

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

Wrinkled pages may film slightly out of focus.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE. Eph. 2 c. 20 v.

VOLUME II.

LUNENBURG, N. S. THURSDAY, DECEMBER 1, 1836.

NUMBER I.

From Recollections of Jotham Anderson

A CHAPTER FOR COLLEGE STUDENTS.

My college life, on which I now entered, was like that of many other young men. I applied myself zealously to the duties required of me, and became ambitious of distinction. My thirst for knowledge increased, and with it my desire of eminence. I allowed myself little time for sleep or recreation. I denied myself even food, that I might sit at my books without the necessity of exercise to help digestion. I know not how it was, but gradually insidiously literary distinction became my ruling passion. My Bible was consulted less frequently, my seasons of devotion were hurried over, and even the worship of the Sabbath came at last to be attended by me with little interest or feeling.

I was sometimes uneasy at perceiving the change which had taken place in my affections, and felt alarmed for the result. But I satisfied myself with saying, that as soon as I should be relieved from my present hurry, or have finished the study I had now on hand, I should have leisure to resume my religious vigilance. But this leisure did not come, and I suffered myself still to go on. I quieted the remonstrances of my mind with the persuasion that a man cannot feel equally engaged at all times on any subject; and that at any rate I was preparing myself for the duties of life, and why was not this as acceptable service as the performance of my religious duties? Then, if conscience answered that the preparation for future duty is no excuse for neglecting present duty, I stifled the suggestion by burying my thoughts in study.

I tremble to this day, to think of the hazard I was running, and in how dreadful a ruin it might have ended, if it had not pleased God to send me a rebuke.

I had already entered my senior year, and with a heart full of ambition, was pressing on to realize, in the honours before me, the darling object of my hope. I had overplied my powers, and they gave out. My body refused to sustain the labours of my mind, and after four weeks' severe illness, it was thought I must sink to the tomb.

Of the early part of my sickness I have no recollection, except of a confused feeling of disappointment and vexation at being stopped and frustrated in my career. It seems to me like some long dream, in which I was struggling with envious and malicious foes, who were conspiring against my improvement and reputation. I seemed at length to awake from the dream, and found myself a feeble and helpless man, stretched upon my bed, and attended by friends whose anxious countenances revealed to me their fears.

'What is that bell for?' was the first question I asked.

'It is tolling for the exhibition,' said my friend.
'The exhibition?' said I, starting with surprise; 'how long have I been sick?'

'Nearly four weeks.'

'Exhibition?' I repeated, 'and I am not ready; I cannot be there;—when I had so depended on it—so longed for it—and here am I shut out from—'

'When shall I be able to go out, Thompson?'

'You must lie still,' said Thompson, 'you are too weak to talk; keep yourself quiet.' And he withdrew from the bed.

Thompson's voice and manner struck me, and I at once suspected the truth. Never shall I forget the feeling that came over me, as the conviction flashed across my mind that I was dangerously ill. A cold thrill ran through my frame, and the sweat issued upon my forehead. 'And is this,' thought I, 'the end of all my toils, the completion of my hopes? Is it all to end in an early grave and a forgotten memory? Spare me, O God, that I may recover strength before I go hence to be seen no more.'

As soon as my first surprise was over, I set myself to collect my thoughts as well as I was able, and to

prepare my mind for the event. And now the wide extent of my folly became visible at once. I saw the full measure of my negligence, and the whole unworthiness of my delusion. I felt the emptiness of that ambition, for which I had sacrificed my religious affections, and would have given the world to return to that spiritual frame which I had possessed two years before. Then I thought of my privileges, my opportunities, the discipline I had passed through, the early instructions of my mother, the faithful counsels of my father; and as I thought of him, I involuntarily spoke out, 'Has my father been sent for, Thompson?'

Thompson looked at me with surprise, and after a few moments' hesitation answered, yes, and that he was expected to arrive to-morrow.

To-morrow came, and at the expected hour my father entered the chamber. He had evidently come from a hurried journey, and wore a countenance of anxiety and grief. I held out my hand, and he took it without speaking. We both were thinking of a separation, and for some moments could not trust ourselves with our voices. At length I broke silence, for I had been fortifying myself for the interview, and had my powers under my control.

'My father,' said I, 'I rejoice to see you. I know why you are come, and shall feel the easier for your presence. You led me in the beginning of life, and if my life must close, it is a consolation to lean on you at the last.'

'The will of God be done,' said he. 'I had hoped it would be otherwise ordered; but the will of God be done. I am glad to find you look upon it so calmly. Your religion supports you, as I thought it would.'

'I trust in God's mercy,' said I; 'I need it. O my father, you do not know how foolish I have been, and how nearly I have lost myself in the love of worldly honours.' And I told him the state of my mind for some time previous. But, I continued, 'I have humbled myself before God, and cast myself on his compassion. I have thrown away my false ambition, and renewed my vows and prayers, and I hope I have found pardon and peace. I have given up everything to my Maker, and trust I may depart in hope. Father, give me your blessing.'

He knelt down by my bed and prayed. My soul was thrilled by the sound of that voice—so familiar, and so loved, and a thousand tender recollections crowded upon my mind. I was refreshed and strengthened as I listened, and lifted nearer to heaven.

A long silence continued after he had ended, while we both pursued our own reflections. At length I untied from my neck the locket containing my mother's hair, and handed it to my father. 'I wish to leave this,' said I, 'to my sister Jane, with the same injunction with which my dear mother gave it to me. Tell her that it has been a talisman to me in many a difficulty and temptation, and that if I had never suffered myself to be unmindful to it, I should have been spared the only pain I feel at this time. Bid her, therefore, wear it in memory of her deceased brother and mother, and as a pledge that she will never pass a day without prayer, remembering that if we cannot see how she fulfils the pledge, God does; and the day is coming when we shall know also.'

I was too feeble to pursue the conversation, and soon became faint. I thought myself dying. After I had revived, I could catch from the occasional whispers in the room, that it was thought I could not live through another night. I had nothing further which I wished to say, and I lay quietly, in the perfect possession of my powers, waiting the signal to depart. O, the indescribable sublimity of that hour! Words cannot picture the solemnity of feeling which pervaded my mind, as my thoughts flew, in the pressure and excitement of the season, with the rapidity of lightning, to the past and to the future, to my own life—to the truths of Christianity—to the perfections of God—to the promises of Christ—to the prospects of heaven; and the whole was framed, with an intense

energy of which I can now hardly conceive, into a perpetual mental prayer. Thus was I occupied until sleep overcame me, and I was lost in forgetfulness.

It was ordained that we should be deceived. He who had brought me low, intended but to chasten and heal me; and when I had learned all that a death-bed could teach, he again breathed health into my frame, and bade me live to praise him.

'Seek first the kingdom of God, and the righteousness thereof, and all these things shall be added unto you.'

These words were perpetually present to my mind, during my recovery from the illness I have mentioned, and gave rise to much salutary reflection, which helped to establish my resolution for the future. I felt how easily the one thing needful slips away from those who cease to seek it, and how liable even a religious man is to lose the substance of happiness in pursuing the shadow. I persuaded myself that if the prime object of duty were secured, a man could never feel any thing actually wanting to his well being; for it is very evident that the pursuit of the highest duty and most permanent good, is consistent with the pursuit and enjoyment of every other object really desirable.

I experienced the truth of this at once, in returning to the studies of my class. My great struggle had been to subdue my inordinate ambition. It had interfered with my religion and must be sacrificed. It was a dear sacrifice, but I took my resolution, and it was performed. The consequence, I supposed, would be, that I should fall from my standing as a scholar, and graduate with less reputation than I had coveted. This was a mortifying anticipation; but better risk my scholarship than my religion, thought I, and I summoned firmness to brave the result. This result was quite other than I expected. In proportion as I became indifferent to my reputation, for mere reputation's sake, I found myself able to study and recite with greater ease and self-possession. Formerly my extreme anxiety to do well, and my morbid dread of doing ill, had occasioned an irritability and hurry of spirit, which had driven me off my self command, and produced the very evils I sought to avoid. But now, having little desire except to do my duty, I was cool, collected, and preserved the full command of my powers. So that, to my surprise, I acquitted myself better than formerly, and rose in my class, rather than fell. A certain portion of every day was sacredly devoted to religious exercises and studies; and the time thus abstracted from classical pursuits, was more than compensated by the steadiness of mind and equanimity of feeling which it produced.

There is no state of the mind so happy in itself, and at the same time so fitted for success in the duties of the world, and for contentment amid its difficulties, as the tranquil and composed frame of habitual devotion.

THE KORAN.

Professor Bush, in his remarks at the anniversaries last week, stated one fact in regard to the Koran, which we were not before aware of. It was this, that the Koran maintains the Ptolemaic system of Astronomy, viz. that the earth is the centre of the universe, and that the sun and the planets revolve round the earth, and the follower of Mahomet was compelled to believe this, or suffer the penalty of eternal damnation. This fact, said the professors, renders it evident that the Mahomedan religion contains within itself the seeds of its own dissolution. The light of science will eventually dispel this illusion, and teach the follower of the false prophet, that the Koran has made him believe a lie. If it will lie in one thing, he will reason, it will lie in another, and the whole book must be false.

Boston Daily Adver.

God, "according to his great mercy, saved us, by the fountain of the new birth, and by the renewing of the Holy Ghost, which he poured upon us abundantly through Jesus Christ our Saviour."—*Hom. on the Nat.*

Selected for the Colonial Churchman.

THE POWER OF GODLINESS.

