dying hour, and in a realizing view of the great account!"

BISHOP HOPKINS OF VERMONT.—This prelate is favourably known by several works which he has lately issued from the press—except by that which he put forth against Temperance Societies, which had better have never seen the light. Information which we have occasionally gathered from good authority respecting him, has inspired us, however, with high respect for his talents, learning and zeal; and we cannot forbear giving our readers some notice of his labours, and of an Academy under his charge, taken from the letter of a friend who was at Burlington a few weeks ago.

"The most interesting object here is the Bishop's establishment. About four years ago, he opened his house for the reception of pupils, who now amount to fifty three, all boarding in his family, including six theological students who assist in the school. He has lately been obliged to refuse 20 applications for want of room; but in a few weeks he expects to have a building finished which will accommodate one hundred. There are about 20 from Canada, and some from the West Indies and various parts of the United States. His terms are \$200 a-year for board,

washing, Latin, Greek, French and German. A gentleman, whose three boys are here and cost him near £300 per ann. feelingly observed, that the conviction that their morals will be scrupulously watched, is above price; and as to that point, he said, 'he had no longer an anxious thought about them.' One of the lads told me to-day that the Bishop is constantly telling them that he is more anxious to make them good christians, than good scholars. He has 15 communicants among them. They have prayers in the school-chapel at 7 A. M. and 8 P. M., and after they go into school in the morning, each is required to read 15 minutes to himself in the Bible, before they begin their studies. They have no play-ground, but are kept usefully employed out of school. In winter they cut or saw wood, and in summer, other out door work is provided for them:—just now they are employed in making a new road to avoid a dangerous hill. Some have carts, and some wheel-barrow. No light books are allowed, and not even a newspaper. I had a view of them going to and from church on Sunday, walking in procession, two and two,—with the Bishop and his son in law the Curate, arm in arm, in front,—and behind, the ushers. In church, those who require watching most, are placed directly in front of the pulpit, and those more to be depended on at each side of it, with the ushers so placed as to have a close eye upon them; and I was pleased to see with what serious attention they regarded the Bishop not only when he was preaching, but also when he was reading the lessons.*

"Besides all this, he is indefatigable in the care of the souls committed to his charge—both as Parish Priest and as Bishop,—and is constantly writing something for the press. He is now putting forth a second edition of his work on the comparison of the Primitive Church with Episcopacy at the present time—a thick octavo. Another of his on Church Architecture is much approved, and the lithography is executed by himself. Mrs. Hopkins is a highly talented and accomplished lady, very musical. The church music, which is chiefly got up in their own family, is delightful. Indeed, I never heard any thing finer than the voice of their eldest daughter, Mrs. Fay, who also played the organ. The domestic management is chiefly under Miss Hopkins, a young girl, who has about fourteen servants under her.—I heard the Bishop with great admiration—he preaches without notes, and makes great use of his countenance and his hands."

Our friend, who will perhaps be surprised at seeing this in print, regrets, (and so do we) the not being able, for want of letters of introduction, to afford more thorough information respecting the institution over which this "wonderful man" presides: but we hope to be furnished with it from another quarter. We like the Bishop not the less for his being an Irishman by birth, and for not having much of the republican about him; as we learnt from one who had the pleasure of hearing his sermons at Quebec last year, in behalf of the Society for Promoting Christian Knowledge.

NEWPORT.—We understand that the members of this parish, distinguished for its steady attachment to the Church, have raised the requisite sum, and engaged to provide a house for a resident minister. We hope they may be able to enjoy the comfort of having a zealous and laborious Shepherd over them, who will find, we think, an ample field for his labours, and much encouragement in his charge.

CLERICAL CHANGE.—The Rev. Henry Jarvis has taken charge of Richibucto, heretofore attached to the mission of Shediac.

LETTERS received from—Rev. L. Doolittle, Lennoxville, U. C. (with remit.); Rev. G. Jarvis, (with ditto.); Rev. Andrew Balfour, New Carlisle.

