

hazards, while he aspires to the honor of bearing the message of Christ's love to that distant and interesting people. God speed our young brother in his errand, and raise up a great company to follow him.'

CHURCH AT ROME.—For the following brief narrative of the rise and progress of a Protestant Episcopal Church at Rome, we are indebted to the Gambier Observer.—*N. Y. Churchman.*

As early as the winter of the year 1816-17, the English families residing in Rome became so numerous as to think of procuring a place of worship. The idea was new and startling. Inmemorial usage and existing laws seemed utterly to preclude the hope of success. At length, however, after considerable difficulty, through the influence of Signor Luigi Chiaveri, a private room was obtained near the column of Trajan; and thus began the service of the Reformed Church of England in the 'Holy City,' the duties of the desk and pulpit being discharged gratuitously by such clerical visitors as happened to be in Rome. But all this was without the sanction of the Vatican; and the man who rented his house for this purpose was liable at any moment to be placed at the bar of the Inquisition. Indeed when the term of the first contract with the owner of the house had expired, the fear of such consequences prevented a renewal of it, and no other Roman citizen could be induced to furnish a substitute. Accordingly services were commenced in the private house of an Englishman—his 'own hired house,' on the opposite declivity of the Quirinal Hill. Against this, of course, there was less objection in the mind of the Papal government; yet even here a caution was given through the Secretary of State, that as much privacy as possible be observed. Thus did the matter continue, this private chapel being rather connived at than tolerated, till the year 1822, when, under the care of the Rev. Joseph Cooke, the congregation were enabled to hire a house *avowedly* for the celebration of divine worship, and the connivance of the government was obtained in a manner and form equivalent to a sanction. The congregation consisted now of 200 persons, and being mostly titled or rich, every occasion of their meeting could not have failed, by the noise and splendour of their equipages, to attract the attention of the public. This new place of worship was situated in the Via Pontificia, close to the Mausoleum of Augustus. Immediately after their establishment here, clamors were raised against the intemperate zeal of the officiating ministers, and their prosperity was threatened with a speedy overthrow, but through the influence of Cardinal Gonsalvi the storm was dissipated.

The congregation proceeded now to render their chapel complete by adding the necessary appendages. Hitherto the Protestants at Rome had had the use of some waste ground on Aventine Mount for the burial of their dead but it was open to the intrusion of men and cattle. Having been indulged in a place of worship, they hoped they might be permitted to enclose this ground, and keep the tombs of their deceased friends from desecration. Accordingly permission was asked—but not obtained: objections of various kinds were raised. About this time the Catholic bill was before the British House of Lords, and a speaker who happened to be acquainted with this instance of intolerance, made use of it to the disadvantage of the Irish Romanists. The nobleman's argument being reported in Rome, wrought a speedy change in the sentiments and conduct of the government, so that not only was the privilege of enclosing the grave-yard granted, but it was even done at the expense of the 'Apostolic Chamber,' and moreover was given another piece of ground for a new Protestant cemetery!!

The year following this pleasing event, the Rev. James Burgess, the present chaplain of the congregation, became the coadjutor of Mr. Cooke, and the place of meeting was again changed to the Via Rasella, a street which lies nearly under the garden wall of the Quirinal Palace, the occasional residence of the Pope! So far was his Holiness from taking offence at this, that he even granted the honour and protection of two sentinels to stand at the church door during divine worship, and preserve order and quietness in the street. This was in January, 1824. The next year, however, the congregation being straitened for room on account of the influx of English visitors, was compelled to remove again. The object was to procure a permanent resting-place, but such they could not find of sufficient dimensions, within the walls of the city, and they therefore, procured one without, which has been used up to the present time. Some twelve hundred dollars have been spent in fitting it up, so that it possesses all the furniture and accommodations of an English place of worship. In the year 1825, Rev. Mr. Cooke left the city, and Rev. Mr. Burgess performed the duty of the chapel, as heretofore, gratuitously, with such assistance as clerical visitors afforded. In 1827, however, he became the regular pastor of the flock, in the receipt of a salary of £100 per annum.

A few years after the congregation was formed, a charity fund was founded. At first it consisted only of the alms collected at the altar on sacramental occasions. The members all being wealthy, these were considerable; and since the year 1828 they have been increased by an annu-

al collection in the chapel. The whole amount, which some years has been twelve hundred dollars, has been regularly distributed, under the care of the chaplain, amongst the poor of the city, both Romanists and Jews.

Chinese Prayer-book.—The late Rev. Dr. Morrison, of Canton, having presented the Chinese with the Scriptures in their language, felt the importance of their having also a formulary of devotions. He was himself a Dissenter, but his experience as a missionary satisfied him, that *the Chinese absolutely needed forms of prayers.* He accordingly translated for them the Liturgy of the Church of England, pronouncing it, 'the best of human formularies.' It was first printed at the expense of the Prayer-book and Homily Society, A. D. 1820.—*Church. Alm.*

Sunday Schools.—Of all the missionaries from Great Britain to heathen lands, it is estimated that *nineteen out of every twenty* had their first religious impressions at Sunday Schools; and, of the most devoted ministers in England, under 40 years of age, according to a late estimate, *more than two-thirds* became pious at these schools.