It has often been observed, that "Profession is not Principle;" and never was the truth of the observation more awfully exemplified, than it is in the present day. Never was there a time, when greater professions of attachment to religion or greater exertions for its propagation through the world, were made: yet it is to be feared that many of those who profess attachment to the Christian cause, are still strangers to the power of godliness. While the flames of persecution raged, and the church was tried in the furnace of affliction, the gold was in a great measure separated from the dross; but, since the purifying fire has been extinguished, they continue mixed in one undistinguishable mass. Religion, in our happy country, no longer exposes men to imprisonment and death. Its outward form, at least, is respected, and hence many are induced to assume its external garb, who know nothing of its internal power. Even worldly men cannot but see and admire the beauty of that holiness, which shines in the conduct of the consistent christian. They respect his character, and wish to be considered as influenced by the same generous principles, though the world still maintains its place in their hearts. Hence the line of demarcation, which separates the Church of Christ from the world, has now become so small, that it is very difficult to distinguish it: yet it is of no less importance now, than it was in the days of the Apostles, that we should be able, on just grounds, to determine on what side of this line we stand,—whether we belong to Christ, or are still of the world,—whether we possess the power of godliness, or are resting satisfied with the form. Born in a christian country, receiving a christian education, possessing a Bible, and sitting under the instruction of christian ministers, a man may, by the exercise of his natural powers, obtain a complete acquaintance with the doctrines of religion. He may be acquainted with the depravity of human nature; he may have deep sense of the purity and justice of that God with whom we have to do; he may dwell with rapture on the love of a Saviour, and even be able to describe the nature of that change which the heart of man must undergo before it is fitted for the enjoyment of God; while all the time he is destitute of any saving influence on his heart. Possessing a Bible and hearing these things constantly explained in the great congregation, he is capable of acquiring a knowledge of them, as a blind man may learn to talk of shapes and colours, though his eyes were never opened to the light.—But a man may not only learn the theory of religion—he may, in part learn its practice also. The natural mind is capable of seeing the deformity of vice, and the beauty of virtue. It can detest the one, and revere the other. Hence, though ignorant of the power of godliness, a man may have so much of its form, that it may be impossible for the human eye to discover the difference which exists between him and the real Christian. He may be just and honest in his dealings with others, regular in the observance of religious duties, and kind and charitable to the distressed. He may find pleasure in the conversation of the godly, and avoid the company of the openly profane; he may even renounce many pleasures and gratifications, which his rank or wealth would procure him, and lend his influence and exertions to promote religious and benevolent institutions, while he is destitute of that power of godliness, which purifies the heart, and fits the individual for the enjoyment of Heaven. In the present day, it is too common to regard those as enthusiasts, who mention the power of godliness, or its influence upon the heart, or who think that any thing more is necessary than a bare assent to its doctrines, and an external conformity to its precepts. But let the formalist pity, and the infidel ridicule; there is nevertheless, a power in real, vital godliness,—a power which every really converted soul must have felt.

This power displays itself, not merely in producing conviction of the truth of the word of God, and an external practice conformable to its requirements, (for thus far he may go, who has only the form,) but influencing the heart, so as to bring the thoughts and affections into subjection to the law of God. It humbles the sinner, by opening his eyes,

that he may obtain a clear view of his own sinful condition, and of his lost state, as under the wrath of an offended God. It teaches him the worthlessness of his own good deeds, and leads him to seek for salvation only through the righteousness of a Redeemer. It shows him that there is no other name given under Heaven whereby he can be saved, but the name of Jesus; and while it teaches him the love which the Redeemer has manifested to a guilty world, it sheds a broad within his heart a love to that Saviour who first loved him. He, who before saw no beauty in the Saviour that he should desire him, now, that the power of godliness is felt in his heart, regards him as the chief among ten thousand,—as altogether lovely. The Saviour is now all his salvation, and all his desire—

"He feels a love, by love inspired,
Returning whence it came;"

and this love has a constraining influence upon the believer, leading him to devote himself to the service of his Redeemer. He can now no longer continue the servant of sin, fulfilling the lusts of the flesh, but, having obtained a clear view of the fatefulness of sin in the sight of a holy God, he is led to abhor it, and avoid it. Beholding the sufferings, which the Son of God endured in atoning for sin, he hates it with perfect hatred. He longs after holiness of heart and life. It is his desire to be conformed in all things to the example of Christ. He observes a beauty and loveliness in the Divine law, to which he was before a stranger, and not only confesses, but feels, that it is holy, and just, and good; and though he regards himself as freed from the law as a rule of justification, he desires in all things to be subject to it as a rule of conduct. Though he seeks not to be saved by the works of the law, he still desires, through the assistance of the spirit, of which all the children of God are partakers, to yield a perfect and unceasing obedience to all its requirements.

The power of godliness also weans the heart from earthly things, and fixes it on heavenly. Teaching the believer that he is an heir of a heavenly inheritance, it leads him to disregard the pressing things of time, and to account them as nothing in comparison with that incorruptible inheritance, which is reserved for him in heaven. Regarding God as his Father, Jesus as his elder brother, the holy angels as his companions, and the redeemed Church of God above as children of the same family, he considers himself as a stranger and pilgrim on the earth, while he is looking for a city which hath foundations, whose builder and maker is God. Intercourse with his God and Saviour in prayer is now his chief delight. Having boldness of access to the throne of God, through the merits and mediation of a Redeemer, he regards it as his inestimable privilege to draw near to him in holy reverence, thanking him for mercies bestowed, and humbly imploring a continual supply of all necessary blessings. In thus drawing near to his God, he finds consolation under all the outward distress to which he may be exposed; he is enabled to bear up under temptations, and frequently enjoys, even on earth, delightful foretastes of the pleasures, which shall be fully enjoyed in Heaven.

Thus Godliness possesses a real power, which is displayed in humbling, sanctifying, and comforting the sinner,—in withdrawing his affections from earth, and preparing him for the enjoyment of Heaven: and it is of unspeakable importance to every individual to ascertain whether he possesses this power. It is possible for a man to have so much of the form, as to deceive those among whom he lives; but let him remember, that there is an eye, from whom neither the deepest shades of darkness, nor the thickest veils of hypocrisy, can hide the falseness of his profession. Ah! what will it avail him, when the darkness of the tomb gathers around him, and the bridegroom comes to receive his ransomed church, that, during the day of life, he has carried in his hand the gilded lamp of external profession. While life continues, the lamp of the foolish virgin may appear as beautiful as that of the wise; but it is when light is required, that those lamps which are supplied with the oil of grace are infallibly distinguished from those which are empty. Then will the awful separation be affected. Then those who have possessed only the form of godliness, will find, when too late, their woeful mistake—when God, in righteous judgment, will separate them from

his people, and shut them out forever from his precious presence. But those who have, through grace, been made partakers of the power of godliness, will be received by their Redeemer into the kingdom prepared for them from the foundation of the world. Then shall they participate in the pleasures which are at God's right hand. Then shall they sit down in the kingdom of their Father with Abraham, and Isaac, and Jacob. Then delivered from all their cares and sorrows—from all their trials and conflicts—and crowned with victory—they shall be recognized as heirs of God, and joint-heirs with Christ. Such honour have all his saints.

THE CLERGYMAN'S PRAYER.

Compiled from Scripture by a Lady.

I beseech thee, O Lord, by the coming of our Lord Jesus Christ, who sent his Apostles to teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, to instruct me and to teach me in the way that I should go, by the wisdom that is from above, which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy, not neglecting the gift which is in me, which was given me with the laying on of hands. Grant that I may hold fast the form of sound words, meditate upon these things, take heed unto the Doctrine, continue in it, that I may save myself and those that hear me, according to the grace of God which is given unto me, being sanctified by the Holy Ghost that I should be the minister of Jesus Christ, ministering the Gospel of God, that the offering might be acceptable, full of goodness, filled with all knowledge—able to admonish because of the grace that is given to me of God! being zealous of spiritual gifts that I may excel to the edifying of the Church, giving no offence in any thing, that the ministry be not blamed: but in all things approving myself as the minister of God.—In patience, in afflictions, in distresses, by pureness, by long-suffering, by knowledge, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness,—through honour and dishonour, through evil report and good report, (let no man despise my youth) let me be an example of the believer in word, in conversation, in spirit, in charity, in faith, in purity, being vigilant, when of good behaviour given to hospitality, apt to teach, not covetous but patient (ruling well my own house, having my children in good subjection with all gravity) having a good report of those that be without, holding the mystery of the faith in a pure conscience. O Lord! who hast set apart the priest to give knowledge of Salvation to thy people by the remission of their sins, through the tender mercy of our God, to give light to them that sit in darkness and the shadow of death, to guide their feet into the ways of peace, to give the bread of Life—Who is sufficient for these things? Thanks be to God, I can do all things through Christ which strengtheneth me. I am not eloquent, yet the spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to realize the brokenhearted, therefore will I preach righteousness in the great congregation and will declare thy faithfulness and thy salvation, and will not conceal thy loving-kindness and thy truth. I will teach transgressors thy ways, that sinners may be converted unto thee. My doctrine is not mine, but His that sent me. My speech and preaching shall not be with enticing words of mens wisdom, but the wisdom of God, which God ordained before the world, I will not teach the commandments of men, but I will teach all things whatsoever thou hast commanded us.

O Lord! open thou my lips and my mouth shall strew forth my praise. I will publish the name of the Lord and be a guide of the blind.—a light of them that sit in darkness, an instructor of the foolish, and a teacher of babes.

I have planted, may God give the increase, that when the great Shepherd shall appear, I may receive a crown of glory which fadeth not away through the blood of the everlasting Covenant. Amen.—*New York Churchman.*

"Such is the power of the Holy Ghost to regenerate men, and as it were, to bring them forth anew, so that they shall be nothing like the men they were before." *Hom. for Whitsunday.*

From the Episcopal Recorder.

LAST HOURS OF A SUNDAY-SCHOOL TEACHER AT SEA.

"The sea that gives the bier no flowers,
Makes moan above her grave."

In the spring of the year 1831, a large packet ship sailed from one of our southern ports, with fair winds and full spread sails filled with passengers who were leaving the dry sands, and warm atmosphere of the south, and looking forward with eager anticipation to the rich green fields of the northern states, which they hoped in a few days to reach.

