

ness might be saved.' 'Then why not be saved,' asked the brother, 'if he has suffered the penalty for you?' 'Because,' said she, 'my heart is enmity against God, and I am not reconciled to him.' 'How do you know,' said he, 'that you are not reconciled to him?' She calmly replied, 'for once my heart speaks the truth; it tells me it is full of enmity against the holy One. My Saviour demands a broken and a contrite spirit, but alas! I have no such offering to make to a pure and righteous God. O! my dear, dear brother, my Saviour is always in view; but no smile from his countenance beams on me; a cloud intervenes to hide his face; I can do nothing acceptable in his sight; I am only capable of sinning.'

The brother was exasperated. 'And all this has come,' said he, 'of hearing a vile preacher. Sister, give me the Bible; return again to your proper senses; for be assured, you have done nothing for which God will cast you off.' 'He will cast me off,' said she, 'for my total unworthiness; but the Bible I must read although in it, I find only my condemnation.' She then opened the book and read, 'To-day, if ye will hear his voice, harden not your heart.' 'O, my brother,' said she, 'leave me alone to mourn over my already hardened heart!' The brother withdrew, deeply afflicted for his sister; but the unrighteous know not how to comfort each other. For several days, whenever he visited her, he found her in tears. 'The Almighty,' said she, 'hides himself from me. Oh! that I knew how to come into his presence!'

She was at last confined to her bed. The complaints, which had for some time been lingering about her, were rapidly terminating in a consumption. The brother was inexpressibly grieved; but still believed, that could her mind be withdrawn from religious impressions, she would recover. He called in a physician, who had been the friend of his father, and who was an elderly and godly man; to him he confided the care of her body, while he took upon himself to arrange the concerns of her mind.

One day he was setting before her, her pure and spotless life; her undeviating morality and the estimation in which she was held by all who knew her. 'Alas!' said she, 'my morality cannot save me; the estimation of the world cannot save me; eternity is opening before me; and where, oh! where shall I fly to hide me from the frown of the everlasting God?' 'Fly to the arms of the Saviour,' said the aged physician, (who had entered the room, unperceived, and heard her exclamation) 'fly to the Saviour, his grace is sufficient for you.' The poor girl raised her tearful eyes to heaven, as if she would seek the face of that Saviour who was able and willing to save her. 'Will he take me as I am?' said she. 'He will,' said the physician, 'not by your own righteousness, but by his blood are ye saved.' 'Sir,' said the brother 'from this moment, I dismiss you from your attentions on my sister: had I known that you were a preacher, I should have kept you at a distance.' The good old man went to the bedside of the patient, took her hand and said, 'look unto Jesus and you shall live; and though yoursins be as scarlet, he shall make them white as woul.' Then raising his eyes to heaven he prayed, 'Saviour, receive this lamb into thine own bosom,' and bursting into tears he left the room.

The shades of night had now gathered around the bed of sickness—a few embers glimmered on the hearth; and a pale lamp on the floor shone with that peculiarly uncertain and melancholy light, which gives an air of pious solemnity to the chamber of the invalid, which checks the footstep in its sound, and sinks the voice to a whisper.

The brother took his seat by the bed-side of his beloved sister; and desiring the nurse to lie down, said he would watch during the first part of the night. Fearing he had been too abrupt with the physician he began to speak in a soothing tone. The sister, with an affectionate smile, took his hand, placed it upon her pillow and laying her cheek upon it, appeared quietly to listen. Seeing her Bible lie by her, he said, 'I believe that book contains an excellent code of moral laws, and I am sure my dear sister has never transgressed one of them. I hope that hereafter, we shall have pleasure in reading it together, especially such parts of it as may be useful in guiding us through life, without being terrified by such passages as are mysterious and incomprehensible.

And now that I agree with you, and am willing to read it with you, and to become a Christian as far as is necessary, I hope we shall again see you cheerful and happy.' After adding that he had resolved to attend regularly upon divine worship; and assuring her that she had nothing to fear from God, he remained for some time in silence; then bending over her, and seeing her in a sweet and tranquil slumber, he retired to his own room, highly satisfied with the part he had acted.

The earliest light of the next morning found him again by her bed-side. The lily of death was on her cheek, but a celestial brightness sat in her eye: he marked the change, but ignorant of the cause, said, 'you are happier, my sister, you have risen above your fears.' 'I am truly happy,' said the dying girl, 'I have risen above my fears, for I can now trust in my Redeemer.' The brother stooped to reassure her, but started back exclaiming, 'Oh! my sister, my sister is dead!' The sweet and gentle spirit had indeed passed the bounds of mortality: and that brother, when in the seventieth year of his age, after having, for near forty years, been a faithful minister of the gospel of Christ, related these circumstances to the writer.

PROGRESS OF CHRISTIANITY IN INDIA.

