

## WALK WITH THE LORD.

By Mrs. L. H. Sigourney.

Walk with the Lord at morn,  
When every scene is fair,  
While opening buds the boughs adorn,  
And fragrance fills the air;  
Before the rosy dawn, awake,  
And in thy being's pride,  
Thy first young blush of beauty, make  
Omnipotence thy guide.

Walk with the Lord at noon,  
When fervid suns are high,  
And Pleasure, with her treacherous boon,  
Allureth manhood's eye—  
Then with the diamond shield of prayer,  
Thy soul's opposers meet,  
And crush the thorns of sin and care  
That bind the pilgrim's feet.

Walk with the Lord at eve,  
When twilight dews descend,  
And Nature seems a shroud to weave,  
As for some smitten friend  
While slow the lonely moments glide  
On mournful wing away,  
Press closer, closer to His side,  
For He shall be thy stay.

Even shouldst thou linger still  
Till midnight spreads its pall,  
And Age laments with bosom chill  
Its buried earthly all,  
Thy wither'd eyes a signal bright  
Beyond the grave shall see,  
For He, who maketh darkness light,  
Thy God, shall walk with thee.

## A VILLAGE CHURCH.

It was a snowy Sunday in the month of April, 1835 that an American entered an ancient looking stone church in a village of a Swiss canton, not far distant from Basle. It was Easter day.

There were two doors of entrance, one at the side, and at the gable end. The latter for the females, who occupied the half of the church on the side next their door. In the centre of the body of the church, and immediately before the pulpit, was the altar; a marble slab, raised on two supporting planks, as a sort of table. On this stood two large tankards of wine and the bread.

In front of the pulpit and beyond the altar sat the lads of the congregation; and the older male persons occupied the end of the church to the right of the preacher, and facing the females. The minister wore a black gown;—the services were partly liturgical, partly extemporaneous; and the form of consecration of the elements, which was done from the pulpit, reminded the writer strongly of the form of his own church.

The administration of the elements was singular, and to the writer, novel. The priest took his stand at one end of the altar, and having communicated himself, administered to two persons, probably deacons in the congregation. These persons then placed themselves at the opposite end of the altar, with each an open tankard in his hand. The elder males now rose and approached the priest in procession. He gave to each, in passing, a piece of bread, repeating at the same time only a text of Scripture—to each person a different text. As the procession passed round by the deacons, each person received a draught of the consecrated wine from one or other of them. The elder females now followed in the same manner, and then the girls and lads, of whom all that seemed over twelve or fourteen years, partook of the elements.

An amusing circumstance, which yet may give a useful hint to those who sometimes forget that there is a time for all things, occurred during the services. During the sermon, there was the most perfect quiet and order—not a cough indeed was heard, though it was the very season for bad colds. But the moment the preacher had done, every one gave holiday to their schooled throats and lungs; and an interval of universal coughing, spitting and snuff,

taking, of two or three minutes, ensued; and then all was still again. This was ludicrous enough to a stranger, but it would be well, Mr. Editor, if some of our congregations, would learn from it to cough in the right place.—*Gospel Messenger.*

## THE POISONED VALLEY OF JAVA.

The usual meeting of the Royal Asiatic Society took place on Saturday; the Right Hon. W. W. Wynn in the chair. A paper was read by Col. Sykes on the poisoned Upas Valley at Betur, in Java, extracted from a letter by Mr. Loudon, containing a description of his visit to the place in July, 1830. According to the statement of Mr. Loudon, this Valley is twenty miles in extent, and of a considerable width; it presents a most desolate appearance, the surface being sterile and without any vegetation. The valley contains numerous skeletons of mammalia and birds. In one case the skeleton of a human being was seen with the head resting upon the right hand; according to tradition it is said that the neighbouring tribes were in the habit of driving their criminals in the valley to expiate their crimes. Mr. Loudon tried the experiment of lowering some dogs and fowls into the valley, and in every case animation became quickly suspended, although life was prolonged in some instances for ten minutes. The valley proved to be the crater of an extinguished volcano, in which carbonic acid gas is generated, like the Grotto del Cane, at Naples. The fabulous influence imputed to the Upas tree is, therefore, without foundation, the mortality being caused solely by the deleterious agency of the gas.—*Chr. Wit.*

## THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JUNE 15, 1837.

**MORE LIBERALITY TO THE CHURCH.**—We understand that the late Col. Freeman of Liverpool, who has always been a staunch supporter of the church there, and we believe contributed upwards of £100 to the building of it, has, by his will, left directions to his executors to procure a handsome Organ, to be placed in Trinity church, without affixing any limits as regards its price. It would afford us pleasure, in every number to record such examples of attention to the scriptural injunction—"to be ready to give and glad to distribute." We do hope and believe that such will be our pleasant office in future more than in times past. We trust our rich men will awaken now to the duty and the privilege (for such it should be accounted) of helping on the work of the Lord, by contributing bountifully of the means which He has LENT them, to the prosperity of His Church. The Church Society, lately established, has opened a channel for the reception of such offerings, which, we trust, churchmen will pour in with no niggardly hand. By the way, we request our Brethren to forward to us (post paid) for insertion in the Colonial Churchman, reports of the formation of local committees; in the respective parishes, and lists of subscriptions and donations.