A great variety of persons were assembled each day in the cabin of this vessel. There were the gay and careless just entering life, and treading lightly and fearlessly along its path, and there were the old and thoughtful, looking back upon life and seeing it just as it is—

"A wildering maze

Where sin has tracked ten thousand ways."

There were little children there too—dear little children—the sweetest objects in this world when found in the fold of Jesus Christ. Among these were some who were blessed with pious parents, and had been taught that God was every where present, and to be daily sought by them whether they were at home or abroad, at sea or on land; and every morning and evening you would see their sainted mother take them by the hand, and quietly closing the door of the confined state room, bend with them and join in their humble, childish petition. The little ones feared neither the smile nor laugh of man, and it was refreshing to hear their infant supplication rising up amidst the din, the bustle and profanity of a ship's crew.

One of the most interesting groups among this mixed company was a mother and daughter, who appeared to be alone and distinct from every one else. They did not mingle with the gay circles upon deck, nor come to the table with the other passengers, but day and night the mother was seen sitting beside her child who was wasted by disease and suffering. She was a young person—perhaps eighteen years old—"the only child of her mother, and she a widow." Their home was in Pennsylvania, where Providence had bereft their family of its head, and taken one after another from its bosom, until mother and child were left alone. But they had a Protector—an Almighty Friend. In "all time of their prosperity," in the hour of health and happiness, they had sought a better country, even an heavenly, and had laid up for themselves those "true riches," which were available in the day of temporal poverty.

When Louisa saw that her mother must be deprived of her usual comforts, and that their slender income could barely yield them the necessaries of life, with the simple energy of a Christian woman, she sought how she could make the best practical application of the talents and education with which she had been blessed. In a short time she was successfully engaged in teaching in a neighbouring school. It was a laborious work, and often called for the exercise of all her patience, but for two years she was happy, very happy, in its performance.

God says to the Christian, "as thy day is, so shall thy strength be," and I believe that strength is often granted to the body as well as the soul, for all it has to meet. But enduring rest was prepared for Louisa, and at the end of her second year's labours she was laid upon the bed of sickness. Her disease was severe, and a violent cough racked her feeble frame, but still she was calm and cheerful, and though the brightness of her eye told a tale of speedy dissolution, it also spoke of a high hope beyond the grave.

As winter approached her symptoms became more alarming, and as a last earthly resort, her mother determined upon trying a sea voyage and a southern climate.

Louisa affectionately submitted to the wishes of her parent, though she felt at the time that the decree had gone forth, and that change of place could only add a few more to her days of suffering. * * *

The winter was now over and gone, and the time of singing of birds had again come. With the first breathings of spring Louisa turned her eyes homeward. The soft southern air had for a time refreshed her languid frame, and for the first few weeks she seemed better; but it did not last, and she soon

began to grow weaker every day, until she was at length confined constantly to her bed. She was borne to the vessel and placed in her narrow berth, and there her wakeful mother supported her aching head, and repeated to her from the Word of God those precious promises to the dying believer,—*Lo I am with you always, even unto the end. Fear not, I am with thee. When thou walkest through the valley of the shadow of death thy rod and thy staff, they comfort me.*

We now come to the scene at which our little narrative commenced. The low, heavy breathing of the invalid showed that she slept, and the tears that rolled over her mother's cheeks, and which she permitted not the waking eyes of her child to witness, showed that she felt that *that sleep must soon be final.*

The weather had been fine, the sea smooth, and the wind fair, and the vessel rode majestically over the broad Atlantic, as if it despised its roaring and could master its roughest wave. But the third day a black cloud appeared near the horizon, and though it seemed not "larger than a man's hand," it did not escape the vigilance of the wary captain.

"That cloud will give us some trouble yet before we pass the Hatteras," said the man at the wheel, "though it seems to be fast asleep there." The captain's orders were issued, and soon every man was at his post taking in the sails, which had been gallantly spreading their broad breasts to the wind.

The white canvass soon disappeared, and the vessel prepared to weather the storm. It increased with fearful violence and rapidity, and soon the foam dashed angrily over the vessel, and seemed almost to threaten its immediate destruction.

A scene of confusion and terror followed, but amidst it all there was one calm bosom. It was that of the suffering Louisa. During the night she had been gradually sinking, and now, at this fearful crisis, her last moments seemed near. She was conscious of it, and asked her mother to read once more to her the opening verses of the fourteenth chapter of St. John's Gospel. "And now, dear mother," she faintly added, "will you read to me our favourite hymn, 'God moves in a mysterious way?' It is one I have always loved, and when I left my Sunday scholars I requested them to learn it to repeat to me when I first met them. God has ordered that I should not meet them here. But let me hear those sweet verses once more before I go where all will be made plain."

Her mother not being able to repeat the verses from memory, and the darkness making it impossible for her to read them, she could not comply with her daughter's dying request.

"Mother," said a little girl of eight years, who had heard the conversation, "Mother, I know 'God moves in a mysterious way,' may I say it to the lady?" And the child of the Sunday school stole to the side of the dying believer, and putting her little hand within her's repeated in the melting tones of early childhood, the sweet verses of the pious Cowper.

"God bless you, daughter," murmured Louisa, and she closed her eyes, her breathing grew more and more faint—at length it ceased entirely, and she slept to wake no more until the summons shall go forth for sea and land to give up their dead.

Thus the last moments of her earthly existence were unexpectedly and sweetly soothed by the sound of her own favourite hymn which had been learnt at a Sunday school.

REMINISCENCES OF DR. MORRISON.

On unpacking his books, to air them, after the voyage, he showed me two folio volumes in manuscript, written with his own hand. They were in the Chinese character, and consisted of laborious copies of two MSS. which had been discovered, I think, in the Bodleian library in England, one a Harmony of the gospels, prepared in Chinese, by one of the Jesuits, the other a vocabulary. On inquiring of him how he learned to write the character, he related to me the following very striking fact. Some time after he had devoted himself to the work of missions, and had fixed upon China as a field of his future labours, he was walking the streets of London, and observed approaching, in an opposite direction, a man in the garb of a sailor, but who had a very peculiar countenance and air. Struck by his strange outlandish appearance, Dr. M. accosted him, and inquired: who time ago I explained this Parable in a Sermon; and whence he was; when, to his great surprise, he found the man was a Chinese. He asked him whether

he was acquainted with the language. The stranger smiled and said it was his native tongue. "And would you be willing to teach it, if properly compensated?" "On yes: me love catch good profit." "And can you teach me to write the character? Do you write it yourself?" "Ah! me schoolmaster in Chinese country." Here is a wonder for the Christian to contemplate. A Chinese schoolmaster, conducted by the invisible hand of Providence from Canton to the streets of London, there to meet a missionary of the cross and the future translator of the Bible into Chinese. Let infidels enjoy their cheerless creed, which shuts out God from his own world, and attributes all events to a blind fortuity; but give me the blessed faith.

—"that sees a God employed
In all the good and ill which chequer life."

It is needless to say that he engaged the man upon the spot, and at once put himself under a course of tuition. The mode adopted by the Chinese to teach his pupil to write was, he said, the same as he pursued with his young countryman. A page of the character was covered with a corresponding sheet of thin paper, through which every stroke could be distinctly seen: and then, with a small brush or pencil of stiff hair set in a reed handle, and held vertically (by the middle finger against the first and third,) every line was carefully and repeatedly traced until it became familiar. After much of this drudgery, Dr. M. sat him patiently down to the Jesuit Harmonics, and copied out every syllable of it for his own future use. The accounts for the otherwise surprising facility with which he subsequently acquired this language on his arrival in China. What an impressive spectacle must this man have presented, as he sat at his solitary task in the Bodleian, to a being acquainted with the design God was about to accomplish by his hands. It is too much to believe that angelic eyes sometimes looked over his shoulder, beholding with growing admiration both the wisdom and goodness of God in thus training the man who was to unbar the gates of life to the millions of the east?—*N. Y. Observer.*

Sabbath Breaking—Rum Drinking—We learn from the Courier that a boat containing ten persons, all coloured, was upset in Hemstead harbour, L. I., on Sunday afternoon last, and all on board except three perished. These unfortunate men had twice before during the day crossed Cow-neck to the grog-shop on the opposite side of the harbour to purchase rum, and were proceeding for a third time on the same errand, when this accident happened. The boat was at the time close by the shore, there was no wind of consequence, and all were good swimmers, but so intoxicated were they by the liquor previously furnished them, that they sank into a watery grave before any assistance could be rendered them.—*New-York Com. Adver.*

MISSIONARY ANECDOTE.—No. 7.

SEED FALLEN ON GOOD GROUND.

Wave, wide Ceylon, your foilage fair,
Your spicy fragrance freely strew;
See Ocean's threatening surge we dare
To bear Salvation's gift to you.

Sigourney.

One of the zealous missionaries at Ceylon, relates that one morning, after preaching at Pagoda School, a Boy, belonging to the English School at Cotta, who attended the Service, came to me, and said, "Sir, please to find for me," (offering me his Prayer-Book,) "the history of the Person who made a great supper, and who sent His Servants to call the people when all things were ready, but they would not come." I found for him the Gospel for the Second Sunday after Trinity; and then asked him, why he wished to find that. He said, "I wish to read it, at home, to my relations. I often read parts of the Testament to them; and a great many people sometimes come to our house: and I wish to read this history to them." "But," I asked, "if they should say, what does this mean, and what does that mean, how will you explain it to them?" He said, "I will explain to them as well as I can. I cannot explain it all; but I can some."—Some time ago I explained this Parable in a Sermon; and it appears that it has been in the Boy's mind ever since. [What a lesson is here!]

BYRON AND MARTYN.

Religion as a means of present happiness contrasted with the indulgence of a worldly spirit.

The following thoughts on two strongly marked characters, are from Miss Catherine Beecher's new work, intitled "Letters on the Difficulties of Religion."

Reasoning from the known laws of mind, we gain the position, that obedience to the Divine Law is the surest mode of securing every species of happiness attainable in this state of existence.

