

during the past year. The Society for the promotion of Christian Knowledge has granted the sum of 170l. for schools at Cape Town, together with books to the value of 80l.—*Ibid.*

**Christ Church, Philadelphia**—It was here the first General Convention was held for organizing our ecclesiastical body in the United States. Here Bishop White held his first ordination. The first twenty-nine diocesan Conventions of Pennsylvania were held here. Here the Continental Congress met on days of public humiliation and thanksgiving. It was here that Bishop White was baptized, and here he officiated for sixty-four years.—*Gos. Mess.*

The largest Sunday school in the world is at Stockport in England. The number of pupils in 1837 was 4244; and of teachers 400. The schools are taught in a large building erected for the purpose. When will the zeal of American Christians be roused to supply the suburbs of our cities, our manufacturing towns and our new settlements, with spacious houses for the accommodation of Sunday-schools!—*S. S. Journal.*

The Church Missionary Society began their operations at Sierra Leone, in 1801. At the date of the last report they had under their charge ten stations, six missionaries, seven catechists, and nineteen native assistants. The average attendance on public worship in the morning 4023, communicants 843, candidates 799; scholars, day, 2414, Sunday, 1656. A Christian institution for native teachers, contains thirteen pupils.—*Ban. of the Cross.*

The Albany theatre is about to be converted into an Episcopal church.

## RELIGIOUS MISCELLANY.

### "THE LORD BE WITH YOU."

This is a manner of salutation which succeeds, with great propriety, to a solemn and public profession of faith,—intimating an union and brotherhood in Christ; for as St. John forbids us to say to a heretic "God speed," and as the faithful in the primitive Church were not allowed to salute those who were excommunicated, the minister of Christ, after hearing this general and hearty repetition of the Creed, is fully authorized to salute his congregation as brethren, and to receive their affectionate expressions of blessing in return. The salutation of the Priest serves also to remind the people, that unless "the Lord be with them," their services cannot be acceptably performed; and the responsive prayer of the congregation is equally necessary for him who is the organ of their petitions to heaven. "These expressions," says Dean Comber, "will not barely signify the affections between the minister and his people, but may be used as the exercise of their charity by way of prayer for one another. Let the spiritual man meditate how often Satan is among the sons of God; how many of his flock which are now preparing to join with him, are oppressed with hard hearts or disturbed with vain thoughts; and then let him earnestly pray 'the Lord may be with them,' that his prayers be not in vain for them. Let the people also remember how comfortable and advantageous it will be to them, that he who is their mouth to God may have a pure heart and fervent spirit; and with these thoughts let them most heartily requite their pastor's prayer, by desiring 'the Lord to be with his spirit,' that both may (by acknowledging their insufficiency and declaring their charity) obtain a blessing of God for each other, and find the benefit of these short petitions in every part of the succeeding offices.—*Church.*

### ROBERT RAIKES.

"Hardly asserters have not shrunk from the affirmation that Mr. Raikes was a dissenter, and that Dissenters were the first originators of Sunday Schools. Among the many

obligations of the cause of truth to that noble Christian Institution, the Bath Church of England Lay Association, is the refutation of this falsehood in a shape to preclude the possibility of its revival. Sir William Cockburn, a leading and active member of that zealous body, actually addressed the Rev. H. Raikes upon the subject, and read, at the last meeting of the Association, the following reply:—'Dear Sir, I have great pleasure in replying to your inquiries, as I can reply most explicitly and most confidently. My venerated uncle, Robert Raikes, was not only a member of the church of England throughout the whole of his life, but he was also a most attached and devoted one. I should much doubt whether he ever entered a single place of worship unconnected with the Establishment; and he was uniform in his attendance at his parish Church on Sundays, frequently in his attendance at the early prayers in the Cathedral on the week days. His memory is still cherished by some of the oldest inhabitants of Gloucester, who would remember that though his mind overflowed with charity and good-will to men of all denominations, his affections and allegiance were wholly with the Church of England. Yours truly, H. Raikes. Chester, Jan. 1, 1838.' This is very decisive; and it may serve as a proof of the recklessness of party, that the assertion here denied could ever have been made in the face of the facts, that Mr. Raikes's first coadjutor was a clergyman, and the first place to which children were brought was the Cathedral.—*Ban. of the Cross.*

## ILLUSTRATIONS OF SCRIPTURE.

### MOUNT TABOR, THE SCENE OF THE TRANSFIGURATION.

MATTHEW xvii. 1, 2.—"And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them."