"The clouds poured out water, and the voice of thy thunder was heard; the lightning shone round about."

We had a solemn and practical commentary on this scripture, on Sunday 4th inst. when a house in this neighbourhood was struck by lightning, and considerably injured. The table was spread for dinner, and the father had just asked a blessing, when the electric fluid entered, scattering and destroying plates, dishes, &c. breaking nearly all the window glass, throwing down the chimney, setting fire to a part of the house, and finally passing into the cellar. It is a most providential circumstance, that although the whole family were collected in the room at the time, not one was hurt, "nor a hair of their heads singed, neither was the smell of fire upon them." On the same day,

a barn was struck at Lower Lahave, and a calf killed.—Whatever be said of "natural causes," let it be remembered that there is a great FIRST CAUSE, the glorious God, who made the thunder, and that among his "ministers that do His will," is to be reckoned the "flaming fire." To Him let the fervent prayer of our church be addressed at such times—"from lightning and tempest good Lord deliver us!" And to Him be ever ascribed the praise of our preservation from dangers of every kind.

**ST. GEORGE'S LADIES' BENEVOLENT SOCIETY.**—In these times the doings of great societies are set forth with such a flourish of trumpets, that it is quite refreshing to catch a gentle whisper of that charity which does not let the "left hand know what the right hand doeth." Such we find in a very modest little report of the Society in St. George's, Halifax, whose title heads this article, which appears for eight years to have been doing much good with little noise. We fear that we shall incur displeasure now by the present notice, but think for the encouragement of others, and to attract the contributions of the charitably disposed, that we ought to say a few words about it; especially as it is stated, that "the funds are very inadequate to meet the just claims and wants of the suffering poor."

"It has been the object of this little Society, for some years past, to relieve the sick with nourishment, to provide employment for the industrious poor, and to furnish, at reduced prices, during the winter, articles of warm clothing. In order to raise the moral character of the poor, to prevent imposition, and to save the funds of this little Institution, the clothing has been sold at reduced prices, and not given gratuitously, as hitherto, except in extreme cases, and the Society has endeavored to provide as much work as would enable the poor to purchase clothing, fuel and potatoes, at low prices.

"The Society has dispensed amongst the Poor during the past year, the sum of £92 14 7; items for which are now submitted. For the purchase of clothing, £26 0 4. For reducing the prices of articles sold, £20 0 0. For the employment of the Poor, £19 9 6. For nourishment, £13 11 11½. For the purchase of blankets and rugs, £11 6 6. For fuel £1 0 4. Sixty three sick persons have been relieved with nourishment and clothing during the past year, and 107 garments given gratuitously.

"It will no doubt be as gratifying to the friends of the Poor, as it has been encouraging to the Individual who instituted the plan, to hear that in connection with this Society, one hundred dozen striped cotton shirts were made by the poor women and children of this parish during the past winter, which have been sold, and paid for, and for which the Poor have received for their work, £30 0 0.

"During the past winter, 330 bushels of Potatoes, and 80 cords of Wood, were sold to the poor at reduced prices."

One great advantage resulting from this and similar institutions, is, that by employing the poor, they promote moral and industrious habits, and keep down that system of street begging, which is not less destructive to good morals, than oppressive and annoying as a tax upon individual charity: and on this ground alone, such societies as this cannot be too liberally encouraged.

The St. George's Society is under the management of Mrs. Uniacke, assisted by several ladies of the parish—and the payment of 5s. per annum constitutes a member.

**CHURCH RATES.**—With reference to the proposal in Parliament to abolish these Rates, and take a yearly sum from the consolidated fund to keep the churches in repair, we find the following remarks in the Dublin Record of March 9:—

"Hitherto the Church has greatly retarded the progress of revolution. This measure will throw its property into debt; £250,000 must be advanced from the consolidated fund to meet the yearly expenditure of church repairs, and this with its continually increasing interest is to be repaid by an imaginary surplus. In