To exhibit this, some specific cases will be selected, and perhaps a fairer illustration cannot be presented than the contrasted records of two youthful personages who have made the most distinguished figure in the Christian, and in the literary world; Byron and Martyn—Henry Martyn the Missionary, and Lord Byron the Poet.

The first was richly endowed with ardent feelings, keen susceptibilities, and superior intellect. He was the object of many affections, and in the principal university of Great Britain won the highest honours, both in classic literature, and mathematical science. He was flattered, caressed, and admired; the road of fame and honour lay open before him, and the brightest hopes of youth seemed ready to be realized. But the hour came when he looked upon a lost and guilty world, in the light of eternity: when he realized the full meaning of the sacrifice of our incarnate God, when he assumed his obligations to become a fellow-worker in redeeming a guilty world from the dominion of selfishness and all its future woes. "The love of God constrained him;" and without a murmur, for wretched beings on a distant shore, whom he never saw, of whom he knew nothing but that they were miserable and guilty, he relinquished the wreath of fame, forsook the path of worldly honour, severed the ties of kindred, and gave up friends, country and home. With every nerve throbbing in anguish at the sacrifice, he went forth alone, to degraded heathen society, to solitude and privation, to weariness and painfulness, and to all the trials of a missionary life.

He spent his days in teaching the guilty and degraded, the way of pardon and peace. He lived to write the law of his God in the wide-spread characters of the Persian nation, and to place a copy in the hands of its king. He lived to contend with the chief Moulahs of Mahomet, in the mosques of Shiraz, and to kindle a flame in Persia more undying than its fabled fires. He lived to endure rebuke and scorn, to toil and suffer in a fervid climate, to drag his weary steps over burning sands, with the daily dying hope, that at last he might be laid to rest among his kindred and on his native shore. Yet even this last earthly hope was not attained, for after spending all his youth in ceaseless labours for the good of others, at the early age of thirty-two he was laid in an unknown and foreign grave.

He died alone—a stranger in a strange land—with no friendly form around to sympathize and soothe.—"*Compositus est paucioribus lacrymis.*" Yet this was the last record of his dying hand: "I sat in the orchard and thought with sweet comfort and peace of my God! in solitude my company! my friend! my comforter!"

And in viewing the record of his short yet blessed life, even if we forget the exulting joy with which such a benevolent spirit must welcome to heaven the thousands he toiled to redeem; if we look only at his years of self-denying trial, where were accumulated all the sufferings he was ever to feel, we can find more evidence of true happiness than is to be found in the records of the youthful poet; who was gifted with every susceptibility of happiness, who spent his days in search of selfish enjoyment, who had every source of earthly bliss laid open and drank to the very dregs.

His remains present one of the most mournful exhibitions of a noble mind in all the wide chaos of ruin and disorder. He also was naturally endowed with overflowing affections, keen sensibilities, quick conceptions, and a sense of moral rectitude. He had all the constituents of a mind of first rate order. But he passed through existence amid the wildest disorder of a ruined spirit. His mind seemed utterly unbalanced, teeming with rich thoughts and exuberating impulses, the sport of the strangest fancies, and the wrongest passions; bound down by no habit, restrain-

ed by no principle; a singular combination of great conceptions and fantastic caprices, of manly dignity and childish folly, of noble feeling and babyish weakness.

The Lord of Newstead Abbey—the heir of a boasted line of ancestry—a peer of the realm—the pride of the social circle—the leading star of poesy—the hero of Greece—the wonder of the gaping world, can now be followed to his secret haunts. And there the veriest child of the nursery might be amused at some of his silly weakness and ridiculous conceits. Dressed about the cut of a collar, fuming at the colour of his dress, intensely anxious about the whiteness of his hand, deeply engrossed with monkeys and dogs, and flying about from one whim to another, with a reckless earnestness as ludicrous as it is disgusting.

At times this boasted hero and genius seemed nought but an overgrown child, that had broken its leading-strings and overmastered its nurse. At all other times he is beheld in all the rounds of dissipation and the haunts of vice, occasionally filling up his leisure in recording and disseminating the disgusting minutæ of his weakness and shame, and with an effrontery and stupidity equalled only by that of a friend who pretends them to an insulted world. Again we behold him philosophising like a sage, and moralizing like a Christian, while often from his bosom bursts forth the repinings of a wounded spirit. He sometimes seemed to gaze upon his own mind with wonder, to watch its disordered powers with curious inquiry; to touch its complaining strings, and start at the response; while often with maddening sweep he shook every chord, and sent forth his deep wailings to entrance a wandering world.

Both Henry Martyn and Lord Byron shared the sorrows of life, and their records teach the different workings of the Christian and worldly mind. Byron lost his mother, and when urged not to give way to sorrow, he burst into an agony of grief, saying "I had but one friend in the world, and now she is gone!" On the death of some of his early friends, he thus writes:—"My friends fall around me, and I shall be left a lonely tree before I am withered. I have no resource but my own reflections, and they present no prospect here or hereafter, except the selfish satisfaction of surviving my betters. I am indeed most wretched."

And thus Henry Martyn mourns the loss of one most dear. "Can it be that she has been lying so many months in the cold grave! Would that I could always remember it or always forget it; but to think a moment on other things, and then feel the remembrance of it come, as if for the first time, rends my heart asunder. O my gracious God, what should I do without Thee! But now thou art manifesting thyself as 'the God of all consolation.' Never was I so near Thee. There is nothing in this world for which I could wish to live, except because it may please God to appoint me some work to do. O thou incomprehensibly glorious Saviour, what hast thou done to alleviate the sorrows of life!"

It is recorded of Byron, that in society he generally appeared humourish and prankish; yet when railed on his melancholy turn of writing, his constant answer was, that though thus merry and full of laughter, he was at heart one of the most miserable wretches in existence. And thus he writes:

"Why, at the very height of desire and human happiness, worldly, ambitious, ambitious, or even avaricious, does there mingle a certain sense of doubt and sorrow—a fear of what is to come—a doubt of what is! If it were not for hope what would the future be?—a hell! As for the past, what predominates in memory?—hopes baffled! From whatever place we commence we know where it must all end. And yet what good is there in knowing it? It does not make men wiser or better. If I were to live my life over again, I do not know what I would change in my life, unless it were for—not to have lived at all. All history, and experience, and the rest teach us, that good and evil are pretty equally balanced in this existence and that what is most to be desired is an easy passage out of it. What can it give us but years, and those have little of good but their ending."

And thus Martyn writes: "I am happier here in this remote land, where I seldom hear what happens in the world, than I was in England, where there are so many calls to look at things that are seen. The

precious Word is now my only study, by means of translations. Time flows on with great rapidity. It seems as if life would all be gone before any thing is done. I sometimes rejoice that I am but twenty-seven, and that unless God should ordain it otherwise, I may double this number in constant and successful labour, before passing it to the other world."

And thus they make their records at anniversaries, when the mind is called to review life and its labours. Thus Byron writes: "At twelve o'clock I shall have completed thirty-three years! I go to my bed with a heaviness of heart at having lived so long and to so little purpose. It is now three minutes past twelve, and I am thirty-three.

Eheu fugaces, Posthume, Posthume,
Labuntur anni;

But I do not regret them so much for what I have done as for what I might have done."

And thus Martyn: "I like to find myself employed usefully in a way I did not expect or foresee. The coming year is to be a perilous one, but my life is of little consequence, whether I finish the Persian New-Testament or not. I look back with pity on myself, when I attached so much importance to my life and labours. The more I see of my own works, the more I am ashamed of them, for carelessness and clumsiness mar all the works of a man. I am sick when I look at the wisdom of man, but am relieved by reflecting, that we have a city whose builder and maker is God. The least of his works is refreshing. A dried leaf or a straw, makes me feel in good company, and complacency and admiration take the place of disgust.—What a momentary duration is the life of man! "*Labitur et labetur in omne volubilis ævum,*" may be affirmed of the river; but men pass away as soon as they begin to exist. Well, the moments pass!"

They waft us sooner o'er
This life's tempestuous sea:
Soon we shall reach the blissful shore
Of blest eternity.

Such was the experience of those who in youth completed their course. The poet has well described his own career:

"A wandering mass of shapeless flame,
A pathless comet and a curse,
The menace of the universe;
Still rolling on with innate force,
Without a sphere, without a course,
A bright deformity on high,
The monster of the upper sky.

In holy writ we read of those who are "raging waves of the sea foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." The lips of man may not apply these terrific words to any whose doom is yet to be disclosed, but there is a passage which none can fear to apply.—"Those that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as stars for ever and ever!"

From the Boston Recorder.

"CHURCHES—PREACHERS—SMART MEN."

Mr. Editor,—I hear much said in the churches about smart men—men of talents, great men, powerful preachers, &c. &c. and this more particularly in reference to candidates for settlement. The question asked by churches in want of pastors, are not, is the candidate a good man? sound in the faith? eminently pious, devoted, and active?—but is he a smart man? a man of talents? a popular preacher? This has become universal, from the aristocratic city congregation with its salary of two or three thousand a year, down to the feeble society with its stipend of two or three hundred. Indeed, the feebler the church, the more unwillingness is often manifested to take up with a sound, pious, faithful minister of ordinary talents. This feeling is doing immense mischief both among the wealthy and feeble congregations; but more especially the latter. I have a few things to say to small churches and feeble congregations on the subject. I am not about to detract an iota from the smart men. Would to God all the Lord's prophets were ten times more gifted, provided they were all a little more pious than smart. But then there are evils connected with having one of our present race of smart men, of which feeble churches little dream. Wealthy congregations can afford to bear these evils perhaps,

because they must have great men at all events; though some of them are dying under their popular preachers. But feeble Churches should look well to this matter. For

1st. Many who pass for smart men, are more showy than sound—more brilliant than deep. They can let off a few sermons and speeches wonderfully well, and their pond is out.

