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# 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, NOVEMBER 2, 1837.

NUMBER 25.

For the Colonial Churchman.

## HELPS TO MEDITATION.

**Ability to serve God.**—There is no man so mean but that he may be useful some way to the house of God. Those who cannot work in gold, and silver and silk, yet may cut and hew. And those who can do neither may yet carry burdens.—*Bishop Hall.* See 1 Kings, 5, 6.

**A Tribute to Religion.**—Napoleon was heard to admit that Religion is a great consolation and resource to those who possess it. Surely there is value in such an admission from one who through so many years tried how far the world, its power and its maxims, could afford that consolation and resource, and at the last was constrained to confess that peace was not in them, but in that very Religion which he all his life time too much affected to despise!

**Hypocrisy.**—Hypocrisy will be still scrupulous in some things; and, in some awful restraints, is a perfect counterfeit of conscience.—*Ibid.* See 2 Kings, 6.

### Heavenly Affections.—

Oh! ye who trust where earthly toils shall cease  
To find a home in Heaven's unerring clime,  
Drink deeper at the fountain-head of peace,  
And cleanse your spirits for that world sublime.

*Sigourney.*

**How to interpret the Law of God.**—The will of God is ever consistent with itself, and that which is doubtful or capable of misconstruction in His word, must be interpreted according to that which is plain and unequivocal.—*Burrows.*

### Benevolence.—

Give all thou canst: high Heaven rejects the lore  
Of nicely calculated less or more.—*Wordsworth.*  
**The Saviour.**—Let the terrible sufferings which the Redeemer consented to undergo testify both the power of His love, and the fierceness of that anger which was so appeased! Let us thankfully rejoice in our high privilege that we are permitted to see and understand the mercies of God in Christ Jesus.—*Bowdler.*

Oh! lowly fall before His mercy seat,  
Close covered with the Lamb's integrity,  
From the just wrath of His avengeful threat,  
Who sits upon the righteous throne on high.

*Spenser.*

**Terms of Salvation.**—At the same time that we deliver the ambassadors of Christ, the gracious message of reconciliation to mankind, we strongly enforce the practical observance of the conditions upon which it will become available; and declare that the end of the Gospel is to establish us unblamable in holiness before God, and in every good word and work.—*Blomfield.*

### Selected for the Colonial Churchman.

**Immanuel.**—"God with us" 1 Mat. 23. It is only in and through Him, that his Father shines forth upon us, with the mildest beams of mercy and of love. May it ever be our care to renew our acquaintance with him. Review the records of His life and death; hear his words—behold his actions, and in doing so you will surely find a sacred sweetness diffusing itself over your soul.—*Doakridge.*  
**Thirst in Eastern Countries.**—In order to render more vivid our conceptions of the earnest desire imaged in scripture by the figure "thirst," we do well to bear in mind the following information extracted from Campbell's letters from the South. See 4 John 13. Ps. 42. 2:63. 1. 55. 1, 5 Mat. 6. 7 John 37.

"Some twelve miles from Oran we passed the spot where, a year and a half ago, there had been hard fighting between the French and the natives. The French soldiers though an over match for the Arabs, suffered dreadfully from heat and thirst. Their store of water was exhausted; the breath of the simoon set in; the cavalry stood its shock, and by their elevation from the ground were able to respire, but the foot soldiers fell by companies, gasping for breath. A captain of dragoons, who was in the scene, told me that there was more than one instance of the infantry soldier, driven to madness by thirst and agony, putting his head to the mouth of the musket and his foot to the trigger and committing suicide. One infantry officer alone gave way to despair; and though it is probable that he was in these circumstances, no more a responsible agent than a man in delirium of fever, yet it was better perhaps, that he did not survive the occurrence. He pulled his purse from his pocket; and said to his men, "I have led you into battle with courage, and I have always been a kind officer to you; the horror of my sufferings is now insupportable; let the man among you who is my best friend shoot me dead and here are 30 louis d'ors for his legacy." No man would comply with the request; but he hardly uttered it when he fell down and expired.

**Worthlessness of man by reason of sin.**—I feel with an intensity unfathomable by words, my utter nothingness, impotence and worthlessness, in and for myself. I have learned what a sin is against an infinite, imperishable Being,—such as is the soul of man.—*Coleridge.*

**Heavenly Wisdom.**—He that giveth his mind to the law of the Most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies.—34 Ecc. 1.

## A FEW REMARKS

Relative to the present state of the Seven Apocalyptic Churches, extracted from a work entitled—"A visit to the Seven Churches of Asia," by the Rev. F. V. J. Arundell, British chaplain at Smyrna in 1826.

### LAODICEA

Is in a great measure buried below the present surface. It is now called Eske-hissur, or 'the old castle,' situate upon 6 or 7 hills, and is now desolated and without any inhabitant except wolves, jackals, and foxes.

It has its name from Laodice, the wife of its founder Antiochus, the son of Stratonise. It increased about the age of Augustus; suffered a siege from the Methridates—Hiew, Zeno, and his son Polemo, were benefactors to it. It was damaged by earthquakes, and restored by the Roman emperor. In 1097, it was possessed by the Turks, and submitted to Ducas, the general of the emperor Alexis. In 1120 the Turks sacked some of the cities of Phrygia, by the Meander, but were defeated by the emperor, John Comnenus, who took Laodicea and repaired the walls. In 1161, it was again unfortified. In 1190, the German emperor, Frederick Barbarossa, going by Laodicea with his army towards Syria on a crusade, was kindly received by them, and he prayed for their prosperity. In 1196, this region was dreadfully ravaged by the Turks—the Sultan on the invasion of the Tartars in 1255, gave Laodicea to the Greeks; but it was recovered by the Turks.

The country about the Meander, being light and friable, and full of salts, generating inflammable matter, gave it an old observation that it was undermined by fire and water;—hence it abounded in hot

springs. How appropriate then to such a country, is the message addressed to Laodicea.

### PHILADELPHIA—now Allah Sher, (the city of God.)

Though the candlestick has never been removed from Philadelphia, yet it emits but a glimmering light, for it has long since ceased to be trimmed with the pure oil from the sanctuary.

A single pillar, in the present church, evidently belonged to a much earlier structure, reminded me of the reward of victory promised to the faithful member of the church of Philadelphia.—Rev. 3. 12.

From the Bishop of Philadelphia, Mr. Arundell learnt that there were in Philadelphia, about 300 Greek houses, 3000 Turkish ditto; 25 churches—in 5 of which the service was weekly; in the rest, only once a-year. He said the christian population in Philadelphia was on the increase—the Turkish on the decrease.

Philadelphia was founded by Attalus Philadelphus, brother of Eumenes. It is very liable to earthquakes, owing to its vicinity of the catakehaumene.

1097, John Ducas, the Greek general, to whom Laodicea submitted, took Philadelphia, with Sardis, by assault.

1106, it was again reduced under the same emperor without difficulty.

1108, the Turks marched from the East with a disposition to plunder it and the maritime cities.

1175, the emperor Manuel falling into an ambuscade of the Turks, not far from the sources of the Meander, retired to Philadelphia.

1300, in the division of the conquests of Sultana Aladin, the inner parts of Phrygia as far as Cilicia and Philadelphia, fell by lot to Karaman.

1306, Philadelphia was besieged by Alisuras, who took the forts near, and distressed it, but retired on the approach of the Roman army.

1391, Philadelphia capitulated to Bajazet.

**Fulfilment of Rev. 3. 10, recorded by Gibbon.**—At a distance from the sea, forgotten by the emperor, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above 80 years, and at length capitulated with the proudest of the Ottomans, in 1390. Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins.

### THE LAST MOMENTS OF SIR JAMES MACKINTOSH.

"On Saturday a great change took place; he became very silent, and had the appearance of one listening; the intelligence of his countenance did not diminish, it only changed its character; a look of peace and dignity was mingled with it, such as I had never witnessed in that dear face before. Whenever a word from the Scriptures was repeated to him, he always manifested that he heard it; and I especially observed that, at every mention of the name of Jesus Christ, if his eyes were closed he always opened them, and looked at the person who had spoken. I said to him at one time 'Jesus Christ loves you;' he answered slowly and pausing between each word, 'Jesus Christ—love—the same thing.' He uttered these last words with a most sweet smile. After a long silence he said, 'I believe'—we said in a voice of enquiry,—'In God?' He answered,—'In Jesus.'—He spoke but once more after this. Upon our enquiry how he felt, he said he was 'happy.'"

"From that time to Wednesday morning, at a quarter before six, when he breathed his last, we waited upon him and watched beside him, but he took no more notice of us, and, judging by his unruddied brow, his calm, though increasingly serious and solemn countenance, he willingly yielded up his spirit into the hands of Him whom he had proved indeed to be a most faithful Creator."—*Life by his Son.*

## DOCTRINES OF THE CHURCH.

## Chap. 5.

## THE ATONEMENT.

The doctrine of the Church concerning the Atonement is thus expressed in her thirty-first Article,—‘The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sins, but that alone.’ This doctrine, of all others most important for a Christian to know and believe to his soul’s health, is ever held up to our view throughout all the offices of our apostolic Church. Every prayer and collect closes with a petition to the Father, in the all-prevailing name of the Son. Now, without attempting to assign the reasons why God thought fit to redeem the world in this way, rather than in any other way, it is sufficient for man to know the express declarations of his own word, that Christ is ‘the way, the truth, and the life,’ and that ‘no man cometh to the Father but by him;’ neither is there salvation in any other; for there is none other name given under heaven, amongst men, whereby we must be saved.’ All this is clear enough, and this is all that immediately concern ourselves; nor is it consistent with the modesty and humility of a creature, to pry too curiously into those ‘secret things,’ which ‘belong only unto the Lord.’ The Gospel has not revealed the reasons of this amazing scheme, and probably they are far above our finite comprehension. An inspired Apostle terms it ‘the wisdom of God in a mystery,’—the mystery of godliness,—so profound and incomprehensible, that even ‘Angels desire to look into these things.’

