

find any particular sheep that he wished, and point it out with readiness. It seems strange to a European, to whom the faces of the sheep seem all pretty much alike, to witness the proofs of this particular and individual knowledge of one from another. It is sometimes carried so far that a shepherd can tell his sheep when blindfolded, by the different sounds of their voices,—an experiment I have myself witnessed. In the time of yearning while the ewes are weak, and the lambs tender, or during an interval of severe weather, the shepherd's family will abridge themselves of their comforts, sooner than that the flock shall suffer want: nor will they partake of their own repose, until the sheep have first been fed and placed in safety. How beautifully does all this illustrate the promise, "He shall feed his flock like a shepherd; he shall carry the lambs in his bosom, and gently lead those which are with young." No one can fully appreciate all the beauty and force of that figure, who has not been in the East; and when the ministers of Christ are called pastors, and shepherds of the flock, there is a fulness of meaning comprised in the term, to which those who dwell in other countries must remain comparatively strangers. To me, it seems at once to settle a question which has sometimes been raised, as to the degree of association and intimacy which ought to subsist between a minister and his people. If he is to be to them what an eastern shepherd is to the flock committed to his care, then certainly no association can be too frequent, no intimacy can be too close; he should know them each one personally, and be acquainted, if it were possible, with their inmost heart. When Jesus Christ says, "I am the Good Shepherd," he says all that language can express, and comprises in one word, a whole world of meaning.

Entering into Bethlehem, you perceive that it is larger than Nazareth, and having a population of about ten thousand souls. It is walled, and some of the ancient towers still remain, though disfigured by subsequent addition of much inferior excellence, the work of the Mahomedans. The only object of intense interest which attracts a Christian traveller is the spot supposed to have been that of the manger, where Christ was born. There can be few doubts as to its identity, although a European, on first beholding it, is apt to be incredulous. For it is a cave, or crypt; and we in Europe and America, regard a stable as some sort of building above ground. A further acquaintance, however, with the customs of the East, will convince him, that what at first raised his doubts, ought, in fact, to strengthen his belief. Caverns are there universally preferred for the stabling of animals; and there is a very good reason for it. The vicissitudes of heat and cold are greater, and more sudden, in Palestine, than even in this country. I have witnessed, in a single day, a change of 58 deg. of Fahrenheit. Against such rapid and trying vicissitudes, man can, in some degree, protect himself, by the use of art, and of extra clothing; but this the animals cannot do; and they require that man should care for them. A cave is a natural provision, affording a much better safeguard against these extremes of heat and cold than such slight wooden buildings as we usually erect for stables. When the thermometer rises to 100, as it often does in Palestine, the animals are driven into a cavern, where they are cooler than in any building whatever. Here too they are sheltered at night from bitter sleet and frost; and in the winter, if the cold is very intense, fires are sometimes kindled at the entrance of the cave, by which all the air it contains is raised to a comfortable temperature. David, who was a shepherd, and often a wanderer, was well acquainted with such caves, and often sought them as his own place of refuge; and the Scripture will be found to contain many allusions of which the fact I have now stated furnishes a satisfactory illustration. Besides were it otherwise, a locality so remarkable and so impressive as the birth-place of Jesus Christ must necessarily have been from an early period to his followers, having become once known, was not likely ever after to be forgotten, or mistaken, so long as a single Christian either resided in the town, or resorted to it. It was a favourite resort, too, as we know, to pious Jews belonging to the tribe of David.

THE REV. T. T. BIDDULPH, A. M.

In the year 1798 he united with some other clergymen in setting on foot a small theological miscellany, entitled *Zion's Trumpet*, the name of which was afterwards changed to that of the *Christian Guardian*. This useful publication was removed to London in the year 1809, and has been continued ever since, with firm adherence to its original principles. He published a sermon, entitled the *British Jubilee*, on the commencement of the fiftieth year of the reign of George the Third, and four other sermons, on the funeral days of the Princess Charlotte of Wales, Queen Charlotte, George the Third, and the Duke of York. He also published a missionary sermon entitled, "Christian Charity exerting itself by means of missionary excitement for the correction of Hindoo Idolatry." It was during seasons of illness and withdrawal from public labors, that he wrote several of his publications, such as "Divine Influence, or the operation of the Holy Spirit, traced from the creation of man to the consummation of all things;" and his "Lectures on the Fifty-first Psalm." He defended the doctrines which he preached, in his "Charge of Non-conformity repelled;" his remarks on the tracts of Dr Mant; his "Search after Truth, on the subject of some novel opinions in Theology;" his "Conversion, not a miracle, the standing test of Divine Influence in the Christian Church;" and his "Dialogues of Baptismal Regeneration." This last work he recently republished, with alterations and additions, with especial reference to the errors inculcated in the Oxford Tracts.—*London Christian Observer*.

### THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, FEBRUARY 21, 1839.

ACADEMY AT LUNENBURG.—It is not long since under this head we had the pleasure of noticing the very creditable examination of the School in this place, which elicited the approbation of all present. We now feel ourselves called upon to use it for a different purpose, namely,—to notice an article in the *Halsfax Guardian* of the 6th February, on the subject of an Academy at Lunenburg, which we have read with extreme astonishment. We know not at which to wonder most—the unbecoming spirit of interference with our local affairs, which that article displays, or the tissue of misstatements of which it is composed. It has called forth a very general expression of disapprobation in this community, and it is necessary, that the writer of it should know that such is the case, and that his interference with the subject on which he writes, his hotel on the present efficient School, and his ungenerous attempt to injure the professional character of its Teacher, and the jealousy of the Established Church which his production shews,—are duly appreciated here. The latter feature especially is everywhere prominent, notwithstanding the attempts to hide it.—To those on the spot, it is unnecessary to point out the misrepresentations of the article in question. But for the sake of truth, and of those who may be prejudiced by the statements of the Editor of the *Guardian*, we feel it our duty to remark—that so far from its being true that the Public School here has never attempted any thing but a "common school education," the course has for years embraced the higher branches of English Education, to which there has now for some time been added classical instruction. That so far from being an inferior school as the writer insinuates, we know of none in the Province where more of sound and useful knowledge has been thoroughly imparted. That so far from the Teacher's qualifications being such as the Editor ignorantly (we hope not maliciously) declares, he has had a college education, (and that, too, north of the Tweed,) and can lead the Editor a walk through the higher branches of Mathematics, of which perhaps he might soon be tired. And moreover, that though he is not so fortunate as to please the *Guardian* editor, yet (what is perhaps of as much consequence,) we has for several years given entire satisfaction

to the inhabitants of Lunenburg. That as to the bold assertion that the School is on a "narrow and restricted plan, and intended chiefly to advance the interests of the Episcopal Church"—the flat contradiction to that is before the public, in the fact that children of every denomination in the town, have always received, and do still receive, the same advantages there as those of the Church of England. That as to the "large" endowment of this "restricted" school, on which the Editor casts a wishful eye, it may console him to know that "the large Grammar School allowance" he has given us, is nothing more than the very moderate one assigned by law to any combined Grammar and common School. And from Rents of School lands, the Institution has received—just nothing at all! Equally incorrect is the assertion, that Lunenburg has never hitherto received from the Provincial funds, "the least assistance for instruction in the higher branches of Education"—whereas it is well known, that long before this knowing Editor came abroad to exercise more than Episcopal care over this benighted land, there was a respectable Academy in Lunenburg, which continued as long as the law under which it was established—to say nothing of the Grants since received for the present Institution, where such branches have long been taught.

As to the "members of the Church of England who are at present compelled to send their sons to Windsor," and have therefore joined in an application to the Legislature to establish a new Institution here, there are precisely ten persons thus circumstanced, neither of whom, we believe, has signed the Petition in question. And respecting the assertion, that "many Episcopalians" have signed it;—we know of a few who did so, but have since expressed their regret for so doing, and declared that they were led to believe the Petition was in behalf of the present School, instead of being against it. And we have been told that of the seventy signers paraded in the *Guardian*, the most have neither chick nor child, and knew little and cared less about the whole matter.

We pass over several other parts in this article—such as the anxiety of the surrounding population of Lunenburg for "classical instruction"—which may well create a smile with those who have for years found it most difficult to raise even the paltry pittance for the support of common English Schools, as also the modest hint that the Academy (that is to be) is to take possession of the National School (House, perhaps is meant) and of course turn its present inmates, by the exertions of whose friends and parents it was built, into the street. But we have said enough to expose the spirit and the misstatements of this extraordinary effusion. As to the Editor's disclaimer of all "angry prejudices and hostile feelings," we wish there did not exist evidence to the contrary. The whole concern—Petition, Editorial puff and all, is in direct opposition to the interests of the present Institution, with which its supporters, comprising a large majority of the parents in this place, are satisfied, and have so declared themselves in their Petition to the House of Assembly. And since in this Academy, Education suited to the wants of the community as far as they are known is provided, we search in vain for any other ground of interference, than that stated by the Editor himself, namely, that the institution is under "the immediate patronage and superintendence of the ministers and members of the Episcopal Church." But whether that is a reasonable objection, let a jury even of "liberals" say, after being told that the majority of children in this town belong to the Church of England, and that the grievous management does not exclude one single child of any denomination or rank whatever from the whole benefits of the School, nor impose any religious tests upon them. And moreover, that the respectable clergyman of the Lutheran Church is now a Commissioner of Schools, as his predecessor was a Trustee to his death; and that for seven years a Methodist minister was also a Commissioner.—But *delenda est Carthago*.—No matter what reason or justice say, the would-be-Sovereigns cry of the Church-