The Bp. of Winchester after referring to the annual rescue of 666 females in India by the suppression of Suttee, to the abolition of the Idolatrous Pilgrim Tax, &c. remarked:—'Many persons remember the first missionary Bishop Middleton, who went from this country to India. When he approached the shore, which was about to be placed under his jurisdiction, there was a doubt on the part of the authorities as to how he should land; in fact, so great was their fear as to the excitement which would occur in consequence of the landing of a Christian bishop, that he was obliged to be introduced by stealth—not with the usual honours, but, he believed, by night,—at all events in a very unostentatious manner. Contrast this with the manner in which the natives flocked round him,—and they could read in his life, which had now become history, how glad these natives were to listen to our Bishops, and to be instructed in the knowledge and Gospel of Christ. Add to this the fact of the abolition of caste. Let them remember, that when the Bishop of Calcutta issued his letter to the missionaries in reference to the discouragement of the distinction of caste, there was a doubt not only in India, but even on the part of some members of this Society, namely, that it was a dangerous experiment—but it was one founded upon true wisdom, on the Gospel of Christ. It rejoiced him much to hear that day of the ordination of a Brahmin to preach that Gospel which had once been his scorn and his contempt.—*Ibid.*

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JANUARY 25, 1838.

THE LEGISLATURE.—This is the day fixed for the meeting of the Provincial Legislature, whose proceedings under the change of system lately introduced in the second branch, will be watched with some anxiety. Since our last, the lists of the Executive and Legislative Councils have been made public, as below; and we rejoice to find in both, so many of the old and tried friends of the country, who have so long protected its best interests as members of her Majesty's Council. We shall be happy to hear that the new plan works as well as the old; and in the meantime, the Reformers, while they may assume some of the credit of this incumbering the machine of government, will be also entitled to the praise of adding to the pecuniary burdens of their country; since it may be taken as a matter of course that the newly created Body must be paid as well as the House of Assembly.—We have some hopes that those, who in the last session drove the Minister of God from the floors of their House, will have seen their error; and, listening to the cries of shame which were raised from every corner of the land, will commence their present labours with acknowledging the God of nations, and inviting His minister to implore that blessing upon

their deliberations, without which their wisdom will be but foolishness, and their counsels will come to nought. Setting all partialities out of the question, we must candidly say that supposing the House to be agreed to have a Chaplain at all, we know of no better way to quiet the jealousies which would otherwise arise among the numerous denominations of dissenters, than to return to the practice of their predecessors since the settlement of the colony, and choose a clergyman of the *Established Church*.

COUNCILLORS.

Executive.—T. N. Jeffery, S. B. Robie, Samuel Cunard, H. H. Cogswell, Joseph Allison, Sir Rupert George, Bt. J. W. Johnston, J. B. Uniacke, E. M. Dodd, H. Huntingdon, Thos. A. S. Dewolfe, and Michael Tobin, sen. Esqrs.

Legislative.—Lord Bishop of Nova Scotia, S. B. Robie, P. McNab, James Tobin, Joseph Allison, Norman Uniacke, J. W. Johnston, Wm. Lawson, George Smith, Alexander Stewart, Wm. Rudolf, L. M. Wilkins, Jas. S. Morse, Wm. Ousely, Robert M. Cutler, Alex. Campbell, James Ratchford, Joseph FitzRandolf, W. B. Almon, M. D. Esqrs.

COMMUNICATED.

Opening of St. Mary's Chapel-of-Ease at Chatham, Miramichi, New-Brunswick.

On Sunday, the thirty-first day of December, a day long to be remembered by the friends of the Established Church at this place, the Chapel-of-ease lately erected in the town of Chatham, (which has been called St. Mary's in compliment to the amiable Lady of the Honble. Joseph Cunard,) was opened for the performance of Divine service.

After evening prayers were read by the Rev. James Hudson, an eloquent and impressive sermon (from Psalm ch. 16,—“When the Lord shall build up Zion, He shall appear in His Glory,”) was delivered by the Rector to an attentive and crowded auditory; but notwithstanding the immense assemblage on this solemn and interesting occasion, such admirable arrangements had been made by the indefatigable building committee, that almost every member of the congregation was provided with a seat. At the conclusion of the sermon a very handsome collection was taken for the purpose of defraying the incidental expenses of lighting.

St. Mary's Chapel, which has been built principally for the accommodation and religious comfort of the poor, is a chaste and beautiful edifice of the Gothic order. The interior dimensions are sixty feet by thirty four. It contains fifty comfortable pews on the ground floor. On the north side of the chancel stands the reading-desk; on the south is the pulpit;—both of them alike, and all of them covered with richly figured crimson damask—the gifts of the fair daughters of the church.

The site of this church has been very happily chosen being erected on a gentle eminence, rendering her pointed towers as conspicuous as possible to the surrounding population, and silently teaching them to “to look up to the hills from whence cometh their help.”

Too much praise could not be given to the pains-taking architect and contractor, Mr. S. J. Frost, nor to the five laymen who formed the building committee for their generous and zealous exertions in commencing and completing their best and most enduring monument. Nor must we forget to record the liberality of the members of the Church of Scotland, and of Christians of every denomination, all of whom promptly came forward with their silver and their gold, to assist in adorning their rising village with the best diadem—a Temple for the worship of the living God.

To all who may enter within its hallowed courts from this day forward, we fervently pray that it may prove “The House of God and the gate of Heaven.”

We rejoice to hear of this addition to church accommodation in the important and flourishing district of Miramichi, so pleasingly told in the foregoing communication, which we received in manuscript, but have since seen