The Scriptures plainly teach us that the only appointed method of salvation is through Jesus Christ. Take, for example, such expressions as the following, ‘Christ died for our sins, according to the Scriptures;—’ in whom we have redemption through his blood, the forgiveness of sins;—’ the Son of man came to give his life a ransom for many;—’ my flesh which I will give for the life of the world;—’ this is my body, which is given for you;—’ I lay down my life for the sheep.’ With such passages as these, which meet our eyes on every page of the New Testament, is it not strange that any should be found, who daringly deny the atonement of Christ? Might not ‘presumption tremble for the application of that awful text, which denounces those who deny the Lord that bought them?’

The Scriptures further represent the extent of Christ’s atonement as universal and unlimited; extending back to the time when ‘sin first entered into the world and death by sin,’ and forward to the period, when ‘the last enemy,’ death itself, ‘shall be destroyed.’ If ‘Christ Jesus came into the world to save sinners,’ and ‘all have sinned,’—if this doctrine is ‘worthy of being received by all men,’—it necessarily follows that the merits of his death extend to every individual of mankind. But there are numerous declarations of the universality of the atonement, as express and clear as language can make them. ‘He died for ALL;—’ He gave himself a ransom for ALL;—’ He tasteth death for EVERY MAN;—’ He is the propitiation for our sins, and not for ours only, but for the sins of THE WHOLE WORLD.’ The obvious meaning of all which expressions, is, that the whole of mankind, without exception, are placed in a condition of salvation. As certainly, therefore, as any man can say, ‘I am a sinner,’ just so certainly may he say, ‘Jesus Christ came into the world to save me.’

Are we in doubt as to the efficacy of this atonement? We shall find by a recurrence to the same inspired volume, that it was as efficacious as it was extensive—that no crime is so aggravated but the blood of Christ can expiate it; none so dark and deep but the blood of the Lamb can wash it out;—‘for his blood cleanseth from all sin;’ and ‘though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.’ He tells us himself that he came ‘to seek and to save that which was lost;—’ that he ‘came not to call the righteous, but sinners to repentance;—’ and invites ALL who are weary and heavy laden with the burden of their sins to come unto him. It follows, then, that every son of Adam,—every mortal

man,—is placed in a capacity of being saved; for ‘as’ committed against a Being of unspotted purity and by the offence of one,’ that is Adam, ‘judgment’ inflicts justice. Who, then, will mediate between came upon all men to condemnation; even so by the him, a guilty, rebellious sinner, and this all-just and righteousness of one,’ that is, Christ, ‘the free gift’ holy God? Shall he go to one of his fellow men? came upon all men unto justification of life.’

Alas! where shall he find one who does not stand equally in need of an Intercessor and Redeemer? But then, all will not be saved, whom Christ came to save. Far far from it,—for we are told that ‘God our Saviour will have ALL MEN to be saved, and that doeth good no not one.’ Shall he then trust to come to the knowledge of the truth;—but all a mere man to intercede for him? Shall quite man will not comply with the terms of salvation. Not, make atonement for sin against an infinite Being? indeed, from any positive disability, not from any Reason answers no!—and revelation, in accordance with the plainest dictates of reason, tells us that irreversibly decreed, but on account of their stubborn and perverse hearts. Christ himself says to the ‘none of them can by any means redeem his brother, nor give to God a ransom for him.’ Shall he look Jews, ‘Ye will not come to me, that he might have life;—and to Jerusalem,’ how often would I have to nor give to God a ransom for him.’ Shall he look gathered thy children together, even as a hen gather- offended ‘chargeth his own angels with folly.’ He eth her chickens under her wings, and ye would not.’ can therefore place no reliance on any created arm; The consequence was, their city and nation were —but when he is told that God’s own arm has wrought given up to overwhelming ruin, which they brought salvation for him, that God was in Christ, recon- upon themselves by their own blindness and impeni- ciling the world unto HIMSELF, all his fears are at tency. Even, as St. Peter tells us, ‘denying the rest. The penitent can now calm the agitation of Lord that bought them,—that bought, and certain- his mind and tell himself that all is well. He can in ly would have saved them; but they refused his sal- this case, but in no other, repose with security on the vation, and brought upon themselves swift destruc- atonement, as indeed full, perfect, and all-sufficient.’ tion.’

He has here found a rock, firm and immovable, on which to build his hopes of salvation; he has now and ‘He is a God who cannot lie,—he hath no an anchor to the soul, sure and steadfast,’ to which pleasure in the death of the wicked;’ he ‘will have he can always securely cling. He cannot doubt that all men to be saved,’ ‘not willing that any should a price, so infinitely precious, will be accepted; that perish, but that all should come to repentance.’ an intercession, so powerfully pleaded, will be heard. And in accordance with these gracious assurances, Thus important is the doctrine of our blessed Lord’s are all those exhortations to repentance, all those divinity, as an article of faith. So inseparably is it connected with the efficacy of his atonement, that declarations of pardon, all those promises, and all those threatenings, which are addressed to the hopes and fears of all mankind, in almost every page of the Bible. In the blood of Jesus Christ ‘a fountain is opened for sin, and for uncleanness,’ which is abundantly efficacious to cleanse the most polluted soul, to make it white and spotless, even in the sight of a just and holy God, who ‘is of purer eyes than to behold iniquity.’ To this exhaustless fountain and well-spring of eternal life, all are exhorted to come and freely drink; they are urged, by the kindest and most pressing entreaties, to taste of these spiritual waters, to purify and refresh the soul. ‘Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.’ In like manner the beloved Apostle, in the most affectionate language, informs us, that ‘The Spirit and the bride say, come; and let him that is athirst, come; and whosoever will, let him take the water of life freely.’

Intimately connected with the doctrine of the Atonement is that of the Divinity of Christ. Indeed, so far as human reason is permitted to look into this mysterious scheme, these two doctrines appear to be inseparable. But we are not left to the fallible judgment of human reason. The Scriptures expressly teach us that the Saviour of the world ‘was with God, and was God;—’ that ‘he humbled himself, to visit this lower world, and ‘became obedient unto death, even the death of the cross,’ that he might reconcile us to God, by satisfying the divine justice, which could not otherwise be appeased, and by making atonement for sin, by his own blood, when no other sacrifice would answer. ‘For it is not possible,’—such was the divine decree,—‘it is not possible that the blood of bulls and of goats,—which were the appointed sacrifices under the law,—should take away sin; but here was a victim infinitely efficacious, whose blood cleanseth from all sin;—’ a Priest, who needed no atonement for himself, being ‘holy, harmless, undefiled, separate from sinners;—’ an Intercessor, all-prevailing, even the only and beloved Son of God, ‘in whom the Father is well pleased.’ Thus do the Scriptures not only refer the redemption of the world to the death of Christ, but they also ascribe the efficacy of his atonement to his proper divinity.

And how consolatory are these assurances to every humble penitent! The sinner, who feels the burden of his sins, looks around him with an anxious and inquiring eye for some one to remove this oppressive weight. But to whom shall he apply for relief? He realizes, with shame and sorrow, that he has been wayward and perverse from his youth; that to his natural depravity he has added numerous actual transgressions; and that every sin has been

committed against a Being of unspotted purity and by the offence of one,’ that is Adam, ‘judgment’ inflicts justice. Who, then, will mediate between came upon all men to condemnation; even so by the him, a guilty, rebellious sinner, and this all-just and righteousness of one,’ that is, Christ, ‘the free gift’ holy God? Shall he go to one of his fellow men? came upon all men unto justification of life.’

## YOUTH’S DEPARTMENT.

## THE SAILOR BOY AND HIS BIBLE.

I was born in America. My first desire was to be come a sailor. My parents were greatly opposed but my mother’s tears and my father’s earnest advice were unheeded. At the early age of twelve years I left my home, and made the wide swelling ocean my dwelling place. I can well remember the feeling with which I gazed for the last time upon the scene of my childhood. Ere I bade them all farewell I looked about for something which I could take with me, and which would remind me of my mother who had cherished me, when the blue waters rolled between us. Though ignorant of its real value, I took the Bible. I had been long at sea, and though I had stood in battle, face to face with the relentless enemy; and though I had seen the forked lightning and heard the thunder’s dreadful roar, yet had my life been spared. But one night, a violent storm arose. The sky was dark, and threatening and fierce was the tempest’s blast, as the fearful waves broke over the ship. When the morning sun arose I also was left to witness the desolation of that fearful night. The thought that I was alone—in that wrecked ship—upon the boundless fathomless deep—also—caused my heart to swell with mingled feelings of gratitude, anxiety and sorrow. I put into my pocket as much money as I could, for I found that I must leave the sinking vessel. My Bible, dear to me, because it had been the cherished treasure of my mother, I had always kept within the bosom of my jacket. Having prepared myself as well as I was able I committed myself to the waves, hoping to be able to swim to land. But the land was far distant. Finding myself burdened by the treasure I had about me, and supposing that I could best spare the Bible, I cast it from me. Yes, I threw from me the Bible, being sorry only because it had belonged to my mother.

For the Colonial Churchman.

THE BRAZEN SERPENT.

"While from the Serpent's wounds we pine,  
Saviour! to Thee we turn, and drink anew  
Thy healing might."