2. Smart men are often more learned than pious, and by their levity, and worldly conformity, and want of spirituality, spoil all their Sabbath ministrations.

3. If your preacher is a smart man, very possibly you will be proud of him, and will worship your preacher more than God; and then God will blast both him and you.

4. If you obtain a smart man, most probably he will be ambitious, and soon think, that such talents as he possesses ought not to be confined to such a humble sphere.

5. If your minister is a smart man, and has the reputation of it abroad, then the large churches and colleges will most probably entice him away. He will have call upon call, till at last he becomes satisfied that the providence of God calls him to leave. And then

6. You will find that having once had a smart man, you will not be willing to take up with any thing less than just such a smart man again. These smart, strong men, make Churches fastidious. I know a small Church that is now dying from this cause. It has had one or two smart men, and they have broke away suddenly; and now this Church is not willing to take up with any thing much less than Dr. Beecher.

7. Many of our smart men (I grieve to say it) do not preach the gospel plainly, pungently, fully. They sacrifice sound doctrine and faithful dealing to popularity. They wreath the sword of the spirit with so many rhetorical flowers, that it does not pierce even to the dividing asunder of soul and spirit. This sacrificing at the shrine of popular applause is killing the orthodoxy and piety of many congregations. The poor leave the Church because they are not fed. And when God's poor leave a Church for such, or any other cause, orthodoxy and piety will soon follow.

8. Smart men make Churches fastidious. Like children fed on condiments, they have no relish for sound, wholesome instruction. Their Gospel must come to them through a richer tube. They spurn at the "sincere milk of the word" unless it is dealt out with a silver spoon highly ornamented, and from a silver bowl set round with gems and brilliants. No preacher is popular with them, whose ministrations enlighten their understanding, mortify their vanity, humble their pride, correct their bad tempers, reprove their sloth, exalt their Saviour, and make them forget their preacher in their love and admiration of his master. But a minister is sure to be very popular with them, respecting whom they can say, "what a fine speaker," "what a fine voice," "what beautiful figures," "what eloquent sentences," "what striking illustrations," "what correct taste," "what powerful reasoning," in short, "what a charming man and preacher he is." Thus the man is loved, praised and followed, instead of his divine Master. O how some of these smart men, swollen by the breath of human flattery, will shrivel up, when they come before the judgment-seat! Feeble Churches, can you afford to have a smart man?

We commend the following observations which we extract from the Report of the (London) "Society for promoting the due Observance of the Lords-day," to the notice of those who are in the practice of taking a part of God's day for journeys, or amusement, or business. There are many such in Nova Scotia; but surely going to church in the morning cannot sanctify a breach of the command in the afternoon,—nor is it easy to see how the terms of that command can be so construed as to justify the desecration of any portion of the day.—Ed. C. C.

It has been a leading object with your Committee, to press upon the conscience the obligation we are under to devote to our Emmanuel, not a portion, but the whole of our Christian Sabbath. We do not recognise the day of the Lord in an abridged form. The least leaven of the world's vanity leavens the whole lump. We know not the Lord's-day but in this entireness of its privilege and character. All the day is the Lord's-day—appropriated to Him; the part which is spent out of His house, as well as the part

which is spent in it. Of every portion of it used or abused as it may be, a special account must be rendered. "This is the day which the Lord hath made"—and made for man; an entire, un mutilated day—of which alone it becomes us to say, "We will rejoice and be glad in it."

It is for this whole day, both in extent and in application, that your Committee have always contended; with a full persuasion that in so doing they have been acting agreeably to your wishes.

The evils of Sabbath-breaking, so far as regards trading, amusement, and the transit of goods and persons on the public roads, canals, and rivers, cannot be said to be materially abated; though, with respect to travelling in stage-coaches, it is something to say that a small decrease of the number employed on the Lord's day has taken place since the institution of this Society. Out of 3000 coaches licensed in England in 1832, 1833 were licensed, in the same year, to run on the Lord's-day: in the present year the number licensed is 2950; out of which number 1521 are licensed to travel on the Lord's-day; performing on each Lord's-day 8294 journeys. In this number, however, glass-coaches, hackney-coaches, and cabriolets, are not included. On the same side is to be added the encouraging fact, the proprietors of the Mersey and Irwell Canal have prohibited labour on their canals on the Lord's-day.

As to newspapers circulated on the Lord's-day, the mortifying truth seems to be, that the pestilential evil is spreading: and, such is the malignant form which it has of late assumed, that it may be questioned whether the enemy of souls wields any weapon of more destructive efficacy.

From these distressing topics it is refreshing to turn to other and brighter hopes. No one year, since the formation of this Society, has been so productive of extensive and interesting correspondence as the last. Auxiliary Societies, in connexion with our own, have been established in Yorkshire, Cheshire, Lancashire, Devonshire, Shropshire, Buckinghamshire, Norfolk, Northumberland, and Sussex; and meetings have been held in many large towns, for promoting the objects of this Society, which have been very numerous, attended, and characterized by great zeal and intelligence; and the good effects which have resulted from his praiseworthy co-operation suggests an ardent wish and expectation that the example may, and will, be followed in every country and populous district in the kingdom.

SYRIA.

Remarkable destruction of Locusts.—We have received Smyrna papers to July 30, from which we copy the following account of the remarkable destruction of locusts, by order of Ibrahim Pacha, in Syria. In the beginning of the summer there appeared such a prodigious flight of Locusts that they threatened all the crops with certain destruction. Ibrahim Pacha immediately adopted a measure for the preservation of the country from the disaster which threatened it. All the population of Aleppo was put in requisition, and divided into sections, forced to go out of the city to hunt the locusts. The same thing was done in some other districts invaded by the insects. Ibrahim Pacha, at the head of his troops, scouring the country, compelled every body to go to work, great and small, officers and soldiers. After forty days of an uninterrupted hunt, he succeeded in delivering the country from the devastating scourge, and saving the crops. It is curious to see the immense result of this expedition. There is a statement which was drawn up by Ibrahim Pacha, who caused the quantities of insects destroyed to be measured before his eyes. The following is the statement:

Locusts destroyed by the Egyptian troops in the space of 40 days . . .	413,269 ardebs.
Do. Marrah	2,815 "
Do. by the population	9,076 "
	425,160 ardebs.

This enormous quantity is only the amount of what were destroyed by the troops and population of Aleppo; but there were besides in the villages of the Arabs, and in the districts of Killis, Aintab, Hamaiah, Marrah, and Damascus, immense quantities destroyed which were not measured. The ardeb is equal to a fraction over eight bushels.—Boston D. Adv.

YOUTH'S COMPANION.

For the Colonial Churchman.

SKETCHES OF SCRIPTURE CHARACTERS.

No. 2.

ABRAHAM OFFERING UP HIS SON ISAAC. B. C. 1872.

Abraham—Father of a Multitude. Isaac—Joy.

Abraham is called the father of the faithful, because he believed in God's promises. Though he met with many trials, he never doubted that God would do for him all he had promised. He believed this, even when God commanded him to offer up his only son Isaac; and his faith was imputed unto him for righteousness.

Children often think it a great hardship if they are required to give up any thing which their little hearts are set upon; but let them remember Abraham and what he was called to resign.

22d Genesis, 2 to 14: Jehovah-jireh in verse 14, means—"the Lord will provide."

See Abr'ham, at the call divine,
His Isaac, that dear son, resign;
Trusting in God, believing still,
He would his promises fulfil.
Like him, may we obedient prove,
Strong in the faith which works by love.

JACOB KEEPING LABAN'S SHEEP. B. C. 1739.

Jacob—Supplanter.

Jacob kept Laban's sheep and cattle. He gave a faithful account for all things under his care. God was pleased to reward his faithfulness, and to make him prosper. Jacob did not serve with eye service. I am afraid there are many little boys and girls who only mind their business while they think their parents or masters are looking on them. Let them remember what Hagar said, "Thou God seest me." And what is written in the 139th Psalm, that God knows our thoughts and all our ways.

31st Genesis, 25.

With toil and pains see Jacob keep,
And tend his uncle Laban's sheep!
His faithful care it pleas'd the Lord,
Who loves the righteous to reward,
To make him see a numerous seed,
And succour him in time of need.

THE CHARACTER OF JOSEPH. B. C. 1717.

Joseph—Addition.

Joseph suffered many troubles. He was tempted to do evil, but he said, "How shall I do this wickedness, and sin against God?" God was with him, and brought him through all his troubles, and blessed his patient continuance in well doing.

Joseph forgave his brethren who had trespassed against him. If your brothers, or sisters, or companions are unkind to you, are you ready to forgive them? Remember Joseph and his brethren, and what Christ said about forgiving those who trespass against us. Matt. xviii. 22.

Read 49th and parts of other Chapters, of Genesis. 13th c. Exodus, v. 19.

Joseph, when tempted, faithful prov'd,
Nor durst offend the God he lov'd,
O may his fear abide within,
To keep our souls from ev'ry sin;
That we may serve him with the heart,
And never from his ways depart.

THE CHARACTER OF MOSES. B. C. 1533.

Moses—Drawn out of the Water.

Moses might have been the chief man in Egypt; but he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt. God was pleased by him to deliver the Israelites from their bondage.

Observe that it was God who enabled him to make this choice; may he, my dear children, enable you to forsake worldly vanities, and to delight in his service.

Read Exodus—11th Hebrews, 23, 29.

Moses, of meek and patient mind
The honours of a court declin'd,
Preferring rather to embrace,
Affliction with God's chosen race,
Than short liv'd pleasures to enjoy
In sin, which would the soul destroy.

BREAD.

There is one fact which we have seen mentioned that perhaps has a very essential bearing upon its increased value. It is said that one hundred thousand bushels of grain are consumed monthly, in this city, in the manufacture of whiskey. One hundred thousand bushels of grain will make twenty thousand barrels of flour or meal; and twenty thousand barrels per month give two hundred and forty thousand barrels per annum, that might be converted into nourishing food, but are converted into destroying poison. We are not advised what is the annual consumption of flour in New-York, but let it be what it may, two hundred and forty thousand barrels taken out of the hands of the bakers and put into those of the distillers must make an immense difference, they must bear a very large proportion to the entire consumption of bread and other preparations of flour.