Mount Tabor stands perfectly isolated; rising alone from the plain in a round tapering form, like a truncated cone, to the height of 3000 feet, covered with trees, grass, and wild flowers from the base to its summit, and presenting the combination so rarely found in natural scenery of the bold and the beautiful. At 12 o'clock we were at the miserable village of Debora, at the foot of the mountain, supposed to be the place where Deborah the prophetess, who then judged Israel, and Barak and "ten thousand men after him, descended upon Sisera, and discomfited him and all his chariots, even nine hundred chariots of iron, and all the people that were with him." The men and boys had all gone out to their daily labour, and we tried to persuade a woman to guide us to the top of the mountain, but she turned away with contempt; and, having had some practice in climbing, we moved around its sides until we found a regular path, and ascended nearly to the top without dismounting. The path wound around the mountain, and gave us a view from all its different sides, every step presenting something new, and more and more beautiful, until all was completely forgotten, and lost in the exceeding loveliness of the view from the summit. Stripped of every association and considered merely as an elevation commanding a view of unknown valleys and mountains, I never saw a mountain which, for beauty of scene, better repaid the toil of ascending it; and I need not say what an interest was given to every feature when we saw in the valley beneath the large plain of Jezreel, the great battle-ground of nations; on the south the supposed range of Hermon, with whose dews the psalmist compares the "pleasantness of brethren dwelling together in unity;" beyond the ruined village of Endor where dwelled the witch who raised up the prophet Samuel; and near it the little city of Nain, where our Saviour raised from the dead the widow's son; on the east the mountains of Gilboa, "where Saul, and his armour-bearer, and his three sons, fell upon their swords, to save themselves from falling into the hands of the Philistines;" beyond, the Sea of Galilee, or Lake of Genesareth, the theatre of our Saviour's miracles, where, in the fourth watch of the night, he appeared to his terrified disciples, walking on the face of the waters; and to the north on a lofty eni-

nence, high above the top of Tabor, the city of Saphai, supposed to be the ancient Bethulia, alluded to in the words, 'a city that is set on an hill cannot be hid.'—*Stephen's Incidents of Travel in the Holy Land, Edom, &c.*

### THE ROCK IN THE WILDERNESS.

ISAIAH xxxii. 2.—"And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of waters in a dry place, as the shadow of a great rock in a weary land."

The evangelical prophet, in this sublime passage has beautifully described in glowing imagery the exalted work and Divine sufficiency of the Redeemer. This, like other passages, derives a point and an additional force by travelling under the sun of an Indian climate. The prophet, in the first part of the passage, alludes to the terrible tempests which sometimes desolate the countries. In the year 1834, no less than from fifteen to twenty thousand people were destroyed in Balasore district by the tempests of October. The ships on the coast were some of them thrown upon the shore by the breaking in of the sea and afterwards left dry. Almost every thing, animal and vegetable, was swept away by the wild tornadoes to inevitable destruction. In vain were banks and ancient boundaries opposed to the wide-spreading waters, urged on by the tremendous whirlwind which raged. O how sweet would then have been a covert from the tempest! The next year's storm equally dreadful, destroyed every house in the town; not one escaped without injury. The judge's house, though the strongest and best, withstood not the terrible burricane. "Men's hearts failing for fear, the sea and the waves thereof roaring." "As a river of water in a dry place," life preserving streams, and "the shadow of a great rock in a weary land. Next to water and food, there is nothing like a shade.—How it refreshes the weary pilgrim! Seldom do we find in Orissa such a shade as the "shadow of a great rock;" the deep shade of a venerable tree whose tough branches have borne the storms of a century, afford nevertheless, an inviting retreat from the broiling influence of the sun. This passage always occurs to my mind when sitting in the much-desired recess. Often, whilst sitting under some shade, surrounded by the naked barbarians of these deep jungles, I thought myself as happy as any man could be. Let those who know spiritually this heavenly Rock, repose under its shadow, secure from the tempest. May we build upon this Rock; and when the rain comes, and the floods descend, and may beat upon our house, our house shall not fall, for it is founded upon a Rock.—*W. Brown.*

### For the Colonial Churchman.

"Use hospitality one to another without grudging"—1 Peter, iv. 9. "Be not forgetful to entertain strangers"—Heb. xiii. 2. "Let him that is taught in the Word communicate to him that teacheth in all good things." Gal. vi. 6.

I have frequently been much pleased in reading the Church periodicals in the United States, to see on the eve of a Convention of the Clergy, public notice given of accommodation being provided for them in the place of meeting, with directions to call at some particular place to ascertain the family with which they were to sojourn. Such things indicate a happy state of feeling between Clergy and laity, and are calculated to strengthen and promote the best interests and edification of both. I have the pleasure to bear witness to the existence of a similar disposition on the part of many lay members of the Church in this Province, who esteem it a privilege to have a minister abiding under their roofs, and would consider it a reproach upon them to suffer him to pass even one night at an Inn in their neighbourhood. I am persuaded also, that where this disposition may not be as plainly manifest, it is only for want of due consideration of the inconvenience, expense and discomfort to which clergymen are exposed, when duty calls them from home, and they are obliged to look for shelter in a Boarding-house or an Hotel. This never looks well, and is moreover against a canon of the Church—one which it is believed the Clergy would not wilfully break. Perhaps it would be well, if before any expected meeting of the Clergy, the lay members of the Church would wave ceremony and lay aside a diffidence which is quite unnecessary but much prevails, and communicate to the resident Rector or Missionary, the readiness they feel to accommodate his Brethren. By the adoption of a little systematic arrangement in this matter, much good may be done, PULABRUCA.