Among the remarkable types of Christ crucified, the lifting up of the brazen Serpent by Moses in the wilderness is preeminent. We find the inspired account of this prefiguration of our blessed Saviour recorded in Numbers, 21st chapter, and spiritualized and applied by Him, in 3 John, 14, 15. Upwards of 1400 years before our Saviour was made flesh, this type spake movingly and plainly of Him to the soul of the believing Israelite.

Seven times had that rebellious people mutinied against their leader, and as often had they been warned by awful threatenings, or scourged by divine punishment. They now meet with difficulties in their journey, and forgetting that He who permitted dangers to approach, could also carry them through in safety; they complain of the very manna which fell from heaven.

God himself avenged his own honour: and although the serpents of the wilderness had proved to his chosen people harmless and stingless, yet now their harm is made more deadly; their stings piercing and fiery. "Now the people," writes Bishop Hall, "seek to Moses unbidden. It were a pity men should want affliction, since it sends them to their prayers and confessions. All the persuasions of Moses could not do that which the serpents have done for him. O God! Thou seest how necessary it is that we should be strong sometimes, else we should run wild, and never come to a sound humiliation. We should never seek Thee if Thy hand did not find us out."

The children of Israel spake not only against God, but against Moses; but at once "he prayed for them." True type of Christ who prayed for his persecutors and for his fainting disciples. "I pray for them," 14 John 9. In answer to the prayer of the prophet, God directed him to lift up a brazen Serpent on high, so that all might behold it. In obedience to the promise, such of the wounded as looked thereon, straight were cured; and, by God's blessing on the means, ceased to die. But the words of scripture are ever the best. "And it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." We must not doubt but that while their wounded bodies thus were healed, their souls were strengthened by faith. "O Saviour, it is to Thee we must look, and be cured. Thou art for our nourishment, our refreshing, our cure; as hereafter, so even now, all in all!"

I now, Messrs. Editors, endeavour to present the leading features of this lively type, and of its gracious fulfilment, trusting that your readers may humbly and prayerfully fill up, in their own minds, this scanty outline.

<p><b>TYPE.</b></p> <p>The serpents were fiery, inflaming the body, and causing torment to all bitten by them.</p> <p>The brazen serpent was lifted up before the numerous people, then journeying thro' the wilderness. Those even at the outermost parts of the camp might look on and be healed.</p> <p>To the few devoid of humility and faith and resorting to merely human reason, this mode of cure must have appeared quite inadequate to the promised cure.</p> <p>The Hebrew word translated "pole," means "a banner, or ensign."</p> <p>The Israelite looking to the serpent as the instrument for his cure, must first have felt the need of that cure.</p>	<p><b>SIGNIFICATION.</b></p> <p>Satan is the old serpent; sin is his biting; it is as the gall of asps; biteth like an arrow.</p> <p>"So was the Son of Man lifted up, that whosoever believeth in Him should not perish." 3 John. All are invited to look with faith on a crucified Saviour, and to be saved.</p> <p>Salvation by Jesus Christ was, to the great majority of the Jews, a stumbling block, and to the Greeks foolishness, and not a most merciful means of sure refuge.</p> <p>Christ is declared by the Spirit of Inspiration, 11 Is. 10, to be "an ensign for the people."</p> <p>By faith we must look unto Jesus, 12 Heb. 2, and thus be saved, 47 Is. 22. We must feel our helplessness, as well as His power and sufficiency.</p>
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October 20th.

SIGNA.

"Truth is strange—stranger than fiction." If the following startling tale be true, well might the poet say so—It is from the pen of a correspondent:—

STRANGE OCCURRENCE.

In the month of June, 1835, upon the account reaching Youghal that Mr. John O'Connell was declared the sitting member for that borough by a committee, of the House of Commons, the priest ordered a general illumination. One house in Youghal, was above all the others, conspicuous for the splendour and variety of its light, and the eager multitude stopped to admire and to praise the fair lady of the mansion who sat within, gorgeously and beautifully arrayed, in full view of the passing throng. But one object arrested the attention of all. It was apparently human, stretched upon a low sofa in the front dining room, dressed in all the sombre guise of death, and partly covered with a pall—four large candles burned upon each side of the body, and two at the head and two at the feet. Many were invited to enter and view the corpse, wondering how so much joy could dwell in a place where death had just visited, when lo; the mystery was explained. The fair lady of the house, to give full vent to her patriotic feelings, had dressed up a figure to represent Mr. T. B. C. Symth, the defeated candidate, and this figure she waked as before described. Mr. Symth, she said, was politically dead, and there he lay. Shortly after this tragic event, the leading agitator of the borough took this fair lady for "better or worse," and she became Mrs. ——. Amid the rejoicings generally attendant upon this event, Mrs. ———'s patriotism was the theme of panegyric, and it may be well believed that even at the wedding the wake was uppermost in the minds of the guests—at least it was often talked about. Time passed by, and found Mrs. ——— in the enjoyment of an honest independence, happy as the day was long in the society of her husband, whose agitating propensities she took good care should not slumber. In August, 1837, another election came on—the man of her choice (Howard) is about being returned—that day, she proposes, shall be a day of joy—the lights are prepared to illuminate; she, herself, is to go forth to witness the triumph—when fate severs the thread of her own existence, and the very hour that witnessed Mr. Howard's return, found Mrs. ——— a lifeless corpse. Oh! it is awful to dwell on the suddenness of that departure. It cannot be thought upon without bringing to mind how, upon the day of a former victory, this inanimate body, had mocked that death which now, even in the hour of triumph, has overtaken herself. When the news of the death of this lady spread abroad, a universal sympathy was felt by the peaceful crowd. The leaders of the movement forbid the notes of joy which were in preparation to be sung, and the loud din of the exulting multitude was hushed into a calm. —Dublin Record.

"One leak will sink a ship, and one sin will destroy a sinner. He that forgetteth his friend is ungrateful to him; but he that forgets his Saviour is unmerciful to himself. He that lives in sin and looks for happiness hereafter, is like him that soweth cockle and thinks to fill his barn with wheat and barley. If a man would live well, let him fetch his last day to him, and make it always his companion. Whispering and change of thoughts prove that sin is in the world. If the world that God sets light by, be so counted a thing of that worth by man, what is heaven that God commended? If the life that is attended with so many troubles is so loth to be let go by us, what is the life above? Every body will cry up the goodness of man, but who is there that is affected as he should be by the goodness of God? We seldom sit down to meat, but we eat and leave; so there is in Jesus Christ more merit and righteousness than the whole world has need of."—Bunyan.

**Forms of Prayer.**—Calvin used a form of prayer; and composed one for the Sunday service, which was afterwards established at Geneva. BEZA.

Those persons expect too much from the spirit in our day, who wait for an inclination to pray from immediate dictates of the Spirit of God. WARRA.

Forms of prayer are used by nineteen-twentieths of the Christian church.

knew it not, as containing the "pearl of great price." But though I had thus far lightened myself, the money still weighed heavily, yet being unwilling to part with it, I tried all my strength, and continued swimming. After some time, and when I must have made considerable way, I turned to see whether my Bible was in sight. I could not suppose it possible, for I thought it must have sunk into the waters; but to my great surprise, I found it borne up by the wave, and now close to my shoulder! My very heart thrilled with joy; I seized my precious book, and could not help crying out, "Oh my Bible! so you would not leave me, though I cast you away; well then, come what will, you and I will never part." Gladly did I put it in my jacket, and then emptied my pockets of my money. At length I reached a rock; and there as I rested my weary limbs, and refreshed myself with a few crumbs of soaked biscuit which I found in my pocket, I opened my Bible. The words, "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little;" "Blessed are all they that put their trust in him," were the first that met the eye. As I laid myself upon my rocky bed, and closed my eyes, these words still sounded in my ears. Pinched with cold and hunger, my tongue burning with thirst, I feared that I was doomed even now to perish under the wrath of an offended God. In my distress I called upon the Lord, and he heard me, and delivered me out of all my troubles. After passing two long days upon the rock, to my great joy a ship was in sight, homeward bound to Liverpool. Oh with what overwhelming anxiety did I watch its coming. I exerted all my strength to wave my handkerchief. Happily it was perceived. A boat was immediately sent off, and I was taken on board the vessel. I soon regained my strength, and with a grateful heart renewed my vows to consecrate my life, so providentially preserved, to my heavenly Father; and may he grant me that grace and strength which is needful for me.—Sunday School Teacher.

F A B L E.—THE DISCONTENTED ASS.

A certain Ass always grumbled at his condition.—In the winter he complained of the bitter cold, and wished that spring would come. When spring came there was work to be done, and Jack was forced to work from morning to night. This he did not like, for he was idle. He wished for summer; summer came; and then he was too hot; and flies teased him sadly. He thought he should be better in autumn, but in autumn he had to carry to market baskets loaded with apples, and pears, and potatoes. He could hardly find time to sleep. "Ah," said he, "what a fool I was to dislike winter; that was best after all; for then I could rest idle in my shed, and do nothing all day long." This same old ass belonged first to a gardener, who carried greens to market. "Ah," he said, "how hard it is that I should be forced to rise so early, and trudge to market every day!" He next went to a currier, then he had to carry skins, and he could not bear the smell. At last he was taken by a coalman. His load was heavier than before, and his master often beat him. "I was a fool," said he, "to leave my first master; then I often got a meal of nice greens, but now I get nothing but blows.

In every condition there is good and evil. A wise man will make the best of his lot, and not complain. Discontented people are never happy; and those who change often, mostly change from bad to worse.—Gos. Mess.

**Philosophy and Religion.**—Philosophy is a fire of rotten sticks flickering in a desert, with all around cold and dark. Religion is the glorious sun, cheering and illumining universally.—Walker's Original.

**Maxims.**—Religion is the best armor in the world, but the worst cloak.

The hypocrite is never so far from being a true Christian, as when he looks the most like one.