We are perfectly aware that the investigation of this fact, if it is a fact, and of its consequences, would involve a discussion of the broadest and most important principles of political economy, for which we have neither time nor the requisite knowledge of that very dubious science. But we may venture to ask whether the diversion of so vast a quantity of flour from its legitimate destination, to wit, the ovens of the bakers, has not some effect in creating the scarcity which causes the high price; and whether, if the two hundred and forty thousand barrels were not made into whiskey, the barrel would not be sold at five or six dollars, instead of the nine or ten at which we believe, it is now held by the dealers.

We do not enter, at present, upon the consideration of various other highly important topics connected with the serious fact to which we have adverted; such as the fatal influence upon society and upon individuals, exerted by these twelve hundred thousand bushels of grain, after their submission to the worm of the still—the horrors of intemperance—the corrupted degraded frames of its victims—the wretchedness of their families—the crowded state of our penitentiaries, state prisons and hospitals, mainly imputable to that terrible vice—or the numberless offences against the laws of God and man, of which it is the remote or immediate cause. We are endeavouring to consider the matter simply as one of dollars and cents; and in doing so, we would ask if there is any sufficient or practicable remedy? Can any body suggest a mode, within the compass of legislation, by which, without producing other as great mischiefs, these two hundred and forty thousand barrels of flour can be rescued from the mash tub and brought into the oven? If such a mode can be devised, it would prove a blessing, not only to this city, but to the whole country, and perhaps to the world itself.

The question may be worth asking, by the way, what becomes of all the whiskey, distilled from these twelve hundred thousand bushels? We have a suspicion that much the larger portion of it is converted, by an easy but efficient chemical process, into good French brandy, and sold at something like four times its market value as the product of rye or corn. We have seen a glass of whiskey, fresh from the still, transmuted in half a minute, by the addition of eight or ten drops from one phial, and twice as many from another, into a high-coloured, high-flavoured liquid, at which many a veteran toper would smack his lips, in the honest belief that it was genuine Cognac. Ah! chemistry, chemistry! what an arrant deceiver art thou; playing more tricks than a whole company of magicians, and enacting changes as great and as puzzling to all but the initiated, as those of the best conjuror in the land.—*N. Y. Com. Adv.*

SOCIETY FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE.

The readers of the Spirit of Missions will peruse with pleasure, the following extract of a letter from the Rev. Wm. Parker, secretary of the society, in England, for the Promotion of Christian Knowledge, not only as manifesting a kindly spirit toward the missionary operations of our Church generally, but when taken in connexion with the Rev. Mr. Hill's letter from Athens, as proving that the spirit of Christian love exists when our mutual operations abroad are found to meet. One lot in Athens is now to sustain an American Episcopal mission school building, and a chapel of the Church of England, in part reared by the venerable society above alluded to; and provision is made for mutual ministerial labour in the chapel.

Lincoln's Inn Fields, London, May 1836.

I was exceedingly rejoiced on learning that a domestic and Foreign Missionary Society had been formed under the immediate sanction and superintendence of the Protestant Episcopal Church; and I doubt not that this institution will prove a real blessing both to the inhabitants of the new settlements in America, and to our fellow men in many distant regions of the world. The establishment of such an institution does, in my opinion, redound greatly to the honour of the Protestant Episcopal Church in the United States; and the consecration of a missionary bishop, whose field of usefulness will be so extensive, is an event of singular interest and importance.

One of your missionary stations, I observe, is at Athens. It affords me much pleasure to inform you that the Society for Promoting Christian Knowledge has recently granted the sum of £100 toward the erection of a Protestant Episcopal chapel in that city. A proper site for the chapel has been provided by the Rev. Mr. Leeves, and I have reason to hope that the British government will contribute liberally to the building fund. The whole of the contributions raised for this laudable undertaking will be placed at the disposal of Sir Edmund Lyon, the British Minister plenipotentiary in Greece.

You may perhaps be aware that the Society for Promoting Christian Knowledge has transferred the missions in Southern India, which flourished for so many years under its superintendence, to the Incorporated Society for the Propagation of the Gospel in Foreign parts. This transfer was made because the incorporated society is strictly a missionary institution, in connexion with the Church of England; and because it has been enabled, by the extension of its charter, to turn its attention to the British possessions in the East. The Society for promoting Christian Knowledge, however, still continues to render most efficient aid to the missions and missionary establishments in the southern provinces of India.

The River Nile.—In a distance of 1300 nautical miles from the mouth of the Tacazze to the Delta, this river does not receive a single tributary stream, which, as remarked by Humboldt, "is a solitary instance in the hydrographic history of the globe." At the season of the annual inundation, the water of the Nile is received into vast canals and trenches, cut at great expense in all directions throughout the whole extent of the land; these trenches are closed so soon as the river begins to subside, and gradually opened again in the autumn, allowing the water to pass on to contribute to the irrigation of the Delta. The distribution of the Nile water has always been subject to distinct and minute regulations, the necessity for which may be estimated from the common statement, that scarcely a tenth part of the water of the Nile reaches the sea in the first three months of the inundation.

It is a fact worthy of notice, that the soil of Egypt, which was no doubt originally formed by the earth brought down during the annual rise in the Nile from Abyssinia and the interior of Africa, has increased in elevation through successive ages. The bed of the river, rising in the ratio, still keeps up the necessary inundation, otherwise the whole of Lower Egypt would long since have become infertile, as there is not sufficient rain to make it productive.—*Chr. Wit.*

From the British Magazine for September last.

HEREFORDSHIRE.—*Noble Bequest.*—Mr. James Barker, who recently died at Islington, was a native of Ross, Herefordshire, which he left nearly sixty years ago. He had accumulated a handsome fortune, and has bequeathed £20,000 to the Churchwardens and overseers of Ross, the interest of which is to be applied by them, after the death of a few aged annuitants, to the purchase of clothes, fuel and food for the poor.—*Watchman.*

STAFFORDSHIRE.—*Monument to the late Bishop Ryder.*—The committee for erecting a monument in Lichfield Cathedral, to the memory of the late excellent bishop of this diocese, have by the advice of Sir F. Chantrey, abandoned the idea they originally entertained, of having the venerable prelate represented as engaged in the solemn act of confirmation, and have resolved upon employing that eminent sculptor to execute a simple statue of the bishop. The cost will be £2000. Toward this sum £200 has been subscribed.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, DECEMBER 1, 1836.

In presenting to our readers the first number of the second volume of the COLONIAL CHURCHMAN, we crave their permission to offer a few remarks, which the occasion would seem naturally to call forth.—And first, we must express our cordial thanks for the support which has been extended, we will not say to us, (for in a pecuniary point of view we are not interested) but to the work under our management. That support has exceeded the expectations of our less sanguine friends, but has not come up to our own.—When we consider the numbers that belong to the Church of England in this province alone, we cannot doubt their ability to afford still greater encouragement to a journal devoted more especially to the interests of the Church and of religion in general. We trust that we do not regard our humble labours for the past year with undue complacency, when we presume to rest upon them a plea for continued patronage. We are not insensible to the defects which have marked our progress, but we think that if reference be had to our professions at the outset, it will not be found that we have come short of them in the pages which followed. Those pages contain a large amount of original matter, on subjects connected with the doctrines and discipline of the Church, and with practical religion. And in our extracts from other sources, we have endeavoured always to keep in view, as our grand object, the edification of our readers in sound knowledge and right practice. That some success has attended these endeavours, we are not without cheering evidence from those whose judgment we esteem. That satisfaction has not been afforded to all, is matter of regret rather than of surprise. We commenced our editorial labours with the determination, by God's help, to pursue a straight forward course, with His blessed word, and the doctrines and order of the Church for our guide; and we laid out our accounts for occasional collisions, and for encountering the rod of correction on the right and left. Nor have we been disappointed. We have had the pleasure on one hand, of witnessing what is called the 'manifestation of the spirit,' in sundry hard sounding epithets, crowned by not-to-be-mistaken wishes for the speedy death and burial of the Colonial Churchman. We had scarce recovered from the shock thus given to our editorial nerves, when there came hard knocks from other quarters, where we looked for the voice of encouragement alone. *Et tu Brute!*—we exclaimed, when these thrusts came upon us, and passed on to our humble labours with a wounded spirit. Then came complainings from some, that we had in our columns too much of this, or too little of that;—that we were too high church, or too low. From some, that our face was always too much the same; from others, that it displayed too many spots of various colours. In short, we have had the winds blowing upon us from all parts of the compass at the same time;—but notwithstanding, we have so far weathered the gale, and have derived some courage from the fact, that our subscription list has not materially felt its ruinous effects.—But to assume a graver tone, we have reason to believe that one conclusion may be drawn from these opposing animadversions, namely that the Colonial Churchman speaks not the language of PARTY—Such we desire to be its character. We would call no man master, and wish to be called by no other names ourselves than churchmen and christians, terms which ought to be synonymous. We hope to continue our course 'speaking concerning Christ and the church,' and diffusing scriptural instruction, and advancing the interests of our beloved church, as widely as we are allowed to travel.

We respectfully repeat our call upon our clerical brethren, to help us in a two-fold way, by the productions of their pens, and by the recommendation of the paper to their respective congregations. In regard to the former, we have had less assistance than we ought, when the ability and leisure of many are considered. How easily might

profitable extracts from their weekly sermons be forwarded, and their usefulness be thus widely extended to those who never heard them. Or, interesting details be supplied respecting their parishes, which would tend to make distant portions of the church acquainted with each other's condition, and induce that sympathy among the members of the same body, which is so salutary and so beautiful. And how many stirring incidents of parochial or missionary character are locked up in the pastoral journals of our clergy, or in their memories, which, if communicated through our pages, might animate, cheer, and edify some christian brother or sister, or awaken some careless sinner from the deadly sleep of sin. Will not our esteemed brethren unlock these hidden treasures, and pour them out upon our future pages, for the advantage of their fellow men? Shall pens be idle when God has given the ability to use them for the good of His people?