CHRISTIAN DILIGENCE.

Make a diligent improvement of all opportunities of grace. Sleep not in harvest time. Trifle not away your golden seasons. You have a God to honour, a Christ to rest on, a race to run, a crown to win, a hell to escape, and a heaven to obtain. You have weak grace to strengthen, and strong corruptions to weaken; you have many temptations to withstand, and afflictions to bear; you have many mercies to improve, and many services to perform.

Therefore embrace all opportunities by which your best interests may be promoted. Take heed of crying, *To-morrow, to-morrow*, when God says, "To-day, if you will here my voice, harden not your hearts." Remember that manna must be gathered in the morning.—*Brooks.*

* We could name some youths in academical institutions and out of them, who would do well to imitate this good example of the students of Burlington,

YOUTH'S COMPANION.

For the Colonial Churchman.

SKETCHES OF SCRIPTURE CHARACTERS.

No. 1.

"The dead leave behind them their memory—their examples, and the effects of their actions. Their influence still abides with us. If we follow in the path of those who humbly and earnestly endeavoured to serve God, we too shall soon join the innumerable company of the spirits of 'just men made perfect.'"

The above passage from an American writer, expresses much more properly than any words of mine, the great benefit which will result from our endeavours to follow the examples of those who have followed in the path pointed out by the Holy Scriptures.—The following sketches are from a little work, which some of you, my young readers, may have read. I have added the periods in which the persons "tabernacled in the flesh," and whatever I thought would increase the interest of these pleasing fragments of biography. Read for yourselves, and frequently dwell on the instructive lessons which they are calculated to teach, recollecting that all scriptures, (and these passages are prepared from scripture) are given from and by God, for our instruction in righteousness. SIGMA.

November, 1836.

ADAM AND EVE.

Adam—*Earthy.* Eve—*Enlivening.*

Adam and Eve were happy while they kept God's commands. But when they had eaten the fruit which they were forbidden to taste, Sin entered into the world, and death by sin. Since that time all are by nature inclined to do evil; even little children often desire to have things which they are forbidden to touch, and shew much perverseness and ill humour, if they cannot have their way in every thing. This is very displeasing to God. We must pray to him to give us a new heart and a new spirit.

How happy our first parents stood,
Obedient to the will of God;
Till sin appear'd, and brought disgrace,
Ruin and death on all their race.
Now we are born, deprav'd in mind,
To good averse, to sin inclin'd.

CAIN AND ABEL. B. C. 3875.

Cain—a Possessor. Abel—Vanity.

Cain was a wicked man. He killed his brother Abel because he was a good man. Cain did not, perhaps, intend to kill Abel when he first felt angry with him, but he gave way to passion. Beware then how you suffer envy, hatred and other evil tempers to rise in your heart. "The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with." All these evil tempers are in our hearts by nature, it is God alone who can make in us a new heart and a new spirit.

Read 4th c. Genesis. 1st John, 3. 11th Jude.

By wicked envy urg'd to strife,
Cain takes away his brother's life.
Of evil passions then beware,
And keep your heart with constant care;
Nor let a thought abide within,
Which, indulg'd, would lead to sin.

THE FLOOD. B. C. 2349.

Sin makes God angry. All the people in the world delighted in doing evil, except Noah. So God sent the flood, and all were drowned except Noah and his family. He did as God told him. By faith Noah being warned of God, prepared an ark, and was saved therein, with some of every kind of beasts, birds, and insects. That ark was a type of our Lord Jesus Christ. Those will be saved at last, who are found in him.

Read 7th Gen. 11—21, 33.

The mighty Waters of the Flood,
Proclaim a sin-avenging God!
But those who in the ark were found
Were sav'd, when all beside were drown'd.
That ark, a type of Christ we deem;
O may our souls be found in Him.

Christ would bring me to his Father, that I might find grace; but I put this off and therefore am worthy to feel Him a Judge, who refused him as a Saviour.—*Bradford.*