It is always term-time in the court of conscience.

We may be as good as we please, says Barrow, if we please to be good.

Sects and sectaries are the caricatures of pure, primitive, and undebilitated religion.

From the Churchman's Manual.

FAMILY PRAYER.

This branch of the Christian's duty is perhaps more generally neglected, even in pious families, than almost any other; although it would seem to be a part of worship due to our Creator and bountiful Benefactor, in which every parent would delight to engage. No doubt the neglect arises, in most cases, from a want of confidence and resolution to begin the pious work of calling our children and servants together, and making them kneel around us, while we present our supplications and praises to "the God who heareth prayer." But we are persuaded that when a beginning has once been made, no master of a family will wish to lay it aside; on the contrary, the moments spent in the morning and evening devotions of his household, will be the happiest of the day. Let every parent be prevailed upon to make the attempt for a single week, or month, at least; using some of the collects in the Prayer-book, or some one of the numerous manuals of devotion intended for family worship. He will soon feel the good effects on his own religious character, and discern its blessed influences on the conduct of those entrusted to his care.

There are few parents, whatever may be their own feelings on religious subjects, who do not wish to see their children virtuous here, and happy hereafter; but how can they expect this, if they do not set them the example of a holy life? And what, I would ask, is calculated to make a deeper and more favourable impression on the tender minds of his offspring, than the habitual reverence with which they see their earthly parent approach the throne of their heavenly Father, to offer unto Him the incense of their prayers, thanksgiving and praise? The influence of these consecrated seasons is felt even when the domestic circle has been broken up, and its members have been "separated long amid the world's wide way;" and it was from the cherished recollection of these hours of family prayer, that a learned and pious prelate is said to have "very often and publicly blessed God that he was born and bred in a family in which God was worshipped daily."

No ties are so strong, or so lasting, as those of religion. The bonds of kindred and affection may unite us on earth; but those of religion alone will continue to unite us closely and indissolubly in Heaven. In the family circle, the happiness of one is the happiness of all. They have the same views, the same feelings, the same interests;—"if one member suffer, all the members suffer with it; or if one member be honoured, all the members rejoice with it." Assembled around the family altar, having the same favours to ask, the same mercies to acknowledge,—husband and wife, parents and children, brothers and sisters, here unite, with a oneness of interest and feeling, in praying for blessings on each other. How grateful does the incense of their prayers and praises ascend before the mercy seat of Him, "who sitteth between the cherubim!" How acceptable is this "sacrifice of a sweet savour," rising pure and fresh from the altar of holy and united hearts! Surely "God, even their own God, will give them his blessing!" They have here commenced on earth those delightful exercises of devotion, which they hope to continue more perfectly in that temple above, in the same happy union. Here all is the spirit of order, harmony and love.

Religion, as it is with them the most important concern, so it begins and closes the duties of the day. In the morning they unite in rendering thanks to Him, who has so mercifully preserved them through the dangers of the night, and in requesting His blessing on their respective labours; and in the evening they again assemble to acknowledge the favours which they prayed for and have received, and to commit themselves to the protection of Him, who neither slumbers nor sleeps.

O, happy family! O blessed society! where religion is thus made the handmaid of pleasure! Where she is invoked to lend her aid to lighten the toils and cares of the world,—to give a pure and holy zest to the rational and refined enjoyments of life,—and to cherish and strengthen the kindest feelings and the holiest charities of our nature! Here you may behold the original of that beautiful, and bright, and

glowing sketch, drawn by a master's hand;—"In a holy Christian family, we see the old and young linked together, comforting themselves, strengthening and edifying one another, in the holy bands of brotherly love, natural affection, and Christian charity. They pray together, and for one another. Together they read the Scriptures; and they are glad to repair together to the house of the Lord, in search of needful help, and to declare his goodness and mercy to the children of men. They bear one another's burdens. They weep together, and rejoice together; and live together in unity; and their prayer is, that after they are once torn asunder here, and divided, they may all be found worthy in the end to meet again together in heaven, a happy family, no more to part, even unto everlasting; receiving the end of their faith, the salvation of their souls. So, indeed, it shall be through His might who has gone before. And this is the perfect consummation in bliss of a holy family."

So natural, easy and delightful are all the duties connected with family religion,—so necessary is it to our own happiness and the temporal and eternal well-being of those around us, that we see not how any parent can neglect it. And yet how many, who are otherwise pious and exemplary in their lives, never think of calling their household together to "serve the Lord," unless a minister happens to be present, to lead their devotions. This ought not so to be. If a parent would discharge his duty faithfully to his God, his family, and himself,—if he would see his children growing up in the nurture and admonition of the Lord, that they may be useful here, and happy hereafter,—he must not only pray for them, but with them. Then shall "his children be like olive-plants round about his table; and the Lord shall bless him out of Zion."

INTELLIGENCE.

*Revolt of two Parishes in Normandy from the Church of Rome.*—The following article is copied from the *Courier Francais*:—Two Legitimist newspapers bitterly complain that the inhabitants of a parish in Normandy have gone over to Protestantism, and that another is on the eve of doing the same thing. They relate that, in consequence of a dispute with the Bishop of Coutance, on the subject of changing a curate, the inhabitants of Siouville engaged the mayor to enter into treaty with the Protestant minister of Cherbourg, for his coming to celebrate divine worship in their commune.—The minister at first started difficulties, but finally yielded to the repeatedly urged wishes of the municipal magistracy. "On his arrival," says one of the Legitimist papers, "he found a temporary church already, but as the weather was fine, the service was conducted in the open air, and about 2,000 persons were present. During this time, the Abbe Guilbert, curate of Pieux, officiated at Siouville, in a deserted church, there being only about thirty persons present, although it was the parish patron saint's holyday." We are assured, says the same paper, "that the inhabitants of St. Croix de la Hogue are ever ready to follow the schismatical example of their neighbours of Siouville." The Legitimist newspaper from which we borrow this information, deeply groans over such important facts, and perceives in them one of the fruits of the Duke of Orleans' marriage to a Princess of the reformed religion. It would be much more natural to attribute them to the obstinacy of the bishop, who refuses to comply with the wishes and representations of the inhabitants of the commune.

Some of the Paris journals (*Le Commerce* in particular,) publish instructive particulars of the progress which Protestantism is making in France, a fact which they ascribe to the interference or alliance of the Government with the Romish clergy, the activity of the agents of the British and Swiss Bible societies, to the zeal of the French Protestant clergy, and the *propagandisme* of M. Guizot, late Minister of Public Instruction.—*Times*.

*Death of the Bishop of Hereford.*—On Monday last died, at his palace at Hereford, the hon. and Right Rev. Dr. Edward Grey, lord bishop of that diocese. His lordship's demise was very unexpected he had only just returned from attending his parliamentary duties: and, although indisposed, his illness was not

considered of any importance, and he had appointed the times and places for holding his visitations and confirmations for the present year. On Sunday morning, however, he was seized with inflammation, and notwithstanding the best medical advice, died at seven o'clock the following morning. His lordship, who was in his 56th year, has left a family of 14 children, the youngest of whom is only about a year and a half old. He was, we believe, married three times. The Bishop was elevated to the episcopal bench on the death of Dr. Isaac Huntingford, 1832, under the administration of his brother, Earl Grey; and the appointment was made in the most flattering manner by the late King. In politics his lordship usually supported the whigs though of late he was much and strenuously opposed to those measures of theirs which have for their object the destruction of the established church, and the revered institutions of the country. He was considered to be a very sound divine, and an excellent Greek scholar, perhaps the best in the country. In private life his lordship was highly esteemed for his charity, urbanity, and kindness, and was generally looked up to as a pattern of deep and fervent piety. His lordship, we believe, held a prebendal stall in Westminster Abbey, which, when the limited income of the bishopric of Hereford, was considered to be only a fair equivalent for giving up the valuable rectory of Bishopsgate on his elevation to the episcopal bench.

*Protestant Churches in Rome.*—There are two places in Rome for Protestant worship. One is the English Chapel, which is just without the walls of the city, and near to the Porta del Popolo. It is a convenient chapel, fitted up in the upper part of the house, and will hold about 300 or 400 persons. Preaching is here kept up twice on the Sabbath, during about eight months in the year, by a minister of the Episcopal Church. At present the Rev. Mr. H. officiates in this chapel, and the congregation is considerable; for there is always a large English population in this city, during the winter months. It was refreshing to me to hear again in this foreign land, the beautiful service of the Episcopal Church, though I am not a member of that church.

I attended, once, the German service, at the chapel of the Prussian minister, Chevalier Bunsen. I was delighted to hear an excellent sermon from a devoted young German minister, who officiates as the chaplain of the embassy. The chapel is hard by the house of the Prussian minister, on the Capitoline hill. Indeed it stands near to the Tarpeian rock, from whence state offenders were sometimes hurled headlong for their crimes. It will hold about 100 persons, and is fitted up in a very comfortable manner. It is exceedingly creditable to the Prussian government that it appoints such excellent men, as ambassadors, as it has in Italy, and gives them evangelical chaplains. In this respect, as well as in many others, Prussia sets an example to all other Protestant countries, which it is wished that they might be induced to follow.—*N. Y. Spectator*.

*The Roman Catholic Controversy.*—We have not had time until recently to peruse the new work of Bishop Hopkins, "The Church of Rome in her primitive purity, compared with the Church of Rome at the present day," &c. We have read it with more satisfaction than any thing on the subject, which we have seen for a long time, and hope it will have a wide circulation. Its authorities are such as Roman Catholics must admit to be good, its spirit such as they must admire, and its arguments such as the strongest prejudice alone can evade. Refuted they cannot be, nor do we think that the task will be attempted.