In regard to the other point of an active agency in behalf of this Journal, with the people under their charge, we have no reason for expecting such assistance from our brethren, except what is grounded upon the presumed usefulness of our pages as an humble auxiliary to them in their parochial labours. If we are right in this presumption, they will agree with us, that the wider our circulation is extended the better. We have been much encouraged by the exertions which several of the Nova Scotia clergy, and a few of those in the other provinces, have put forth in this behalf—the consequence of which has been, in every case, an enlargement of our subscription list from those parishes.—We would respectfully invite all who wish well to the Colonial Churchman, to pursue the same plan, and to ask all their parishioners who do not take it, now to subscribe for the second volume,—and in anticipation of such a step, we have caused a considerable number of extra copies to be struck off. One of these we shall send to every clergyman in this diocese who has not yet subscribed, who will please to signify his wishes with regard to a continuance by retaining the number if he desires to subscribe, or returning it if he does not. And here we would observe, that in forwarding the first number of the paper last year, several of the clergy, to whom it was intended to send it, were inadvertently omitted.

Nor in soliciting an increased support for our undertaking must we omit a word to the LAY MEMBERS of the church themselves. It is for them more especially, that we labour. To assist them in forming a right estimate of the value of the church to which they belong—to inspire them with that supreme attachment to her doctrines, her discipline, and her liturgy, which she justly claims at their hands—to confirm them and their families in the good old paths which she points out to her children—to let them see that she requires of them the most ardent piety of which the heart is capable—and thus to demonstrate the wantonness and the sin of a schismatic departure from her bosom, are among the effects which we hope to see produced by this publication. As such, it is worthy of the support of every layman that loves his church, and believes it to be the "Church of the living God, the pillar and ground of the truth." Let us hope that every one who can spare 10s. per annum (and there are comparatively few who cannot) will not withhold it, but rather consider it his duty to bestow it in furtherance of the cause of his church, and the spiritual edification of himself and his fellow men. And if it be a duty to subscribe, it is not less so to pay with punctuality. The terms are so low, that unless there be a general support, and that punctually paid, the work cannot be sustained, notwithstanding that the editorial duties are entirely gratuitous.

An index and title page, for the first volume, will be prepared and forwarded to subscribers at an early day. We are in expectation of a larger and more regular supply of British ecclesiastical publications, which will enable us, we hope, to give more full information respecting the church in the parent kingdom.

In conclusion, we would express the hope that our Brethren and friends, will put up in our behalf earnest prayer to the Fountain of all Wisdom, for a blessing upon our

work: that "He would prevent us in all our doings with His most gracious favour, and further us with His continual help, that in all our works, begun, continued, and ended in Him, we may glorify His holy name."

LYCEUMS.—We call attention to the article under this head in our last page, in which it will be seen that our province is embraced; and we publish the very liberal announcement, in the hope, that our scientific men, or some of our public institutions will avail themselves of it.

An ordination was held by the Lord Bishop of the Diocese, at the parish church of St. Mary's, Aylesford, on Sunday Oct. 16th, when the Rev. John Sedgfield Thomson, assistant minister of St. Stephen's, N. Brunswick, was admitted to the order of priesthood. The sermon was preached by the Rev. James Robertson, Rector of Bridgetown,—the Rev. J. M. Campbell, and Rev. H. L. Owen, assisting at the solemn service.

THE ELECTIONS are proceeding throughout the Province, and, we trust, will every where be conducted with a regard to peace, and with as much of principle, and as little of passion and prejudice, as possible. No lover of his country—no friend of religion can be indifferent on such a subject, which has so important a bearing upon the interests of both. May the advice of the father-in-law of Moses (Exodus xviii—21) be regarded, "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them." And may the attention of all be turned to an "election" of infinitely greater concern,—even our "election of God." Surely the "children of this world are wiser in their generation than the children of light;" and from the untiring zeal, the earnestness and the perseverance which they evince in the pursuit of things temporal, Christians may learn how much greater diligence it behoves them to give to "make their calling and election sure." * * *

State of the poll for this Town and County, as it closed last evening for the day.

Town	County
Mr. Heckman, 107	Mr. Miller, 241
„ James, 14	„ Couch, 238
	„ Rudolf, 155
	„ Creighton, .. 93

MEMORANDUM RESPECTING THE CHURCH IN SHELBURNE, NOVA-SCOTIA.

It is known that Shelburne, situated at the head of the beautiful harbour of Port Roseway, was settled in the year 1783 by refugees from the United States of America, who to the number of several thousands very soon erected a large Town in the midst of a wilderness.—The first settlers from New York were accompanied by the Rev. Mr. Panton, who came with the intention of proceeding soon to England. He remained in Shelburne only until August of the first year, when the Rev. Dr. Walter arrived, and became the Pastor, and Missionary from the Society for the propagation of the Gospel in Foreign parts.—The first entry in the Parish records is dated May 1, 1788, when the Rev. J. H. Rowland was inducted joint Rector with Dr. Walter,—the town and vicinity being divided into two Parishes by the names respectively of St. George and St. Patrick.—For the first five years after the settlement of the place, it appears that Divine Service was performed in a temporary building erected for the purpose, and it was not until May 12, 1788, that lots were purchased for the site of a church and burial ground.

On the 6th June following, an agreement was entered into with Isaac Hildrith and Adam White, master builders, for the erection of the Church, for the sum of £620—towards which government contributed £400. The building, the dimensions of which are 65 by 42 feet, was first opened for Divine service at Christmas 1789,—and consecrated July 30th, 1790, by Bishop Inglis, the first Bishop of this Diocese, and the first ever appointed to the colonies, who at that time visited Shelburne, and held a confirmation also at which 380 persons received that holy rite.—The Church which is spacious, (containing 82 pews) is convenient and well built, and is furnished with handsome pulpit hangings, a good bell, and silver communion plate; and also a good set of Books, the gift of Sir William Temple. The Plate was supplied by English friends of Dr. Walter.

An official report to the Bishop in 1790 entered on the Church Books makes the total number of taxable persons in the township to be 605, of whom 202 heads of families and 50 single men were members of the Church; 224 were members of the kirk of Scotland, and dissenters of various

persuasions,—65 heads of families resided at Cape Negro Gray's Island, and Round Bay, westward,—and 47 at Green Harbour, Sable River, and the Ragged Islands, eastward. At the same period, the number of schools was reported to be twelve, with 257 scholars.

The Rev. Dr. Walter removed to Boston in 1791, on which occasion a very warm address was presented to him by the congregation, by whom he appears to have been much beloved. Shortly after this, at a general meeting of the vestries of St. George and St. Patrick, the two parishes were united and placed under the Rectorship of the Rev. J. H. Rowland, who died at Shelburne on the 26th Feb. 1795, and was succeeded by his son the Rev. T. B. Rowland who had been appointed curate on the 11th of that month, and upon whom the solemn and trying duty devolved of committing the remains of his father to the grave, the first funeral ceremony it is believed which he had been called to perform. A neat mural tablet is set up in the Church to his father's memory.—Mr. Rowland (who was one of the earliest alumni of King's College and contemporary with the present Bishop of Nova Scotia, the late Dr. Milledge, Archdeacon Stuart, and others, at the time when the institution was under the sole management of the Rev. Dr. Cochran,) received a few years ago from the Governors the degree of L. L. D. He continued in charge of the parish for upwards of forty years, to the end of 1835, when with consent of the Society and the Bishop, he resigned its management into the hands of the Rev. Thos. H. White, remaining himself as supernumerary, to render such assistance as he can, and retaining the title of Rector. During his incumbency he has witnessed, besides the ordinary changes and chances of this mortal life which may be looked for in a forty years ministry, a remarkable vicissitude in the population of the place. "How doth the city sit solitary that was once full of people," may be applied to Shelburne. The adjacent harbours and rivers are lined however by a thriving and increasing population, affording an ample field for the labours of the missionary. There is one flourishing settlement visited by him and named Ohio, scarcely known perhaps out of the township situated on the Roseway, about 20 miles above Shelburne, where large tracts of good marsh land invite the settler, and extensive groves of luxuriant oaks delight the eye, and afford the prospect of future wealth to their possessors.—These groves have had the better riches of Christ proclaimed amongst them, and have witnessed the celebration of the holy ordinances of the church, as have most of the other secluded settlements of that extensive parish.—Divine Service being occasionally performed at Jordan River, Gunny Cove, and other country stations.

The baptisms by Rev. Dr. Walter were

627
— J. H. Rowland, 333
— T. B. Rowland, 1527
the end of 1835

Total. 2487

New Colony of South Australia.—The Colonization Commissioners for South Australia continue actively employed in their great work.

The South Australian Company have published their first report, which is highly satisfactory. It appears that about 850 persons have already left this country for this new land of promise, amongst whom are artisans of every description. All have entered into a compact to discountenance the use of ardent spirits. An association has been formed, in connexion with the Society for the Propagation of the Gospel, to assist the colonists in providing the means of public worship and religious instruction according to the doctrines of the Church of England. Measures are in progress for erecting a Church and a school. Towards these desirable objects, the Society for the Propagation of the Gospel have given 200l; the Society for Promoting Christian Knowledge, 200l; the Archbishop of Canterbury, 20l; the Bishop of London, 20l; the Bishop of Winchester, 20l; John Abel Smith, Esq. M. P., 20l; Raikes Currie, Esq., 31l; and John Labouchere, Esq. 21l; The scale of civilization has a ready so far advanced, that a newspaper has been established. The first number, by way of specimen, has been published in London, called the *South Australian Gazette*.