Of 400 criminals at the Auburn and Sing-Sing prisons, only *three* had ever attended a Sunday School; two of these had attended only a few weeks, and the third had been expelled for bad conduct, being deemed incorrigible.—*Id.*

CUBA.—There is here an archiepiscopal see. The present archbishop is Cirilo de Alameda y Brea, who has under his jurisdiction several hundred ecclesiastics, in cathedrals, churches, monasteries, convents, colleges, and seminaries.—*Calendario de Cuba, 1833-4.*

LETTERS—received since our last from—The Lord Bishop of Quebec; Hon. A. W. Cochran, Quebec; Rev. Mr. Snyder, Weymouth, [with remittance]; Rev. William Cogswell, Halifax; Dr. Gesner, Parrsborough; C. H. Belcher, Esq. Halifax.

State of the Thermometer at Lunenburg, 1836.

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29—22	2—26	6—28	10—41
30—39	3—14	7—24	
31—42	4—24	8—26	

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YOUTH'S COMPANION.

THE PRAYING LITTLE GIRL.

A little girl in London, about four years of age, was one day playing with her companions. Taking them by the hand, she led them to a shed in the yard, and asked them all to kneel down, as she was going to pray to God Almighty; 'but dont you tell my mamma,' said she, 'for she never prays, and would beat me, if she knew that I do.'

Instead of keeping the secret, one of her playmates went directly and told this little girl's mother, who was very much struck, but for the present took no notice of it. Some time after, on her going in doors, her mother asked her what she had been doing in the yard. She tried to avoid giving a direct answer. The question being repeated, the answer was the same. When her mother, however, promised not to be angry with her, and pressed the inquiry with very kind words, she said 'I have been praying to God Almighty.' 'But why do you pray to him?' 'Because I know he hears me, and I love to pray to him.' 'But how do you know he hears you?' This was a difficult question indeed; but mark her reply. Putting her little hand to her heart she said, 'Oh I know he does, because there is something here that tells me he does.' This language pierced her mother's heart, who was a stranger to prayer herself, and she wept bitterly.

Let good children, therefore, do as this little girl did, bow their knees before God Almighty; and however short and feeble their little prayers, they may be sure he hears them if they are offered in earnest, for he says, 'I love them that love me; and they that seek me early shall find me.'—*Sunday-school Herald.*

THE LAST LESSON.

A little girl was seized with a rapid consumption which soon removed her out of this vale of tears; the last Sabbath she attended school, her teacher endeavoured to impress on her mind the great importance of prayer, and advised her to be diligent in that exercise. Being absent on the following Sabbath, her teacher visited her and enquired if she remembered the last word she spoke to her at the school: with a peculiar emphasis, she answered: 'Oh yes, you told me above all things not to forget prayer; I have prayed and found it sweet to pray.' Her mother informed her teacher she often found her engaged in prayer. Being asked where she wished to be buried, she replied, 'It is of little consequence where my body is laid, so that my soul is found in heaven.' She often admonished her brothers and sisters for breaking the Sabbath, and spoke to them in the most affectionate manner on the importance of being religious. She very much anticipated the visits of her teacher: her illness was of short duration, and there is every reason to believe she died happy in the Lord.—*Miss-*

TO CHURCH-GOING SLEEPERS.

It is a fortunate circumstance that 'Queen Bess' of England was not born a little later, she would have found as much as she could well manage in keeping awake the sleepy in church, especially if she happened to reign in America. The following was the form of confession every man who slept in time of Divine service was expected to make. Some such regulation would be an excellent thing at the present day.

Decimo Martii } A confession to be made by John
1595. } Aspland, of Witcham.

The said party shall upon Sunday, being the 4th day of June next commencing, come forth of his seat in the parish church of Witcham, aforesaid, into the middle alleys there, ymmediately after the reading the gospel, and there shall stand, and with a loud voyce shall say and confesse as followeth, viz.

'Good neighbours, I acknowledge and confesse that I have offended ALMIGHTY GOD, and by my evill example you all, for that I have use to sleepe in the church, for which I am most heartily sorry, and I ask God and you all most heartily forgiveness for the same, promising, by GOD's help, never to offend hereafter in the like againe.'

And at the doing hereof hee shall under the hands of the minister and church wardens, there personally certifie, together with these presents' upon Munday, being the 22d day of July next, at Trinity parish church in Ely, and then and there receive such further order herein, as shall be appointed.

John Aspland hath done the penance described, within the church, the date and year above written Signed by us,

WILLIAM GILL.

JOHN ALLEN, }
GEORGE WRIGHT. } Churchwardens.

Presbyterian.

Seek to be pardoned through CHRIST; but, above all, seek to be beloved of CHRIST.