Bishop Hopkins' work is admirably suited for general circulation, from the clearness and force of his style, which takes the reader along without weariness through details which might otherwise seem dry and uninteresting. The plan differs from that of other books on this subject. The large collection of important passages from works whose authority is admitted by Roman Catholics, and the candor which appears to pervade the selection and quotation, give to this book a peculiar value. The original of the passages cited, is given in the notes, so as to allow a comparison by the learned writer, while the argument is not interrupted to the reader of English only.—*Epis. Rev.*

## MELANCHOLY LOSS OF LIFE AND PROPERTY.

Most distressing accidents are of frequent occurrence in mining districts. We were never before called upon to record so unfortunate and melancholy an occurrence, either with respect to loss of property or human life, as the one which took place in the coal mines of Mr. Curwen, at Workington, on Friday night last. The principal workings in Mr. Curwen's collieries extend a long way under the sea. In Lady Pit, the Camperdown runs rapidly towards the surface in the direction of the shore, and it was here the miners had a long time been employed. As they proceeded onwards with their labour, the thickness of the covering between the sea and the workings was daily reduced by their operation, until at the time the accident occurred, it is supposed not to have exceeded fifteen fathoms, only four fathoms of which were freestone, the rest loose gravel and sand. The coal having been thus cut away to within so short a distance, and the excavated seam being so great—11 or 12 feet, added to the removal of some pillars, the superincumbent strata gave way, the water rushed in from the sea, and three valuable mines—Lady Pit, Isabella Pit, and Union Pit, were almost instantaneously filled and rendered for ever useless. At the time the sea broke in there were fifty seven men and boys in the mine, thirty of whom escaped by the bear-mouth, but twenty-five men and two boys were overtaken by the water and perished.

In addition to this, twenty-eight valuable horses also perished. It was fortunate the accident took place at the hour of changing the shift, when comparatively few men were in the pits, otherwise the loss of life might have been much more extensive. Several of the survivors were within three hundred yards of the place where the water broke in, which had the effect of not only instantly changing the current of air in the mine, but of rendering it comparatively cold. This at once convinced them that all was not right, and they made the best of their way to what is called the bear-mouth, and escaped. The current of air, as the men ascended the inclined plane, was so great from the pressure of the water, that the men experienced the greatest difficulty in keeping their footing, and had the trap doors not been uncommonly good, it is thought very few would have escaped with life. A man named Bland, who had gone down to render assistance, was returning, the outer door was closed by the violence of the current, and opening inwards he tried in vain to move it. At length, however, he succeeded in breaking one of the boards of which the door was formed, and such was the crush of air through the aperture, that he was carried with tremendous force through the opening, and thus escaped.

The place where the water broke into the pit is nearly a mile and a half from the mouth of the shaft, between Salterbeck and Harrington, and about 40 or 50 yards below low water mark. The 3 pits were filled with water by  $\frac{1}{2}$  past ten, an hour and a half from the time the roof gave away. A vessel sailed over the opening on Saturday the captain of which supposes the aperture to be little short of an acre in extent: but as his conjecture was formed from the extent of the discoloured water, the probability is that his surmise much exceeds the actual extent.

Owing to a considerable body of water having for nearly twelve months past, made its way in to the pit at the place where the accident happened, the experienced workmen frequently cautioned the viewer of the danger; but their counsel was disregarded. The men were daily working at the place, removed the coal to the full extent of the band, and occasionally took away part of the pillars, and had therefore simply opportunity of judging for themselves. The pits were amply furnished with every necessary articles; the outlays for improvement were liberal, and upon an extensive scale, and the number of men employed was greater than for several years past. The loss to Workington will be almost irreparable, as the pits are rendered for ever useless. Upwards of 300 men and boys are for the present thrown out of employ, but Mr. Curwen has expressed a wish to give as many of them employment as possible in his collieries at Harrington.

This melancholy affair has cast a gloom over the town which will not speedily be removed, and must

necessarily check that onward course of improvement which the inhabitants seemed to have in view. The Rev. P. Von Essen, read the burial service at the mouth of the Union Pit yesterday, in the presence of an immense concourse of people, amongst whom were many sorrowing relations and friends of the unfortunate sufferers. — *London Paper.*

*Scenes on the Mississippi.*—The following is from a correspondent of the Lancaster (Ohio) Express:

"We embarked at Quincy (on the Mississippi) for St. Louis. Our boat run against a snag, striking one of her guards just forward of the wheel, close to her hull, which passed through the first and second guard, and some six feet above the roof, then broke off in the water, and the boat carried it along with it. It made a great disturbance among the pine boards, but did no very essential damage. It was about a foot thick. The hands were forced to chop it out with their axes. In consequence of some difficulty which occurred between one of the cabin passengers and the pilot, we had a real 'Mississippi row,' and a fine display of dirks, pistols, Bowie knives, etc. At length a great Kentuckian, who lived at New Orleans, threw the mate out of the cabin, and threatened to flog the captain, after which we had a very pleasant passage to St. Louis.

"\* \* \* We took passage here on board the 'Robert Emmet' for Cincinnati. The 'Tempest,' a U. S. Mail packet, left about two hours in advance of us; they were two rival boats, and we soon learned that we might expect a race; the second night about mid, we overtook her; she being ahead had the shore, consequently the advantage. After a severe struggle of an hour and a half, during a part of which time they ran so close together that a person could step from one to the other, and at the expense of a keg or two of rosin, the 'Emmet' passed her. The ladies were frightened out of their wits, running all over the gentleman's cabin, half dressed, crying for protection; and the gentlemen were not much better; however we gained a glorious victory, and arrived safe at Louisville.

"\* \* \* Some distance below Cincinnati our boat burst her cylinder and broke her shaft; it exploded with a report like a cannon, but hurt no one—the engine fortunately happened to be at the other end of the machinery—but it scared many considerably. She floated at the mercy of the waves until the yawl was sent out with a cord and towed her to shore. We were soon relieved, however, from our situation by the 'Hunter,' which came along in a few hours, and took our passengers, which with her own amounted nearly to five hundred." — *Epis. Rec.*

*Temperance Hotels.*—We recommend to the friends of Temperance, who have occasion to visit Worcester and Boston, the American Temperance house at Worcester Rail-road,—and the Marlboro' Hotel, kept by Mr. N. Rodgers, No. 229 Washington street, Boston. Those who wish for every comfort which a traveller can reasonably expect, without annoyance from the fumes of alcohol and tobacco, will need no urging to patronize these establishments.

The Editor of the New York Star, in a late article, says, 'In the great Marlboro' house, most sumptuously furnished, we learn nothing is to be had at the bar, (literally a bar to all innocent recreation in the way of pleasant indulgence) but spruce beer or molasses switchel.' We lately had the pleasure of a sojourn there, for two or three days, and it was not our fortune to find either the 'beer,' or the 'switchel';—but at the bar were ice-water and a soda fountain, with supplies copious and palatable enough to satisfy the thirst of any moderate man. The Editor of the Star must have got his information from the same person who informed an acquaintance of ours, a few days since in Boston, that tea and coffee were excluded from the table, at the Marlboro' Hotel; and that meat was not furnished the guests, who were compelled to submit to a vegetable diet. All this, we need not say, is entirely false. Tea and coffee are not excluded, and the table is furnished with a variety of vegetables, meats and fruits which might content an epicure,—and we should not be surprised if opposers should, ere long, change their mode of attack, and complain that an establishment which hoists the flag of Temperance, should be 'tempe-

rate in all things'—and that as regards eating, the Marlboro' Hotel affords too many means of 'pleasant indulgence' to its visitors. So hard it is to please people who won't be pleased. It seems to be a subject of complaint, too, with the Star, that 'the boarders are regularly assembled at prayers every morning, in the great breakfast saloon.' He might have added, as an aggravation of the offence, if offence it is, that prayers are held also at nine o'clock in the evening;—but in neither case is there any compulsion. To those who have once joined in the services no compulsion is necessary. The Marlboro' Hotel does credit to the cause whose name it assumes—and while thus conducted cannot fail to receive, as it deserves, a liberal patronage.—*Conn. Observer.*

*Strange Circumstance.*—A few days since a stranger accosted a negro man in the woods about seven miles above this town and inquired the distance from St. Augustine. The negro replied that he knew no place of that name, but that Baton Rouge was at a short distance. He was then asked the distance to the nearest physician and farm. The negro pointed out the road to Mr. Neilson's, where the stranger subsequently arrived. His denuded appearance and gentlemanly manners, attracted the notice of Mr. Neilson, who with kindness and humanity bestowed upon him every attention that his situation required. From his conversation it was ascertained that he is an officer in the U. S. Army,—Lieutenant C. R. Chalmers, of the 1st Regiment Artillery, lately stationed at St. Augustine, Florida. He states that the last recollection he has is of taking a ride (which he was in the habit of doing every morning) in the neighbourhood of St. Augustine. It is surmised that he was thrown from his horse which caused a concussion of the brain producing insanity, and that in this state he crossed the peninsula of Florida and wandered thus far.