NOTTINGHAMSHIRE.—At a meeting of the clergy at Newark, on Thursday, July 28, for the purpose of affording relief to the widows and distressed families of the clergy within the county, (Archdeacon Wilkins in the chair) the sum of £405 was distributed in annuities and donations to such objects for the present year.—*Nottingham Journal*.

OXFORDSHIRE.—The rebuilding of Goring Church is at the sole expense of — Lyon, Esq. of North Brook, and, with fittings, is expected to cost him nearly £5000.—*Oxford Herald*.

POETRY.

1st KINGS, CHAPTER 19.

By James Whiggl, Esq.

There was a wind that rent the rock,
And blew its fragments in the air,
Echoed around an awful shock,
But still the Godhead was not there.

The wind had scarce forgot to rove,
And silence had began her reign,
When, from the mountain to the cave,
An earthquake rent the ground in twain.

Next from a flame the mountain groaned,
Which burnt with unrelenting ire,
But Deity was not enthroned,
Or in the earthquake or the fire.

When these phenomena, alas!
Could gender nothing but despair,
A voice it echoed thro' the pass,
Borne on the bosom of the air.

It was a voice so still and small,
That e'en the prophet dared not move,
He listened to its dying call,
It was the melody of love.

So may the law its terrors sound,
And drive enjoyment far away,
Strike the offender to the ground,
And make him curse his fatal day

But winds may blow, and earthquakes start,
And fire descend from heaven above,
And nought shall melt the sinner's heart,
But the still voice of Jesus' love.

MISCELLANEOUS.

LYCEUMS.

All editors of newspapers and other public journals throughout the United States are requested to mention, "That the Pennsylvania Lyceum is prepared to deliver *gratuitously* an elementary set of specimens in Geology and Mineralogy, to any and every county Lyceum, which is or may be formed in the Union. If any such Lyceum or a few individuals, with a view of forming one in any one of the eleven hundred counties in the United States, will request some merchant or other person who may visit Philadelphia the present season, to call upon John Simmons, corresponding secretary of the Pennsylvania Lyceum, or upon Dillwyn Parish, corner of Arch and Eighth streets, they can procure a set of specimens representing the elements of rocks and mountains, the different stratas, or kinds of rocks, the ores of the most useful metals, and a few other minerals; also a few specimens of improvements in schools and lyceums, such as geometrical and perhaps architectural and other respective drawings, foliums, impressions of leaves, and possibly a few specimens of needlework. Editors of this and other countries, are also requested to mention in their columns, that the next National Convention of American Lyceums, will be held in Philadelphia, commencing on the first Tuesday of May next, and that any person or persons from either continent, who may bring or send to that meeting specimens of plants, minerals, shells, insects, or other productions of nature or art, may exchange them for others, deposit them for the use of the National Cabinet, or appropriate them in some way for the diffusion of knowledge, and for instituting a scientific, and it is hoped, a Christian intercourse among the nations of the earth.

It is expected that delegates from state and county lyceums in America, and from similar societies in other countries, will be provided with accommodations by the hospitalities of the citizens.

Out of the wild fig-tree some profit may come, but no thanks to the tree but the Creator.—*Travels.*

NEW CHURCHES IN ENGLAND.

A meeting convened by the vicar of the two adjoining parishes of Portsmouth and Portsea, was held on Friday, at the Green-row Rooms, to consider of means for building additional churches. The vicar, who presided, stated that the subject had been in contemplation ever since the erection of All Saints and St. Paul's. Three churches had been asked for Portsea alone, but for want of funds two only had been erected. The Church Building Commissioners, although their original funds had long been exhausted, had lately, by receiving back moneys advanced by way of loan, been enabled to consent to a grant of £1,000 towards an additional chapel in Portsmouth, and another in Portsea, on conditions that by other means those amounts can be increased to £5,000 for the two parishes; on the whole of which being placed at their disposal, they will undertake to complete the necessary erections. The College of Winchester, in which is vested the right of presentation to both incumbencies, has subscribed £500, and the vicar himself £500. Each chapel is calculated to contain one thousand sittings, at a cost for erection of fifty shillings per sitting. It is proposed to reserve a fund for keeping the buildings in repair without burdening the parishes; and the present vicar promises to relinquish his right of presentation to the Bishop. Resolutions were passed appointing a committee, consisting of the clergymen, church and chapel wardens within the parishes *ex-officio*, and twenty-four laymen to be hereafter named. The site for the Portsmouth chapel is to be on the south side of College Garden Burial Ground; the building to be on arches, beneath which will be constructed catacombs with vaults. Application has been made to the Board of Ordnance for a spare piece of ground at Portsea, at the end of North-street.—*Salisbury Herald.*

Lord Melbourne and the Church.—It affords us sincere gratification to announce that Lord Melbourne has given a very powerful practical demonstration of attachment to the Establishment, which it is our duty and our pleasure to record. His Lordship is patron of the very populous but very ill-endowed church of Greaseley, in this county, in the parish of which the Duke of Newcastle, Lord Stamford and Warrington, and others, have considerable property. The income of the living is so small, that the Vicar has hitherto been compelled to engage in the services of another and a distant parish, and to carry on the duties of a school, to enable him to make a provision for himself and family. Lord Melbourne has subscribed the sum of 1,000*l.* towards increasing the income of the living, with the hope that such additions to his donation may be obtained as to render it adequate to the maintenance of the vicar without his engaging in any other duties whatever but those of the parish alone. He has, moreover, subscribed the sum of 1,000*l.* towards repairing the church, and making free accommodation for the poor. We recently recorded that his Lordship, at the request of the Archdeacon of Nottingham, had rebuilt the chancel of the church, and given to the parish an additional burial-ground, which was consecrated last summer.—*Nottingham Journal.*

Influence of religious instruction in diminishing Crime.—In addition to all the facts on this subject which are furnished by the records of jurisprudence, both in our own country and Great Britain, we have one testimony from a quarter very unlooked for—the Hottentots.

The Calcutta Christian Observer for March last contains the following statement made to the celebrated Dr. Philip, of the Cape of Good Hope, by the Hon. Judge Barton, after a circuit in his official character. That gentleman says that he had made three journeys over the colony as a circuit judge: that during these circuits he had nine hundred cases before him; and that only two of these cases were connected with Hottentots who belonged to missionary institutions, and that neither of them were aggravated cases.—*N. Y. Observer.*

British Free Schools at Paris.—The building recently erected in Paris, Rue des Ecuries d'Artois, for the use of these schools, was opened for the purposes of education on Monday, the 1st of August. We take this opportunity of calling the attention of the Christian public to those institutions, which are at this

moment attended by eighty boys and about the same number of girls; children of poor British subjects residing in that capital, where they are receiving gratuitously a sound education on scriptural principles. These schools have been in existence since 1832, and have been thus far abundantly blessed. As their support, however, depends entirely upon voluntary contributions, and the Committee have necessarily been put to extraordinary expences in fitting-up and furnishing the new school-house, this charity is particularly recommended to the liberality of the British public.

NEW TESTAMENT FOR THE BLIND.

It is announced that the New Testament for the Blind, printed with raised letters, so that they can be read by the sense of touch, is completed at Boston in two volumes. Dr. Howe, in a letter to the Corresponding Secretary of the Massachusetts Bible Society, which aided in the accomplishment of the undertaking, says,—“If the contributors to your fund, and the members of your society, witness the joy which this work produces in those blind persons who have access to it, they would be amply repaid for their generosity.”—*Jour. Com.*

The Blind.—“Father,” said a young one of a flock to us a few days since, “how does that poor blind man find his way home?”

“He has a cane in his hand,” my child, “and feels his way along towards his distant home.”

Shortly afterwards, the following paragraph met the eye of the child:

“LIGHT FOR THE BLIND.—The whole New Testament, in raised characters, for the blind, is completed at Boston, and bound in two volumes. The Massachusetts Bible Society contributed liberally to defray the expense of printing, and the completion of the work has been announced to the Society.”

Having ascertained that the letters were raised on the pages of the volume, the child significantly observed that this was probably another plan by which the blind could feel their way along towards a distant home.—*U. S. Gazette.*

ASIA MINOR.

Ravages of the Plague.—Smyrna papers state that while the plague was stationary in that city, and had much abated at Metelin, it was raging dreadfully at Adramittum and along the coast of Troy. At Vira, 12 hours from Gallipoli, almost the whole population, comprising 3,000 or 4,000 souls, had been swept down by the disease. Only the governor and about 20 individuals escaped the contagion, and took refuge in Gallipoli.

BELCHER'S

FARMER'S ALMANACK, FOR 1837.

Containing every thing requisite and necessary for an Almanack, Farmer's Calendar, Eclipses, Army, Navy and Militia; Officers of the different Counties, Sitting of Courts, &c. arranged under their respective heads, including the new Counties of Colchester, Pictou, Guysboro', Yarmouth, Richmond, and Just-au-Corps, together with the usual variety of interesting and useful matter.

THE NOVA-SCOTIA

TEMPERANCE ALMANACK, 1837.

Containing, besides the useful astronomical calculations, Temperance Calendar, List of Temperance Societies in the Province; Army, Navy and Militia; Officers of the different Counties, Sittings of Courts, &c. arranged under their respective heads, including the new Counties of Colchester, Pictou, Guysboro', Yarmouth, Richmond and Just-au-Corps, with other useful information. For sale by

C. H. BELCHER.

November 7.

A few copies of the FARMER'S ALMANACK may be had at the Office of the Colonial Churchman.

PRINTED AND PUBLISHED ONCE A FORTNIGHT, BY
E. A. MOODY, LUNENBURG, N. S.

Where Subscriptions, &c. will be thankfully received. Terms—10s. per annum:—when sent by mail, 11s.3d. Half to be paid in advance.

No subscriptions received for less than six months.

General Agent—C.H. Belcher, Esq. Halifax.

Communications to be addressed (POST PAID) to the Editors of the Colonial Churchman, Lunenburg, N. S.