He states that when he found himself in the woods and met the negro, it appeared to him that he was waking from a disagreeable dream. He has some faint recollection of being on a rail road, (this is supposed to be the Ponchartrain rail road) but cannot account for his finding himself there. It is really wonderful that he should have escaped the tribes of hostile Indians in Florida, and sustained the privation of every kind which he must have encountered during his erratic wanderings until he reached this place. It will be gratifying to his friends and relatives to know that the officers at this post, the moment they learned the circumstances, had him removed to the garrison, where medical attendance and every possible care has been extended to him.—*Baton Rouge Gazette.*

*Cholera.*—Accounts from the Mediterranean represent this disease as raging to a frightful extent in Sicily, Malta, Naples, and other parts of Italy. The mortality was not confined to the lower classes, many of the nobility and rich merchants having perished. The disease was also prevailing extensively in various parts of the East—in the ports of the Red Sea, in Syria, and other places.—*Southern Churchman.*

## THE ONE THING NEEDFUL.

The slightest acquaintance with ourselves will tell us, that there is a void in the human bosom, which nothing earthly can fill; a thirst for something beyond what is yet obtained, which acquirement after acquirement, has ever failed to allay. We know, too, that, as the mind rises on the intellectual scale, this want is the more deeply felt; and the groan of human nature, for this mysterious boon, is heard uninterrupted and unvaried from every age and nation. For this inward indigence, in a world so rich in external appointments, St. Augustine's solution alone accounts: "Thou hast made us for Thyself, and our heart is restless until it resteth in Thee."—*Alexander Knox.*

## T E M P T A T I O N .

The temptations of God strictly involve in them no more than a trial of principle—the temptations of Satan involve in them the infusion of moral evil into the mind.—*Howell's Sermons on the Lord's Prayer.*

FROM ENGLISH PAPERS.

## CHURCH PASTORAL AID SOCIETY.

Of the clergymen ordained by the Bishop of Chester, at Durham, on the 30th ult., for the diocese of Chester, five deacons and two priests are supported by stipends from the Church Pastoral-Aid Society. The districts in which they are to minister contain on an average 7000 persons each. These 50,000 souls have hitherto been under the care of seven clergymen. The number is now doubled, and fourteen are at present labouring amongst them. The united incomes of the seven benefices do not amount to a thousand pounds. It was therefore impossible for these incumbents to employ curates, till it pleased God, in mercy, as we fully believe, to his church, to raise up this Society, and to send labourers into the fields where the harvest was perishing for want of them.

We took an early occasion of commending this society to the support of our readers, and it is with no common satisfaction that we find by its recently published report for 1837, that in less than fifteen months from its commencement it has voted aid to more than sixty-eight necessitous and populous parishes and districts. We recommend to the most attentive perusal of the friends of the church, the report in question, with the sermon and papers of information annexed, which contain conclusive evidence of the necessity and usefulness of this institution. We know, from good authority, that up to this time, the society, which was not formed till February, 1836, under the presidency of that excellent nobleman Lord Ashley, has voted nearly £5,400 for assistance to clergymen in charge of 602,000 souls, the aggregate income of whose benefices was only £12,700, giving an average of, say, 7,300 souls, and £160 each, out of which some maintain curates, and about £1,200 is contributed to meet grants from the society. The population referred to, had heretofore something less than ninety clergymen engaged in pastoral duties among them. The grants voted by the society on the application of the incumbents, will provide for the employment of eighty-six additional curates, and twelve lay assistants (some graduates), the lay assistants having limited duties similar to district visitors and Scripture readers, and being entirely under the direction and control of the clergy, to whom alone they are responsible and under engagement. Additional Sunday and week-day church services, cottage and school lectures, and, in some cases, additional chapels have been erected, and increased pastoral visitation and attention to the spiritual and temporal welfare of the population have been brought about by the instrumentality of this society. Poorly paid and laborious, as many of the clergy aided are known to be, yet we learn their zeal and self-denial are still further manifested by the guarantee, on their own part chiefly, sometimes with help of parishoners, of as much as £1360 to meet the society's grants for stipends to their assistants. To which we may add, that nearly 800 clergymen appear on the list of subscribers to the society. Surely the laity, who are actuated by Conservative principles, and a desire to promote the spiritual influence of the Church, will do well to increase their exertions, and afford their liberal support in behalf of an institution which meets the painfully distressing need of clergymen who are placed in charge of thousands, labouring single-handed on scanty and uncertain incomes, breaking down in health and suffering almost to martyrdom in attempting duties beyond the possibility of one man, or many more than one, properly and efficiently to discharge. We earnestly hope that as Christian and Conservative principles gain ground, and Conservative strength waxens, we shall find our parliament aroused to the duty and privilege of voting large grants for the increase of churches, and of provision for their ministers; but in the mean time we say, let every man do what he can to supply means to this and similar institutions, which are greatly instrumental in bringing about the same great end.—*Correspondent of Standard*

## MAGNETIC OBSERVATIONS.

Baron Alexander Von Humbolt, in an advertisement inserted in the Prussian State Gazette of the 4th inst., announces that Professor Parrot, of Derpat,

has undertaken a scientific journey to the North Cape, and has expressed a wish that corresponding magnetic observations should be made by scientific men in different parts of Europe on the 21st, 24th, 28th, or 31st, of the present month of August, with a view to advance the theory of the magnetism of the earth. The traveller wishes the observations to be taken at intervals of five minutes from noon on any one of the above days, till noon on the following day, by means of a magnet.

The Baron Alexander de Humbolt is at present devoting to important literary labours all the leisure hours left by his duties at the Court of Prussia, and the necessary attention to his health. He is now superintending the publication of the first volume of his *Geognostic Voyage in Northern Asia*, the results of which have been so immediately interesting to Russia. The narrative is drawn up in German, by Mr. Rose, one of the party who accompanied the illustrious traveller. Whilst superintending this work, the Baron is preparing a new edition of his *Asiatic Fragments*, revised and augmented, and is also continuing the scientific work under the title of *Kosmos*, in which he explains the physical laws and formation of the world, and for which he collected a number of precious materials during his last residence in Paris, towards the close of 1835.—*Dublin Record*.

(From our London Correspondent.)

"EVERY INCH A QUEEN."

I cannot forbear mentioning an anecdote respecting our young and interesting Queen. It has been a custom in England at the commencement of a new reign, for the sovereign to review the household troops shortly after accession. Our Queen expressed her intention of doing so, and a day was named, Friday, 4th August. Lord Melbourne of course asked her Majesty how she intended to go—on horseback, or in her carriage? She replied, "on horseback, of course." His lordship consulted the Master of the Horse upon the subject, and that noble functionary gravely stated that there was no horse in her Majesty's stud to which she could safely entrust herself on such an occasion. Her Majesty replied, "that difficulty is easily removed—buy one." A horse was bought for £550, and sent to Ducrow to be trained. Lord Melbourne again interposed to thwart her Majesty, and urged upon her the propriety of going in her carriage, attended by her *great officers of state*! The Queen replied that the most suitable attendant upon such an occasion would be her greatest generals, the Duke and Lord Hill, as the whole affair was military, and *not civil*. However, Lord Melbourne managed to obtain his end in one way. He has postponed the intended review, her Majesty having told him that if she were not to go on horseback, attended by her generals, she would not go at all. So much for her determination of character. *She has a will of her own*, and does not like the undue control of her present beloved councillors and cousins—query, cozens? Lady Charlemont was in the carriage with her—and from the Chapel to the Palace the Queen never spoke to her, or even turned her head towards her. Poor thing! she is much to be pitied; but depend on it, she will in a short time let her ministers see that she has some of her grandfather's blood in her.—*Evening Packet*.

From the Christian Remembrancer.

## TRIBUTE OF RESPECT.

*Bishop of Salisbury*.—Never was a Clergyman more respected, more beloved by his flock, than was the Rev. Edw. Denison, the late Vicar of St. Peter's-in-the-East, Oxford (now Bishop of Salisbury). As a testimonial of their respect and affection, his late parishoners have presented to his Lordship a splendid candelabrum, with four lights, procured by Mr. Clements, of the High-street. The present was accompanied with the following address:—

"My Lord,—It having pleased Almighty God, in his providence, to call your Lordship from the care of St. Peter's-in-the-East, Oxford, to preside over the see of Salisbury, we, the undersigned parishoners, while we rejoice in an elevation which greatly en-

larges your sphere of usefulness, and will, we trust, advance the cause of our most holy faith, must still feel the severe loss we have ourselves sustained by the removal of a Parish Priest, who, during his whole ministry, faithfully preached the Gospel to all classes of his numerous congregation, and has been, in his conduct, an example of the piety, integrity, and charity, which he taught. We beg leave to assure your Lordship, that we are not insensible to this faithful and affectionate discharge of ministerial duty towards all entrusted to your care; and we are desirous not only of expressing our gratitude in words, but of showing our feeling of obligation in some more lasting manner. We therefore, my Lord, entreat that you will gratify us by the acceptance of an article of plate which will prove to others, as well to yourself, a permanent memorial of the esteem and affection with which, as in duty bound, we shall ever cherish the memory of a pastor whose study it hath been—that his parishoners should have reason to bless God for his appointment over them, both in time and eternity."

[Here follow the signatures of the parishoners.]

On one side of the pedestal of the candelabrum is the following inscription:—

"A Memorial of Respect and Gratitude from The Inhabitants of St. Peter's-in-the-East, Oxford, to the RIGHT REV. EDWARD LORD BISHOP OF SALISBURY, For his zealous and faithful Services, as Minister of that Parish, 1837."

On the other two sides are engraved the Bishop's private arms, and the arms of the See connected; also, the Bishop's mitre and E. S.

The following is the answer of his Lordship:—

"Palace, Salisbury, Aug. 1837.

"My Dear Friends,—Accustomed as I have been to the expression of your kind feeling towards myself, I still cannot but be sensibly affected by the testimonial of it which I have just received. When so imperfect and deficient a discharge of the duties of the ministerial office, as I full surely feel that mine has been, is thus appreciated, how great is the encouragement to ministers to labour more diligently in the service of their Lord, in the assurance that their endeavours will not be in vain.

"In saying that I shall always count your present my most valuable possession, I do not mean to speak of that costliness and beauty which will cause it to be admired and prized by others, great as these are; for its value to me will be, that it is the parting gift of those kind parishoners who encourage me to think that I was permitted to be an instrument in advancing their spiritual welfare, and whom I always found ready to attend to every suggestion of mine, and anxious to anticipate all my wishes.

"I pray that God may enable me to discharge the duties of the high station to which I have now been called, so as to promote his honour and glory, and to justify the expectations you have formed respecting me, and that you too may fulfil my best hopes in peace and prosperity on earth, and eternal happiness in heaven.

"I remain, my dear Parishoners,  
Your sincere and affectionate Friend,  
"E. SARUM."

## THE SCRIPTURES.

I walk many times in the pleasant fields of the Holy Scriptures, where I pluck up the goodly herbs of sentences by pruning, eat them by reading, digest them by musing, and lay them up at length in the high seat of memory by gathering them together.  
QUEEN ELIZABETH.

The ungodly has pleasure here, but sorrows hereafter, and the believer has sorrows here, but joys hereafter.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, NOVEMBER 2, 1837.

WE are happy to find that H. M. S. Vestal, in which the Lord Bishop and family were passengers, had arrived at Portsmouth after the uncommonly short passage of thirteen days.

IRELAND.—We have received a late file of the Dublin Record, for which we are indebted to the kindness of Capt. R. Binney, who resides in that country. It is painful to observe their columns filled with accounts of outrages upon the Protestant population, in connexion with the recent elections. In some instances, mobs have collected to the amount of 20,000 persons, and the assistance of the police and the military has often been necessary. These papers contain also numerous accounts of personal violence attempted upon the established Clergy, which we regret to observe as proofs of the continuance of that atrocious system of persecution which has for years been carried on against that excellent but sorely injured body of men, for the purpose, no doubt, of exterminating the Church Establishment altogether, and introducing the dominion of the Pope in its stead. We trust, however, that He who has promised that "the gates of hell shall not prevail against his Church," and has thus far preserved it, will continue to watch over and defend that part of it especially which in Ireland is surrounded by adversaries who would gladly devour it if they could.

CHESTER.—The Clerical Society of this district assembled in the Parish of St. Stephen, Chester, on Wednesday the 18th of October. To the members of the church these meetings are always acceptable, and we trust profitable.—To the members of the society, who are thus brought together to animate and encourage each other in the work of the ministry, they are ever deeply interesting. Of this little band of brotherhood, two were absent,—the Rev. T. H. White, whose labours here, in the early period of his ministry, are yet remembered by both Rector and people, and whose presence recalls to memory the scenes of happier days; and the Rev. J. Staunage, with whom, after so long an absence, his brethren hoped to have enjoyed the pleasure of a meeting.

At ten o'clock on Wednesday, the members assembled at the Parsonage: after the usual prayer for blessing from on High, and much profitable conversation on matters connected with the church, they read together in the original, a portion of St. Paul's 2d Epistle to Timothy, which affords matter for deep reflection to the ministers of Christ and stewards of the mysteries of God. At 3 p. m. they proceeded to church—prayers were read by the Rev. J. C. Cochran—the Lessons by Rev. J. W. Weeks—Sermon by Rev. J. T. T. Moody, from 1st Thessalonians, 2d c. 7 & 8 verses. After the sermon, many of the children of the Sunday School, upwards of 80 in number, sang the beautiful little Hymn, "the Happy Meeting," published in the last No. of the C. C. Having all learned it from the youngest to the oldest, and having practised singing it for several weeks, it was particularly pleasing to hear in unison so many voices, from the child of four years old, to the youth of fifteen. The circumstance of that being the last time the school would be assembled for the season, gave rise, during the singing of the hymn, to many serious reflections in the minds of the friends, teachers, and parents of the children, lest many who had met together that day might not meet again on earth to unite in the service of God. These serious reflections were well followed up by an affecting and solemn address to the children from one of the Brethren, with a kind admonition so to live that they might "meet in Heaven to part no more."

On Thursday morning there was again Divine service in the church,—sermon by Rev. Mr. Weeks,

from St. Mat. 25 c. 46 v. The Holy communion was administered, and 30 of the laity united in that Heavenly feast at the table of their Lord.—In the afternoon, the sermon was by Rev. Mr. Cochran, from St. Luke 21st c. first 4 v. The congregations were respectable and attentive. In the evening, there was a meeting of the members of the church in the National School house, for the purpose of forming a Committee of the Diocesan Church Society,—there was a crowded assembly of nearly 150 persons. After singing a part of the 67th Psalm, the prayers used at the meetings of the Society for Promoting Christian Knowledge were read by the Rector, who then addressed the meeting and stated the object for which it was called. He then read the proceedings of the meeting at Halifax, in May last, remarking upon each of the objects embraced in the Rules of the Society—more especially the 2d—"Missionary visits to neglected and destitute places."—The meeting was then addressed at some length by the Rev. Mr. Moody, who dwelt especially upon the 4th object of the Society. Some remarks were also made by Rev. Mr. Cochran, upon the obligation all were under to give something according to their ability. To every friend of the church and religion, but especially to the clergy present and the Rector, it was particularly gratifying to behold the alacrity and cheerfulness with which almost every person present came forward to put down their names—even children added their mite—thus satisfactorily shewing that they were not unmindful of the religious privileges they enjoy, and were anxious they might be extended to others: and although unable to give much of this world's goods, yet of the little they possessed, they would gladly give, not grudgingly or of necessity. The Society was then duly organized. The Rules of the Lunenburg committee were adopted (C. C. vol. 2d No. 18)

At the close, Bishop Heber's Missionary Hymn was very pleasingly sung; and after prayer and the benediction, the meeting separated—all gratified with the proceedings of the evening, and with feelings of gratitude to God—that as from Him must come the blessing, so to Him alone belong all the praise and all the glory.

Chester Committee of the Diocesan Church Society.

For the Rules of this Society see Colonial Churchman, No. 18, vol. 2, (*mutatis mutandis*.) The following gentlemen were elected Officers of this Society for the ensuing year:—

PATRON.  
Right Rev. the Lord Bishop of Nova Scotia.  
PRESIDENT.

Rev. James Shreve, D.D. Rector of the Parish.

VICE PRESIDENTS.

J. S. Wells, Esq.

Mr. W. Marvin,

Doctor Kearney.

SECRETARY.

W. Greaves, Esq.

TREASURER,

George Mitchell, Esq.

STANDING COMMITTEE.

James Walker, Esq.	Mr. Edward Zwickler,
Mr. John Sanders,	" Wm. Ross,
" Joseph Lordley,	" Thomas Whitford,
" Alexander Lynch,	" Amos Lovett,
" George Turner,	" Thomas Naas,
" John Duncan,	" Wm. Reeve,
" John Feader,	" John Wambolt.

(Communicated.)

Guysborough, Octob. 14th, 1837.

Messrs. Editors,—A brief notice of the formation of the Church Society in this place, having been put into my hands, I have much pleasure in forwarding it for insertion in your useful paper. The morning of Wednesday 11th, the time appointed for this meeting, proved very unfavourable, and the attendance was but small. However it is evident that a growing interest is excited amongst the members of the church in behalf of this Society, and we have reason to hope that the more it is known, the more

it will be valued and supported. This surely is cause for gratitude to God. The movers of the resolutions and those who seconded them gave proof of the interest which they felt in the objects of the Society, by the remarks which fell from them during the meeting. We may with the blessing of God, look forward to the happiest results, in every parish, when pastor and people blend their interests together, for the general good, supporting, strengthening and encouraging each other, and when they unite their influence and their efforts to advance the cause of Christ, amongst themselves, and to extend the blessings of the Gospel to the dark corners of the earth—More of this spirit we want—more lay-helpers in forwarding this great work and labour of love—more zeal and energy proportionate to the importance of the work, and the bond of union to be more and more closely drawn between pastor and people.

United zeal be shown,  
His wondrous fame to raise,  
Whose glorious name alone  
Deserves our endless praise.

CHURCH SOCIETY.—A meeting was held on the 11th instant, pursuant to adjournment, at Guysborough for the purpose of forming a Committee of this Society, when the following resolutions were submitted and passed!—

On motion of W. F. DesBarres, Esq. seconded by W. O. Heffernan, Esq.

Resolved, That it is the duty of the members of the church in this country, to imitate the illustrious example of the church in England, which by means of its two great Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel, has been engaged for upwards of 100 years in sending the Gospel and its ministers to various parts of the world.

On motion of S. Campbell, Esq. seconded by Robt. Hartshorne, Esq.

Resolved, That it is at all times the bounden duty of those who profess and call themselves christians, to assist and contribute to the utmost of their power in sending the Gospel and its blessings, as well to the destitute in our own land, as also to those in Heathen lands.

On motion of Mr. John J. Marshall, seconded by Mr. S. Russell,

Resolved, That as we have freely received assistance from others in our time of need, and the Church now solemnly calling upon us to assist her in the great work in which she is engaged—that in obedience to the call, every proper exertion be made to forward the objects of the Church Society.

After the objects referred to in the resolutions had been spoken to by several of the members present, the following Rules for the government of the Committee, were unanimously agreed to:—

For the Rules of this Society see Colonial Churchman, Vol. 2, No. 18. (*mutatis mutandis*.)

The following gentlemen were elected Officers of this Society for the year ending on the first Monday in April, 1838:—

PATRON.  
Right Rev. and Hon. the Lord Bishop of Nova Scotia.  
PRESIDENT.

Rev. C. J. Shreve, A. B. Rector of the Parish.

VICE PRESIDENTS.

Joseph Marshall, Esq.

Robert M. Cutler, Esq.

TREASURER.

Robert Hartshorne, Esq.

SECRETARY.

S. Campbell, Esq.

STANDING COMMITTEE.

Mr. Robert Bowles,	Mr. John Marshall,
" Valentine Dort,	" Samuel R. Russell,
" John McDonald,	" James Fory,
" Alvarous Atwater,	" Isaac Wylde,
" George Stropel,	" Edward Lipsitt,
" James Key,	" Peter Webber.

Previous to the close of the meeting, a subscription paper was handed round, when the sum of £5 14s. 6d. was subscribed by the persons present, which added to the sum subscribed upon a former occasion, makes the total sum of £17 9 0.



## POETRY.

From the Dublin Record.

## RUTH.

She came in her meekness—the corn-field receives  
A foreigner guest to the shade of its sheaves;  
A sweetness, a sanctity breathes o'er the scene,  
As she bends in her innocent beauty to glean.

Her presence refines the rude reapers; they fear  
Lest their mirth be too coarse for her delicate ear,  
Rough-natured, but kindly, they cannot endure  
To give the least pain to a being so pure.

Her artless demeanour, her modesty charm  
A bosom with heavenly benevolence warm;  
He sees her forlorn and unfriended—his words  
Fall sweet as the rapturous music of birds—

“I know thee, my daughter—forsaking thy home,  
“To trust in our Israel's God thou art come;  
“Here freely partake of my bread and my wine,  
“Abide in my field—in no other but mine.  
“My servants shall touch thee not—shame or rebuke  
“Shall never come nigh thee in word or in look—  
“Oh, go not away from my maidens, but keep  
“Still fast by the reapers, and glean where they reap.”

She bowed with her face to the ground, and thus low  
Gave vent to her gratitude's passionate flow;  
O'ercome, her confusion scarce language can find  
To speak the emotions that rush o'er her mind.

“What am I, a desolate stranger, to be  
“So kindly regarded, so honoured by thee?  
“How great is the grace thou hast shown me!—thy word  
“Doth comfort the heart of thy handmaid, my Lord.”

So tender, so plenteous in goodness and truth  
Was He, who descended from Boaz and Ruth;  
Samaritan, Canaanite, found in his grace  
Rich blessing reserved for a reprobate race.

He came, a Redeemer, to seek and to save,  
To aliens the right of a citizen gave,  
He gathered the flock that was scattered abroad,  
And strangers are one with the household of God.

## MISCELLANEOUS.

## AFFECTION FOR THE DEAD.

The sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other wound we seek to heal—every other affliction to forget; but this wound we consider it a duty to keep open, this affliction we cherish and brood over in solitude. Where is the mother that would willingly forget the infant that perished like a blossom in her arms, though every recollection is a pang? Where is the child that would willingly forget the most tender of parents, though to remember be but to lament? Who, even in the hour of agony, would forget the friend over whom he mourns; who even when the tomb is closing upon the remains of her he most loved; when he feels his heart crushed, as it were, in the closing of its portals; would accept of one consolation that must be bought by forgetfulness? No, the love that survives the tomb, is one of the noblest attributes of the soul.

If it has its woes, it has likewise its delights; and when the overflowing burst of grief is calmed into the gentle tear of recollection; when the sudden anguish and the convulsive agony over the present ruins of all that we most loved soften away into pensive meditation on all that it was in the days of its loveliness—Though it may sometimes throw a passing cloud over the bright hour of gayety, or spread a deeper sadness over the hour of gloom, yet who would exchange it for the song of pleasure or the burst of revelry? No—there is a voice from the tomb sweeter than song—There is a remembrance of the dead to which we

turn even from the charms of the living. Oh, the grave!—the grave—it buries every error—covers every defect—extinguishes every resentment! From its peaceful bosom spring none but fond regrets and tender recollections. Who can look down upon the grave even of an enemy and not feel a compunctious thro' that he should ever have warred with the poor handful of earth that lies mouldering before him?

But the grave of those we loved—what a place for meditation! There it is that we call up in long review the whole history of virtue and gentleness, and the thousand endowments lavished upon us almost unheeded in the daily intercourse of intimacy; there it is that we dwell upon the tenderness, the solemn tenderness of the parting scene. The bed of death, with all its stifled griefs—its noiseless attendants, its mute, watchful asiduites. The last testimony of expiring love! The feeble, fluttering, thrilling, oh! how thrilling, pressure of the hand. The last fond look of the glazing eye, turning from us even from the threshold of existence. The faint, faltering accents, struggling in death to give one more assurance of affection!

Ay, go to the grave of buried love, and meditate. There settle the account with the conscience for every past benefit unrequited—every past endowment unregarded, of that departed being who can never—never—return to be soothed by thy contrition! If thou art a child, and hast ever added a sorrow to the soul or a furrow to the silver brow of an affectionate parent; if thou art a husband, and hast ever caused the fond bosom that ventured its whole happiness in thy arms to doubt one moment of thy kindness or truth—if thou art a friend, and hast ever wronged in thought, word or deed, the spirit that generously confided in thee—if thou art a lover, and hast ever given one unmerited pang to that true heart, which now lies cold and still beneath thy feet; then be sure that every unkind look, and every ungracious word, every ungentle action, will come thronging back upon thy memory, and knocking dolefully at thy soul—then be sure that thou wilt lie down sorrowing and repentant on the grave, and utter the unheard groan and pour the unavailing tear—more deep, more bitter, because unheard and unavailing.—*Chronicle of the Ch.*

## MATERNAL INFLUENCE.

Behold the tenderest sight on earth—the mother giving the first bent to the mind that is immortal. Oh! what lessons of heavenly wisdom may come down through her lips and find their way to a heart not yet in contact with the world! How may she seize on the first indication of intellect, and consecrate it to God. How may the eye of a mother, beaming with affectionate regard, direct the little dependent being to the Saviour! A warm-hearted and prudent mother will exert almost unlimited influence over her children the first six or eight years of their life; a period above all others when the heart is susceptible of deep and lasting impressions. Solomon frequently adverts, with great tenderness to the pious counsels of his mother. Timothy was instructed when a child by his mother and grandmother.—John Randolph, of Roanoke, used to say, “I should have been a French Atheist, were it not for the recollection of the time, when my departed mother used to take my little hand in her's, and make me say, on my bended knees, “Our Father who art in heaven.” There are few men eminent for science and religion, who have not expressed deep-felt gratitude for the example, counsels and prayers of a pious mother; and it would be difficult to find an instance in which children have been brought up in the fear of God, and the love of the Saviour, where the mother has showed no marked solicitude to cherish a life of piety in her family.—*Dr. J. S. Law.*

*Country Churches.*—Unworthy countrymen should be of the Hookers and Herberts, if we had not a reverence for the pulpits to be found in the good old country churches still flourishing in innumerable parts of England, and a love for the churches themselves resembling that which we entertain for our father's graves, and the flowers which grow over them. Never may they perish! Never may a stone of them, if possible, be altered! The sleeps of our fathers and mothers are around about them, in those green beds—calm human dust, as tranquil as the heavens. Hea-

ven itself seems to love the places, so peaceable are they and so still; so visited by gentle winds, whose whisper in the trees resemble those of unseen and serious, but happy spirits. Neighbourhood is at hand without noise; the fields stretch away into quiet remoteness; birds sing as cheerfully as in the homestead, and, in truth, the churchyard itself seems but another homestead, into which fathers and mothers and brothers and children have gone to rest, just as they might do to another and most quiet room. If the clergyman lives close to it, and is a kind man, loving and beloved, we always think that he must be happy in having his kindred thus near him. The same sunshine that comes in his room shines upon their graves: the same evening closes upon them, and, as if they had never gone away. And yet, we think thus, only because we have never known what it is to laugh for the first time in such places, as if such loss had happened. Perhaps we are mistaken—but sure we are of the tranquillity and loveliness of such places, however we might be unable to habitual to them our careless moments. Visit them, dear reader, as often as you can; read the names on the tombstones, the obelisks of them now made of importance by the dignity of death; and come away loving still better the friends that must have their written in the same manner.—*Leigh Hunt.*

## THE REV. J. W. FLETCHER.

Mr. Gilpin, one of his biographers, remarks as follows.—“They who saw him only at a distance revered him as a man of God, while they who enjoyed a nearer acquaintance with him were held in a state of constant admiration of his attainments in the divine life. He appeared to enjoy an uninterrupted fellowship with the Father and with his son Jesus Christ. Every day was with him a day of solemn self dedication and every hour an hour of praise or prayer. Naturally formed for pre-eminence, no common degree of grace were sufficient to satisfy his unbounded desires. While others are content to taste the living stream, he traced that stream to its source, and lived at the fountain head of blessedness. To those who were much conversant with him, he appeared as an inhabitant of a better world: so perfectly dead was he to the enjoyments of the present life, and so wholly detached from its anxious cares.—Wherever he was called by the providence of God, he was acknowledged as “a burning and a shining light. The candle of the Lord eminently shone upon his head, and the secret of God was on his tabernacle. When he went through the city,” or took his seat in the company of the righteous, he was saluted with unusual reverence, and received as an angel of God. “The young men saw him, and hid themselves: and the aged arose, and stood up. Even those who were honored as princes amongst the people of God, “refrained talking, and laid their hands upon their mouth. When the ear heard him, then it blessed him.” His character was free from those inconsistencies which are too generally observable among the professors of Christianity; whether he sat in the house, or whether he walked by the way; in his hours of retirement, and in his public labours, he was constantly actuated by the same spirit. When he spoke his conversation was in heaven; and when he was silent, his very air and countenance bespoke an angelical mind, absorbed in the contemplation of God. In all the changing circumstances of life, he looked and acted like a man whose treasure was laid up in heaven. There his affections were immoveably fixed, and thitherward he was continually tending, with all the power of his soul. He spoke of heaven as the subject of his constant meditation, and looked to it as travellers to their appointed home.”

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